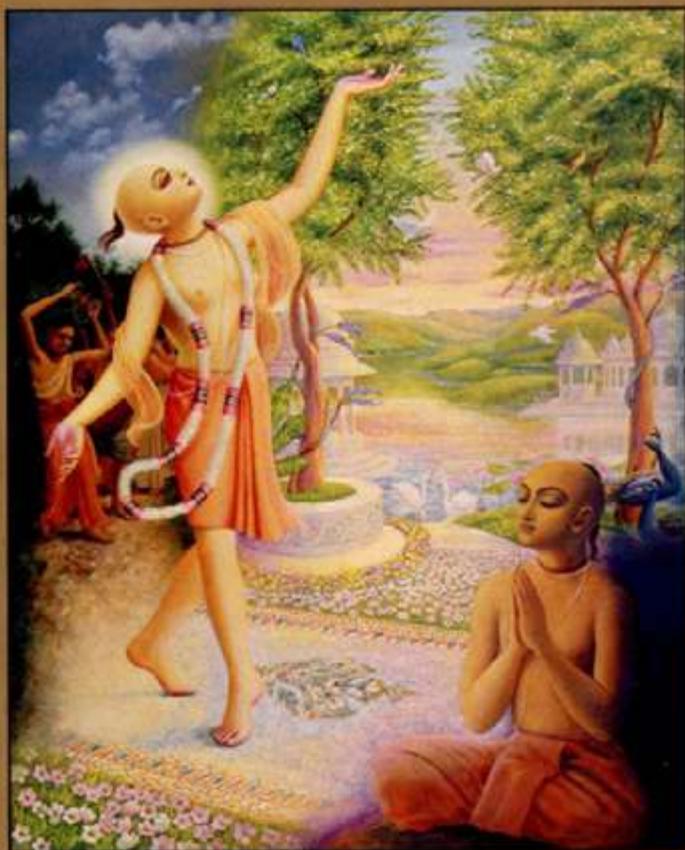


The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

MADHYA-LILĀ Volume 1



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda



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All Glory to Śrī Guru and Gaurāṅga

ŚRĪ CAITANYA- CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmi

*Madhya-Līlā
Volume One*

**“The Ecstatic Manifestations
of
Lord Caitanya Mahāprabhu”**

*with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports*

by

HIS DIVINE GRACE

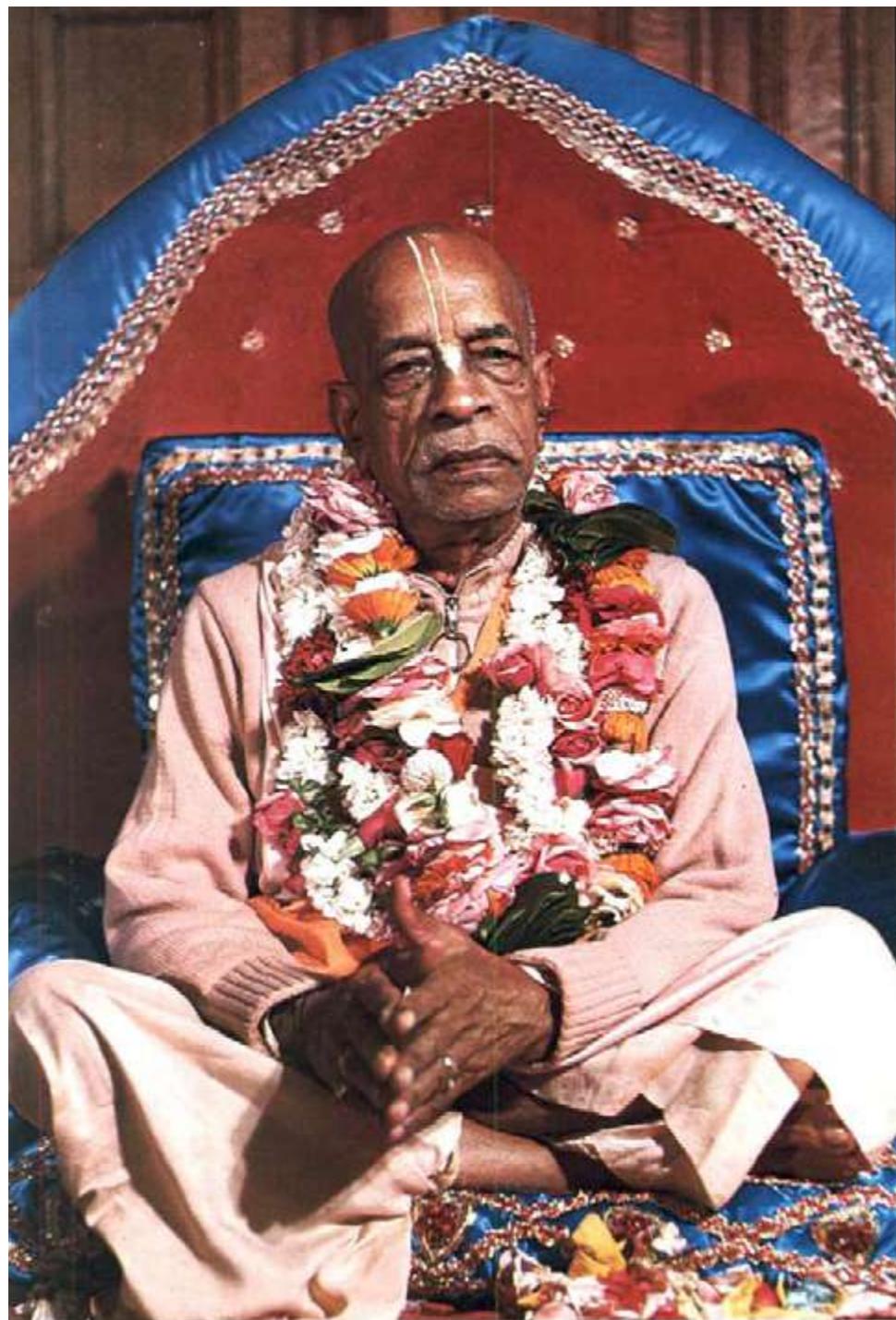
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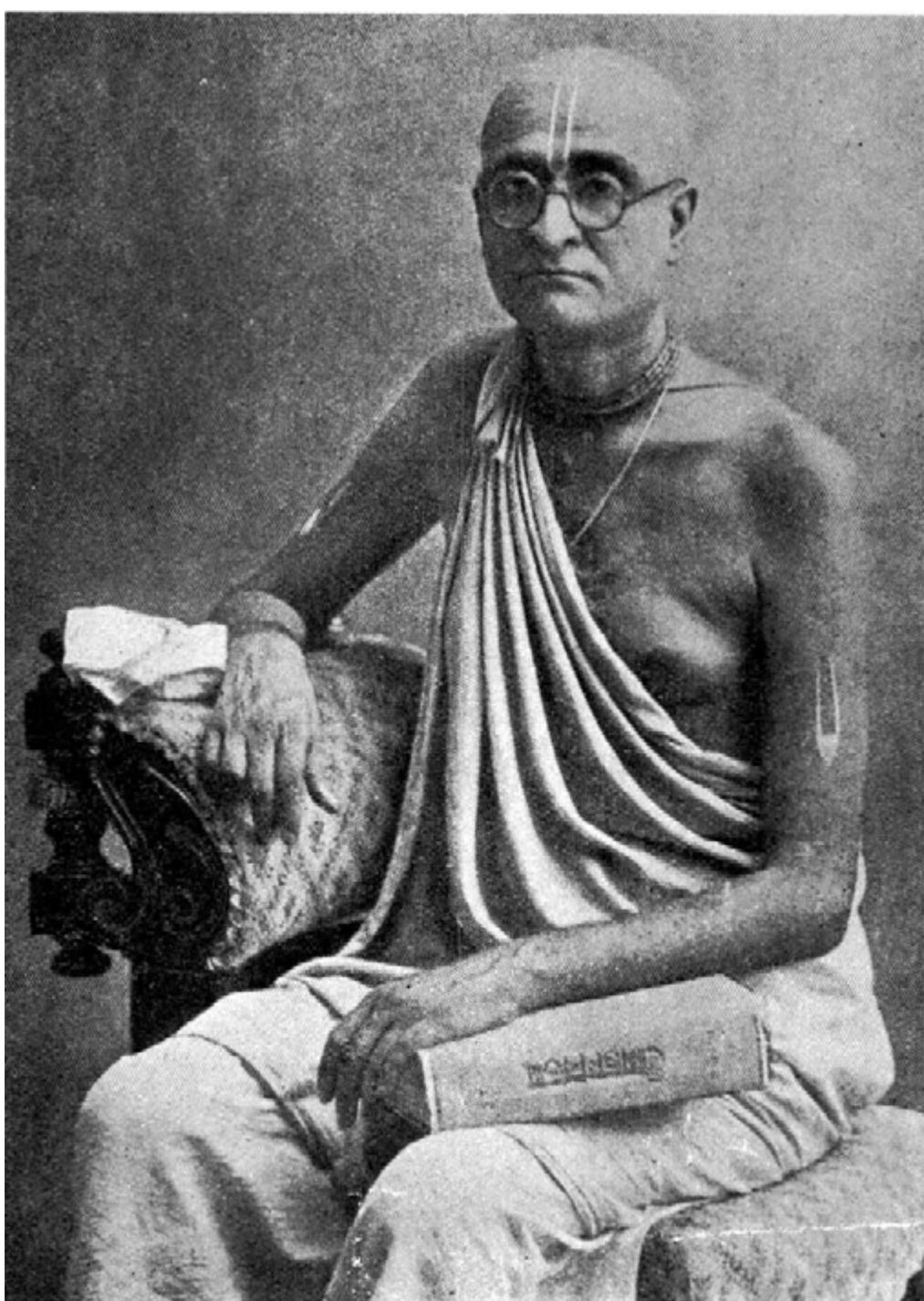
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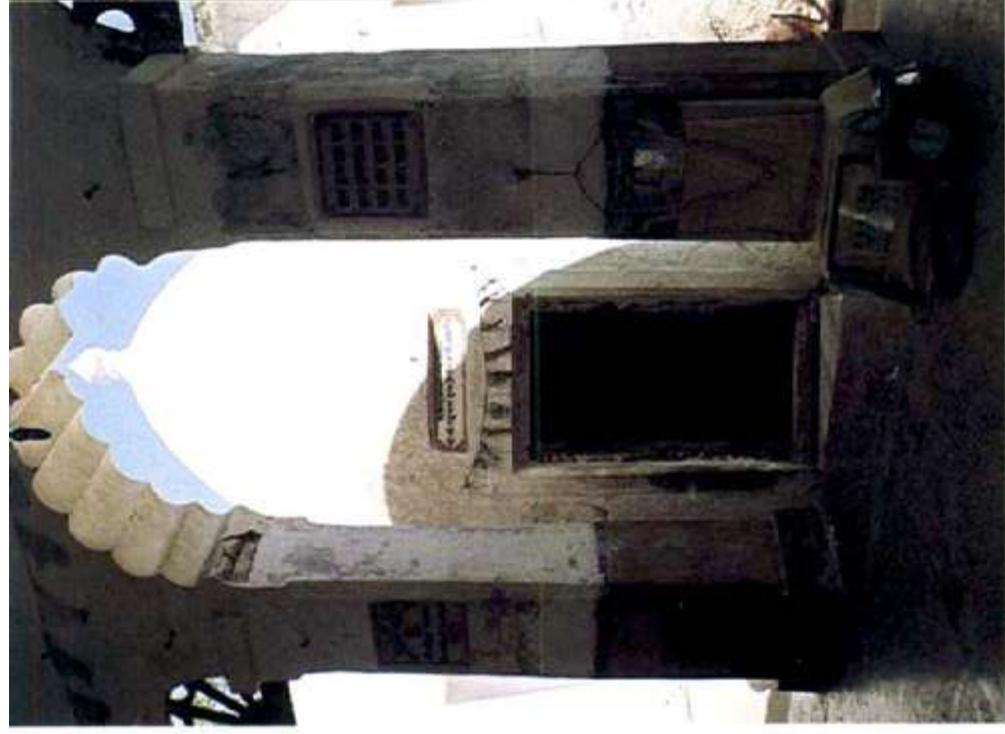
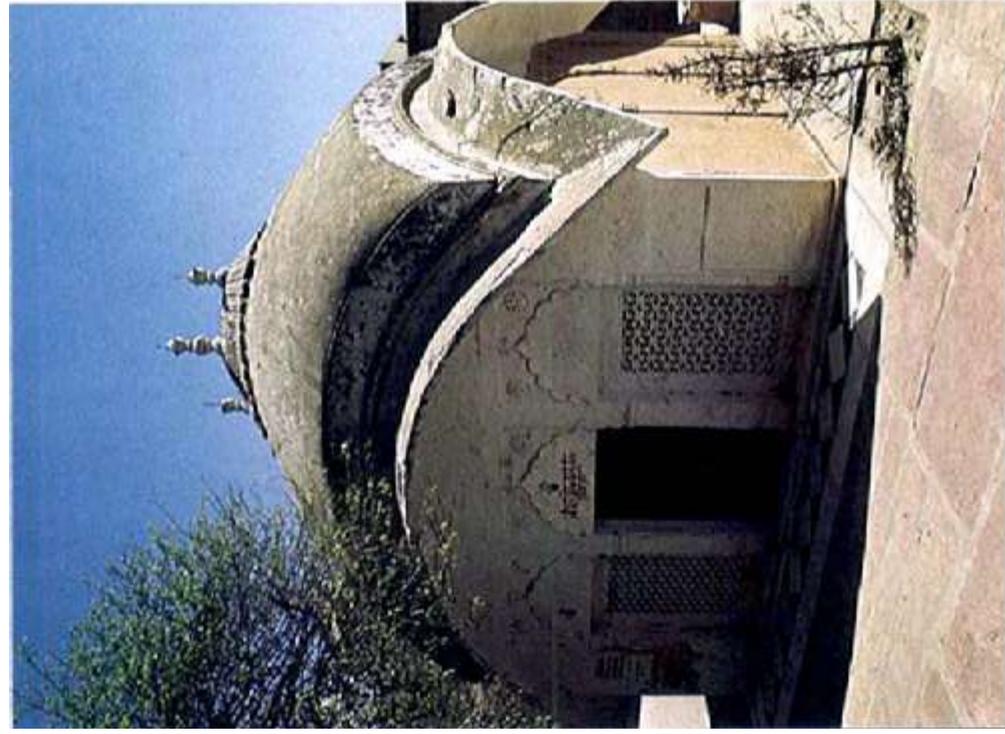


The great temple at Jagannātha Puri, where Lord Caitanya displayed many of His transcendental pastimes.



ŚRĪLA BHAKTISIDDHĀNTA SARASVATĪ GOŚVĀMĪ MAHĀRĀJA
the spiritual master of

His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda
and foremost scholar and devotee in the recent age.



The samādhis (tombs) of Śrīla Rūpa Gosvāmi (left) and Śrīla Raghunātha dāsa Gosvāmi (right), the spiritual masters of Kṛṣṇadāsa Kavirāja Gosvāmi (the author of *Śrī Caitanya-caritāmṛta*).



Śrī Pañca-tattva

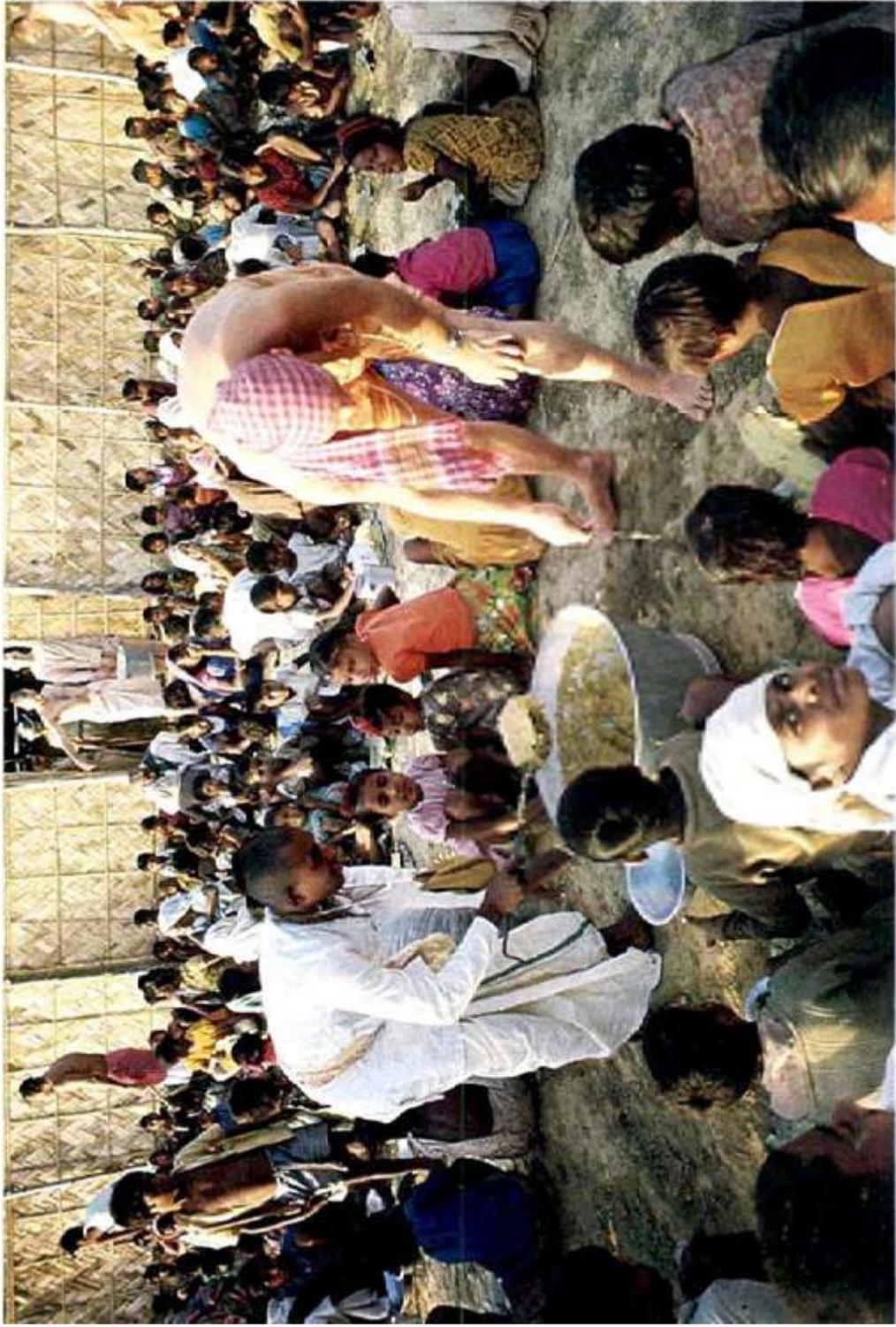
Lord Kṛṣṇa Caitanya surrounded (from left to right) by His avatāra (Advaita Ācārya), His expansion (Lord Nityānanda), His manifest internal energy (Śrī Gadādhara), and His perfect devotee (Śrī Śrīvāsa).



The ISKCON world headquarters at Śrīdhāma Māyapura, the birthplace of Lord Caitanya Mahāprabhu.



Simple living and high thinking. Members of the ISKCON world center depend on the Supreme Lord for the necessities of life.



Following in the footsteps of Lord Caitanya, the devotees of the International Society for Krishna Consciousness distribute prasāda (food offered to Kṛṣṇa) at the ISKCON center in Māyāpura, West Bengal.



Every town and village. Members of the Hare Kṛṣṇa movement performing saṅkīrtana (congregational chanting of the holy names of the Lord) in West Germany.

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CHAPTER ONE

The Later Pastimes of Lord Śrī Caitanya Mahāprabhu

In this chapter there is a summary description of all the pastimes performed by Śrī Caitanya Mahāprabhu during the middle period of His activities as well as the six years at the end of His activities. All of these are described in brief. There is also a description of Śrī Caitanya Mahāprabhu's ecstasy that occurred when He recited the verse beginning *yaḥ kaumāra-haraḥ*, as well as a description of how that ecstasy was explained in the verse beginning *priyaḥ so 'yam kṛṣṇaḥ*, by Śrīla Rūpa Gosvāmī. Because he wrote that verse, Śrīla Rūpa Gosvāmī was specifically blessed by the Lord. There is also a description of the many books written by Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī and Śrīla Jīva Gosvāmī. There is also a description of the meeting between Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī in the village known as Rāmakeli.

TEXT 1

*yasya prasādād ajño 'pi
sadyaḥ sarva-jñatām vrajet
sa śrī-caitanya-devo me
bhagavān samprasīdatu*

yasya—of whom; *prasādāt*—by the mercy; *ajñaḥ api*—even a person who has no knowledge; *sadyaḥ*—immediately; *sarva-jñatām*—all knowledge; *vrajet*—can achieve; *saḥ*—that; *śrī-caitanya-devaḥ*—Lord Śrī Caitanya Mahāprabhu; *me*—on me; *bhagavān*—the Supreme Personality of Godhead; *samprasīdatu*—may He bestow His causeless mercy.

Even a person with no knowledge can immediately acquire all knowledge simply by the benediction of Śrī Caitanya Mahāprabhu. Therefore I am praying to the Lord for His causeless mercy upon me.

TEXT 2

*vande śrī-kṛṣṇa-caitanya-
nityānandau sahoditau
gauḍodaye puṣpavantau
citrau śan-dau tamo-nudau*

vande—I offer respectful obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya; *nityānandau*—and to Lord Nityānanda; *saha-uditau*—simultaneously arisen; *gauḍa-udaye*—on the eastern horizon of Gauḍa; *puṣpavantau*—the sun and moon together; *citrau*—wonderful; *śan-dau*—bestowing benediction; *tamaḥ-nudau*—dissipating darkness.

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

TEXT 3

*jayatām suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau*

jayatām—all glory to; *su-ratau*—most merciful, or attached in conjugal love; *paṅgoḥ*—of one who is lame; *mama*—of me; *manda-mateḥ*—foolish; *gatī*—refuge; *mat*—my; *sarva-sva*—everything; *pada-ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—Rādhārāṇī and Madana-mohana.

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

TEXT 4

*dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-
śrīmad-ratnāgāra-simhāsana-sthau*



May Gopīnāthajī, who attracts all the gopīs with the song of His flute, be merciful upon us.

*śrīmad-rādhā-śrīla-govinda-devau
preṣṭhālībhiḥ sevyamānau smarāmi*

dīvyat—shining; *vṛndā-araṇya*—in the forest of Vṛndāvana; *kalpa-druma*—desire tree; *adhaḥ*—beneath; *śrīmat*—most beautiful; *ratna-āgāra*—in a temple of jewels; *siṃha-āsana-sthau*—sitting on a throne; *śrīmat*—very beautiful; *rādhā*—Śrīmatī Rādhārāṇī; *śrīla-govinda-devau*—and Śrī Govindadeva; *preṣṭha-ālībhiḥ*—by most confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

TEXT 5

*śrīmān rāsa-rasārambhī
vaṁśī-vaṭa-taṭa-sthitaḥ
karṣan veṇu-svanair goṇīr
goṇīnāthaḥ śriye 'stu naḥ*

śrīmān—the most beautiful form; *rāsa*—of the *rāsa* dance; *rasa-ārambhī*—the initiator of the mellow; *vaṁśī-vaṭa*—the celebrated place named Vaṁśīvaṭa; *taṭa*—on the bank of Yamunā; *sthitaḥ*—being situated; *karṣan*—attracting; *veṇu-svanaiḥ*—by the sounds of the flute; *goṇīḥ*—all the *goṇīs*; *goṇī-nāthaḥ*—the master of all the *goṇīs*; *śriye*—the opulence of love and affection; *astu*—let there be; *naḥ*—upon us.

May Goṇīnāthajī, who attracts all the *goṇīs* with the song of His flute and who has begun the most melodious *rāsa* dace on the bank of the Yamunā in Vaṁśīvaṭa, be merciful upon us.

TEXT 6

*jaya jaya gauracandra jaya kṛpā-sindhu
jaya jaya śacī-suta jaya dīna-bandhu*



Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill advised, yet They are my directors, and Their lotus feet are everything to me.

jaya jaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *kṛpā-sindhu*—to the ocean of mercy; *jaya jaya*—all glories unto You; *śacī-suta*—the son of Śacī; *jaya*—all glories unto You; *dīna-bandhu*—the friend of the fallen.

All glories unto Śrī Gaurahari, who is an ocean of mercy! All glories unto You, the son of Śacīdevī, for You are the only friend of all fallen souls!

TEXT 7

jaya jaya nityānanda jayādvaita-candra
jaya śrīvāsādi jaya gaura-bhakta-vṛnda

jaya jaya—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya*—all glories; *śrīvāsa-ādi*—to all the devotees, headed by Śrīvāsa Ṭhākura; *jaya gaura-bhakta-vṛnda*—all glories unto the devotees of Lord Gaurasundara.

All glories unto Lord Nityānanda and Advaita Prabhu, and all glories unto all the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura!

TEXT 8

pūrve kahiluṅ ādi-līlāra sūtra-gaṇa
yāhā vistāriyāchena dāsa-vṛndāvana

pūrve—previously; *kahiluṅ*—I have described; *ādi-līlāra*—of the *ādi-līlā*; *sūtra-gaṇa*—the synopsis; *yāhā*—which; *vistāriyāchena*—has elaborately explained; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

I have previously described in synopsis the ādi-līlā [initial pastimes], which have already been fully described by Vṛndāvana dāsa Ṭhākura.

TEXT 9

ataeva tāra āmi sūtra-mātra kailuṅ
ye kichu viśeṣa, sūtra-madhyei kahiluṅ

ataeva—therefore; *tāra*—of that; *āmi*—I; *sūtra-mātra*—only the synopsis; *kailuṅ*—did; *ye kichu*—whatever; *viśeṣa*—specifics; *sūtra-madhyei kahiluṅ*—I have already stated within the synopsis.

I have therefore given only a synopsis of those incidents, and whatever specifics were to be related have already been given in that synopsis.

TEXT 10

*ebe kahi śeṣa-līlāra mukhya sūtra-gaṇa
prabhura aśeṣa līlā nā yāya varṇana*

ebe—now; *kahi*—I describe; *śeṣa-līlāra*—of the pastimes at the end; *mukhya*—chief; *sūtra-gaṇa*—synopsis; *prabhura*—of Lord Caitanya Mahāprabhu; *aśeṣa*—unlimited; *līlā*—pastimes; *nā yāya varṇana*—it is not possible to describe.

To describe the unlimited pastimes of Śrī Caitanya Mahāprabhu is not possible, but I now wish to relate the chief incidents and give a synopsis of those pastimes occurring at the end.

TEXTS 11–12

*tāra madhye yei bhāga dāsa-vṛndāvana
'caitanya-maṅgale' vistāri' karilā varṇana
sei bhāgera ihāṅ sūtra-mātra likhiba
tāhāṅ ye viśeṣa kichu, ihāṅ vistāriba*

tāra madhye—amongst them; *yei*—which; *bhāga*—portion; *dāsa-vṛndāvana*—Śrīla Vṛndāvana dāsa Ṭhākura; *caitanya-maṅgale*—in his book *Caitanya-maṅgala*; *vistāri'*—elaborating; *karilā varṇana*—has described; *sei bhāgera*—of that portion; *ihāṅ*—here in this book; *sūtra-mātra*—the synopsis only; *likhiba*—I shall write; *tāhāṅ*—there; *ye*—whatever; *viśeṣa*—special details; *kichu*—something; *ihāṅ vistāriba*—I shall describe elaborately.

I shall describe only in synopsis that portion which Vṛndāvana dāsa Ṭhākura has described very elaborately in his book Caitanya-maṅgala. Whatever incidents are outstanding, however, I shall later elaborate.

TEXT 13

*caitanya-līlāra vyāsa—dāsa vṛndāvana
tānra ājñāya karoṇ tānra ucchiṣṭa carvaṇa*

caitanya-līlāra vyāsa—the Vyāsadeva, or compiler of the pastimes, of Lord Caitanya Mahāprabhu; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *tānra*—of him; *ājñāya*—upon the order; *karoṇ*—I do; *tānra*—his; *ucchiṣṭa*—of the remnants of food; *carvaṇa*—chewing.

Actually the authorized compiler of the pastimes of Śrī Caitanya Mahāprabhu is Śrīla Vṛndāvana dāsa, the incarnation of Vyāsadeva. Only upon his orders am I trying to chew the remnants of food that he has left.

TEXT 14

*bhakti kari' śire dhari tānhāra caraṇa
śeṣa-līlāra sūtra-gaṇa kariye varṇana*

bhakti kari'—with great devotion; *śire*—on my head; *dhari*—I hold; *tānhāra*—his; *caraṇa*—lotus feet; *śeṣa-līlāra*—of the pastimes at the end; *sūtra-gaṇa*—the synopsis; *kariye*—I do; *varṇana*—describe.

Placing his lotus feet upon my head in great devotion, I shall now describe in summary the Lord's final pastimes.

TEXT 15

*cabbiṣa vatsara prabhura gṛhe avasthāna
tāhān ye karilā līlā—'ādi-līlā' nāma*

cabbiṣa vatsara—for twenty-four years; *prabhura*—of the Lord; *gṛhe*—at home; *avasthāna*—residing; *tāhān*—there; *ye*—whatever; *karilā*—He performed; *līlā*—pastimes; *ādi-līlā nāma*—are called *ādi-līlā*.

For twenty-four years, Lord Śrī Caitanya Mahāprabhu remained at home, and whatever pastimes He performed during that time are called the ādi-līlā.

TEXT 16

*cabbiśa vatsara śeṣe yei māgha-māsa
tāra śukla-pakṣe prabhu karilā sannyāsa*

cabbiśa vatsara—of those twenty-four years; *śeṣe*—at the end; *yei*—which; *māgha-māsa*—the month of Māgha (January-February); *tāra*—of that month; *śukla-pakṣe*—during the fortnight of the waxing moon; *prabhu*—the Lord; *karilā*—accepted; *sannyāsa*—the renounced order of life.

At the end of His twenty-fourth year, in the month of Māgha, during the fortnight of the waxing moon, the Lord accepted the renounced order of life, *sannyāsa*.

TEXT 17

*sannyāsa kariyā cabbiśa vatsara avasthāna
tāhāñ yei līlā, tāra 'śeṣa-līlā' nāma*

sannyāsa kariyā—after accepting the order of *sannyāsa*; *cabbiśa vatsara*—the twenty-four years; *avasthāna*—remaining in this material world; *tāhāñ*—in that portion; *yei līlā*—whatever pastimes (were performed); *tāra*—of those pastimes; *śeṣa-līlā*—the pastimes at the end; *nāma*—named.

After accepting *sannyāsa*, Lord Caitanya remained within this material world for another twenty-four years. Within this period, whatever pastimes He enacted are called the *śeṣa-līlā*, or pastimes occurring at the end.

TEXT 18

*śeṣa-līlāra 'madhya' 'antya',—dui nāma haya
līlā-bhede vaiṣṇava saba nāma-bheda kaya*

śeṣa-līlāra—of the *śeṣa-līlā*, or pastimes at the end; *madhya*—the middle; *antya*—the final; *dui*—two; *nāma*—names; *haya*—are; *līlā-bhede*—by the difference of pastimes; *vaiṣṇava*—the devotees of the Supreme Lord; *saba*—all; *nāma-bheda*—different names; *kaya*—say.

The final pastimes of the Lord, occurring in His last twenty-four years, are called *madhya* [middle] and *antya* [final]. All the devotees of the Lord refer to His pastimes according to these divisions.

TEXT 19

*tāra madhye chaya vatsara—gamanāgamana
nīlācala-gauḍa-setubandha-vṛndāvana*

tāra madhye—within that period; *chaya vatsara*—for six years; *gamana-āgamana*—going and coming; *nīlācala*—from Jagannātha Purī; *gauḍa*—to Bengal; *setubandha*—and from Cape Comorin; *vṛndāvana*—to Vṛndāvana-dhāma.

For six years of the last twenty-four, Śrī Caitanya Mahāprabhu traveled all over India, from Jagannātha Purī to Bengal and from Cape Comorin to Vṛndāvana.

TEXT 20

*tāhān yei līlā, tāra ‘madhya-līlā’ nāma
tāra pāche līlā—‘antya-līlā’ abhidhāna*

tāhān—in those places; *yei līlā*—all the pastimes; *tāra*—of those; *madhya-līlā*—the middle pastimes; *nāma*—named; *tāra pāche līlā*—all the pastimes after that period; *antya-līlā*—last pastimes; *abhidhāna*—the nomenclature.

All the pastimes performed by the Lord in those places are known as the *madhya-līlā*, and whatever pastimes were performed after that are called the *antya-līlā*.

TEXT 21

*‘ādi-līlā’, ‘madhya-līlā’, ‘antya-līlā’ āra
ebe ‘madhya-līlāra’ kichu kariye vistāra*

ādi-līlā madhya-līlā antya-līlā āra—therefore there are three periods, namely the *ādi-līlā*, *madhya-līlā* and *antya-līlā*; *ebe*—now; *madhya-līlāra*—of the *madhya-līlā*; *kichu*—something; *kariye*—I shall do; *vistāra*—elaboration.

The pastimes of the Lord are therefore divided into three periods—the *ādi-līlā*, *madhya-līlā* and *antya-līlā*. Now I shall very elaborately describe the *madhya-līlā*.

TEXT 22

*aṣṭādaśa-varṣa kevala nīlācale sthiti
āpani ācari’ jīve śikhāilā bhakti*

aṣṭādaśa-varṣa—for eighteen years; *kevala*—only; *nīlācale*—in Jagannātha Purī; *sthiti*—staying; *āpani*—personally; *ācari’*—behaving; *jīve*—unto the living entities; *śikhāilā*—instructed; *bhakti*—devotional service.

For eighteen continuous years, Lord Śrī Caitanya Mahāprabhu remained at Jagannātha Purī and, through His personal behavior, instructed all living entities in the mode of devotional service.

TEXT 23

*tāra madhye chaya vatsara bhakta-gaṇa-saṅge
prema-bhakti pravartāilā nṛtya-gīta-raṅge*

tāra madhye—within that period; *chaya vatsara*—for six years; *bhakta-gaṇa-saṅge*—with all the devotees; *prema-bhakti*—the loving service of the Lord; *pravartāilā*—introduced; *nṛtya-gīta-raṅge*—in the matter of chanting and dancing.

Of these eighteen years at Jagannātha Purī, Śrī Caitanya Mahāprabhu spent six years with His many devotees. By chanting and dancing, He introduced the loving service of the Lord.

TEXT 24

*nityānanda-gosāñire pāṭhāila gauḍa-deśe
teṅho gauḍa-deśa bhāsāila prema-rase*

nityānanda-gosāñire—Nityānanda Gosvāmī; *pāṭhāila*—sent; *gauḍa-deśe*—to Bengal; *teṅho*—He; *gauḍa-deśa*—the tract of land known as Gauḍa-deśa, or Bengal; *bhāsāila*—overflowed; *prema-rase*—with ecstatic love of Kṛṣṇa.

Lord Śrī Caitanya Mahāprabhu sent Nityānanda Prabhu from Jagannātha Purī to Bengal, which is known as Gauḍa-deśa, and Lord Nityānanda Prabhu overflowed that country with the transcendental loving service of the Lord.

TEXT 25

*sahajei nityānanda—kṛṣṇa-premoddāma
prabhu-ājñāya kaila yāhāñ tāhāñ prema-dāna*

sahajei—by nature; *nityānanda*—Lord Nityānanda Prabhu; *kṛṣṇa-prema-uddāma*—very much inspired in transcendental loving service to Lord Kṛṣṇa; *prabhu-ājñāya*—by the order of the Lord; *kaila*—did; *yāhāñ tāhāñ*—anywhere and everywhere; *prema-dāna*—distribution of that love.

Śrī Nityānanda Prabhu is by nature very much inspired in rendering transcendental loving service to Lord Kṛṣṇa. Now, being ordered by Śrī Caitanya Mahāprabhu, He distributed this loving service anywhere and everywhere.

TEXT 26

*tānhāra caraṇe mora koṭi namaskāra
caitanyera bhakti yeṅho laoyāila saṁsāra*

tānhāra caraṇe—unto His lotus feet; *mora*—my; *koṭi*—unlimited; *namaskāra*—obeisances; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *bhakti*—the devotional service; *yeṅho*—one who; *laoyāila*—caused to take; *saṁsāra*—the whole world.

I offer innumerable obeisances unto the lotus feet of Śrī Nityānanda Prabhu, who is so kind that He spread the service of Śrī Caitanya Mahāprabhu all over the world.

TEXT 27

*caitanya-gosāñi yāñre bale 'baḍa bhāi'
teṅho kahe, mora prabhu—caitanya-gosāñi*

caitanya-gosāñi—Lord Śrī Caitanya Mahāprabhu; *yāñre*—unto whom; *bale*—says; *baḍa bhāi*—elder brother; *teṅho*—He; *kahe*—says; *mora prabhu*—My Lord; *caitanya-gosāñi*—the supreme master, Lord Caitanya Mahāprabhu.

Caitanya Mahāprabhu used to address Nityānanda Prabhu as His elder brother, whereas Nityānanda Prabhu addressed Śrī Caitanya Mahāprabhu as His Lord.

TEXT 28

*yadyapi āpani haye prabhu balarāma
tathāpi caitanyera kare dāsa-abhimāna*

yadyapi—although; *āpani*—personally; *haye*—is; *prabhu*—Lord; *balarāma*—Balarāma; *tathāpi*—still; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *kare*—accepts; *dāsa-abhimāna*—conception as the eternal servant.

Although Nityānanda Prabhu is none other than Balarāma Himself, He nonetheless always thinks of Himself as the eternal servant of Lord Śrī Caitanya Mahāprabhu.

TEXT 29

*‘caitanya’ seva, ‘caitanya’ gāo, lao ‘caitanya’-nāma
‘caitanya’ ye bhakti kare, sei mora prāṇa*

caitanya seva—serve Śrī Caitanya Mahāprabhu; *caitanya gāo*—chant about Śrī Caitanya Mahāprabhu; *lao*—always take; *caitanya-nāma*—the name of Lord Caitanya Mahāprabhu; *caitanya*—unto Lord Śrī Caitanya Mahāprabhu; *ye*—anyone who; *bhakti*—devotional service; *kare*—renders; *sei*—that person; *mora*—My; *prāṇa*—life and soul.

Nityānanda Prabhu requested everyone to serve Śrī Caitanya Mahāprabhu, chant His glories and utter His name. Nityānanda Prabhu claimed that person to be His life and soul who rendered devotional service unto Śrī Caitanya Mahāprabhu.

TEXT 30

*ei mata loke caitanya-bhakti laoyāila
dīna-hīna, nindaka, sabāre nistārila*

ei mata—in this way; *loke*—the people in general; *caitanya*—of Lord Caitanya Mahāprabhu; *bhakti*—the devotional service; *laoyāila*—He caused to accept; *dīna-hīna*—poor fallen souls; *nindaka*—blasphemers; *sabāre*—everyone; *nistārila*—He delivered.

In this way, Śrīlā Nityānanda Prabhu introduced the cult of Śrī Caitanya Mahāprabhu to everyone without discrimination. Even though the people were fallen souls and blasphemers, they were delivered by this process.

TEXT 31

*tabe prabhu vraje pāṭhāila rūpa-sanātana
prabhu-ājñāya dui bhāi āilā vṛndāvana*

tabe—after this; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vraje*—to Vṛndāvana-dhāma; *pāṭhāila*—sent; *rūpa-sanātana*—the two brothers Rūpa Gosvāmī and Sanātana Gosvāmī; *prabhu-ājñāya*—upon the order of Śrī Caitanya Mahāprabhu; *dui bhāi*—the two brothers; *āilā*—came; *vṛndāvana*—to Vṛndāvana-dhāma.

Lord Śrī Caitanya Mahāprabhu then sent the two brothers Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī to Vraja. By His order, they went to Śrī Vṛndāvana-dhāma.

TEXT 32

*bhakti pracāriyā sarva-tīrtha prakāśila
madana-gopāla-govindera sevā pracārila*

bhakti pracāriyā—broadcasting devotional service; *sarva-tīrtha*—all the places of pilgrimage; *prakāśila*—discovered; *madana-gopāla*—of Śrī Rādhā-Madana-mohana; *govindera*—of Śrī Rādhā-Govindajī; *sevā*—the service; *pracārila*—introduced.

After going to Vṛndāvana, the brothers preached devotional service and discovered many places of pilgrimage. They specifically initiated the service of Madana-mohana and Govindajī.

TEXT 33

*nānā śāstra āni' kailā bhakti-grantha sāra
mūḍha adhama-janere teṅho karilā nistāra*

nānā śāstra—different types of scriptures; *āni'*—collecting; *kailā*—compiled; *bhakti-grantha*—of books on devotional service; *sāra*—the essence; *mūḍha*—rascals; *adhama-janere*—and fallen souls; *teṅho*—they; *karilā nistāra*—delivered.

Both Rūpa Gosvāmī and Sanātana Gosvāmī brought various scriptures to Vṛndāvana and collected the essence of these by compiling many scriptures on devotional service. In this way they delivered all rascals and fallen souls.

Śrīla Śrīnivāsa Ācārya has sung:

*nānā-śāstra-vicāraṇaika-niṣṭhau sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

The six Gosvāmīs, under the direction of Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, studied various Vedic literatures and picked up the essence of them, the devotional service of the Lord. This means that all the Gosvāmīs wrote many scriptures on devotional service with the support of the Vedic literature. Devotional service is not a sentimental activity. The essence of Vedic knowledge is devotional service, as confirmed in the *Bhagavad-gītā* (15.15): *vedaiś ca sarvair aham eva vedyaḥ*. All the Vedic literature aims at understanding Kṛṣṇa, and how to understand Kṛṣṇa through devotional service has been explained by Śrīla Rūpa and Sanātana Gosvāmīs, with evidence from all Vedic literatures. They have put it so nicely that even a rascal or first-class fool can be delivered by devotional service under the guidance of the Gosvāmīs.

TEXT 34

*prabhu ājñāya kaila saba śāstrera vicāra
vrajera nigūḍha bhakti karila pracāra*

prabhu ājñāya—upon the order of Lord Śrī Caitanya Mahāprabhu; *kaila*—they did; *saba śāstrera*—of all scriptures; *vicāra*—analytical study; *vrajera*—of Śrī Vṛndāvana-dhāma; *nigūḍha*—most confidential; *bhakti*—devotional service; *karila*—did; *pracāra*—preaching.

The Gosvāmīs carried out the preaching work of devotional service on the basis of an analytical study of all confidential Vedic literatures. This was in compliance with the order of Śrī Caitanya Mahāprabhu. Thus one can understand the most confidential devotional service of Vṛndāvana.



The six Gosvāmīs studied various Vedic literatures and picked up the essence of them, the devotional service of the Lord.

This proves that bona fide devotional service is based on the conclusions of the Vedic literature. It is not based on the type of sentiment exhibited by the *prākṛta-sahajiyās*. The *prākṛta-sahajiyās* do not consult the Vedic literatures, and they are debauchees, woman-hunters and smokers of *gañjā*. Sometimes they give a theatrical performance and cry for the Lord with tears in their eyes. Of course, all scriptural conclusions are washed off by these tears. The *prākṛta-sahajiyās* do not realize that they are violating the orders of Śrī Caitanya Mahāprabhu, who specifically said that to understand Vṛndāvana and the pastimes of Vṛndāvana one must have sufficient knowledge of the *sāstras* (Vedic literatures). As stated in *Śrīmad-Bhāgavatam* (1.2.12), *bhaktiḥ śruti-grhītayā*. This means that devotional service is acquired from Vedic knowledge. *Tac chraddadhānāḥ munayaḥ*. Devotees who are actually serious attain *bhakti*, scientific devotional service, by hearing Vedic literatures (*bhaktiḥ śruti-grhītayā*). It is not that one should create something out of sentimentality, become a *sahajiyā* and advocate such concocted devotional service. However, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura considered such *sahajiyās* to be more favorable than the impersonalists, who are hopelessly atheistic. The impersonalists have no idea of the Supreme Personality of Godhead. The position of the *sahajiyās* is far better than that of the Māyāvādī *sannyāsīs*. Although the *sahajiyās* do not think much of Vedic knowledge, they nonetheless have accepted Lord Kṛṣṇa as the Supreme Lord. Unfortunately, they mislead others from authentic devotional service.

TEXT 35

hari-bhakti-vilāsa, āra bhāgavatāmṛta
daśama-ṭippanī, āra daśama-carita

hari-bhakti-vilāsa—the scripture named *Hari-bhakti-vilāsa*; *āra*—and; *bhāgavatāmṛta*—the scripture named *Bṛhad-bhāgavatāmṛta*; *daśama-ṭippanī*—comments on the Tenth Canto of *Śrīmad-Bhāgavatam*; *āra*—and; *daśama-carita*—poetry about the Tenth Canto of *Śrīmad-Bhāgavatam*.

Some of the books compiled by Śrīla Sanātana Gosvāmī were the *Hari-bhakti-vilāsa*, *Bṛhad-bhāgavatāmṛta*, *Daśama-ṭippanī* and *Daśama-carita*.

In the First Wave of the book known as the *Bhakti-ratnākara*, it is said that Sanātana Gosvāmī understood *Śrīmad-Bhāgavatam* by thorough study and explained it in his commentary known as *Vaiṣṇava-toṣaṇī*. All the knowledge that Śrī Sanātana Gosvāmī and Rūpa Gosvāmī directly acquired from Śrī Caitanya Mahārabhu was broadcast all over the world by their expert service. Sanātana Gosvāmī gave his *Vaiṣṇava-toṣaṇī* commentary to Śrīla Jīva Gosvāmī for editing, and Śrīla Jīva Gosvāmī edited this under the name of *Laghu-toṣaṇī*. Whatever he immediately put down in writing was finished in the year 1476 Śaka (A.D. 1554). Śrīla Jīva Gosvāmī completed the *Laghu-toṣaṇī* in the year Śakābda 1504 (A.D. 1582).

The subject matter of the *Hari-bhakti-vilāsa*, by Śrī Sanātana Gosvāmī, was collected by Śrīla Gopāla Bhaṭṭa Gosvāmī and is known as a *vaiṣṇava-smṛti*. This *vaiṣṇava-smṛti-grantha* was finished in twenty chapters, known as *vilāsas*. In the first *vilāsa* there is a description of how a relationship is established between the spiritual master and the disciple, and *mantras* are explained. In the second *vilāsa*, the process of initiation is described. In the third *vilāsa*, the methods of Vaiṣṇava behavior are given, with emphasis on cleanliness, constant remembrance of the Supreme Personality of Godhead, and the chanting of the *mantras* given by the initiating spiritual master. In the fourth *vilāsa* are descriptions of *saṃskāra*, the reformatory method; *tilaka*, the application of twelve *tilakas* on twelve places of the body; *mudrā*, marks on the body; *mālā*, chanting with beads; and *guru-pūjā*, worship of the spiritual master. In the fifth *vilāsa*, one is instructed on how to make a place to sit for meditation, and there are descriptions of breathing exercises, meditation and worship of the *śālagrāma-śilā* representation of Lord Viṣṇu. In the sixth *vilāsa*, the required practices for inviting the transcendental form of the Lord and bathing Him are given. In the seventh *vilāsa*, one is instructed on how to collect flowers used for the worship of Lord Viṣṇu. In the eighth *vilāsa*, there is a description of the Deity and instructions on how to set up incense, light lamps, make offerings, dance, play music, beat drums, garland the Deity, offer prayers and obeisances and counteract offenses. In the ninth *vilāsa*, there are descriptions about collecting *tulasī* leaves, offering oblations to forefathers according to Vaiṣṇava rituals, and offering food. In the tenth *vilāsa* there are descriptions of the devotees of the Lord (Vaiṣṇavas, or saintly persons). In the eleventh *vilāsa*, there

are elaborate descriptions of Deity worship and the glories of the holy name of the Lord. One is instructed on how to chant the holy name of the Deity, and there are discussions about offenses committed while chanting the holy name, along with methods for getting relief from such offenses. There are also descriptions of the glories of devotional service and the surrendering process. In the twelfth *vilāsa*, Ekādaśī is described. In the thirteenth *vilāsa*, fasting is discussed, as well as observance of the Mahādvādaśī ceremony. In the fourteenth *vilāsa*, different duties for different months are outlined. In the fifteenth *vilāsa*, there are instructions on how to observe Ekādaśī fasting without even drinking water. There are also descriptions of branding the body with the symbols of Viṣṇu, discussions of Cāturmāsya observations during the rainy season, and discussions of Janmāṣṭamī, Pārśvaikādaśī, Śravaṇā-dvādaśī, Rāma-navamī and Vijayādaśamī. The sixteenth *vilāsa* discusses duties to be observed in the month of Kārtika (October-November), or the Dāmodara month, or Ūrja, when lamps are offered in the Deity room or above the temple. There are also descriptions of the Govardhana-pūjā and Ratha-yātrā. The seventeenth *vilāsa* discusses preparations for Deity worship, *mahā-mantra* chanting and the process of *jaṇa*. In the eighteenth *vilāsa* the different forms of Śrī Viṣṇu are described. The nineteenth *vilāsa* discusses the establishment of the Deity and the rituals observed in bathing the Deity before installation. The twentieth *vilāsa* discusses the construction of temples, referring to those constructed by the great devotees. The details of the *Hari-bhakti-vilāsa-grantha* are given by Śrī Kavirāja Gosvāmī in the *Madhya-līlā* (24.329–345). The descriptions given in those verses by Kṛṣṇadāsa Kavirāja Gosvāmī are actually a description of those portions compiled by Gopāla Bhaṭṭa Gosvāmī. According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the regulative principles of devotional service compiled by Gopāla Bhaṭṭa Gosvāmī do not strictly follow our Vaiṣṇava principles. Actually, Gopāla Bhaṭṭa Gosvāmī collected only a summary of the elaborate descriptions of Vaiṣṇava regulative principles from the *Hari-bhakti-vilāsa*. It is Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī's opinion, however, that to follow the *Hari-bhakti-vilāsa* strictly is to actually follow the Vaiṣṇava rituals in perfect order. He claims that the *smārta-samāja*, which is strictly followed by caste *brāhmaṇas*, has influenced portions that Gopāla Bhaṭṭa Gosvāmī collected from the original *Hari-bhakti-vilāsa*. It is therefore very difficult to find out Vaiṣṇava directions from the book of Gopāla Bhaṭṭa Gosvāmī.

It is better to consult the commentary made by Sanātana Gosvāmī himself for the *Hari-bhakti-vilāsa* under the name of *Dig-darśinī-ṭīkā*. Some say that the same commentary was compiled by Gopīnātha-pūjā Adhikārī, who was engaged in the service of Śrī Rādhā-ramaṇajī and who happened to be one of the disciples of Gopāla Bhaṭṭa Gosvāmī.

Regarding the *Bṛhad-bhāgavatāmṛta*, there are two parts, both of which deal with the discharge of devotional service. The first part is an analytical study of devotional service, in which there is also a description of different planets, including the earth, the heavenly planets, Brahma-loka and Vaikuṅṭha-loka. There are also descriptions of the devotees, including intimate devotees, most intimate devotees and complete devotees. The second part describes the glories of the spiritual world, known as *Goloka-māhātmya-nirūpaṇa*, as well as the process of renunciation of the material world. It also describes real knowledge, devotional service, the spiritual world, love of Godhead, attainment of life's destination, and the bliss of the world. In this way there are seven chapters in each part, fourteen chapters in all.

The *Daśama-ṭīppanī* is a commentary on the Tenth Canto of *Śrīmad-Bhāgavatam*. Another name for this commentary is *Bṛhad-vaiṣṇava-toṣaṇī-ṭīkā*. In the *Bhakti-ratnākara*, it is said that the *Daśama-ṭīppanī* was finished in 1476 Śakābda (A.D. 1554).

TEXT 36

*ei saba grantha kaila gosāñi sanātana
rūpa-gosāñi kaila yata, ke karu gaṇana*

ei saba—all these; *grantha*—scriptures; *kaila*—compiled; *gosāñi sanātana*—Sanātana Gosvāmī; *rūpa-gosāñi*—Rūpa Gosvāmī; *kaila*—did; *yata*—all; *ke*—who; *karu gaṇana*—can count.

We have already given the names of four books compiled by Sanātana Gosvāmī. Similarly, Śrīla Rūpa Gosvāmī has also compiled many books, which no one can even count.

TEXT 37

*pradhāna pradhāna kichu kariye gaṇana
lakṣa granthe kaila vraja-vilāsa varṇana*

pradhāna pradhāna—the most important ones; *kichu*—some; *kariye*—I do; *gaṇana*—enumeration; *lakṣa*—100,000; *granthe*—in verses; *kaila*—did; *vraja-vilāsa*—of the pastimes of the Lord in Vṛndāvana; *varṇana*—description.

I shall therefore enumerate the chief books compiled by Śrīla Rūpa Gosvāmī. He has described the pastimes of Vṛndāvana in 100,000 verses.

TEXT 38

*rasāmṛta-sindhu, āra vidagdha-mādhava
ujjala-nīlamaṇi, āra lalita-mādhava*

rasāmṛta-sindhu—the *Bhakti-rasāmṛta-sindhu*; *āra*—and; *vidagdha-mādhava*—the *Vidagdha-mādhava*; *ujjala-nīlamaṇi*—the *Ujjvala-nīlamaṇi*; *āra*—and; *lalita-mādhava*—the *Lalita-mādhava*.

The books compiled by Śrī Rūpa Gosvāmī include the *Bhakti-rasāmṛta-sindhu*, *Vidagdha-mādhava*, *Ujjvala-nīlamaṇi* and *Lalita-mādhava*.

TEXTS 39–40

*dāna-keli-kaumudī, āra bahu stavāvalī
aṣṭādaśa līlā-cchanda, āra padyāvalī
govinda-virudāvalī, tāhāra lakṣaṇa
mathurā-māhātmya, āra nāṭaka-varṇana*

dāna-keli-kaumudī—the *Dāna-keli-kaumudī*; *āra*—and; *bahu stavāvalī*—many prayers; *aṣṭādaśa*—eighteen; *līlā-cchanda*—chronological pastimes; *āra*—and; *padyāvalī*—the *Padyāvalī*; *govinda-virudāvalī*—the *Govinda-virudāvalī*; *tāhāra lakṣaṇa*—the symptoms of the book; *mathurā-māhātmya*—the glories of Mathurā; *āra nāṭaka-varṇana*—and descriptions of drama (*Nāṭaka-candrikā*).

Śrīla Rūpa Gosvāmī also compiled the *Dāna-keli-kaumudī*, *Stavāvalī*, *Līlā-cchanda*, *Padyāvalī*, *Govinda-virudāvalī*, *Mathurā-māhātmya* and *Nāṭaka-varṇana*.

TEXT 41

*laghu-bhāgavatāmṛtādi ke karu gaṇana
sarvatra karila vraja-vilāsa varṇana*

laghu-bhāgavatāmṛta-ādi—another list, containing *Laghu-bhāgavatāmṛta*; *ke*—who; *karu gaṇana*—can count; *sarvatra*—everywhere; *karila*—did; *vraja-vilāsa*—of the pastimes of Vṛndāvana; *varṇana*—description.

Who can count the rest of the books (headed by the *Laghu-bhāgavatāmṛta*) written by Śrīla Rūpa Gosvāmī? He has described the pastimes of Vṛndāvana in all of them.

Śrīla Bhaktisiddhānta Sarasvatī has given a description of these books. The *Bhakti-rasāmṛta-sindhu* is a great book of instruction on how to develop devotional service to Lord Kṛṣṇa and follow the transcendental process. It was finished in the year 1463 Śakābda (A.D. 1541). This book is divided into four parts: *pūrva-vibhāga* (eastern division), *dakṣiṇa-vibhāga* (southern division), *paścima-vibhāga* (western division) and *uttara-vibhāga* (northern division). In the *pūrva-vibhāga*, there is a description of the permanent development of devotional service. The general principles of devotional service, the execution of devotional service, ecstasy in devotional service and ultimately the attainment of love of Godhead are described. In this way there are four *laharīs* (waves) in this division of the ocean of the nectar of devotion.

In the *dakṣiṇa-vibhāga* (southern division) there is a general description of the mellow (relationship) called *bhakti-rasa*, which is derived from devotional service. There are also descriptions of the stages known as *vibhāva*, *anubhāva*, *sāttvika*, *vyabhicārī* and *sthāyi-bhāva*, all on this high platform of devotional service. Thus there are five waves in the *dakṣiṇa-vibhāga* division. In the western division (*paścima-vibhāga*) there is a description of the chief transcendental humors derived from devotional service. These are known as *mukhya-bhakti-rasa-nirūpaṇa*, or attainment of the chief humors or feelings in the execution of devotional service. In

that part there is a description of devotional service in neutrality, further development in love and affection (called servitude), further development in fraternity, further development in parenthood, or parental love, and finally conjugal love between Kṛṣṇa and His devotees. Thus there are five waves in the western division.

In the northern division (*uttara-vibhāga*) there is a description of the indirect mellows of devotional service—namely, devotional service in laughter, devotional service in wonder, and devotional service in chivalry, pity, anger, dread and ghastliness. There are also mixing of mellows and the transgression of different humors. Thus there are nine waves in this part. This is but a brief outline of the *Bhakti-rasāmṛta-sindhu*.

The *Vidagdha-mādhava* is a drama of Lord Kṛṣṇa's pastimes in Vṛndāvana. Śrīla Rūpa Gosvāmī finished this book in the year 1454 Śakābda (A.D. 1532). The first part of this drama is called *veṇu-nāda-vilāsa*, the second part *manmatha-lekha*, the third part *rādhā-saṅga*, the fourth part *veṇu-haraṇa*, the fifth part *rādhā-prasādana*, the sixth part *śarad-vihāra*, and the seventh and last part *gaurī-vihāra*.

There is also a book called *Ujvala-nīlamaṇi*, a transcendental account of loving affairs that includes metaphor, analogy and higher *bhakti* sentiments. Devotional service in conjugal love is described briefly in the *Bhakti-rasāmṛta-sindhu*, but it is very elaborately discussed in the *Ujvala-nīlamaṇi*. This book describes different types of lovers, their assistants, and those who are very dear to Kṛṣṇa. There is also a description of Śrīmatī Rādhārāṇī and other female lovers, as well as various group leaders. Messengers and the constant associates, as well as others who are very dear to Kṛṣṇa, are all described. The book also relates how love of Kṛṣṇa is awakened and describes the ecstatic situation, the devotional situation, permanent ecstasy, disturbed ecstasy, steady ecstasy, different positions of different dresses, feelings of separation, prior attraction, anger in attraction, varieties of loving affairs, separation from the beloved, meeting with the beloved, and both direct and indirect enjoyment between the lover and the beloved. All this has been very elaborately described.

Similarly, the *Lalita-mādhava* is a description of Kṛṣṇa's pastimes in Dvārakā. These pastimes were made into a drama, and the work was finished in the year 1459 Śakābda. The first part deals with festivities in the evening, the second with the killing of the Śaṅkhacūḍa, the third with maddened Śrīmatī Rādhārāṇī, the fourth with Rādhārāṇī's proceeding

toward Kṛṣṇa, the fifth with the achievement of Candrāvalī, the sixth with the achievement of Lalitā, the seventh with the meeting in Nava-vṛndāvana, the eighth with the enjoyment in Nava-vṛndāvana, the ninth with looking over pictures, and the tenth with complete satisfaction of the mind. Thus the entire drama is divided into ten parts.

The *Laghu-bhāgavatāmṛta* is divided into two parts. The first is called “The Nectar of Kṛṣṇa” and the second “The Nectar of Devotional Service.” The importance of Vedic evidence is stressed in the first part, and this is followed by a description of the original form of the Supreme Personality of Godhead as Śrī Kṛṣṇa and descriptions of His pastimes and expansions in *svāmśa* (personal forms) and *vibhinnāmśa*. According to different absorptions, the incarnations are called *āveśa* and *tad-ekātma*. The first incarnation is divided into three *puruṣāvatāras*—namely, Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. Then there are the three incarnations of the modes of nature—namely, Brahmā, Viṣṇu and Maheśvara (Śiva). All the paraphernalia used in the service of the Lord is transcendental, beyond the three qualities of this material world. There is also a description of twenty-five *līlā-avatāras*, namely Catuḥsana (the Kumāras), Nārada, Varāha, Matsya, Yajña, Nara-nārāyaṇa Ṛṣi, Kapila, Dattātreya, Hayagrīva, Haṁsa, Pṛṣṇigarbha, Ṛṣabha, Pṛthu, Nṛsimha, Kūrma, Dhanvantari, Mohinī, Vāmana, Paraśurāma, Dāśarathi, Kṛṣṇa-dvaipāyana, Balarāma, Vāsudeva, Buddha and Kalki. There are also fourteen incarnations of Manu: Yajña, Vibhu, Satyasena, Hari, Vaikuṅṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara and Bṛhadbhānu. There are also four incarnations for the four *yugas*, and their colors are described as white, red, blackish and black (sometimes yellow, as in the case of Lord Caitanya Mahāprabhu). There are different types of millenniums and incarnations for those millenniums. The categories called *āveśa*, *prābhava*, *vaibhava* and *para* constitute different situations for the different incarnations. According to specific pastimes, the names are spiritually empowered. There are also descriptions of the difference between the powerful and the power, and the inconceivable activities of the Supreme Lord.

Śrī Kṛṣṇa is the original Supreme Personality of Godhead, and no one is greater than Him. He is the source of all incarnations. In the *Laghu-bhāgavatāmṛta* there are descriptions of His partial incarnations, a description of the impersonal Brahman effulgence (actually the bodily

effulgence of Śrī Kṛṣṇa), the superexcellence of Śrī Kṛṣṇa's pastimes as an ordinary human being with two hands and so forth. There is nothing to compare with the two-armed form of the Lord. In the spiritual world (*vaikuṅṭha-jagat*) there is no distinction between the owner of the body and the body itself. In the material world the owner of the body is called the soul, and the body is called a material manifestation. In the Vaikuṅṭha world, however, there is no such distinction. Lord Śrī Kṛṣṇa is unborn, and His appearance as an incarnation is perpetual. Kṛṣṇa's pastimes are divided into two parts—manifest and unmanifest. For example, when Kṛṣṇa takes His birth within this material world, His pastimes are considered to be manifest. However, when He disappears, one should not think that He is finished, for His pastimes are going on in an unmanifest form. Varieties of humors, however, are enjoyed by the devotees and Lord Kṛṣṇa during His manifest pastimes. After all, His pastimes in Mathurā, Vṛndāvana and Dvārakā are eternal and are going on perpetually somewhere in some part of the universe.

TEXT 42

*tānra bhrātuṣ-putra nāma—śrī-jīva-gosāñi
yata bhakti-grantha kaila, tāra anta nāi*

tānra—his; *bhrātuṣ-putra*—nephew; *nāma*—of the name; *śrī-jīva-gosāñi*—Śrīla Jīva Gosvāmī Prabhupāda; *yata*—all; *bhakti-grantha*—books on devotional service; *kaila*—compiled; *tāra*—that; *anta*—end; *nāi*—there is not.

Śrī Rūpa Gosvāmī's nephew, Śrīla Jīva Gosvāmī, has compiled so many books on devotional service that there is no counting them.

TEXT 43

*śrī-bhāgavata-sandarbha-nāma grantha-vistāra
bhakti-siddhāntera tāte dekhāiyāchena pāra*

śrī-bhāgavata-sandarbha-nāma—the *Bhāgavata-sandarbha*; *grantha*—the book; *vistāra*—very elaborate; *bhakti-siddhāntera*—of the conclusions of devotional service; *tāte*—in that book; *dekhāiyāchena*—he has shown; *pāra*—the limit.

In Śrī Bhāgavata-sandarbha, Śrīla Jīva Gosvāmī has written conclusively about the ultimate end of devotional service.

The *Bhāgavata-sandarbha* is also known as the *Ṣaṭ-sandarbha*. In the first part, called *Tattva-sandarbha*, it is proved that *Śrīmad-Bhāgavatam* is the most authoritative evidence directly pointing to the Absolute Truth. The second *Sandarbha*, called *Bhagavat-sandarbha*, draws a distinction between impersonal Brahman and localized Paramātmā and describes the spiritual world and the domination of the mode of goodness devoid of contamination by the other two material modes. In other words, there is a vivid description of the transcendental position known as *śuddha-sattva*. Material goodness is apt to be contaminated by the other two material qualities—ignorance and passion—but when one is situated in the *śuddha-sattva* position, there is no chance for such contamination. It is a spiritual platform of pure goodness. The potency of the Supreme Lord and the living entity is also described, and there is a description of the inconceivable energies and varieties of energies of the Lord. The potencies are divided into categories—internal, external, personal, marginal and so forth. There are also discussions of the eternality of Deity worship, the omnipotence of the Deity, His all-pervasiveness, His giving shelter to everyone, His subtle and gross potencies, His personal manifestations, His expressions of form, quality and pastimes, His transcendental position and His complete form. It is also stated that everything pertaining to the Absolute has the same potency and that the spiritual world, the associates in the spiritual world and the threefold energies of the Lord in the spiritual world are all transcendental. There are further discussions concerning the difference between the impersonal Brahman and the Personality of Godhead, the fullness of the Personality of Godhead, the objective of all Vedic knowledge, the personal potencies of the Lord, and the Personality of Godhead as the original author of Vedic knowledge.

The third *Sandarbha* is called *Paramātmā-sandarbha*, and in this book there is a description of Paramātmā (the Supersoul) and an explanation of how the Supersoul exists in millions and millions of living entities. There are discussions of the differences between the qualitative incarnations, and discourses concerning the living entities, *māyā*, the material world, the theory of transformation, the illusory energy, the sameness of this world and the Supersoul, and the truth about this material world. In this connection, the opinions of Śrīdhara Svāmī are given. It is stated that the

Supreme Personality of Godhead, although devoid of material qualities, superintends all material activities. There is also a discussion of how the *līlā-avatāra* incarnations respond to the desires of the devotees and how the Supreme Personality of Godhead is characterized by six opulences.

The fourth *Sandarbha* is called *Kṛṣṇa-sandarbha*, and in this book Kṛṣṇa is proved to be the Supreme Personality of Godhead. There are discussions of Kṛṣṇa's pastimes and qualities, His superintendence of the *puruṣa-avatāras*, and so forth. The opinions of Śrīdhara Svāmī are corroborated. In each and every scripture, the supremacy of Kṛṣṇa is stressed. Baladeva, Saṅkarṣaṇa and other expansions of Kṛṣṇa are emanations of Mahā-Saṅkarṣaṇa. All the incarnations and expansions exist simultaneously in the body of Kṛṣṇa, who is described as two-handed. There are also descriptions of the Goloka planet, Vṛndāvana (the eternal place of Kṛṣṇa), the identity of Goloka and Vṛndāvana, the Yādavas and the cowherd boys (both eternal associates of Kṛṣṇa), the equality of the manifest and unmanifest pastimes, Śrī Kṛṣṇa's manifestation in Gokula, the queens of Dvārakā as expansions of the internal potency, and, superior to them, the superexcellent *gopīs*. There is also a list of the *gopīs'* names and a discussion of the topmost position of Śrīmatī Rādhārāṇī.

The fifth *Sandarbha* is called *Bhakti-sandarbha*, and in this book there is a discussion of how devotional service can be directly executed, and how such service can be adjusted, either directly or indirectly. There is a discussion of the knowledge of all kinds of scripture, the establishment of the Vedic institution of *varṇāśrama*, *bhakti* as superior to fruitive activity, and so forth. It is also stated that without devotional service even a *brāhmaṇa* is condemned. There are discussions of the process of *karma-tyāga* (the giving of the results of *karma* to the Supreme Personality of Godhead), and the practices of mystic *yoga* and philosophical speculation, which are deprecated as simply hard labor. Worship of the demigods is discouraged, and worship of a Vaiṣṇava is considered exalted. No respect is given to the nondevotees. There are discussions of how one can be liberated even in this life (*jīvan-mukta*), Lord Śiva as a devotee, and how a *bhakta* and his devotional service are eternally existing. It is stated that through *bhakti* one can attain all success because *bhakti* is transcendental to the material qualities. There is a discussion of how the self is manifest through *bhakti*. There is also a discussion of the self's bliss, as well as how *bhakti*, even imperfectly executed, enables one to attain the lotus feet of the Supreme

Personality of Godhead. Unmotivated devotional service is highly praised, and an explanation is given of how each devotee can achieve the platform of unmotivated service by association with other devotees. There is a discussion of the differences between the *mahā-bhāgavata* and the ordinary devotee, the symptoms of philosophical speculation, the symptoms of self-worship, or *ahaṅgrahopāsanā*, the symptoms of devotional service, the symptoms of imaginary perfection, the acceptance of regulative principles, service to the spiritual master, the *mahā-bhāgavata* (liberated devotee) and service to him, service to Vaiṣṇavas in general, the principles of hearing, chanting, remembering and serving the lotus feet of the Lord, offenses in worship, offensive effects, prayers, engaging oneself as an eternal servant of the Lord, making friendships with the Lord and surrendering everything for His pleasure. There is also a discussion of *rāgānugā-bhakti* (spontaneous love of Godhead), of the specific purpose of becoming a devotee of Lord Kṛṣṇa, and a comparative study of other perfectional stages.

The sixth *Sandarbha* is called *Prīti-sandarbha*, a thesis on love of Godhead. Here it is stated that through love of Godhead, one becomes perfectly liberated and attains the highest goal of life. A distinction is made between the liberated condition of a personalist and that of an impersonalist, and there is a discussion of liberation during one's lifetime as distinguished from liberation from material bondage. Of all kinds of liberation, liberation in loving service to the Lord is described as the most exalted, and meeting the Supreme Personality of Godhead face to face is shown to be the highest perfection of life. Immediate liberation is contrasted with liberation by a gradual process. Both realization of Brahman and meeting with the Supreme Personality of Godhead are described as liberation within one's lifetime, but meeting with the Supreme Personality of Godhead, both internally and externally, is shown to be superexcellent, above the transcendental realization of the Brahman effulgence. There is a comparative study of liberation as *sālokya*, *sāmīpya* and *sārūpya*. *Sāmīpya* is better than *sālokya*. Devotional service is considered to be liberation with greater facilities, and there is a discussion of how to obtain it. There are also discussions of the transcendental state one achieves after attaining the devotional platform, which is the exact position of love of Godhead; the marginal symptoms of transcendental love, and how it is awakened; the distinction between so-called love and

transcendental love on the platform of love of Godhead; and different types of humors and mellows enjoyed in relishing the lusty affairs of the *gopīs*, which are different from mundane affairs, which in turn are symbolical representations of pure love for Kṛṣṇa. There are also discussions of *bhakti* mixed with philosophical speculation, the superexcellence of the love of the *gopīs*, the difference between opulent devotional service and loving devotional service, the exalted position of the residents of Gokula, the progressively exalted position of the friends of Kṛṣṇa, the *gopas* and the *gopīs* in parental love with Kṛṣṇa, and finally the superexcellence of the love of the *gopīs* and that of Śrīmatī Rādhārāṇī. There is also a discussion of how spiritual feelings can be present when one simply imitates them and of how such mellows are far superior to the ordinary mellows of mundane love, and there are descriptions of different ecstasies, the awakening of ecstasy, transcendental qualities, the distinction of *dhīrodātta*, the utmost attractiveness of conjugal love, the ecstatic features, the permanent ecstatic features, the mellows divided in five transcendental features of direct loving service, and indirect loving service, considered in seven divisions. Finally there is a discussion of overlapping of different *rasas*, and there are discussions of *śānta* (neutrality), servitorship, taking shelter, parental love, conjugal love, direct transcendental enjoyment and enjoyment in separation, previous attraction and the glories of Śrīmatī Rādhārāṇī.

TEXT 44

*gopāla-campū-nāme grantha-mahāśūra
nitya-līlā sthāpana yāhe vraja-rasa-pūra*

gopāla-campū—the *Gopāla-campū*; *nāme*—by the name; *grantha*—the transcendental literature; *mahā-śūra*—most formidable; *nitya-līlā*—of eternal pastimes; *sthāpana*—establishment; *yāhe*—in which; *vraja-rasa*—the transcendental mellows enjoyed in Vṛndāvana; *pūra*—complete.

The most famous and formidable transcendental literature is the book named *Gopāla-campū*. In this book the eternal pastimes of the Lord are established, and the transcendental mellows enjoyed in Vṛndāvana are completely described.

In his Anubhāṣya, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following information about the Gopāla-campū. The Gopāla-campū is divided into two parts. The first part is called the eastern wave, and the second part is called the northern wave. In the first part there are thirty-three supplications and in the second part thirty-seven supplications. In the first part, completed in 1510 Śakābda (A.D. 1588), the following subject matters are discussed: (1) Vṛndāvana and Goloka; (2) the killing of the Pūtanā demon, the *gopīs*' returning home under the instructions of mother Yaśodā, the bathing of Lord Kṛṣṇa and Balarāma, snigdha-kaṅṭha and madhu-kaṅṭha; (3) the dream of mother Yaśodā; (4) the Janmāṣṭamī ceremony; (5) the meeting between Nanda Mahārāja and Vasudeva, and the killing of the Pūtanā demon; (6) the pastimes of awakening from bed, the deliverance of the demon Śakaṭa, and the name-giving ceremony; (7) the killing of the Tṛṇāvarta demon, Lord Kṛṣṇa's eating dirt, Lord Kṛṣṇa's childish naughtiness, and Lord Kṛṣṇa as a thief; (8) churning of the yogurt, Kṛṣṇa's drinking from the breast of mother Yaśodā, the breaking of the yogurt pot, Kṛṣṇa bound with ropes, the deliverance of the two brothers (Yamalārjuna) and the lamentation of mother Yaśodā; (9) entering Śrī Vṛndāvana; (10) the killing of Vatsāsura, Bakāsura and Vyomāsura; (11) the killing of Aghāsura and the bewilderment of Lord Brahmā; (12) the tending of the cows in the forest; (13) taking care of the cows and chastising the Kāliya serpent; (14) the killing of Gardabhāsura (the ass demon), and the praise of Kṛṣṇa; (15) the previous attraction of the *gopīs*; (16) the killing of Pralambāsura and the eating of the forest fire; (17) the *gopīs*' attempt to approach Kṛṣṇa; (18) the lifting of Govardhana Hill; (19) bathing Kṛṣṇa with milk; (20) the return of Nanda Mahārāja from the custody of Varuṇa and the vision of Goloka Vṛndāvana by the *gopas*; (21) the performance of the rituals in Kātyāyanī-vrata and the worship of the goddess Durgā; (22) the begging of food from the wives of the brāhmaṇas performing sacrifices; (23) the meeting of Kṛṣṇa and the *gopīs*; (24) Kṛṣṇa's enjoying the company of the *gopīs*, the disappearance of Rādhā and Kṛṣṇa from the scene, and the search for Them by the *gopīs*; (25) the reappearance of Kṛṣṇa; (26) the determination of the *gopīs*; (27) pastimes in the waters of the Yamunā; (28) the deliverance of Nanda Mahārāja from the clutches of the serpent; (29) various pastimes in solitary places; (30) the killing of Śaṅkhacūḍa and the Hori; (31) the killing of Ariṣṭāsura; (32) the killing of the Keśī demon; (33) the appearance of Śrī Nārada Muni and a description of the year in which the book was completed.

In the second part, known as Uttara-campū, the following subject matters are discussed: (1) attraction for Vrajabhūmi; (2) the cruel activities of Akrūra; (3) Kṛṣṇa's departure for Mathurā; (4) a description of the city of Mathurā; (5) the killing of Kaṁsa; (6) Nanda Mahārāja's separation from Kṛṣṇa and Balarāma; (7) Nanda Mahārāja's entrance into Vṛndāvana without Kṛṣṇa and Balarāma; (8) the studies of Kṛṣṇa and Balarāma; (9) how the son of the teacher of Kṛṣṇa and Balarāma was returned; (10) Uddhava's visit to Vṛndāvana; (11) Rādhārāṇī's talking with the messenger bumblebee; (12) the return of Uddhava from Vṛndāvana; (13) the binding of Jarāsandha; (14) the killing of the yavana Jarāsandha; (15) the marriage of Balarāma; (16) the marriage of Rukmiṇī; (17) seven marriages; (18) the killing of Narakāsura, the taking of the pārijāta flower from heaven and Kṛṣṇa's marriage to 16,000 princesses; (19) victory over Bāṇāsura; (20) a description of Balarāma's return to Vraja; (21) the killing of Pauṇḍraka (the imitation Viṣṇu); (22) the killing of Dvidida and thoughts of Hastināpura; (23) departure for Kurukṣetra; (24) how the residents of Vṛndāvana and Dvārakā met at Kurukṣetra; (25) Kṛṣṇa's consultation with Uddhava; (26) the deliverance of the king; (27) the performance of the Rājasūya sacrifice; (28) the killing of Śālva; (29) Kṛṣṇa's considering returning to Vṛndāvana; (30) Kṛṣṇa's revisiting Vṛndāvana; (31) the adjustment of obstructions by Śrīmatī Rādhārāṇī and others; (32) everything completed; (33) the residence of Rādhā and Mādhava; (34) decorating Śrīmatī Rādhārāṇī and Kṛṣṇa; (35) the marriage ceremony of Śrīmatī Rādhārāṇī and Kṛṣṇa; (36) the meeting of Śrīmatī Rādhārāṇī and Kṛṣṇa; and (37) entering Goloka.

TEXT 45

*ei mata nānā grantha kariyā prakāśa
goṣṭhī sahite kailā vṛndāvane vāsa*

ei mata—in this way; *nānā*—various; *grantha*—books; *kariyā*—making; *prakāśa*—publication; *goṣṭhī*—family members; *sahite*—with; *kailā*—did; *vṛndāvane*—at Vṛndāvana; *vāsa*—residence.

Thus Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and their nephew Śrīla Jīva Gosvāmī, as well as practically all of their family members, lived in Vṛndāvana and published important books on devotional service.

TEXT 46

*prathama vatsare advaitādi bhakta-gaṇa
prabhure dekhite kaila, nīlādri gamana*

prathama—the first; *vatsare*—in the year; *advaita-ādi*—headed by Advaita Ācārya; *bhakta-gaṇa*—all the devotees; *prabhure*—the Lord; *dekhite*—to see; *kaila*—did; *nīlādri*—to Jagannātha Purī; *gamana*—going.

The first year after Śrī Caitanya Mahāprabhu accepted the renounced order of life, all the devotees, headed by Śrī Advaita Prabhu, went to see the Lord at Jagannātha Purī.

TEXT 47

*ratha-yātrā dekhi' tāhān rahilā cāri-māsa
prabhu-saṅge nṛtya-gīta parama ullāsa*

ratha-yātrā—the car festival; *dekhi'*—seeing; *tāhān*—there; *rahilā*—remained; *cāri-māsa*—four months; *prabhu-saṅge*—with the Lord; *nṛtya-gīta*—chanting and dancing; *parama*—greatest; *ullāsa*—pleasure.

After attending the Ratha-yātrā ceremony at Jagannātha Purī, all the devotees remained there for four months, greatly enjoying the company of Śrī Caitanya Mahāprabhu by performing kīrtana [chanting and dancing].

TEXT 48

*vidāya samaya prabhu kahilā sabāre
pratyaabda āsibe sabe guṇḍicā dekhibāre*

vidāya—departing; *samaya*—at the time; *prabhu*—the Lord; *kahilā*—said; *sabāre*—unto everyone; *pratyaabda*—every year; *āsibe*—you should come; *sabe*—all; *guṇḍicā*—Guṇḍicā; *dekhibāre*—to see.

At the time of departure, the Lord requested all the devotees, “Please come here every year to see the Ratha-yātrā festival of Lord Jagannātha’s journey to the Guṇḍicā temple.”

There is a temple named Guṇḍicā at Sundarācala. Lord Jagannātha, Baladeva and Subhadṛā are pushed in their three cars from the temple in Purī to the Guṇḍicā temple in Sundarācala. In Orissa, this Ratha-yātrā festival is known as Jagannātha's journey to Guṇḍicā. Whereas others speak of it as the Ratha-yātrā festival, the residents of Orissa refer to it as Guṇḍicā-yātrā.

TEXT 49

*prabhu-ājñāya bhakta-gaṇa pratyabda āsiyā
guṇḍicā dekhiyā yā'na prabhure miliyā*

prabhu-ājñāya—upon the order of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—all the devotees; *pratyabda*—every year; *āsiyā*—coming there; *guṇḍicā*—the festival of Guṇḍicā-yātrā; *dekhiyā*—seeing; *yā'na*—return; *prabhure*—the Lord; *miliyā*—meeting.

Following the order of Śrī Caitanya Mahāprabhu, all the devotees used to visit Lord Caitanya Mahāprabhu every year. They would see the Guṇḍicā festival at Jagannātha Purī and then return home after four months.

TEXT 50

*vimśati vatsara aiche kailā gatāgati
anyonye duṅhāra duṅhā vinā nāhi sthiti*

vimśati—twenty; *vatsara*—years; *aiche*—thus; *kailā*—did; *gata-āgati*—going and coming; *anyonye*—mutually; *duṅhāra*—of Lord Caitanya and the devotees; *duṅhā*—the two; *vinā*—without; *nāhi*—there is not; *sthiti*—peace.

For twenty consecutive years this meeting took place, and the situation became so intense that the Lord and the devotees could not be happy without meeting one another.

TEXT 51

*śeṣa āra yei rahe dvādaśa vatsara
kṛṣṇera viraha-līlā prabhura antara*

śeṣa—at the end; *āra*—the balance; *yei*—whatever; *rahe*—remains; *dvādaśa vatsara*—twelve years; *kṛṣṇera*—of Lord Kṛṣṇa; *viraha-līlā*—the pastimes of separation; *prabhura*—the Lord; *antara*—within.

The last twelve years were simply devoted to relishing the pastimes of Kṛṣṇa in separation within the heart of the Lord.

Śrī Kṛṣṇa Caitanya Mahāprabhu enjoyed the position of the *gopīs* in separation from Kṛṣṇa. When Kṛṣṇa left the *gopīs* and went to Mathurā, the *gopīs* cried for Him the rest of their lives, feeling intense separation from Him. This ecstatic feeling of separation was specifically advocated by Lord Caitanya Mahāprabhu through His actual demonstrations.

TEXT 52

*nirantara rātri-dina viraha unmāde
hāse, kānde, nāce, gāya parama viṣāde*

nirantara—without cessation; *rātri-dina*—night and day; *viraha*—of separation; *unmāde*—in madness; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—chants; *parama*—great; *viṣāde*—in moroseness.

In the attitude of separation, Lord Caitanya Mahāprabhu appeared mad both day and night. Sometimes He laughed, and sometimes He cried; sometimes He danced, and sometimes He chanted in great sorrow.

TEXT 53

*ye kāle karena jagannātha daraśana
mane bhāve, kurukṣetre pāñāchi milana*

ye kāle—at those times; *karena*—does; *jagannātha*—Lord Jagannātha; *daraśana*—visiting; *mane*—within the mind; *bhāve*—thinks; *kuru-*

kṣetre—on the field of Kurukṣetra; *pāñāchi*—I have gotten; *milana*—meeting.

At those times, Śrī Caitanya Mahāprabhu would visit Lord Jagannātha. Then His feelings exactly corresponded to those of the gopīs when they saw Kṛṣṇa at Kurukṣetra after long separation. Kṛṣṇa had come to Kurukṣetra with His brother and sister to visit.

When Kṛṣṇa was performing *yajña* (sacrifice) at Kurukṣetra, He invited all the inhabitants of Vṛndāvana to come see Him. Lord Caitanya’s heart was always filled with separation from Kṛṣṇa, but as soon as He had the opportunity to visit the Jagannātha temple, He became fully absorbed in the thoughts of the gopīs who came to see Kṛṣṇa at Kurukṣetra.

TEXT 54

*ratha-yātrāya āge yabe karena nartana
tāhāñ ei pada mātra karaye gāyana*

ratha-yātrāya—in the car festival; *āge*—in front; *yabe*—when; *karena*—does; *nartana*—dancing; *tāhāñ*—there; *ei*—this; *pada*—stanza; *mātra*—only; *karaye*—does; *gāyana*—singing.

When Caitanya Mahāprabhu used to dance before the car during the festival, He always sang the following two lines.

TEXT 55

*seita parāṇa-nātha pāinu
yāhā lāgi’ madana-dahane jhuri genu*

seita—that; *parāṇa-nātha*—Lord of My life; *pāinu*—I have gotten; *yāhā*—whom; *lāgi’*—for; *madana-dahane*—in the fire of lusty desire; *jhuri*—burning; *genu*—I have become.

“I have gotten that Lord of My life, for whom I was burning in the fire of lusty desires.”

In *Śrīmad-Bhāgavatam* (10.29.15) it is stated:

*kāmaṁ krodhaṁ bhayaṁ snehaṁ aikyaṁ sauhr̥dam eva ca
nityaṁ harau vidadhato yānti tan-mayatām hi te*

The word *kāma* means lusty desire, *bhaya* means fear, and *krodha* means anger. If one somehow or other approaches Kṛṣṇa, his life becomes successful. The *gopīs* approached Kṛṣṇa with lusty desire. Kṛṣṇa was a very beautiful boy, and they wanted to meet and enjoy His company. But this lusty desire is different from that of the material world. It appears like mundane lust, but in actuality it is the highest form of attraction to Kṛṣṇa. Caitanya Mahāprabhu was a *sannyāsī*; He left home and everything else. He could certainly not be induced by any mundane lusty desires. So when He used the word *madana-dahane* (“in the fire of lusty desire”), He meant that out of pure love for Kṛṣṇa He was burning in the fire of separation from Kṛṣṇa. Whenever He met Jagannātha, either in the temple or during the Ratha-yātrā, Caitanya Mahāprabhu used to think, “Now I have gotten the Lord of My life and soul.”

TEXT 56

*ei dhuyā-gāne nācena dvitīya prahara
kṛṣṇa lañā vraje yāi—e-bhāva antara*

ei dhuyā-gāne—in the repetition of this song; *nācena*—He dances; *dvitīya prahara*—the second period of the day; *kṛṣṇa lañā*—taking Kṛṣṇa; *vraje yāi*—let Me go back to Vṛndāvana; *e-bhāva*—this ecstasy; *antara*—within.

Lord Caitanya Mahāprabhu used to sing this song [seita parāṇa-nātha] especially during the latter part of the day, and He would think, “Let Me take Kṛṣṇa and go back to Vṛndāvana.” This ecstasy was always filling His heart.

Being always absorbed in the ecstasy of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu felt the same separation from Kṛṣṇa that Śrīmatī Rādhārāṇī felt when Kṛṣṇa left Vṛndāvana and went to Mathurā. This ecstatic feeling is very helpful in attaining love of God in separation. Śrī Caitanya Mahāprabhu has taught everyone that one should not be overly anxious to see the Lord, but should rather feel separation from Him in ecstasy. It is

actually better to feel separation from Him than to desire to see Him face to face. When the *gopīs* of Vṛndāvana, the residents of Gokula, met Kṛṣṇa at Kurukṣetra during the solar eclipse, they wanted to take Kṛṣṇa back to Vṛndāvana. Śrī Kṛṣṇa Caitanya Mahāprabhu also felt the same ecstasy as soon as He saw Jagannātha in the temple or on the Ratha-yātrā car. The *gopīs* of Vṛndāvana did not like the opulence of Dvārakā. They wanted to take Kṛṣṇa to the village of Vṛndāvana and enjoy His company in the groves. This desire was also felt by Śrī Caitanya Mahāprabhu, and He danced in ecstasy before the Ratha-yātrā festival when Lord Jagannātha went to Guṇḍicā.

TEXT 57

*ei bhāve nṛtya-madhye paḍe eka śloka
sei ślokerā artha keha nāhi bujhe loka*

ei bhāve—in this ecstasy; *nṛtya-madhye*—during the dancing; *paḍe*—recites; *eka*—one; *śloka*—verse; *sei ślokerā*—of that verse; *artha*—the meaning; *keha*—anyone; *nāhi*—not; *bujhe*—understands; *loka*—person.

In that ecstasy, Śrī Caitanya Mahāprabhu recited a verse when dancing in front of Lord Jagannātha. Almost no one could understand the meaning of that verse.

TEXT 58

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate*

yaḥ—that same person who; *kaumāra-haraḥ*—the thief of my heart during youth; *saḥ*—he; *eva hi*—certainly; *varaḥ*—lover; *tāḥ*—these; *eva*—certainly; *caitra-kṣapāḥ*—moonlit nights of the month of Caitra; *te*—those; *ca*—and; *unmīlita*—fructified; *mālatī*—of *mālatī* flowers; *surabhayaḥ*—fragrances; *prauḍhāḥ*—full; *kadamba*—with the fragrance of the *kadamba* flower; *anilāḥ*—the breezes; *sā*—that one; *ca*—also; *eva*—certainly; *asmi*—I am; *tathā api*—still; *tatra*—there; *surata-vyāpāra*—in

intimate transactions; *līlā*—of pastimes; *vidhau*—in the manner; *revā*—of the river named Revā; *rodhasi*—on the bank; *vetasī*—of the name Vetasī; *taru-tale*—underneath the tree; *cetaḥ*—my mind; *samutkañṭhate*—is very eager to go.

“That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire.”

This verse appears in the *Padyāvalī* (386), an anthology of verses compiled by Śrīla Rūpa Gosvāmī.

TEXT 59

*ei ślokerā artha jāne ekale svarūpa
daive se vatsara tāhāñ giyāchena rūpa*

ei—this; *ślokerā*—of the verse; *artha*—the meaning; *jāne*—knows; *ekale*—alone; *svarūpa*—Svarūpa Dāmodara; *daive*—by chance; *se vatsara*—that year; *tāhāñ*—there; *giyāchena*—went; *rūpa*—Śrīla Rūpa Gosvāmī.

This verse appears to be the hankering between some ordinary boy and girl, but its actual deep meaning was known only to Svarūpa Dāmodara. By chance, one year Rūpa Gosvāmī was also present there.

TEXT 60

*prabhu-mukhe loka śuni’ śrī-rūpa-gosāñi
sei ślokerā artha-śloka karilā tathāi*

prabhu-mukhe—in the mouth of Lord Śrī Caitanya Mahārabhu; *śloka*—the verse; *śuni’*—hearing; *śrī-rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *sei*—that; *ślokerā*—of the first verse; *artha*—giving the meaning; *śloka*—another verse; *karilā*—composed; *tathāi*—immediately.

Although the meaning of the verse was known only to Svarūpa Dāmodara, Rūpa Gosvāmī, after hearing it from Śrī Caitanya Mahāprabhu, immediately composed another verse that described the meaning of the original verse.

TEXT 61

*śloka kari' eka tāla-ṣatrete likhiyā
āṣana vāsāra cāle rākhila guñjīyā*

śloka kari'—composing the verse; *eka*—one; *tāla-ṣatrete*—on a palm leaf; *likhiyā*—writing; *āṣana*—his own; *vāsāra*—of the residence; *cāle*—on the roof; *rākhila*—kept; *guñjīyā*—pushing.

After composing this verse, Rūpa Gosvāmī wrote it on a palm leaf and put it on the roof of the thatched house in which he was living.

TEXT 62

*śloka rākhī' gelā samudra-snāna karite
hena-kāle āilā prabhu tāñhāre milite*

śloka rākhī'—keeping the verse in that way; *gelā*—went; *samudra-snāna*—a bath in the sea; *karite*—to take; *hena-kāle*—in the meantime; *āilā*—came; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāñhāre*—him; *milite*—to meet.

After composing this verse and putting it on the roof of his house, Śrīla Rūpa Gosvāmī went to bathe in the sea. In the meantime, Lord Caitanya Mahāprabhu went to his hut to meet him.

TEXT 63

*haridāsa ṭhākura āra rūṣa-sanātana
jagannātha-mandire nā yā'na tina jana*

haridāsa ṭhākura—Śrīla Haridāsa Ṭhākura; *āra*—and; *rūṣa-sanātana*—Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī; *jagannātha-mandire*—

in the temple of Lord Jagannātha; *nā*—not; *yā'na*—go; *tina jana*—three persons.

To avoid turmoil, three great personalities—Haridāsa Ṭhākura, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī—did not enter the temple of Jagannātha.

It is still the practice at the Jagannātha temple not to allow those to enter who do not strictly follow the Vedic culture known as Hinduism. Śrīla Haridāsa Ṭhākura, Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī had had previous intimate connections with Muslims. Haridāsa Ṭhākura had been born in a Muslim family, and Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, having given up their social status in Hindu society, had been appointed ministers in the Muslim government. They had even changed their names to Dabira Khāsa and Sākara Mallika. Thus they had supposedly been expelled from *brāhmaṇa* society. Consequently, out of humility they did not enter the temple of Jagannātha, although the Personality of Godhead, Jagannātha, in His form of Caitanya Mahāprabhu, personally came to see them every day. Similarly, the members of this Kṛṣṇa consciousness society are sometimes refused entrance into some of the temples in India. We should not feel sorry about this as long as we engage in chanting the Hare Kṛṣṇa *mantra*. Kṛṣṇa Himself associates with devotees who are chanting His holy name, and there is no need to be unhappy over not being able to enter a certain temple. Such dogmatic prohibitions were not approved by Lord Caitanya Mahāprabhu. Those who were thought unfit to enter the Jagannātha temple were daily visited by Caitanya Mahāprabhu, and this indicates that Caitanya Mahāprabhu did not approve of the prohibitions. To avoid unnecessary turmoil, however, these great personalities would not enter the Jagannātha temple.

TEXT 64

*mahāprabhu jagannāthera upala-bhoga dekhiyā
nija-gr̥he yā'na ei tinere miliyā*

mahā-prabhu—Śrī Caitanya Mahāprabhu; *jagannāthera*—of Lord Jagannātha; *upala-bhoga*—offering of food on the stone; *dekhiyā*—after seeing; *nija-gr̥he*—to His own residence; *yā'na*—goes; *ei*—these; *tinere*—three; *miliyā*—meeting.

Every day Śrī Caitanya Mahāprabhu used to see the upala-bhoga ceremony at the temple of Jagannātha, and after seeing this He used to go visit these three great personalities on His way to His own residence.

Upala-bhoga is a particular type of offering performed just behind the Garuḍa-stambha on a stone slab. That stone slab is called the *upala*. All food is offered within the temple room just below the altar of Jagannātha. This *bhoga*, however, was offered on the stone slab within the vision of the public; therefore it is called *upala-bhoga*.

TEXT 65

*ei tina madhye yabe thāke yei jana
tāñre āsi' āpane mile,—prabhura niyama*

ei tina madhye—of these three; *yabe*—when; *thāke*—remains; *yei jana*—that person who; *tāñre*—to him; *āsi'*—coming; *āpane mile*—personally meets; *prabhura*—of Śrī Caitanya Mahāprabhu; *niyama*—regular practice.

If one of these three was not present, He would meet the others. That was His regular practice.

TEXT 66

*daive āsi' prabhu yabe ūrdhvete cāhilā
cāle goñjā tāla-patre sei śloka pāilā*

daive—accidentally; *āsi'*—coming there; *prabhu*—the Lord; *yabe*—when; *ūrdhvete*—on the roof; *cāhilā*—He looked; *cāle*—in the roof; *goñjā*—pushed; *tāla-patre*—the palm leaf; *sei*—that; *śloka*—verse; *pāilā*—got.

When Śrī Caitanya Mahāprabhu went to the residence of Śrīlā Rūpa Gosvāmī, He accidentally saw the palm leaf on the roof, and thus He read the verse composed by him.

TEXT 67

*śloka paḍi' āche prabhu āviṣṭa ha-iyā
rūpa-gosāñi āsi' paḍe daṇḍavat hañā*

śloka paḍi'—reading the verse; *āche*—remained; *prabhu*—the Lord; *āviṣṭa*—in an ecstatic mood; *ha-iyā*—being; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *āsi'*—coming; *paḍe*—fell down; *daṇḍavat*—like a rod; *hañā*—becoming.

After reading the verse, Śrī Caitanya Mahāprabhu went into an ecstatic mood. While He was in that state, Śrīla Rūpa Gosvāmī came and immediately fell down on the floor like a rod.

The word *daṇḍa* means rod or pole. A rod or pole falls straight; similarly, when one offers obeisances to his superior with all eight *aṅgas* (parts) of the body, he performs what is called *daṇḍavat*. Sometimes we only speak of *daṇḍavats* but actually do not fall down. In any case, *daṇḍavat* means falling down like a rod before one's superior.

TEXT 68

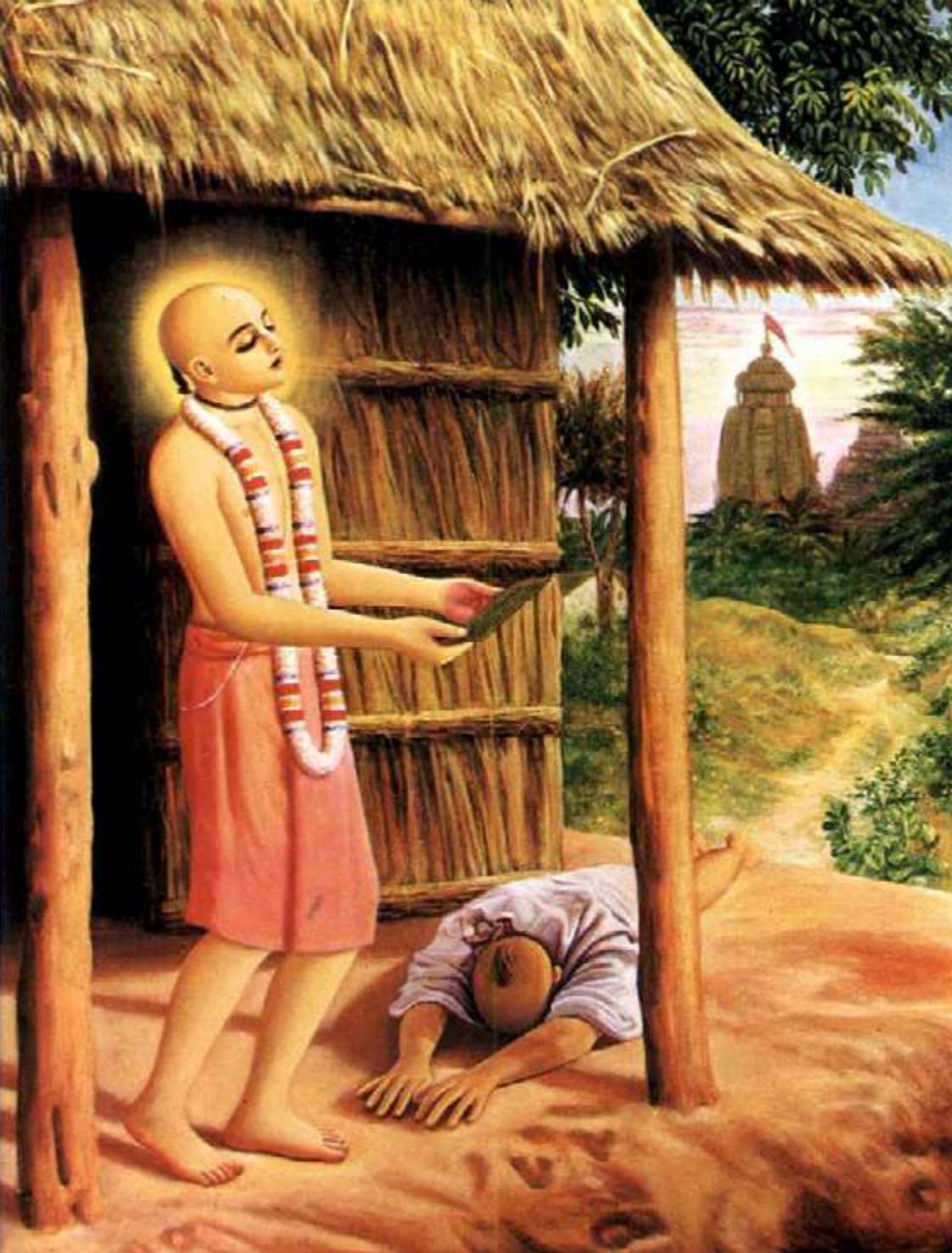
*uṭhi' mahāprabhu tāñre cāpaḍa māriyā
kahite lāgilā kichu kolete kariyā*

uṭhi'—standing up; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto Rūpa Gosvāmī; *cāpaḍa māriyā*—slapping; *kahite*—to say; *lāgilā*—began; *kichu*—something; *kolete*—on the lap; *kariyā*—taking.

When Rūpa Gosvāmī fell down like a rod, Śrī Caitanya Mahāprabhu got up and gave him a slap. Then, taking him on His lap, He began to speak to him.

TEXT 69

*mora ślokera abhiprāya nā jāne kona jane
mora manera kathā tumi jānile kemane?*



While Lord Caitanya was in an ecstatic state after reading the verse, Srila Rūpa Gosvāmī came and immediately fell down on the floor like a rod.

mora—My; *ślokerā*—of the verse; *abhiprāya*—purport; *nā*—does not; *jāne*—know; *kona*—any; *jane*—person; *mora*—My; *manera*—of mind; *kathā*—the intention; *tumi*—you; *jānile*—understood; *kemane*—how.

“No one knows the purport of My verse,” Caitanya Mahāprabhu said.
“How could you understand My intention?”

TEXT 70

eta bali' tāṅre bahu prasāda kariyā
svarūpa-gosāñire śloka dekhāila lañā

eta bali'—saying this; *tāṅre*—unto Rūpa Gosvāmī; *bahu*—much; *prasāda*—mercy; *kariyā*—showing; *svarūpa-gosāñire*—unto Svarūpa Gosvāmī; *śloka*—the verse; *dekhāila*—showed; *lañā*—taking.

Saying this, Lord Caitanya Mahāprabhu bestowed various benedictions upon Rūpa Gosvāmī, and taking the verse, He later showed it to Svarūpa Gosvāmī.

TEXT 71

svarūpe puchena prabhu ha-iyā vismite
mora manera kathā rūpa jānīla kemate

svarūpe—unto Svarūpa Gosvāmī; *puchena*—inquired; *prabhu*—the Lord; *ha-iyā*—becoming; *vismite*—struck with wonder; *mora*—My; *manera*—of the mind; *kathā*—intention; *rūpa*—Rūpa Gosvāmī; *jānīla*—understand; *kemate*—how.

Having shown the verse to Svarūpa Dāmodara with great wonder, Caitanya Mahāprabhu asked him how Rūpa Gosvāmī could understand the intentions of His mind.

We had the opportunity to receive a similar blessing from Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī when we presented an essay at his birthday ceremony. He was so pleased with that essay that he used to call

some of his confidential devotees and show it to them. How could we have understood the intentions of Śrīla Prabhupāda?

TEXT 72

*svarūpa kahe,—yāte jānila tomāra mana
tāte jāni,—haya tomāra kṛpāra bhājana*

svarūpa kahe—Svarūpa Dāmodara replied; *yāte*—since; *jānila*—he knew; *tomāra*—Your; *mana*—intention; *tāte*—therefore; *jāni*—I can understand; *haya*—he is; *tomāra*—Your; *kṛpāra*—of the mercy; *bhājana*—recipient.

Śrīla Svarūpa Dāmodara Gosvāmī replied to Lord Caitanya Mahāprabhu, “If Rūpa Gosvāmī can understand Your mind and intentions, he must have Your Lordship’s special benediction.”

TEXT 73

*prabhu kahe,—tāre āmi santuṣṭa hañā
āliṅgana kailu sarva-śakti sañcāriyā*

prabhu kahe—the Lord said; *tāre*—him; *āmi*—I; *santuṣṭa hañā*—being very much satisfied; *āliṅgana kailu*—embraced; *sarva-śakti*—all potencies; *sañcāriyā*—bestowing.

The Lord said, “I was so pleased with Rūpa Gosvāmī that I embraced him and bestowed upon him all necessary potencies for preaching the bhakti cult.

TEXT 74

*yogyā pātra haya gūḍha-rasa-vivecane
tumio kahio tāre gūḍha-rasākhyāne*

yogyā—suitable; *pātra*—recipient; *haya*—is; *gūḍha*—confidential; *rasa*—the mellows; *vivecane*—in analyzing; *tumio*—you also; *kahio*—instruct; *tāre*—him; *gūḍha*—confidential; *rasa*—the mellows; *ākhyāne*—in describing.

“I accept Śrīla Rūpa Gosvāmī as quite fit to understand the confidential mellows of devotional service, and I recommend that you explain devotional service to him further.”

TEXT 75

*e-saba kahiba āge vistāra kariñā
sañkṣepe uddeśa kaila prastāva pāiñā*

e-saba—all these; *kahiba*—I shall narrate; *āge*—later; *vistāra*—elaboration; *kariñā*—making; *sañkṣepe*—in brief; *uddeśa*—reference; *kaila*—did; *prastāva*—opportunity; *pāiñā*—getting.

I shall describe all these incidents elaborately later on. Now I have given only a brief reference.

TEXT 76

*priyaḥ so ‘yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas
tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham
tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe
mano me kālindī-pulina-vipināya spṛhayati*

priyaḥ—very dear; *saḥ*—He; *ayaṁ*—this; *kṛṣṇaḥ*—Lord Kṛṣṇa; *saha-cari*—O My dear friend; *kuru-kṣetra-militaḥ*—who is met on the field of Kurukṣetra; *tathā*—also; *ahaṁ*—I; *sā*—that; *rādhā*—Rādhārāṇī; *tat*—that; *idam*—this; *ubhayoḥ*—of both of Us; *saṅgama-sukham*—the happiness of meeting; *tathā api*—still; *antaḥ*—within; *khelan*—playing; *madhura*—sweet; *muralī*—of the flute; *pañcama*—the fifth note; *juṣe*—which delights in; *manaḥ*—the mind; *me*—My; *kālindī*—of the river Yamunā; *pulina*—on the bank; *vipināya*—the trees; *spṛhayati*—desires.

[This is a verse spoken by Śrīmatī Rādhārāṇī.] “My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but still I would like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana.”

This verse also appears in the *Padyāvalī* (387), an anthology of verses compiled by Śrīla Rūpa Gosvāmī.

TEXT 77

*ei slokera saṅkṣepārtha śuna, bhakta-gaṇa
jagannātha dekhi' yaiche prabhura bhāvana*

ei—this; *slokerā*—of the verse; *saṅkṣepa-ārtha*—a brief explanation; *śuna*—hear; *bhakta-gaṇa*—O devotees; *jagannātha*—Lord Jagannātha; *dekhi'*—after seeing; *yaiche*—just as; *prabhura*—of Lord Caitanya; *bhāvana*—the thinking.

Now, O devotees, please hear a brief explanation of this verse. Lord Caitanya Mahāprabhu was thinking in this way after having seen the Jagannātha Deity.

TEXT 78

*śrī-rādhikā kurukṣetre kṛṣṇera daraśana
yadyapi pāyena, tabu bhāvena aichana*

śrī-rādhikā—Śrīmatī Rādhārāṇī; *kuru-kṣetre*—on the field of Kurukṣetra; *kṛṣṇera*—of Lord Kṛṣṇa; *daraśana*—meeting; *yadyapi*—although; *pāyena*—She gets; *tabu*—still; *bhāvena*—thinks; *aichana*—in this way.

The subject of His thoughts was Śrīmatī Rādhārāṇī, who met Kṛṣṇa on the field of Kurukṣetra. Although She met Kṛṣṇa there, She was nonetheless thinking of Him in the following way.

TEXT 79

*rāja-veśa, hātī, ghoḍā, manuṣya gahana
kāhāñ gopa-veśa, kāhāñ nirjana vṛndāvana*

rāja-veśa—royal dress; *hātī*—elephants; *ghoḍā*—horses; *manuṣya*—men; *gahana*—crowds; *kāhāñ*—where; *gopa-veśa*—the dress of a cowherd boy; *kāhāñ*—where; *nirjana*—solitary; *vṛndāvana*—Vṛndāvana.

She thought of Him in the calm and quiet atmosphere of Vṛndāvana, dressed as a cowherd boy. But at Kurukṣetra He was in a royal dress and was accompanied by elephants, horses and crowds of men. Thus the atmosphere was not congenial for Their meeting.

TEXT 80

*sei bhāva, sei kṛṣṇa, sei vṛndāvana
yabe pāi, tabe haya vāñchita pūraṇa*

sei bhāva—that circumstance; *sei kṛṣṇa*—that Kṛṣṇa; *sei vṛndāvana*—that Vṛndāvana; *yabe pāi*—if I get; *tabe*—then; *haya*—is; *vāñchita*—desired object; *pūraṇa*—fulfilled.

Thus meeting with Kṛṣṇa and thinking of the Vṛndāvana atmosphere, Rādhārāṇī longed for Kṛṣṇa to take Her to Vṛndāvana again to fulfill Her desire in that calm atmosphere.

TEXT 81

*āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicintyam agādha-bodhaiḥ
saṁsāra-kūpa-ṭatitottaraṇāvalambam
geham juṣām api manasy udiyāt sadā naḥ*

āhuḥ—the gopīs said; *ca*—and; *te*—Your; *nalina-nābha*—O Lord, whose navel is just like a lotus flower; *pada-aravindam*—lotus feet; *yoga-īśvaraiḥ*—by the great mystic yogīs; *hṛdi*—within the heart; *vicintyam*—to be meditated upon; *agādha-bodhaiḥ*—who were highly learned philosophers; *saṁsāra-kūpa*—the dark well of material existence; *ṭatita*—of those fallen; *uttaraṇa*—of deliverers; *avalambam*—the only shelter; *geham*—family affairs; *juṣām*—of those engaged; *api*—although; *manasi*—in the minds; *udiyāt*—let be awakened; *sadā*—always; *naḥ*—our.

The gopīs spoke thus: “Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon

by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.”

This is a verse from *Śrīmad-Bhāgavatam* (10.82.48).

TEXT 82

*tomāra caraṇa mora vraja-ṭura-ghare
udaya karaye yadi, tabe vāñchā pūre*

tomāra—Your; *caraṇa*—lotus feet; *mora*—my; *vraja-ṭura-ghare*—at the home in Vṛndāvana; *udaya*—awaken; *karaye*—I do; *yadi*—if; *tabe*—then; *vāñchā*—desires; *pūre*—are fulfilled.

The gopīs thought, “Dear Lord, if Your lotus feet again come to our home in Vṛndāvana, our desires will be fulfilled.”

In his *Anubhāṣya*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments, “The *gopīs* are purely engaged in the service of the Lord without motive. They are not captivated by the opulence of Kṛṣṇa, nor by the understanding that He is the Supreme Personality of Godhead.” Naturally the *gopīs* were inclined to love Kṛṣṇa, for He was an attractive young boy of Vṛndāvana village. Being village girls, they were not very much attracted to the field of Kurukṣetra, where Kṛṣṇa was present with elephants, horses and royal dress. Indeed, they did not very much appreciate Kṛṣṇa in that atmosphere. Kṛṣṇa was not attracted by the opulence or personal beauty of the *gopīs* but by their pure devotional service. Similarly, the *gopīs* were attracted to Kṛṣṇa as a cowherd boy, not in sophisticated guise. Lord Kṛṣṇa is inconceivably powerful. To understand Him, great yogīs and saintly persons give up all material engagements and meditate upon Him. Similarly, those who are overly attracted to material enjoyment, to enhancement of material opulence, to family maintenance or to liberation from the entanglements of this material world take shelter of the Supreme Personality of Godhead. But such activities and motivations are unknown to the *gopīs*; they are not at all expert in executing such auspicious activities. Already transcendently enlightened, they simply engage their purified senses in the service of the Lord in the remote village of Vṛndāvana. The *gopīs* are not interested in dry speculation, in

the arts, in music, or other conditions of material life. They are bereft of all understanding of material enjoyment and renunciation. Their only desire is to see Kṛṣṇa return and enjoy spiritual, transcendental pastimes with them. The *gopīs* want Him simply to stay in Vṛndāvana so that they can render service unto Him, for His pleasure. There is not even a tinge of personal sense gratification.

TEXT 83

*bhāgavatera śloka-gūḍhārtha viśada kariṇā
rūpa-gosāñi śloka kaila loka bujhāiṇā*

bhāgavatera—of Śrīmad-Bhāgavatam; *śloka*—the verse; *gūḍha-ārtha*—confidential meaning; *viśada*—elaborate description; *kariṇā*—doing; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *śloka*—the verse; *kaila*—compiled; *loka*—the people in general; *bujhāiṇā*—making understand.

In one verse, Śrīla Rūpa Gosvāmī has explained the confidential meaning of the verse of Śrīmad-Bhāgavatam for the understanding of the general populace.

TEXT 84

*yā te lilā-rasa-parimalodgāri-vanyāparitā
dhanyā kṣauṇī vilasati vṛtā māthurī mādhuribhiḥ
tatrāsmābhiś caṭula-paśupī-bhāva-mugdhāntarābhiḥ
saṁvītas tvam kalaya vadanollāsi-veṇuḥ vihāram*

yā—that; *te*—Your; *lilā-rasa*—of the mellows tasted in the pastimes; *parimala*—the fragrance; *udgāri*—spreading; *vanya-āparitā*—filled with forests; *dhanyā*—glorious; *kṣauṇī*—the land; *vilasati*—enjoys; *vṛtā*—surrounded; *māthurī*—the Mathurā district; *mādhuribhiḥ*—by the beauties; *tatra*—there; *asmābhiḥ*—by us; *caṭula*—flickering; *paśupī-bhāva*—with ecstatic enjoyment as *gopīs*; *mugdhāntarābhiḥ*—by those whose hearts are enchanted; *saṁvītaḥ*—surrounded; *tvam*—You; *kalaya*—kindly perform; *vadana*—on the mouth; *ullāsi*—playing; *veṇuḥ*—with the flute; *vihāram*—playful pastimes.

The gopīs continued, “Dear Kṛṣṇa, the fragrance of the mellows of Your pastimes is spread throughout the forests of the glorious land of Vṛndāvana, which is surrounded by the sweetness of the district of Mathurā. In the congenial atmosphere of that wonderful land, You may enjoy Your pastimes, with Your flute dancing on Your lips, and surrounded by us, the gopīs, whose hearts are always enchanted by unpredictable ecstatic emotions.”

This is a verse from the *Lalita-mādhava* (10.38), by Śrīla Rūpa Gosvāmī.

TEXT 85

*ei-mata mahāprabhu dekhi' jagannāthe
subhadrā-sahita dekhe, vaṁśī nāhi hāte*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—after seeing; *jagannāthe*—Lord Jagannātha; *subhadrā*—Subhadrā; *sahita*—with; *dekhe*—He sees; *vaṁśī*—the flute; *nāhi*—not; *hāte*—in the hand.

In this way, when Śrī Caitanya Mahāprabhu saw Jagannātha, He saw that the Lord was with His sister Subhadrā and was not holding a flute in His hand.

TEXT 86

*tri-bhaṅga-sundara vraje vrajendra-nandana
kāhāṅ pāba, ei vāñchā bāḍe anukṣaṇa*

tri-bhaṅga—bent in three places; *sundara*—beautiful; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Nanda Mahārāja; *kāhāṅ*—where; *pāba*—shall I get; *ei*—this; *vāñchā*—desire; *bāḍe*—increases; *anukṣaṇa*—incessantly.

Absorbed in the ecstasy of the gopīs, Lord Caitanya Mahāprabhu wished to see Lord Jagannātha in His original form as Kṛṣṇa, the son of Nanda Mahārāja, standing in Vṛndāvana and appearing very beautiful, His body curved in three places. His desire to see that form was always increasing.

TEXT 87

*rādhikā-unmāda yaiche uddhava-darśane
udghūrṇā-pralāpa taiche prabhura rātri-dine*

rādhikā-unmāda—the madness of Śrīmatī Rādhārāṇī; *yaiche*—just like; *uddhava-darśane*—in seeing Uddhava; *udghūrṇā-pralāpa*—talking inconsistently in madness; *taiche*—similarly; *prabhura*—of Lord Caitanya; *rātri-dine*—night and day.

Just as Śrīmatī Rādhārāṇī talked inconsistently with a bumblebee in the presence of Uddhava, Śrī Caitanya Mahāprabhu in His ecstasy talked crazily and inconsistently day and night.

This *unmāda* (madness) is not ordinary madness. When Śrī Caitanya Mahāprabhu talked inconsistently, almost like a crazy fellow, He was in the transcendental ecstasy of love. In the highest transcendental ecstasy there is a feeling of being enchanted in the presence of the enchanter. When the enchanter and the enchanted become separated, *mohana*, or bewilderment, occurs. When so bewildered due to separation, one becomes stunned, and at that time all the bodily symptoms of transcendental ecstasy are manifested. When they are manifest, one appears inconceivably crazy. This is called transcendental madness. In this state, there is imaginative discourse, and one experiences emotions like those of a madman. The madness of Śrīmatī Rādhārāṇī was explained to Kṛṣṇa by Uddhava, who said, “My dear Kṛṣṇa, because of extreme feelings of separation from You, Śrīmatī Rādhārāṇī is sometimes making Her bed in the groves of the forest, sometimes rebuking a bluish cloud, and sometimes wandering about in the dense darkness of the forest. Thus She has become like a crazy woman.”

TEXT 88

*dvādaśa vatsara śeṣa aiche goṅāila
ei mata śeṣa-līlā tri-vidhāne kaila*

dvādaśa—twelve; *vatsara*—years; *śeṣa*—final; *aiche*—in that way; *goṅāila*—passed away; *ei mata*—in this way; *śeṣa-līlā*—the last pastimes; *tri-vidhāne*—in three ways; *kaila*—executed.

The last twelve years of Śrī Caitanya Mahāprabhu were passed in this transcendental craziness. Thus He executed His last pastimes in three ways.

TEXT 89

*sannyāsa kari' cabbiśa vatsara kailā ye ye karma
ananta, apāra—tāra ke jānibe marma*

sannyāsa kari'—after accepting the renounced order; *cabbiśa vatsara*—twenty-four years; *kailā*—did; *ye ye*—whatever; *karma*—activities; *ananta*—unlimited; *apāra*—insurmountable; *tāra*—of that; *ke*—who; *jānibe*—will know; *marma*—the purport.

For the twenty-four years after Śrī Caitanya Mahāprabhu accepted the renounced order, whatever pastimes He executed were unlimited and unfathomable. Who can understand the purport of such pastimes ?

TEXT 90

*uddeśa karite kari dig-daraśana
mukhya mukhya līlāra kari sūtra gaṇana*

uddeśa—indication; *karite*—to make; *kari*—I do; *dig-daraśana*—a general survey; *mukhya mukhya*—the chief; *līlāra*—of the pastimes; *kari*—I do; *sūtra*—synopsis; *gaṇana*—enumeration.

Just to indicate those pastimes, I am presenting a general survey of the chief pastimes in the form of a synopsis.

TEXT 91

*prathama sūtra prabhura sannyāsa-karaṇa
sannyāsa kari' calilā prabhu śrī-vṛndāvana*

prathama—first; *sūtra*—synopsis; *prabhura*—of the Lord; *sannyāsa-karaṇa*—accepting the *sannyāsa* order; *sannyāsa kari'*—after accepting

the renounced order; *calilā*—went; *prabhu*—the Lord; *śrī-vṛndāvana*—toward Vṛndāvana.

This is the first synopsis: After accepting the sannyāsa order, Caitanya Mahāprabhu proceeded toward Vṛndāvana.

Clearly these statements are a real account of Śrī Caitanya Mahāprabhu’s acceptance of the renounced order of life. His acceptance of this renounced order is not at all comparable to the acceptance of *sannyāsa* by Māyāvādīs. After accepting *sannyāsa*, Caitanya Mahāprabhu wanted to reach Vṛndāvana. He was unlike the Māyāvādī *sannyāsīs*, who desire to merge into the existence of the Absolute. For a Vaiṣṇava, acceptance of *sannyāsa* means getting relief from all material activities and completely devoting oneself to the transcendental loving service of the Lord. This is confirmed by Śrīla Rūpa Gosvāmī (Brs. 1.2.255): *anāsaktasya viṣayān yathārham upayauñjataḥ/ nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate*. For a Vaiṣṇava, the renounced order means completely giving up attachment for material things and engaging nonstop in the transcendental loving service of the Lord. The Māyāvādī *sannyāsīs*, however, do not know how to engage everything in the service of the Lord. Because they have no devotional training, they think material objects to be untouchable. *Brahma satyaṁ jagan mithyā*: The Māyāvādīs think that the world is false, but the Vaiṣṇava *sannyāsīs* do not think like this. Vaiṣṇavas say, “Why should the world be false? It is reality, and it is meant for the service of the Supreme Personality of Godhead.” For a Vaiṣṇava *sannyāsī*, renunciation means not accepting anything for personal sense enjoyment. Devotional service means engaging everything for the satisfaction of the Supreme Personality of Godhead.

TEXT 92

*premete vihvala bāhya nāhika smaraṇa
rāḍha-deśe tina dina karilā bhramaṇa*

premete—in ecstatic love of Kṛṣṇa; *vihvala*—overwhelmed; *bāhya*—external; *nāhika*—there is not; *smaraṇa*—remembrance; *rāḍha-deśe*—in the Rāḍha countries; *tina dina*—three days; *karilā*—did; *bhramaṇa*—traveling.

When proceeding toward Vṛndāvana, Śrī Caitanya Mahāprabhu was overwhelmed with ecstatic love for Kṛṣṇa, and He lost all remembrance of the external world. In this way He traveled continuously for three days in Rāḍha-deśa, the country where the Ganges River does not flow.

TEXT 93

*nityānanda prabhu mahāprabhu bhulāiyā
gaṅgā-tīre lañā āilā 'yamunā' baliyā*

nityānanda prabhu—Lord Nityānanda Prabhu; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhulāiyā*—bewildering; *gaṅgā-tīre*—on the bank of the Ganges; *lañā*—taking; *āilā*—brought; *yamunā*—the river Yamunā; *baliyā*—informing.

First of all, Lord Nityānanda bewildered Śrī Caitanya Mahāprabhu by bringing Him along the banks of the Ganges, saying that it was the river Yamunā.

TEXT 94

*śāntipure ācāryera gṛhe āgamana
prathama bhikṣā kaila tāhāṅ, rātre saṅkīrtana*

śāntipure—in the city of Śāntipura; *ācāryera*—of Advaita Ācārya; *gṛhe*—to the home; *āgamana*—coming; *prathama*—first; *bhikṣā*—accepting alms; *kaila*—did; *tāhāṅ*—there; *rātre*—at night; *saṅkīrtana*—performance of congregational chanting.

After three days, Lord Caitanya Mahāprabhu came to the house of Advaita Ācārya at Śāntipura and accepted alms there. This was His first acceptance of alms. At night He performed congregational chanting there.

It appears that in His transcendental ecstasy, Śrī Caitanya Mahāprabhu forgot to eat for three continuous days. He was then misled by Nityānanda Prabhu, who said that the river Ganges was the Yamunā. Because the Lord was in the ecstasy of going to Vṛndāvana, He was englanded to see the Yamunā, although in actuality the river was the Ganges. In this way the

Lord was brought to the house of Advaita Prabhu at Śāntipura after three days, and He accepted food there. As long as the Lord remained there, He saw His mother, Śacīdevī, and every night executed congregational chanting with all the devotees.

TEXT 95

*mātā bhakta-gaṇera tāhān karila milana
sarva samādhāna kari' kaila nīlādri-gamana*

mātā—the mother; *bhakta-gaṇera*—of the devotees; *tāhān*—in that place; *karila*—did; *milana*—meeting; *sarva*—all; *samādhāna*—adjustments; *kari'*—executing; *kaila*—did; *nīlādri-gamana*—going to Jagannātha Purī.

At the house of Advaita Prabhu, He met His mother as well as all the devotees from Māyāpura. He adjusted everything and then went to Jagannātha Purī.

Śrī Caitanya Mahāprabhu knew very well that His acceptance of *sannyāsa* was a thunderbolt for His mother. He therefore called for His mother and the devotees from Māyāpura, and by the arrangement of Śrī Advaita Ācārya, He met them for the last time after His acceptance of *sannyāsa*. His mother was overwhelmed with grief when she saw that He was clean-shaven. There was no longer any beautiful hair on His head. Mother Śacī was pacified by all the devotees, and Lord Caitanya Mahāprabhu asked her to cook for Him because He was very hungry, not having taken anything for three days. His mother immediately agreed, and forgetting everything else, she cooked for Śrī Caitanya Mahāprabhu during all the days she was at the house of Śrī Advaita Prabhu. Then, after a few days, Śrī Caitanya Mahāprabhu requested His mother's permission to go to Jagannātha Purī. At His mother's request, He made Jagannātha Purī His headquarters after His acceptance of *sannyāsa*. Thus everything was adjusted, and with His mother's permission Śrī Caitanya Mahāprabhu proceeded toward Jagannātha Purī.

TEXT 96

*pathe nānā līlā-rasa, deva-daraśana
mādhava-purīra kathā, goṇāla-sthāpana*

pathe—on the way; *nānā*—various; *līlā-rasa*—transcendental pastimes; *deva-daraśana*—visiting the temples; *mādhava-purīra*—of Mādhavendra Purī; *kathā*—incidents; *gopāla*—of Gopāla; *sthāpana*—the installation.

On the way toward Jagannātha Purī, Caitanya Mahāprabhu performed many other pastimes. He visited various temples and heard the story about Mādhavendra Purī and the installation of Gopāla.

This Mādhava Purī is Mādhavendra Purī. Another Mādhava Purī is Mādhavācārya, who was the spiritual master of a devotee in the line of Gadādhara Paṇḍita and who wrote a book known as *Śrī Maṅgala-bhāṣya*. Mādhavācārya, however, is different from Mādhavendra Purī, who is mentioned in this verse.

TEXT 97

kṣīra-curi-kathā, sākṣi-gopāla-vivaraṇa
nityānanda kaila prabhura daṇḍa-bhañjana

kṣīra-curi-kathā—the narration of the stealing of the condensed milk; *sākṣi-gopāla-vivaraṇa*—the description of witness Gopāla; *nityānanda*—Nityānanda Prabhu; *kaila*—did; *prabhura*—of the Lord; *daṇḍa-bhañjana*—breaking the *sannyāsa* rod.

From Nityānanda Prabhu, Lord Caitanya Mahāprabhu heard the story of Kṣīra-curī Gopīnātha and of the witness Gopāla. Then Nityānanda Prabhu broke the *sannyāsa* rod belonging to Lord Caitanya Mahāprabhu.

This Kṣīra-curī Gopīnātha is situated in Remuṇā, about four miles away from the Bāleśvara (Balasore) station on the Northeastern Railway, formerly known as the Bengal Māyāpura Railway. This station is situated a few miles away from the famous Kargapura junction station. Some time ago the charge of the temple was given to Śyāmasundara Adhikārī from Gopīvallabhapura, which lies on the border of the district of Medinīpura. Śyāmasundara Adhikārī was a descendant of Rasikānanda Murāri, the chief disciple of Śyāmānanda Gosvāmī.

A few miles before the Jagannātha Purī station is a small station called Sākṣi-gopāla. Near this station is a village named Satyavādī, where the temple of Sākṣi-gopāla is situated.

TEXT 98

*kruddha hañā ekā gelā jagannātha dekhite
dekhīyā mūrccita hañā paḍilā bhūmite*

kruddha—angry; *hañā*—becoming; *ekā*—alone; *gelā*—went; *jagannātha*—Lord Jagannātha; *dekhite*—to see; *dekhīyā*—after seeing Jagannātha; *mūrccita*—senseless; *hañā*—becoming; *paḍilā*—fell down; *bhūmite*—on the ground.

After His sannyāsa rod was broken by Nityānanda Prabhu, Caitanya Mahāprabhu apparently became very angry and left His company to travel alone to the Jagannātha temple. When Caitanya Mahāprabhu entered the Jagannātha temple and saw Lord Jagannātha, He immediately lost His senses and fell down on the ground.

TEXT 99

*sārvabhauma lañā gelā āpana-bhavana
ṭṭīya prahare prabhura ha-ila cetana*

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *lañā*—taking; *gelā*—went; *āpana-bhavana*—to his own house; *ṭṭīya prahare*—in the afternoon; *prabhura*—of Lord Caitanya Mahāprabhu; *ha-ila*—there was; *cetana*—consciousness.

After Lord Caitanya Mahāprabhu saw Lord Jagannātha in the temple and fell down unconscious, Sārvabhauma Bhaṭṭācārya took Him to his home. The Lord remained unconscious until the afternoon, when He finally regained His consciousness.

TEXT 100

*nityānanda, jagadānanda, dāmodara, mukunda
pāche āsi' mili' sabe pāila ānanda*

nityānanda—Nityānanda; *jagadānanda*—Jagadānanda; *dāmodara*—Dāmodara; *mukunda*—Mukunda; *pāche āsi'*—coming; *mili'*—meeting; *sabe*—all; *pāila*—got; *ānanda*—pleasure.

The Lord had left Nityānanda's company and had gone alone to the Jagannātha temple, but later Nityānanda, Jagadānanda, Dāmodara and Mukunda came to see Him, and after seeing Him they were very pleased.

TEXT 101

tabe sārvabhaume prabhu prasāda karila
āpana-iśvara-mūrti tāñre dekhāila

tabe—at that time; *sārvabhaume*—unto Sārvabhauma Bhaṭṭācārya; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *prasāda karila*—bestowed mercy; *āpana*—His own; *iśvara-mūrti*—original form as the Lord; *tāñre*—unto him; *dekhāila*—showed.

After this incident, Lord Caitanya Mahāprabhu bestowed His mercy upon Sārvabhauma Bhaṭṭācārya by showing him His original form as the Lord.

TEXT 102

tabe ta' karilā prabhu dakṣiṇa gamana
kūrma-kṣetre kaila vāsudeva vimocana

tabe ta'—thereafter; *karilā*—did; *prabhu*—Lord Caitanya Mahāprabhu; *dakṣiṇa*—to southern India; *gamana*—traveling; *kūrma-kṣetre*—at the pilgrimage site known as Kūrma-kṣetra; *kaila*—did; *vāsudeva*—Vāsudeva; *vimocana*—deliverance.

After bestowing mercy upon Sārvabhauma Bhaṭṭācārya, the Lord started for southern India. When He came to Kūrma-kṣetra, He delivered a person named Vāsudeva.

TEXT 103

*jiyaḍa-nṛsimhe kaila nṛsimha-stavana
pathe-pathe grāme-grāme nāma-ṭpravartana*

jiyaḍa-nṛsimhe—the place of pilgrimage known as Jiyāḍa-nṛsimha; *kaila*—did; *nṛsimha*—to Nṛsimha; *stavana*—praying; *pathe-pathe*—on the way; *grāme-grāme*—every village; *nāma-ṭpravartana*—introduction of the holy name of the Lord.

After visiting Kūrma-kṣetra, the Lord visited the South Indian temple of Jiyāḍa-nṛsimha and offered His prayers to Lord Nṛsimhadeva. On His way, He introduced the chanting of the Hare Kṛṣṇa mahā-mantra in every village.

TEXT 104

*godāvarī-tīra-vane vṛndāvana-bhrama
rāmānanda rāya saha tāhāñi milana*

godāvarī-tīra—on the bank of the river Godāvarī; *vane*—in the forest; *vṛndāvana-bhrama*—mistook as Vṛndāvana; *rāmānanda rāya*—Rāmānanda Rāya; *saha*—with; *tāhāñi*—there; *milana*—meeting.

Once the Lord mistook the forest on the bank of the river Godāvarī to be Vṛndāvana. In that place He happened to meet Rāmānanda Rāya.

TEXT 105

*trimalla-tripadī-sthāna kaila daraśana
sarvatra karila kṛṣṇa-nāma ṭpracāraṇa*

trimalla—a place named Trimalla, or Tirumala; *tripadī*—and Tripadī, or Tirupati; *sthāna*—the places; *kaila*—did; *daraśana*—visit; *sarvatra*—everywhere; *karila*—did; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *ṭpracāraṇa*—preaching.

He visited the places known as Tirumala and Tirupati, where He extensively preached the chanting of the Lord's holy name.

This holy place is situated in the district of Tanjore (Chittoor), South India. The temple of Tirupati is situated in the valley of Vyeṅkaṭācala and contains a Deity of Lord Rāmacandra. On top of Vyeṅkaṭācala is the famous temple of Bālājī.

TEXT 106

*tabe ta' pāṣaṇḍi-gaṇe karila dalana
ahovala-nṛsimhādi kaila daraśana*

tabe ta'—thereafter; *pāṣaṇḍi-gaṇe*—unto the atheists; *karila*—did; *dalana*—subduing; *ahovala-nṛsimha-ādi*—Nṛsimhadeva, named Ahovala or at Ahovala; *kaila*—did; *daraśana*—visit.

After visiting the temples of Tirumala and Tirupati, Śrī Caitanya Mahāprabhu had to subdue some atheists. He then visited the temple of Ahovala-nṛsimha.

The Ahovala temple is situated in Dākṣiṇātya, in the district of Karṇula, within the subdivision of Sārbela. Throughout the whole district this very famous temple is much appreciated by the people. There are eight other temples also, and all of them together are called the Nava-nṛsimha temples. There is much wonderful architecture and artistic engraving work in these temples. However, as stated in the local gazette, the *Karṇula Manual*, the work is not complete.

TEXT 107

*śrī-raṅga-kṣetra āilā kāverīra tīra
śrī-raṅga dekhiyā preme ha-ilā asthira*

śrī-raṅga-kṣetra—to the place where the temple of Raṅganātha is situated; *āilā*—came; *kāverīra*—of the river Kāverī; *tīra*—the bank; *śrī-raṅga dekhiyā*—after seeing this temple; *preme*—in love of Godhead; *ha-ilā*—became; *asthira*—agitated.

When Śrī Caitanya Mahāprabhu came to the land of Śrī Raṅga-kṣetra, on the bank of the Kāverī, He visited the temple of Śrī Raṅganātha and was there overwhelmed in the ecstasy of love of Godhead.

TEXT 108

*trimalla bhaṭṭera ghare kaila prabhu vāsa
tāhāñi rahilā prabhu varṣā cāri māsa*

trimalla bhaṭṭera—of Trimalla Bhaṭṭa; *ghare*—at the house; *kaila*—did; *prabhu*—the Lord; *vāsa*—residence; *tāhāñi*—there; *rahilā*—lived; *prabhu*—the Lord; *varṣā*—the rainy season; *cāri*—four; *māsa*—months.

Śrī Caitanya Mahāprabhu lived at the house of Trimalla Bhaṭṭa for the four months of the rainy season.

TEXT 109

*śrī-vaiṣṇava trimalla-bhaṭṭa—parama paṇḍita
gosāñira pāṇḍitya-preme ha-ilā vismita*

śrī-vaiṣṇava trimalla-bhaṭṭa—Trimalla Bhaṭṭa was a Śrī Vaiṣṇava; *parama*—highly; *paṇḍita*—learned scholar; *gosāñira*—of Lord Caitanya Mahāprabhu; *pāṇḍitya*—scholarship; *preme*—as well as in the love of Godhead; *ha-ilā*—was; *vismita*—astonished.

Śrī Trimalla Bhaṭṭa was both a member of the Śrī Vaiṣṇava community and a learned scholar; therefore when he saw Caitanya Mahāprabhu, who was both a great scholar and a great devotee of the Lord, he was very much astonished.

TEXT 110

*cāturmāsya tāñhā prabhu śrī-vaiṣṇavera sane
goñāila nṛtya-gīta-kṛṣṇa-saṅkīrtane*

cāturmāsya—observance of the four months of the rainy season; *tānhā*—there; *prabhu*—the Lord; *śrī-vaiṣṇavera sane*—with the Śrī Vaiṣṇavas; *gonāila*—passed; *nṛtya*—dancing; *gīta*—singing; *kṛṣṇa-saṅkīrtane*—in chanting the holy name of Lord Kṛṣṇa.

Lord Śrī Caitanya Mahāprabhu passed the Cāturmāsya months with the Śrī Vaiṣṇavas, singing, chanting the holy name and dancing.

TEXT 111

*cāturmāsya-ante punaḥ dakṣiṇa gamana
paramānanda-ṣurī saha tāhāñi milana*

cāturmāsya-ante—at the end of Cāturmāsya; *punaḥ*—again; *dakṣiṇa gamana*—traveling in South India; *paramānanda-ṣurī*—Paramānanda Purī; *saha*—with; *tāhāñi*—there; *milana*—meeting.

After the end of Cāturmāsya, Lord Caitanya Mahāprabhu continued traveling throughout South India. At that time He met Paramānanda Purī.

TEXT 112

*tabe bhaṭṭathāri haite kṛṣṇa-dāsera uddhāra
rāma-jaṭī vipra-mukhe kṛṣṇa-nāma pracāra*

tabe—after this; *bhaṭṭa-thāri*—a Bhaṭṭathāri; *haite*—from; *kṛṣṇa-dāsera*—of Kṛṣṇadāsa; *uddhāra*—the deliverance; *rāma-jaṭī*—chanters of the name of Lord Rāma; *vipra-mukhe*—unto *brāhmaṇas*; *kṛṣṇa-nāma*—the name of Lord Kṛṣṇa; *pracāra*—preaching.

After this, Kṛṣṇadāsa, the servant of Lord Caitanya Mahāprabhu, was delivered from the clutches of a Bhaṭṭathāri. Caitanya Mahāprabhu then preached that Lord Kṛṣṇa’s name should also be chanted by brāhmaṇas who were accustomed to chanting Lord Rāma’s name.

In the Malabar district, a section of the *brāhmaṇas* are known as Nambudari *brāhmaṇas*, and the Bhaṭṭathāris are their priests. Bhaṭṭathāris know many tantric black arts, such as the art of killing a person, of bringing him under

submission, and of destroying or devastating him. They are very expert in these black arts, and one such Bhaṭṭathāri bewildered the personal servant of Śrī Caitanya Mahāprabhu while the servant accompanied the Lord in His travels through South India. Somehow or other Śrī Caitanya Mahāprabhu delivered this Kṛṣṇadāsa from the clutches of the Bhaṭṭathāri. Śrī Caitanya Mahāprabhu is well known as Patita-pāvana, the savior of all fallen souls, and He proved this in His behavior toward His personal servant, Kṛṣṇadāsa, whom He saved. Sometimes the word Bhaṭṭathāri is misspelled in Bengal as Bhaṭṭamāri.

TEXT 113

*śrī-raṅga-purī saha tāhāñi milana
rāma-dāsa viprera kaila duḥkha-vimocana*

śrī-raṅga-purī—Śrī Raṅga Purī; *saha*—with; *tāhāñi*—there; *milana*—meeting; *rāma-dāsa*—of the name Rāmadāsa; *viprera*—of the *brāhmaṇa*; *kaila*—did; *duḥkha-vimocana*—deliverance from all sufferings.

Śrī Caitanya Mahāprabhu then met Śrī Raṅga Purī and mitigated all the sufferings of a *brāhmaṇa* named Rāmadāsa.

TEXT 114

*tattva-vādī saha kaila tattvera vicāra
āpanāke hīna-buddhi haila tāñ-sabāra*

tattva-vādī—a section of the Madhvācārya-sampradāya; *saha*—with; *kaila*—did; *tattvera*—of the Absolute Truth; *vicāra*—discussion; *āpanāke*—themselves; *hīna-buddhi*—consideration as inferior in quality; *haila*—was; *tāñ-sabāra*—of all the opposing parties.

Caitanya Mahāprabhu also had a discussion with the Tattvavādī community, and the Tattvavādīs felt themselves to be inferior Vaiṣṇavas.

The Tattvavādī sect belongs to Madhvācārya’s Vaiṣṇava community, but its behavior differs from the strict Madhvācārya Vaiṣṇava principles.

There is one monastery named Uttaraṛāḍhī, and one of its commanders was named Raghuvarya Tīrtha Madhvācārya.

TEXT 115

*ananta, puruṣottama, śrī-janārdana
padmanābha, vāsudeva kaila daraśana*

ananta—Anantadeva; *puruṣottama*—Puruṣottama; *śrī-janārdana*—Śrī Janārdana; *padma-nābha*—Padmanābha; *vāsudeva*—Vāsudeva; *kaila*—did; *daraśana*—visit.

Śrī Caitanya Mahāprabhu then visited the Viṣṇu temples of Anantadeva, Puruṣottama, Śrī Janārdana, Padmanābha and Vāsudeva.

A temple of Ananta Padmanābha Viṣṇu is situated in the Trivandrum district (Thiruvananthapuram). This temple is very famous in those quarters. Another Viṣṇu temple, named Śrī Janārdana, is situated about twenty-six miles north of the Trivandrum district, near the railway station called Varkālā.

TEXT 116

*tabe prabhu kaila sapta-tāla vimocana
setu-bandhe snāna, rāmeśvara daraśana*

tabe—thereafter; *prabhu*—the Lord; *kaila*—did; *sapta-tāla-vimocana*—deliverance of the Sapta-tāla trees; *setu-bandhe*—at Cape Comorin; *snāna*—bathing; *rāmeśvara*—temple of Rāmeśvara; *daraśana*—visit.

After that, Lord Caitanya Mahāprabhu delivered the celebrated Sapta-tāla trees, took His bath at Setubandha Rāmeśvara and visited the temple of Lord Śiva known as Rāmeśvara.

It is said that the Sapta-tāla trees were very old, massive palm trees. There was once a fight between Vāli and his brother Sugrīva, and Lord Rāmacandra took the side of Sugrīva and killed Vāli, keeping Himself behind one of those celebrated trees. When Lord Caitanya Mahāprabhu toured south India, He embraced the trees, which were delivered and directly promoted to Vaikuṅṭha.

TEXT 117

*tāhāñi karila kūrma-purāṇa śravaṇa
māyā-sītā nileka rāvaṇa, tāhāte likhana*

tāhāñi—there; *karila*—did; *kūrma-purāṇa*—of the *Kūrma Purāṇa*; *śravaṇa*—hearing; *māyā-sītā*—a false Sītā; *nileka*—kidnapped; *rāvaṇa*—by Rāvaṇa; *tāhāte*—in that book; *likhana*—it is stated.

At Rāmeśvara, Śrī Caitanya Mahāprabhu had a chance to read the Kūrma Purāṇa, in which He discovered that the form of Sītā kidnapped by Rāvaṇa was not that of the real Sītā but a mere shadow representation.

The *Kūrma Purāṇa* states that this shadowy Sītā was placed into a fire as a test of chastity. It was Māyā-sītā who entered the fire and the real Sītā who came out of the fire.

TEXT 118

*śuniyā prabhura ānandita haila mana
rāma-dāsa viprera kathā ha-ila smaraṇa*

śuniyā—hearing this; *prabhura*—of Lord Caitanya Mahāprabhu; *ānandita*—very happy; *haila*—became; *mana*—the mind; *rāma-dāsa*—of the name Rāmadāsa; *viprera*—with the *brāhmaṇa*; *kathā*—of the conversation; *ha-ila*—was; *smaraṇa*—remembrance.

Śrī Caitanya Mahāprabhu was very glad to read about the false Sītā, and He remembered His meeting with Rāmadāsa Vipra, who was very sorry that mother Sītā had been kidnapped by Rāvaṇa.

TEXT 119

*sei purātana patra āgraha kari' nila
rāmadāse dekhāiyā duḥkha khaṇḍāila*

sei—that; *purātana*—old; *patra*—page; *āgraha*—with great enthusiasm; *kari'*—doing; *nila*—took; *rāma-dāse*—to the *brāhmaṇa* Rāmadāsa; *dekhāiyā*—showing; *duḥkha*—unhappiness; *khaṇḍāila*—mitigated.

Indeed, Lord Caitanya Mahāprabhu eagerly tore this page from the Kūrma Purāṇa, although the book was very old, and He later showed it to Rāmadāsa Vipra, whose unhappiness was mitigated.

TEXT 120

*Brahma-saṁhitā, karṇāmṛta, dui puṁthi pāñā
dui pustaka lañā āilā uttama jāniñā*

Brahma-saṁhitā—the book named *Brahma-saṁhitā*; *karṇāmṛta*—the book named *Kṛṣṇa-karṇāmṛta*; *dui*—two; *puṁthi*—scriptures; *pāñā*—obtaining; *dui*—two; *pustaka*—books; *lañā*—carrying; *āilā*—came back; *uttama*—very good; *jāniñā*—knowing.

Śrī Caitanya Mahāprabhu also found two other books found two other books namely, the *Brahma-saṁhitā* and *Kṛṣṇa-karṇāmṛta*. Knowing these books to be excellent, He took them to present to His devotees.

In the olden days there were no presses, and all the important scriptures were handwritten and kept in large temples. Caitanya Mahāprabhu found the *Brahma-saṁhitā* and *Kṛṣṇa-karṇāmṛta* in handwritten texts, and knowing them to be very authoritative, He took them with Him to present to His devotees. Of course, He obtained the permission of the temple commander. Now both the *Brahma-saṁhitā* and *Kṛṣṇa-karṇāmṛta* are available in print with commentaries by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

TEXT 121

*punarāpi nīlācale gamana karila
bhakta-gaṇe meliyā snāna-yātrā dekhila*

punarāpi—again; *nīlācale*—to Jagannātha Purī; *gamana*—going back; *karila*—did; *bhakta-gaṇe*—all the devotees; *meliyā*—meeting; *snāna-yātrā*—the bathing ceremony of Lord Jagannātha; *dekhila*—saw.

After collecting these books, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī. At that time, the bathing ceremony of Jagannātha was taking place, and He saw it.

TEXT 122

*anavasare jagannāthera nā pāñā daraśana
virahe ālālanātha karilā gamana*

anavasare—during the absence; *jagannāthera*—of Lord Jagannātha; *nā*—not; *pāñā*—getting; *daraśana*—visit; *virahe*—in separation; *ālālanātha*—of the place named Ālālanātha; *karilā*—did; *gamana*—going.

When Jagannātha was absent from the temple, Caitanya Mahāprabhu, who could not see Him, felt separation and left Jagannātha Purī to go to a place known as Ālālanātha.

Ālālanātha is also known as Brahmagiri. This place is about fourteen miles from Jagannātha Purī and is also on the beach. There is a temple of Jagannātha there. At the present moment a police station and post office are situated there because so many people come to see the temple. The word *anavasara* is used when Śrī Jagannāthajī cannot be seen in the temple. After the bathing ceremony (*snāna-yātrā*), Lord Jagannātha apparently becomes sick. He is therefore removed to His private apartment, where no one can see Him. Actually, during this period renovations are made on the body of the Jagannātha Deity. This is called *nava-yauvana*. During the Ratha-yātrā ceremony, Lord Jagannātha once again comes before the public. Thus for fifteen days after the bathing ceremony, Lord Jagannātha is not visible to any visitors.

TEXT 123

*bhakta-sane dina kata tāhāñi rahilā
gauḍera bhakta āise, samācāra pāilā*

bhakta-sane—with the devotees; *dina kata*—some days; *tāhāñi*—there at Ālālanātha; *rahilā*—remained; *gauḍera*—of Bengal; *bhakta*—devotees; *āise*—come; *samācāra*—news; *pāilā*—He got.

Śrī Caitanya Mahāprabhu remained for some days at Ālālanātha. In the meantime, He received news that all the devotees from Bengal were coming to Jagannātha Purī.

TEXT 124

*nityānanda-sārvabhauma āgraha kariṇā
nīlācale āilā mahāprabhuke la-iṅā*

nityānanda—Lord Nityānanda Prabhu; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *āgraha kariṇā*—showing great eagerness; *nīlācale*—to Jagannātha Purī; *āilā*—returned; *mahāprabhuke*—Śrī Caitanya Mahāprabhu; *la-iṅā*—taking.

When the devotees from Bengal arrived at Jagannātha Purī, both Nityānanda Prabhu and Sārvabhauma Bhaṭṭācārya greatly endeavored to take Śrī Caitanya Mahāprabhu back to Jagannātha Purī.

TEXT 125

*virahe vihvala prabhu nā jāne rātri-dine
hena-kāle āilā gauḍera bhakta-gaṇe*

virahe—in separation; *vihvala*—overwhelmed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā*—not; *jāne*—knows; *rātri-dine*—day and night; *hena-kāle*—at this time; *āilā*—arrived; *gauḍera*—of Bengal; *bhakta-gaṇe*—all the devotees.

When Lord Caitanya Mahāprabhu finally left Ālānātha to return to Jagannātha Purī, He was overwhelmed both day and night due to separation from Jagannātha. His lamentation knew no bounds. During this time, all the devotees from different parts of Bengal, and especially from Navadvīpa, arrived in Jagannātha Purī.

TEXT 126

*sabe mili' yukti kari' kīrtana ārambhila
kīrtana-āveśe prabhura mana sthira haila*

sabe mili'—meeting all together; *yukti kari'*—after due consideration; *kīrtana*—congregational chanting of the holy name; *ārambhila*—began;

kīrtana-āveśe—in the ecstasy of *kīrtana*; *prabhura*—of Lord Caitanya Mahāprabhu; *mana*—the mind; *sthira*—pacified; *haila*—became.

After due consideration, all the devotees began chanting the holy name congregationally. Lord Caitanya’s mind was thus pacified by the ecstasy of the chanting.

Being absolute in all circumstances, Lord Jagannātha’s person, form, picture and *kīrtana* are all identical. Therefore when Caitanya Mahāprabhu heard the chanting of the holy name of the Lord, He was pacified. Previously, He had been feeling very morose due to separation from Jagannātha. The conclusion is that whenever a *kīrtana* of pure devotees takes place, the Lord is immediately present. By chanting the holy names of the Lord, we associate with the Lord personally.

TEXT 127

*pūrve yabe prabhu rāmānandere mililā
nīlācale āsibāre tāñre ājñā dilā*

pūrve—before this; *yabe*—while; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rāmānandere*—Śrī Rāmānanda Rāya; *mililā*—met; *nīlācale*—to Jagannātha Purī; *āsibāre*—to come; *tāñre*—him; *ājñā dilā*—ordered.

Previously, when Śrī Caitanya Mahāprabhu had been touring South India, He had met Rāmānanda Rāya on the banks of the Godāvarī. At that time it had been decided that Rāmānanda Rāya would resign from his post as governor and return to Jagannātha Purī to live with Śrī Caitanya Mahāprabhu.

TEXT 128

*rāja-ājñā lañā teñho āilā kata dine
rātri-dine kṛṣṇa-kathā rāmānanda-sane*

rāja-ājñā—the permission of the King, Pratāparudra; *lañā*—getting; *teñho*—Rāmānanda Rāya; *āilā*—returned; *kata dine*—in some days; *rātri-dine*—day and night; *kṛṣṇa-kathā*—talks of Lord Kṛṣṇa and His pastimes; *rāmānanda-sane*—in the company of Rāmānanda Rāya.

Upon the order of Śrī Caitanya Mahāprabhu, Śrī Rāmānanda Rāya took leave of the King and returned to Jagannātha Purī. After he arrived, Śrī Caitanya Mahāprabhu very much enjoyed talking with him both day and night about Lord Kṛṣṇa and His pastimes.

TEXT 129

*kāśī-miśre kṛpā, pradyumna miśrādi-milana
paramānanda-purī-govinda-kāśīśvarāgamana*

kāśī-miśre kṛpā—His mercy to Kāśī Miśra; *pradyumna miśra-ādi-milana*—meeting with Pradyumna Miśra and others; *paramānanda-purī*—Paramānanda Purī; *govinda*—Govinda; *kāśīśvara*—Kāśīśvara; *āgamana*—coming.

After Rāmānanda Rāya’s arrival, Śrī Caitanya Mahāprabhu bestowed His mercy upon Kāśī Miśra and met Pradyumna Miśra and other devotees. At that time three personalities—Paramānanda Purī, Govinda and Kāśīśvara—came to see Lord Caitanya at Jagannātha Purī.

TEXT 130

*dāmodara-svarūpa-milane parama ānanda
śikhi-māhiti-milana, rāya bhavānanda*

dāmodara-svarūpa—Svarūpa Dāmodara; *milane*—in meeting; *parama*—great; *ānanda*—pleasure; *śikhi-māhiti*—Śikhi Māhiti; *milana*—meeting; *rāya bhavānanda*—Bhavānanda, the father of Rāmānanda Rāya.

Eventually there was a meeting with Svarūpa Dāmodara Gosvāmī, and the Lord became very greatly pleased. Then there was a meeting with Śikhi Māhiti and with Bhavānanda Rāya, the father of Rāmānanda Rāya.

TEXT 131

*gauḍa ha-ite sarva vaiṣṇavera āgamana
kulīna-grāma-vāsi-saṅge prathama milana*

gauḍa ha-ite—from Bengal; *sarva*—all; *vaiṣṇavera*—of the Vaiṣṇavas; *āgamana*—appearance; *kulīna-grāma-vāsi*—the residents of Kulīna-grāma; *saṅge*—with them; *prathama*—first; *milana*—meeting.

All the devotees from Bengal gradually began arriving at Jagannātha Purī. At this time, the residents of Kulīna-grāma also came to see Śrī Caitanya Mahāprabhu for the first time.

TEXT 132

narahari dāsa ādi yata khaṇḍa-vāsī
śivānanda-sena-saṅge mililā sabe āsi'

narahari dāsa—Narahari dāsa; *ādi*—heading the list; *yata*—all; *khaṇḍa-vāsī*—devotees of the place known as Khaṇḍa; *śivānanda-sena*—Śivānanda Sena; *saṅge*—with; *mililā*—He met; *sabe*—all; *āsi'*—coming there.

Eventually Narahari dāsa and other inhabitants of Khaṇḍa, along with Śivānanda Sena, all arrived, and Śrī Caitanya Mahāprabhu met them.

TEXT 133

snāna-yātrā dekhi' prabhu saṅge bhakta-gaṇa
sabā lañā kailā prabhu guṇḍicā mārjana

snāna-yātrā—the bathing ceremony; *dekhi'*—seeing; *prabhu*—Lord Caitanya Mahāprabhu; *saṅge*—with Him; *bhakta-gaṇa*—the devotees; *sabā*—all; *lañā*—taking; *kailā*—did; *prabhu*—Lord Caitanya Mahāprabhu; *guṇḍicā mārjana*—washing and cleaning the Guṇḍicā temple.

After seeing the bathing ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu washed and cleaned Śrī Guṇḍicā temple with the assistance of many devotees.

TEXT 134

*sabā-saṅge ratha-yātrā kaila daraśana
ratha-agre ṅṛtya kari' udyāne gamana*

sabā-saṅge—with all of them; *ratha-yātrā*—the car festival; *kaila*—did; *daraśana*—seeing; *ratha-agre*—in front of the car; *ṅṛtya*—dancing; *kari'*—doing; *udyāne*—in the garden; *gamana*—going.

After this, Lord Caitanya Mahāprabhu and all the devotees saw the Ratha-yātrā, the car festival ceremony. Caitanya Mahāprabhu Himself danced in front of the car, and after dancing He entered a garden.

TEXT 135

*pratāparudrere kṛpā kaila sei sthāne
gauḍīyā-bhakte ājñā dila vidāyera dine*

pratāparudrere—unto King Pratāparudra; *kṛpā*—mercy; *kaila*—did; *sei sthāne*—in that garden; *gauḍīyā-bhakte*—to all the devotees of Bengal; *ājñā*—the order; *dila*—gave; *vidāyera*—of departure; *dine*—on the day.

In that garden, Lord Caitanya Mahāprabhu bestowed His mercy upon King Pratāparudra. Afterwards, when the Bengali devotees were about to return home, the Lord gave separate orders to almost every one of them.

TEXT 136

*pratyabda āsibe ratha-yātrā-daraśane
ei chale cāhe bhakta-gaṇera milane*

prati-abda—every year; *āsibe*—you should all come; *ratha-yātrā*—the car festival; *daraśane*—to see; *ei chale*—under this plea; *cāhe*—desires; *bhakta-gaṇera*—of all the devotees; *milane*—the meeting.

Śrī Caitanya Mahāprabhu desired to meet all the devotees of Bengal every year. Therefore He ordered them to come to see the Ratha-yātrā festival every year.

TEXT 137

*sārvabhauma-ghare prabhura bhikṣā-paripāṭī
ṣāṭhīra mātā kahe, yāte rāṇḍī ha-uk ṣāṭhī*

sārvabhauma-ghare—at the house of Sārvabhauma Bhaṭṭācārya; *prabhura*—of the Lord; *bhikṣā*—eating; *paripāṭī*—sumptuously; *ṣāṭhīra mātā*—the mother of Ṣāṭhī, who was the daughter of Sārvabhauma Bhaṭṭācārya; *kahe*—says; *yāte*—by which; *rāṇḍī*—widow; *ha-uk*—let her become; *ṣāṭhī*—Ṣāṭhī, the daughter.

Śrī Caitanya Mahāprabhu was invited to dine at the house of Sārvabhauma Bhaṭṭācārya. While He was eating sumptuously, the son-in-law of Sārvabhauma Bhaṭṭācārya [the husband of his daughter Ṣāṭhī] criticized Him. Because of this, Ṣāṭhī’s mother cursed him by praying that Ṣāṭhī would become a widow. In other words, she cursed her son-in-law to die.

TEXT 138

*varṣāntare advaitādi bhaktera āgamana
prabhure dekhite sabe karilā gamana*

varṣa-antare—at the end of the year; *advaita-ādi*—headed by Advaita Ācārya; *bhaktera*—of all the devotees; *āgamana*—coming to Jagannātha Purī; *prabhure*—the Lord; *dekhite*—to see; *sabe*—all of them; *karilā*—did; *gamana*—going to Jagannātha Purī.

At the end of the year, all the devotees from Bengal, headed by Advaita Ācārya, again came to see the Lord. Indeed, there was a great rush of devotees to Jagannātha Purī.

TEXT 139

*ānande sabāre niyā dena vāsa-sthāna
śivānanda sena kare sabāra pālana*

ānande—in great pleasure; *sabāre*—all the devotees; *niyā*—taking; *dena*—gives; *vāsa-sthāna*—residential quarters; *śivānanda sena*—Śivānanda Sena; *kare*—does; *sabāra*—of all; *pālana*—maintenance.

When all the devotees from Bengal arrived, Śrī Caitanya Mahāprabhu allotted them residential quarters, and Śivānanda Sena was put in charge of their maintenance.

TEXT 140

*śivānandera saṅge āilā kukkura bhāgyavān
prabhura caraṇa dekhi' kaila antardhāna*

śivānandera saṅge—with Śivānanda Sena; *āilā*—came; *kukkura*—a dog; *bhāgyavān*—fortunate; *prabhura*—of the Lord; *caraṇa*—the lotus feet; *dekhi'*—seeing; *kaila*—did; *antardhāna*—disappearing.

A dog accompanied Śivānanda Sena and the devotees, and that dog was so fortunate that after seeing the lotus feet of Lord Caitanya Mahāprabhu, it was liberated and went back home, back to Godhead.

TEXT 141

*pathe sārvaabhauma saha sabāra milana
sārvaabhauma bhaṭṭācāryera kāsīte gamana*

pathe—on the way; *sārvaabhauma*—Sārvaabhauma Bhaṭṭācārya; *saha*—with; *sabāra*—of everyone; *milana*—meeting; *sārvaabhauma bhaṭṭācāryera*—of the devotee named Sārvaabhauma Bhaṭṭācārya; *kāsīte*—to Vārāṇasī; *gamana*—going.

Everyone met Sārvaabhauma Bhaṭṭācārya on his way to Vārāṇasī.

TEXT 142

*prabhure mililā sarva vaiṣṇava āsiyā
jala-kriḍā kaila prabhu sabāre la-iyā*

prabhure—Lord Caitanya Mahāprabhu; *mililā*—met; *sarva*—all; *vaiṣṇava*—devotees; *āsiyā*—arriving at Jagannātha Purī; *jala-kṛīḍā*—sporting in the water; *kaila*—performed; *prabhu*—the Lord; *sabāre*—all the devotees; *la-iyā*—taking.

After arriving at Jagannātha Purī, all the Vaiṣṇavas met with Śrī Caitanya Mahāprabhu. Later, Śrī Caitanya Mahāprabhu sported in the water, taking all the devotees with Him.

TEXT 143

sabā lañā kaila guṇḍicā-gṛha-sammārjana
ratha-yātrā-daraśane prabhura nartana

sabā lañā—taking all of them; *kaila*—performed; *guṇḍicā-gṛha-sammārjana*—washing of the Guṇḍicā temple; *ratha-yātrā*—the car festival; *daraśane*—in seeing; *prabhura*—of the Lord; *nartana*—dancing.

First the Lord washed the temple of Guṇḍicā very thoroughly. Then everyone saw the Ratha-yātrā festival and the Lord’s dancing before the car.

TEXT 144

upavane kaila prabhu vividha vilāsa
prabhura abhiṣeka kaila vipra kṛṣṇadāsa

upavane—in the garden by the road; *kaila*—performed; *prabhu*—Lord Caitanya Mahāprabhu; *vividha*—varieties of; *vilāsa*—pastimes; *prabhura*—of Lord Caitanya Mahāprabhu; *abhiṣeka*—bathing; *kaila*—did; *vipra*—the *brāhmaṇa*; *kṛṣṇa-dāsa*—of the name Kṛṣṇadāsa.

In the garden along the road from the Jagannātha temple to Guṇḍicā, Lord Caitanya Mahāprabhu performed various pastimes. A *brāhmaṇa* named Kṛṣṇadāsa performed the bathing ceremony of Lord Śrī Caitanya Mahāprabhu.

TEXT 145

*guṇḍicāte nṛtya-ante kaila jala-keli
herā-pañcamīte dekhila lakṣmī-devīra keli*

guṇḍicāte—in the neighborhood of the Guṇḍicā temple; *nṛtya-ante*—after dancing; *kaila*—performed; *jala-keli*—sporting in the water; *herā-pañcamīte*—on the day of Herā-pañcamī; *dekhila*—saw; *lakṣmī-devīra*—of the goddess of fortune; *keli*—activities.

After dancing in the Guṇḍicā temple, the Lord sported in the water with His devotees, and on Herā-pañcamī day they all saw the activities of the goddess of fortune, Lakṣmīdevī.

TEXT 146

*kṛṣṇa-janma-yātrāte prabhu goṇa-veśa hailā
dadhi-bhāra vahi' tabe laguḍa phirāilā*

kṛṣṇa-janma-yātrāte—on the birthday ceremony of Lord Kṛṣṇa; *prabhu*—Lord Caitanya Mahāprabhu; *goṇa-veśa*—dressed like a cowherd boy; *hailā*—was; *dadhi-bhāra*—a balance for pots of yogurt; *vahi'*—carrying; *tabe*—at that time; *laguḍa*—a rod; *phirāilā*—wheeled about.

On Janmāṣṭamī, Lord Kṛṣṇa's birthday, Śrī Caitanya Mahāprabhu dressed Himself as a cowherd boy. At that time He carried a balance with pots of yogurt and wheeled a rod about.

TEXT 147

*gauḍera bhakta-gaṇe tabe karila vidāya
saṅgera bhakta lañā kare kīrtana sadāya*

gauḍera—of Gauḍa-deśa (Bengal); *bhakta-gaṇe*—to the devotees; *tabe*—then; *karila*—gave; *vidāya*—farewell; *saṅgera*—of constant companionship; *bhakta*—devotees; *lañā*—taking; *kare*—performs; *kīrtana*—congregational chanting; *sadāya*—always.

After this, Śrī Caitanya Mahāprabhu bade farewell to all the devotees from Gauḍa-deśa [Bengal] and continued chanting with His intimate devotees who constantly remained with Him.

TEXT 148

*vṛndāvana yāite kaila gauḍere gamana
pratāparudra kaila ṣathe vividha sevana*

vṛndāvana yāite—to go to Vṛndāvana; *kaila*—did; *gauḍere*—to Bengal; *gamana*—going; *pratāparudra*—King Pratāparudra; *kaila*—performed; *ṣathe*—on the road; *vividha*—various; *sevana*—services.

To visit Vṛndāvana, the Lord went to Gauḍa-deśa [Bengal]. On the way, King Pratāparudra performed a variety of services to please the Lord.

TEXT 149

*purī-gosāñi-saṅge vastra-pradāna-prasaṅga
rāmānanda rāya āilā bhadraka ṣaryanta*

purī-gosāñi-saṅge—with Purī Gosvāmī; *vastra-pradāna-prasaṅga*—incidents of exchanging cloth; *rāmānanda rāya*—Rāmānanda Rāya; *āilā*—came; *bhadraka*—a place of the name Bhadraka; *ṣaryanta*—as far as.

On the way to Vṛndāvana via Bengal, there was an incident wherein some cloth was exchanged with Purī Gosāñi. Śrī Rāmānanda Rāya accompanied the Lord as far as the city of Bhadraka.

TEXT 150

*āsi' vidyā-vācaspatira gṛhete rahilā
prabhure dekhite loka-saṅghaṭṭa ha-ilā*

āsi'—coming to Bengal; *vidyā-vācaspatira*—of Vidyā-vācaspati; *gṛhete*—at the home; *rahilā*—remained; *prabhure*—unto Lord Caitanya Mahāprabhu; *dekhite*—to see; *loka-saṅghaṭṭa*—crowds of men; *ha-ilā*—there were.

When Śrī Caitanya Mahāprabhu reached Vidyānagara, Bengal, on the way to Vṛndāvana, He stopped at the house of Vidyā-vācaspati, who was the brother of Sārvabhauma Bhaṭṭācārya. When Lord Caitanya Mahāprabhu suddenly arrived at his house, great crowds of people gathered.

TEXT 151

*pañca-dina dekhe loka nāhika viśrāma
loka-bhaye rātre prabhu āilā kuliyā-grāma*

pañca-dina—continuously for five days; *dekhe*—see; *loka*—people; *nāhika*—there is not; *viśrāma*—rest; *loka-bhaye*—on account of fearing the crowds of men; *rātre*—at night; *prabhu*—the Lord; *āilā*—went; *kuliyā-grāma*—to the place known as Kuliya.

For five consecutive days all the people gathered to see the Lord, and still there was no rest. Out of fear of the crowd, Lord Caitanya Mahāprabhu left at night and went to the town of Kuliya [present-day Navadvīpa].

If one considers the statements of the *Caitanya-bhāgavata* along with the description by Locana dāsa Ṭhākura, it is clear that present-day Navadvīpa was formerly known as Kuliya-grāma. While at Kuliya-grāma, Śrī Caitanya Mahāprabhu bestowed His favor upon Devānanda Paṇḍita and delivered Gopāla Cāpala and many others who had previously committed offenses at His lotus feet. At that time, to go from Vidyānagara to Kuliya-grāma one had to cross a branch of the Ganges. All of those old places still exist. Cināḍāṅgā was formerly situated in Kuliya-grāma, which is now known as Koler Gañja.

TEXT 152

*kuliyā-grāmete prabhura śuniyā āgamana
koṭi koṭi loka āsi' kaila daraśana*

kuliyā-grāmete—in that place known as Kuliya-grāma; *prabhura*—of the Lord; *śuniyā*—hearing; *āgamana*—about the arrival; *koṭi koṭi*—hundreds of thousands; *loka*—of people; *āsi'*—coming; *kaila*—took; *daraśana*—audience.

Hearing of the Lord's arrival in Kuliyā-grāma, many hundreds of thousands of people came to see Him.

TEXT 153

*kuliyā-grāme kaila devānandere prasāda
gopāla-viprere kṣamāila śrīvāsāparādha*

kuliyā-grāme—in that village known as Kuliya-grāma; *kaila*—showed; *devānandere prasāda*—mercy to Devānanda Paṇḍita; *gopāla-viprere*—and to the brāhmaṇa known as Gopāla Cāpala; *kṣamāila*—excused; *śrīvāsāparādha*—the offense to the lotus feet of Śrīvāsa Ṭhākura.

The specific acts performed by Śrī Caitanya Mahāprabhu at this time were His showing favor to Devānanda Paṇḍita and excusing the brāhmaṇa known as Gopāla Cāpala from the offense he had committed at the lotus feet of Śrīvāsa Ṭhākura.

TEXT 154

*pāṣaṇḍī nindaka āsi' paḍilā caraṇe
aparādha kṣami' tāre dila kṛṣṇa-preme*

pāṣaṇḍī—atheists; *nindaka*—blasphemers; *āsi'*—coming there; *paḍilā*—fell down; *caraṇe*—at the lotus feet of the Lord; *aparādha kṣami'*—excusing them of their offenses; *tāre*—unto them; *dila*—gave; *kṛṣṇa-preme*—love of Kṛṣṇa.

Many atheists and blasphemers came and fell at the lotus feet of the Lord, and the Lord in return excused them and gave them love of Kṛṣṇa.

TEXT 155

*vṛndāvana yābena prabhu śuni' nṛsimhānanda
paṭha sājāila mane pāiyā ānanda*

vṛndāvana—to Vṛndāvana; *yābena*—will go; *prabhu*—the Lord; *śuni'*—hearing; *nṛsimhānanda*—Nṛsimhānanda; *patha*—the way; *sājāila*—decorated; *mane*—within the mind; *pāiyā*—getting; *ānanda*—pleasure.

When Śrī Nṛsimhānanda Brahmācārī heard that Lord Caitanya Mahāprabhu would go to Vṛndāvana, he became very pleased and mentally began decorating the way there.

TEXT 156

kuliyā nagara haite patha ratne bāndhāila
nivṛnta puṣpa-śayyā upare pātīla

kuliyā nagara—the city of Kuliya; *haite*—from; *patha*—way; *ratne*—with jewels; *bāndhāila*—constructed; *nivṛnta*—stemless; *puṣpa-śayyā*—flower bed; *upare*—on top; *pātīla*—laid down.

First Nṛsimhānanda Brahmācārī contemplated a broad road starting from the city of Kuliya. He bedecked the road with jewels, upon which he then laid a bed of stemless flowers.

TEXT 157

pathe dui dike puṣpa-bakulera śreṇī
madhye madhye dui-pāśe divya puṣkariṇī

pathe—on the road; *dui dike*—on both sides; *puṣpa-bakulera*—of bakula flower trees; *śreṇī*—rows; *madhye madhye*—in the middle; *dui-pāśe*—on both sides; *divya*—transcendental; *puṣkariṇī*—lakes.

He mentally decorated both sides of the road with bakula flower trees, and at intervals on both sides he placed lakes of a transcendental nature.

TEXT 158

ratna-bāndhā ghāṭa, tāhe praphulla kamala
nānā pakṣi-kolāhala, sudhā-sama jala

ratna-bāndhā—constructed with jewels; *ghāṭa*—bathing places; *tāhe*—there; *praṅhulla*—fully blossoming; *kamala*—lotus flowers; *nānā*—various; *paḅṣi*—of birds; *kolāhala*—vibrations; *sudhā*—nectar; *sama*—like; *jala*—water.

These lakes had bathing places constructed with jewels, and they were filled with blossoming lotus flowers. There were various birds chirping, and the water was exactly like nectar.

TEXT 159

śītala samīra vahe nānā gandha lañā
'kānāira nāṭaśālā' paryanta la-ila bāndhiñā

śītala—very cool; *samīra*—breezes; *vahe*—blowing; *nānā*—various; *gandha*—fragrances; *lañā*—carrying; *kānāira nāṭa-śālā*—the place named Kānāi Nāṭaśālā; *paryanta*—as far as; *la-ila*—carried; *bāndhiñā*—constructing.

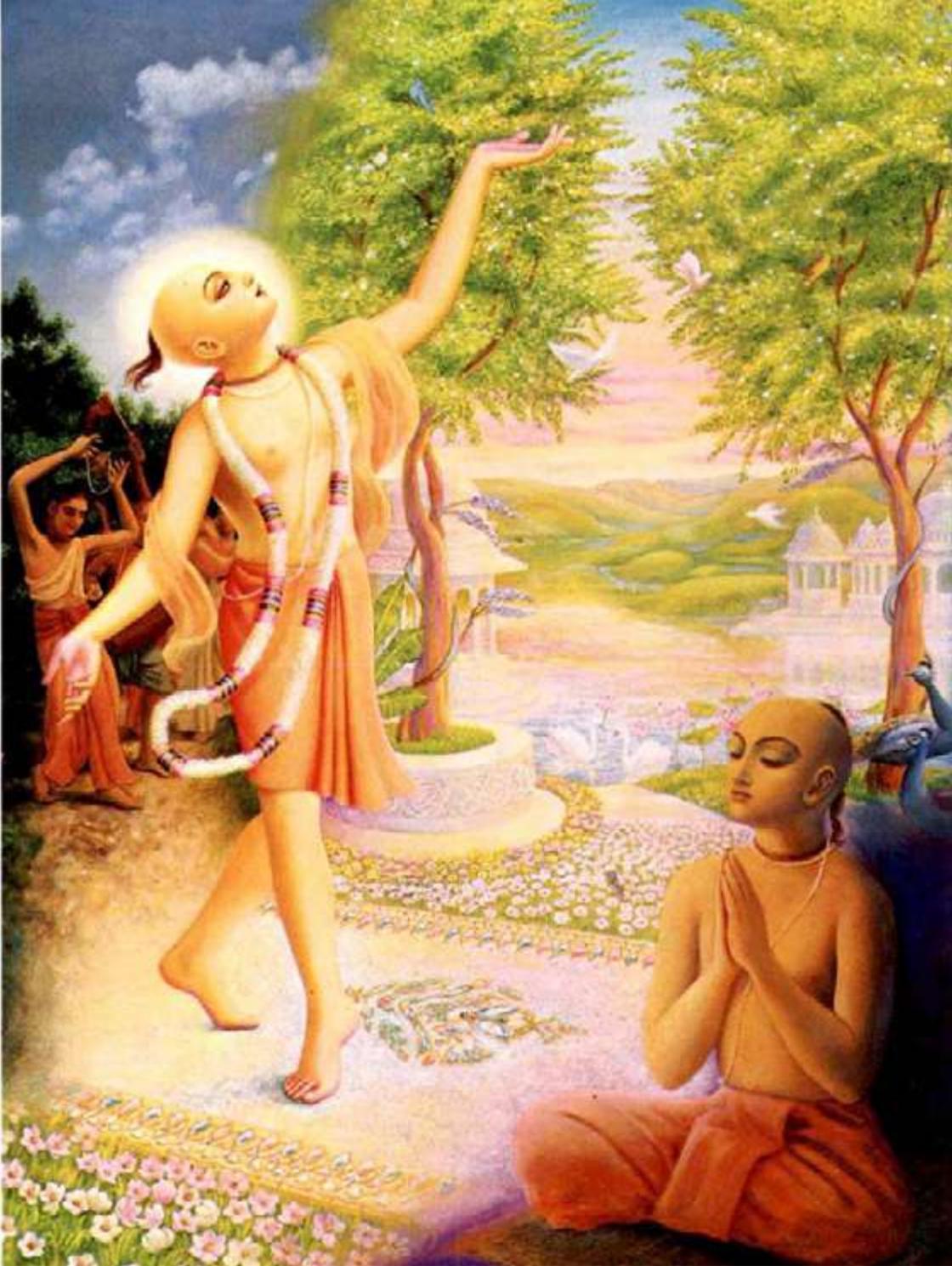
The entire road was surcharged with many cool breezes, which carried the fragrances from various flowers. He carried the construction of this road as far as Kānāi Nāṭaśālā.

Kānāi Nāṭaśālā is about two hundred miles from Calcutta on the Loop line of the Eastern Railway. The railway station is named Tālajhāḍi, and after one gets off at that station, he has to go about two miles to find Kānāi Nāṭaśālā.

TEXT 160

āge mana nāhi cale, nā pāre bāndhite
patha-bāndhā nā yāya, ṅṣimha hailā vismite

āge—beyond this; *mana*—the mind; *nāhi*—does not; *cale*—go; *nā*—is not; *pāre*—able; *bāndhite*—to construct the road; *patha-bāndhā*—construction of the road; *nā yāya*—is not possible; *ṅṣimha*—Nṅṣimhānanda Brahmācārī; *hailā*—became; *vismite*—astonished.



When Śrī Nṛsimhānanda Brahmacārī heard that Lord Caitanya Mahāprabhu would go to Vṛndāvana, he became very pleased and mentally began decorating the way there.

Within the mind of Nṛsiṃhānanda Brahmācārī, the road could not be constructed beyond Kānāi Nāṭaśālā. He could not understand why the road's construction could not be completed, and thus he was astonished.

TEXT 161

*niścaya kariyā kahi, śuna, bhakta-gaṇa
ebāra nā yābena prabhu śrī-vṛndāvana*

niścaya—assurance; *kariyā*—making; *kahi*—I say; *śuna*—please hear; *bhakta-gaṇa*—my dear devotees; *ebāra*—this time; *nā*—not; *yābena*—will go; *prabhu*—Lord Caitanya Mahāprabhu; *śrī-vṛndāvana*—to Vṛndāvana.

With great assurance he then told the devotees that Lord Caitanya would not go to Vṛndāvana at that time.

Śrīla Nṛsiṃhānanda Brahmācārī was a great devotee of Lord Caitanya Mahāprabhu; therefore when he heard that from Kuliya Śrī Caitanya Mahāprabhu was going to Vṛndāvana, although he had no material wealth he began to construct within his mind a very attractive path or road for Caitanya Mahāprabhu to traverse. Some of the description of this path is given above. But even mentally he could not construct the road beyond Kānāi Nāṭaśālā. Therefore he concluded that Caitanya Mahāprabhu would not go to Vṛndāvana at that time.

For a pure devotee, it is the same whether he materially constructs a path or constructs one within his mind. This is because the Supreme Personality of Godhead, Janārdana, is *bhāva-grāhī*, or appreciative of the sentiment. For Him a path made with actual jewels and a path made of mental jewels are the same. Though subtle, mind is also matter, so any path—indeed, anything for the service of the Lord, whether in gross matter or in subtle matter—is accepted equally by the Supreme Personality of Godhead. The Lord accepts the attitude of His devotee and sees how much he is prepared to serve Him. The devotee is at liberty to serve the Lord either in gross matter or in subtle matter. The important point is that the service be in relation with the Supreme Personality of Godhead. This is confirmed in the *Bhagavad-gītā* (9.26):

*patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ*

“If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.” The real ingredient is *bhakti* (devotion). Pure devotion is uncontaminated by the modes of material nature. *Ahaituky apratihata*: unconditional devotional service cannot be checked by any material condition. This means that one does not have to be very rich to serve the Supreme Personality of Godhead. Even the poorest man can equally serve the Supreme Personality of Godhead if he has pure devotion. If there is no ulterior motive, devotional service cannot be checked by any material condition.

TEXT 162

*‘kānāñira nāṭaśālā’ haite āsiba phiriñā
jānibe paścāt, kahilu niścaya kariñā*

kānāñira nāṭa-śālā—the place of the name Kānāi Nāṭaśālā; *haite*—from; *āsiba*—will come; *phiriñā*—returning; *jānibe*—you will know; *paścāt*—later; *kahilu*—I say; *niścaya*—assurance; *kariñā*—making.

Nṛsiṁhānanda Brahmācārī said, “The Lord will go to Kānāi Nāṭaśālā and then will return. All of you will come to know of this later, but I now say this with great assurance.”

TEXT 163

*gosāñi kuliyā haite calilā vṛndāvana
saṅge sahasreka loka yata bhakta-gaṇa*

gosāñi—Lord Caitanya Mahāprabhu; *kuliyā haite*—from Kuliya; *calilā*—proceeded; *vṛndāvana*—toward Vṛndāvana; *saṅge*—with Him; *sahasreka*—thousands; *loka*—of people; *yata*—all; *bhakta-gaṇa*—the devotees.

When Lord Caitanya Mahāprabhu began to proceed from Kuliya toward Vṛndāvana, thousands of men were with Him, and all of them were devotees.

TEXT 164

*yāhān yāya prabhu, tāhān koṭi-saṅkhya loka
dekhite āise, dekhi' khaṇḍe duḥkha-śoka*

yāhān—wherever; *yāya*—goes; *prabhu*—the Lord; *tāhān*—everywhere; *koṭi-saṅkhya loka*—an unlimited number of people; *dekhite āise*—come to see Him; *dekhi'*—after seeing; *khaṇḍe*—removes; *duḥkha*—unhappiness; *śoka*—lamentation.

Wherever the Lord visited, crowds of innumerable people came to see Him. When they saw Him, all their unhappiness and lamentation disappeared.

TEXT 165

*yāhān yāhān prabhura caraṇa paḍaye calite
se mṛttikā laya loka, garta haya pathe*

yāhān yāhān—wherever; *prabhura*—of the Lord; *caraṇa*—lotus feet; *paḍaye*—touch; *calite*—while walking; *se*—that; *mṛttikā*—dirt; *laya*—take; *loka*—the people; *garta*—a hole; *haya*—there becomes; *pathe*—on the road.

Wherever the Lord touched the ground with His lotus feet, people immediately came and gathered the dirt. Indeed, they gathered so much that many holes were created in the road.

TEXT 166

*aiche cali, āilā prabhu 'rāmakeli' grāma
gauḍera nikaṭa grāma ati anupāma*

aiche—in that way; *cali*—walking; *āilā*—came; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rāma-keli grāma*—to the village of the name Rāmakeli; *gauḍera*—Bengal; *nikaṭa*—near; *grāma*—the village; *ati*—very; *anupāma*—exquisite.

Lord Caitanya Mahāprabhu eventually arrived at a village named Rāmakeli. This village is situated on the border of Bengal and is very exquisite.

Rāmakeli-grāma is situated on the banks of the Ganges on the border of Bengal. Śrīlā Rūpa and Sanātana Gosvāmīs had their residences in this village.

TEXT 167

*tāhāṅ nṛtya kare prabhu preme acetana
koṭi koṭi loka āise dekhite caraṇa*

tāhāṅ—there; *nṛtya*—dancing; *kare*—performed; *prabhu*—Lord Caitanya Mahāprabhu; *preme*—in love of Godhead; *acetana*—unconscious; *koṭi koṭi*—innumerable; *loka*—people; *āise*—came; *dekhite*—to see; *caraṇa*—His lotus feet.

While performing saṅkīrtana in Rāmakeli-grāma, the Lord danced and sometimes lost consciousness due to love of God. While at Rāmakeli-grāma, an unlimited number of people came to see His lotus feet.

TEXT 168

*gauḍeśvara yavana-rājā prabhāva śuniñā
kahite lāgila kichu vismita hañā*

gauḍa-īśvara—king of Bengal; *yavana-rājā*—Muslim king; *prabhāva*—influence; *śuniñā*—hearing; *kahite*—to say; *lāgila*—began; *kichu*—something; *vismita*—astonished; *hañā*—becoming.

When the Muslim king of Bengal heard of Caitanya Mahāprabhu’s influence in attracting innumerable people, he became very much astonished and began to speak as follows.

At that time the Muslim king of Bengal was Nawab Hussain Shah Bādasāha.

TEXT 169

*vinā dāne eta loka yāñra pāche haya
sei ta' gosāñā, ihā jāniha niścaya*

vinā—without; *dāne*—charity; *eta*—so many; *loka*—persons; *yāñra*—whom; *pāche*—after; *haya*—become; *sei ta'*—He certainly; *gosāñā*—a prophet; *ihā*—this; *jāniha*—know; *niścaya*—surely.

“Such a person, who is followed by so many people without giving them charity, must be a prophet. I can surely understand this fact.”

TEXT 170

*kājī, yavana ihāra nā kariha himsana
āpana-icchāya buluna, yāhāñ uñhāra mana*

kājī—magistrate; *yavana*—Muslim; *ihāra*—of Him; *nā*—do not; *kariha*—make; *himsana*—jealousy; *āpana-icchāya*—at His own will; *buluna*—let Him go; *yāhāñ*—wherever; *uñhāra*—of Him; *mana*—mind.

The Muslim King ordered the magistrate, “Do not disturb this Hindu prophet out of jealousy. Let Him do His own will wherever He likes.”

Even a Muslim king could understand Śrī Caitanya Mahāprabhu’s transcendental position as a prophet; therefore he ordered the local magistrate not to disturb Him but to let Him do whatever He liked.

TEXT 171

*keśava-chatrīre rājā vārtā puchila
prabhura mahimā chatrī uḍāiyā dila*

keśava-chatrīre—from the person named Keśava Chatrī; *rājā*—the King; *vārtā*—news; *puchila*—inquired; *prabhura*—of the Lord; *mahimā*—glories; *chatrī*—Keśava Chatrī; *uḍāiyā*—attaching no importance; *dila*—gave.

When the Muslim King asked his assistant, Keśava Chatrī, for news of the influence of Śrī Caitanya Mahāprabhu, Keśava Chatrī, although knowing everything about Caitanya Mahāprabhu, tried to avoid the conversation by not giving any importance to Caitanya Mahāprabhu’s activities.

Keśava Chatrī became a diplomat when questioned about Śrī Caitanya Mahāprabhu. Although he knew everything about Him, he was afraid that the Muslim King might become His enemy. He gave no importance to the Lord’s activities so that the Muslim King would take Him to be an ordinary man and would not give Him any trouble.

TEXT 172

*bhikhārī sannyāsī kare tīrtha paryaṭana
tāñre dekhībāre āise dui cāri jana*

bhikhārī—beggar; *sannyāsī*—mendicant; *kare*—does; *tīrtha*—of holy places; *paryaṭana*—touring; *tāñre*—HKeśava Chatrī informed the Muslim King that Caitanya Mahāprabhu was a mendicant touring different places of pilgrimage and that, as such, only a few people came to see Him.

TEXT 173

*yavane tomāra ṭhāñi karaye lāgāni
tāñra himsāya lābha nāhi, haya āra hāni*

yavane—your Muslim servant; *tomāra*—your; *ṭhāñi*—place; *karaye*—does; *lāgāni*—instigation; *tāñra*—of Him; *himsāya*—to become jealous; *lābha nāhi*—there is no profit; *haya*—there is; *āra*—rather; *hāni*—loss.

Keśava Chatrī said, “Out of jealousy your Muslim servant plots against Him. I think that you should not be very interested in Him, for there is no profit in it. Rather, there is simply loss.”

TEXT 174

*rājāre prabodhi’ keśava brāhmaṇa pāṭhāñā
calibāra tare prabhure pāṭhāila kahiñā*

rājāre—unto the King; *prabodhi'*—pacifying; *keśava*—of the name Keśava Chatrī; *brāhmaṇa*—a *brāhmaṇa*; *pāṭhāñā*—sending there; *calibāra tare*—for the sake of leaving; *prabhura*—unto the Lord; *pāṭhāila*—sent; *kahiñā*—telling.

After pacifying the King in this way, Keśava Chatrī sent a brāhmaṇa messenger to Lord Caitanya Mahārabhu, requesting Him to leave without delay.

TEXT 175

dabira khāsere rājā puchila nibhṛte
gosāñira mahimā tenho lāgila kahite

dabira khāsere—Dabira Khāsa (then the name of Śrīla Rūpa Gosvāmī); *rājā*—the King; *puchila*—inquired; *nibhṛte*—in privacy; *gosāñira*—of Lord Caitanya Mahārabhu; *mahimā*—glories; *tenho*—he; *lāgila*—began; *kahite*—to speak.

In private, the King inquired from Dabira Khāsa [Śrīla Rūpa Gosvāmī], who began to speak about the glories of the Lord.

TEXT 176

ye tomāre rājya dila, ye tomāra gosāñā
tomāra deśe tomāra bhāgye janmilā āsiñā

ye—that one who; *tomāre*—unto you; *rājya*—kingdom; *dila*—gave; *ye*—the one who; *tomāra*—your; *gosāñā*—prophet; *tomāra deśe*—in your country; *tomāra bhāgye*—on account of your good fortune; *janmilā*—took birth; *āsiñā*—coming.

Śrīla Rūpa Gosvāmī said, “The Supreme Personality of Godhead, who gave you this kingdom and whom you accept as a prophet, has taken birth in your country due to your good fortune.

TEXT 177

*tomāra maṅgala vāñche, kārya-siddhi haya
ihāra āśīrvāde tomāra sarvatra-i jaya*

tomāra—your; *maṅgala*—good fortune; *vāñche*—He desires; *kārya*—of business; *siddhi*—the perfection; *haya*—is; *ihāra*—of Him; *āśīrvāde*—by the blessings; *tomāra*—your; *sarvatra-i*—everywhere; *jaya*—victory.

“This prophet always desires your good fortune. By His grace, all your business is successful. By His blessings, you will attain victory everywhere.

TEXT 178

*more kena pucha, tumi pucha āpana-mana
tumi narādhipa hao viṣṇu-aṁśa sama*

more—unto me; *kena*—why; *pucha*—you inquire; *tumi*—you; *pucha*—inquire; *āpana-mana*—your own mind; *tumi*—you; *nara-adhipa*—King of the people; *hao*—you are; *viṣṇu-aṁśa sama*—representative of the Supreme Personality of Godhead.

“Why are you questioning me? Better that you question your own mind. Because you are the King of the people, you are the representative of the Supreme Personality of Godhead. Therefore you can understand this better than I.”

TEXT 179

*tomāra citte caitanyere kaiche haya jñāna
tomāra citte yei laya, sei ta' pramāṇa*

tomāra citte—in your mind; *caitanyere*—of Lord Caitanya Mahāprabhu; *kaiche*—how; *haya*—there is; *jñāna*—knowledge; *tomāra*—your; *citte*—mind; *yei*—whatever; *laya*—takes; *sei ta' pramāṇa*—that is evidence.

Thus Śrīlā Rūpa Gosvāmī informed the King about his mind as a way of knowing Śrī Caitanya Mahāprabhu. He assured the King that whatever occurred in his mind could be considered evidence.

TEXT 180

*rājā kahe, śuna, mora mane yei laya
sākṣāt īśvara ihañ nāhika saṁśaya*

rājā kahe—the King replied; *śuna*—hear; *mora*—my; *mane*—mind; *yei*—what; *laya*—takes; *sākṣāt*—personally; *īśvara*—the Supreme Personality; *ihañ*—He; *nāhika*—there is not; *saṁśaya*—doubt.

The King replied, “I consider Śrī Caitanya Mahārabhu to be the Supreme Personality of Godhead. There is no doubt about it.”

TEXT 181

*eta kahi' rājā gelā nija abhyantare
tabe dabira khāsa āilā āpanāra ghare*

eta kahi'—saying this; *rājā*—the King; *gelā*—went; *nija*—own; *abhyantare*—to the private house; *tabe*—at that time; *dabira khāsa*—Śrīla Rūpa Gosvāmī; *āilā*—returned; *āpanāra*—his own; *ghare*—to the residence.

After having this conversation with Rūpa Gosvāmī, the King entered his private house. Rūpa Gosvāmī, then known as Dabira Khāsa, also returned to his residence.

A monarch is certainly a representative of the Supreme Personality of Godhead. As stated in the *Bhagavad-gītā*, *sarva-loka-maheśvaram*: [Bg. 5.29] the Supreme Personality of Godhead is the proprietor of all planetary systems. In each and every planet there must be some king, governmental head or executive. Such a person is supposed to be the representative of Lord Viṣṇu. On behalf of the Supreme Personality of Godhead, he must see to the interests of all the people. Therefore Lord Viṣṇu, as Paramātmā, gives the king all intelligence to execute governmental affairs. Śrīla Rūpa Gosvāmī therefore asked the King what was in his mind concerning Śrī Caitanya Mahārabhu and indicated that whatever the King thought about Him was correct.

TEXT 182

*ghare āsi' dui bhāi yukati kariñā
prabhu dekhibāre cale veśa lukāñā*

ghare āsi'—after returning home; *dui bhāi*—two brothers; *yukati*—arguments; *kariñā*—making; *prabhu*—Lord Caitanya Mahāprabhu; *dekhibāre*—to see; *cale*—go; *veśa*—dress; *lukāñā*—hiding.

After returning to his residence, Dabira Khāsa and his brother decided after much consideration to go see the Lord incognito.

TEXT 183

*ardha-rātre dui bhāi āilā prabhu-sthāne
prathame mililā nityānanda-haridāsa sane*

ardha-rātre—in the dead of night; *dui bhāi*—the two brothers; *āilā*—came; *prabhu*—*sthāne*—to the place of Lord Caitanya; *prathame*—first; *mililā*—met; *nityānanda-haridāsa*—Lord Nityānanda and Haridāsa Ṭhākura; *sane*—with.

Thus in the dead of night the two brothers, Dabira Khāsa and Sākara Mallika, went to see Śrī Caitanya Mahāprabhu incognito. First they met Nityānanda Prabhu and Haridāsa Ṭhākura.

TEXT 184

*tānrā dui-jana jānāilā prabhura gocare
rūpa, sākara-mallika āilā tomā' dekhibāre*

tānrā—they; *dui-jana*—two persons; *jānāilā*—informed; *prabhura*—of Lord Caitanya Mahāprabhu; *gocare*—in the presence; *rūpa*—Rūpa Gosvāmī; *sākara-mallika*—and Sanātana Gosvāmī; *āilā*—have come; *tomā'*—You; *dekhibāre*—to see.

Śrī Nityānanda Prabhu and Haridāsa Ṭhākura told Lord Caitanya Mahāprabhu that two personalities—Śrī Rūpa and Sanātana—had come to see Him.

Sākara Mallika was the name of Sanātana Gosvāmī, and Dabira Khāsa was the name of Rūpa Gosvāmī. They were recognized by these names in the service of the Muslim King; therefore these are Muslim names. As officials, the brothers adopted all kinds of Muslim customs.

TEXT 185

*dui guccha tṛṇa duñhe daśane dhariñā
gale vastra bāndhi' paḍe daṇḍavat hañā*

dui—two; *guccha*—bunches; *tṛṇa*—of straw; *duñhe*—both of them; *daśane*—in the teeth; *dhariñā*—catching; *gale*—on the neck; *vastra*—cloth; *bāndhi'*—binding; *paḍe*—fall; *daṇḍavat*—like rods; *hañā*—becoming.

In great humility, both brothers took bunches of straw between their teeth and, each binding a cloth around his neck, fell down like rods before the Lord.

TEXT 186

*dainya rodana kare, ānande vihvala
prabhu kahe,—uṭha, uṭha, ha-ila maṅgala*

dainya—humility; *rodana*—crying; *kare*—perform; *ānande*—in ecstasy; *vihvala*—overwhelmed; *prabhu kahe*—the Lord said; *uṭha uṭha*—stand up, stand up; *ha-ila maṅgala*—all auspiciousness unto you.

Upon seeing Lord Caitanya Mahāprabhu, the two brothers were overwhelmed with joy, and out of humility they began to cry. Lord Caitanya Mahāprabhu asked them to get up and assured them of all good fortune.

TEXT 187

*uṭhi' dui bhāi tabe dante tṛṇa dhari'
dainya kari' stuti kare karayoḍa kari*

uṭhi'—standing up; *dui*—two; *bhāi*—brothers; *tabe*—then; *dante*—in the teeth; *ṭṛṇa*—straw; *dhari'*—holding; *dainya kari'*—in all humbleness; *stuti kare*—offer prayers; *kara-yoḍa*—folded hands; *kari'*—making.

The two brothers got up, and again taking straw between their teeth, they humbly offered their prayers with folded hands.

TEXT 188

jaya jaya śrī-kṛṣṇa-caitanya dayā-maya
patita-pāvana jaya, jaya mahāśaya

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—unto Lord Śrī Caitanya Mahāprabhu; *dayā-maya*—the most merciful; *patita-pāvana*—the savior of the fallen souls; *jaya*—glories; *jaya*—glories; *mahāśaya*—to the great personality.

“All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful savior of the fallen souls! All glories to the Supreme Personality!

TEXT 189

nīca-jāti, nīca-saṅgī, kari nīca kāja
tomāra agrete prabhu kahite vāsi lāja

nīca-jāti—classified among the fallen; *nīca-saṅgī*—associated with fallen souls; *kari*—we perform; *nīca*—abominable; *kāja*—work; *tomāra*—of You; *agrete*—in front; *prabhu*—O Lord; *kahite*—to say; *vāsi*—we feel; *lāja*—ashamed.

“Sir, we belong to the lowest class of men, and our associates and employment are also of the lowest type. Therefore we cannot introduce ourselves to You. We feel very much ashamed, standing here before You.

Although the two brothers, Rūpa and Sanātana (at that time Dabira Khāsa and Sākara Mallika), presented themselves as being born in a low family, they nonetheless belonged to a most respectable *brāhmaṇa* family that was originally from Karṇāṭa. Thus they actually belonged to

the *brāhmaṇa* caste. Unfortunately, because of being associated with the Muslim governmental service, their customs and behavior resembled those of the Muslims. Therefore they presented themselves as *nīca-jāti*. The word *jāti* means birth. According to *śāstra*, there are three kinds of birth. The first birth is from the womb of the mother, the second birth is the acceptance of the reformatory method, and the third birth is acceptance by the spiritual master (initiation). One becomes abominable by adopting an abominable profession or by associating with people who are naturally abominable. Rūpa and Sanātana, as Dabira Khāsa and Sākara Mallika, associated with Muslims, who were naturally opposed to brahminical culture and cow protection. In *Śrīmad-Bhāgavatam* (Seventh Canto) it is stated that every person belongs to a certain classification. A person is identifiable by the special symptoms mentioned in the *śāstras*. By one's symptoms, one is known to belong to a certain caste. Both Dabira Khāsa and Sākara Mallika belonged to the *brāhmaṇa* caste, but because they were employed by Muslims, their original habits degenerated into those of the Muslim community. Since the symptoms of brahminical culture were almost nil, they identified themselves with the lowest caste. In the *Bhakti-ratnākara* it is clearly stated that because Sākara Mallika and Dabira Khāsa associated with lower-class men, they introduced themselves as belonging to the lower classes. Actually, however, they had been born in respectable *brāhmaṇa* families.

TEXT 190

*mat-tulyo nāsti pāpātmā
nāparādhī ca kaścana
parihāre 'pi lajjā me
kim bruve puruṣottama*

mat—me; *tulyaḥ*—like; *na asti*—there is not; *pāpa-ātmā*—sinful man; *na aparādhī*—nor an offender; *ca*—also; *kaścana*—anyone; *parihāre*—in begging pardon; *api*—even; *lajjā*—ashamed; *me*—of me; *kim*—what; *bruve*—I shall say; *puruṣa-uttama*—O Supreme Personality of Godhead.

“Dear Lord, let us inform you that no one is more sinful than us, nor is there any offender like us. Even if we wanted to mention our sinful

activities, we would immediately become ashamed. And what to speak of giving them up!”

This verse is from the *Bhakti-rasāmṛta-sindhu* (1.2.154), by Śrīla Rūpa Gosvāmī.

TEXT 191

*patita-pāvana-hetu tomāra avatāra
āmā-ba-i jagate, patita nāhi āra*

patita-pāvana—deliverance of the fallen; *hetu*—for the matter of; *tomāra*—Your; *avatāra*—incarnation; *āmā-ba-i*—than us; *jagate*—in this world; *patita*—fallen; *nāhi*—there is not; *āra*—more.

The two brothers submitted, “Dear Lord, You have incarnated to deliver the fallen souls. You should consider that in this world there is none so fallen as us.

TEXT 192

*jagāi-mādhāi dui karile uddhāra
tāhāñ uddhārite śrama nahila tomāra*

jagāi-mādhāi—the two brothers Jagāi and Mādhāi; *dui*—two; *karile*—You did; *uddhāra*—deliverance; *tāhāñ*—there; *uddhārite*—to deliver; *śrama*—exertion; *nahila*—there was not; *tomāra*—of You.

“You have delivered the two brothers Jagāi and Mādhāi, but to deliver them You did not have to exert Yourself very much.

TEXT 193

*brāhmaṇa-jāti tārā, navadvīpe ghara
nīca-sevā nāhi kare, nahe nīcera kūrpara*

brāhmaṇa-jāti—born in a *brāhmaṇa* family; *tārā*—they; *navadvīpe*—the holy place of Navadvīpa-dhāma; *ghara*—their house; *nīca-sevā*—service

to degraded persons; *nāhi*—not; *kare*—do; *nahe*—not; *nīcera*—of low persons; *kūrpara*—an instrument.

“The brothers Jagāi and Mādhāi belonged to the brāhmaṇa caste, and their residence was in the holy place of Navadvīpa. They never served low-class persons, nor were they instruments to abominable activities.

TEXT 194

sabe eka doṣa tāra, haya pāpācāra
pāpa-rāśi dahe nāmābhāsei tomāra

sabe—in all; *eka*—one only; *doṣa*—fault; *tāra*—of them; *haya*—they are; *pāpa-ācāra*—attached to sinful activities; *pāpa-rāśi*—volumes of sinful activities; *dahe*—become burned; *nāma-ābhāsei*—simply by the dim reflection of chanting the holy name; *tomāra*—of Your Lordship.

“Jagāi and Mādhāi had but one fault—they were addicted to sinful activity. However, volumes of sinful activity can be burned to ashes simply by a dim reflection of the chanting of Your holy name.

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī presented themselves as being lower than the two brothers Jagāi and Mādhāi, who were delivered by Śrī Caitanya Mahārabhu. When Rūpa and Sanātana compared themselves to Jagāi and Mādhāi, they found themselves inferior because the Lord had no trouble in delivering two drunken brothers. This was so because, despite the fact that they were addicted to sinful activity, in other ways their life was brilliant. They belonged to the *brāhmaṇa* caste of Navadvīpa, and such *brāhmaṇas* were pious by nature. Although they had been addicted to some sinful activities due to bad association, those unwanted things could vanish simply because of the chanting of the holy name of the Lord. Another point for Jagāi and Mādhāi was that, as members of a *brāhmaṇa* family, they did not accept service under anyone. The *śāstras* strictly forbid a *brāhmaṇa* to accept service under anyone. The idea is that by accepting a master, one accepts the occupation of a dog. In other words, a dog cannot thrive without having a master, and for the sake of pleasing the master, dogs offend many people. They bark at innocent people just to please the master. Similarly, when one is a servant, he has to perform

abominable activities according to the orders of the master. Therefore, when Dabira Khāsa and Sākara Mallika compared their position to that of Jagāi and Mādhāi, they found Jagāi's and Mādhāi's position far better. Jagāi and Mādhāi never accepted the position of serving a low-class person, nor were they forced to execute abominable activities under the order of a low-class master. Jagāi and Mādhāi chanted the name of Śrī Caitanya Mahāprabhu by way of blasphemy, but because they simply chanted His name, they immediately became free from the reactions of sinful activities. Thus later they were saved.

TEXT 195

*tomāra nāma lañā tomāra karila nindana
sei nāma ha-ila tāra muktira kāraṇa*

tomāra—Your; *nāma*—holy name; *lañā*—taking; *tomāra*—of You; *karila*—did; *nindana*—blaspheming; *sei*—that; *nāma*—holy name; *ha-ila*—became; *tāra*—of them; *muktira*—of deliverance; *kāraṇa*—the cause.

“Jagāi and Mādhāi uttered Your holy name by way of blaspheming You. Fortunately, that holy name became the cause of their deliverance.

TEXT 196

*jagāi-mādhāi haite koṭi koṭi guṇa
adhama patita pāpī āmi dui jana*

jagāi-mādhāi—Jagāi and Mādhāi; *haite*—than; *koṭi koṭi*—millions and millions; *guṇa*—of times; *adhama*—degraded; *patita*—fallen; *pāpī*—sinful; *āmi*—we; *dui*—two; *jana*—persons.

“We two are millions and millions of times inferior to Jagāi and Mādhāi. We are more degraded, fallen and sinful than they.

TEXT 197

*mleccha-jāti, mleccha-sevī, kari mleccha-karma
go-brāhmaṇa-drohi-saṅge āmāra saṅgama*

mleccha-jāti—belonging to the meat-eater caste; *mleccha-sevī*—servants of the meat-eaters; *kari*—we execute; *mleccha-karma*—the work of meat-eaters; *go*—cows; *brāhmaṇa*—*brāhmaṇas*; *drohi*—those inimical to; *saṅge*—with; *āmāra*—our; *saṅgama*—association.

“Actually we belong to the caste of meat-eaters because we are servants of meat-eaters. Indeed, our activities are exactly like those of the meat-eaters. Because we always associate with such people, we are inimical toward the cows and brāhmaṇas.”

There are two kinds of meat-eaters—one who is born in a family of meat-eaters and one who has learned to associate with meat-eaters. From Śrīla Rūpa and Sanātana Gosvāmī (formerly Dabira Khāsa and Sākara Mallika) we can learn how one attains the character of a meat-eater simply by associating with meat-eaters. At the present moment in India the presidential offices are occupied by many so-called *brāhmaṇas*, but the state maintains slaughterhouses for killing cows and makes propaganda against Vedic civilization. The first principle of Vedic civilization is the avoidance of meat-eating and intoxication. Presently in India, intoxication and meat-eating are encouraged, and the so-called learned *brāhmaṇas* presiding over this state of affairs have certainly become degraded according to the standard given herein by Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī. These so-called *brāhmaṇas* give sanction to slaughterhouses for the sake of a fat salary, and they do not protest these abominable activities. By deprecating the principles of Vedic civilization and supporting cow-killing, they are immediately degraded to the platform of *mlecchas* and *yavanas*. A *mleccha* is a meat-eater, and a *yavana* is one who has deviated from Vedic culture. Unfortunately, such *mlecchas* and *yavanas* are in executive power. How, then, can there be peace and prosperity in the state? The king or the president must be the representative of the Supreme Personality of Godhead. When Mahārāja Yudhiṣṭhira accepted the rule of Bhārata-varṣa (formerly this entire planet, including all the seas and land), he took sanction from authorities

like Bhīṣmadeva and Lord Kṛṣṇa. He thus ruled the entire world according to religious principles. At the present moment, however, heads of state do not care for religious principles. If irreligious people vote on an issue, even though it be against the principles of the *śāstras*, the bills will be passed. The president and heads of state become sinful by agreeing to such abominable activities. Sanātana and Rūpa Gosvāmīs pleaded guilty to such activities; they therefore classified themselves among the *mlecchas*, although they had been born in a *brāhmaṇa* family.

TEXT 198

*mora karma, mora hāte-galāya bāndhiyā
ku-viṣaya-viṣṭhā-garte diyāche phelāiyā*

mora—our; *karma*—activities; *mora*—our; *hāte*—on the hand; *galāya*—on the neck; *bāndhiyā*—binding; *ku-viṣaya*—of abominable objects of sense gratification; *viṣṭhā*—of the stool; *garte*—in the ditch; *diyāche phelāiyā*—have been thrown.

The two brothers, Sākara Mallika and Dabira Khāsa, very humbly submitted that due to their abominable activities they were now bound by the neck and hands and had been thrown into a ditch filled with abominable, stoollike objects of material sense enjoyment.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained *ku-viṣaya garta* as follows: “Because of the activities of the senses, we become subjected to many sense gratificatory processes and are thus entangled by the laws of material nature. This entanglement is called *viṣaya*. When the sense gratificatory processes are executed by pious activity, they are called *su-viṣaya*. The word *su* means ‘good,’ and *viṣaya* means ‘sense objects.’ When the sense gratificatory activities are performed under sinful conditions, they are called *ku-viṣaya*, bad sense enjoyment. In either case, either *ku-viṣaya* or *su-viṣaya*, these are material activities. As such, they are compared to stool. In other words, such things are to be avoided. To become free from *su-viṣaya* and *ku-viṣaya*, one must engage himself in the transcendental loving service of Kṛṣṇa, the Supreme Personality of Godhead. The activities of devotional service are free from the contamination of material qualities. Therefore, to be free from the reactions of *su-viṣaya*

and *ku-viṣaya*, one must take to Kṛṣṇa consciousness. In that way, one will save himself from contamination.” In this connection, Śrīla Narottama dāsa Ṭhākura has sung:

karma-kāṇḍa, jñāna-kāṇḍa, kevala viṣera bhāṇḍa
amṛta baliyā yeba khāya
nānā yoni sadā phire, kadarya bhakṣaṇa kare
tāra janma adhaḥ-pāte yāya

Su-viṣaya and *ku-viṣaya* both fall under the category of *karma-kāṇḍa*. There is another *kāṇḍa* (platform of activity), called *jñāna-kāṇḍa*, or philosophical speculation about the effects of *ku-viṣaya* and *su-viṣaya* with the intention to find out the means of deliverance from material entanglement. On the platform of *jñāna-kāṇḍa*, one may give up the objects of *ku-viṣaya* and *su-viṣaya*. But that is not the perfection of life. Perfection is transcendental to both *jñāna-kāṇḍa* and *karma-kāṇḍa*; it is on the platform of devotional service. If we do not take to devotional service in Kṛṣṇa consciousness, we have to remain within this material world and endure the repetition of birth and death due to the effects of *jñāna-kāṇḍa* and *karma-kāṇḍa*. Therefore Narottama dāsa Ṭhākura says:

nānā yoni sadā phire, kadarya bhakṣaṇa kare
tāra janma adhaḥ-pāte yāya

“One travels throughout various species of life and eats all kinds of nonsense. Thus he spoils his existence.” A man in material existence and attached to *ku-viṣaya* or *su-viṣaya* is in the same position as that of a worm in stool. After all, whether it be moist or dry, stool is stool. Similarly, material activities may be either pious or impious, but because they are all material, they are compared to stool. Worms cannot get out of stool by their own endeavor; similarly, those who are overly attached to material existence cannot get out of materialism and suddenly become Kṛṣṇa conscious. Attachment is there. As explained by Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.5.30):

matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta grha-vratānām

*adānta-gobhir viśatām tamisram
punaḥ-punaś-carvita-carvaṇānām*

“Those who have made up their minds to remain in this material world and enjoy sense gratification cannot become Kṛṣṇa conscious. Because of their attachment to material activity, they cannot attain liberation, either by the instructions of superior persons or by their own endeavor or by passing resolutions in big conferences. Because their senses are uncontrolled, they gradually descend to the darkest regions of material existence to repeat the same process of birth and death in desirable or undesirable species of life.”

TEXT 199

*āmā uddhārite balī nāhi tri-bhuvane
patita-pāvana tumi—sabe tomā vine*

āmā—us; *uddhārite*—to deliver; *balī*—powerful; *nāhi*—there is not; *tri-bhuvane*—within the three worlds; *patita-pāvana*—deliverer of the fallen; *tumi*—You; *sabe*—only; *tomā*—You; *vine*—except.

“No one within the three worlds is sufficiently powerful to deliver us. You are the only savior of the fallen souls; therefore there is no one but You.

TEXT 200

*āmā uddhāriyā yadi dekhāo nija-bala
'patita-pāvana' nāma tabe se saphala*

āmā—us; *uddhāriyā*—by delivering; *yadi*—if; *dekhāo*—You show; *nija-bala*—Your own strength; *patita-pāvana*—savior of the fallen; *nāma*—this name; *tabe*—then; *se*—that; *sa-phala*—successful.

“If You simply deliver us by Your transcendental strength, then certainly Your name will be known as Patita-pāvana, the savior of the fallen souls.

TEXT 201

*satya eka bāta kahoṅ, śuna, dayā-maya
mo-vinu dayāra pātra jagate nā haya*

satya—truthful; *eka*—one; *bāta*—word; *kahoṅ*—we say; *śuna*—please hear; *dayā-maya*—O all-merciful Lord; *mo-vinu*—except for us; *dayāra*—of mercy; *pātra*—objects; *jagate*—in the world; *nā*—not; *haya*—there is.

“Let us speak one word that is very true. Plainly hear us, O merciful one. There is no other object of mercy within the three worlds but us.

TEXT 202

*more dayā kari' kara sva-dayā sa-phala
akhila brahmāṇḍa dekhuka tomāra dayā-bala*

more—to us; *dayā*—mercy; *kari'*—showing; *kara*—make; *sva-dayā*—Your own mercy; *sa-phala*—successful; *akhila*—throughout; *brahmāṇḍa*—the universe; *dekhuka*—let it be seen; *tomāra*—Your; *dayā-bala*—power of mercy.

“We are the most fallen; therefore by showing us Your mercy, Your mercy is most successful. Let the power of Your mercy be exhibited throughout the entire universe!

TEXT 203

*na mṛṣā paramārtham eva me
śṛṇu vijñāpanam ekam agrataḥ
yadi me na dayiṣyase tadā
dayanīyas tava nātha durlabhaḥ*

na—not; *mṛṣā*—untruth; *parama-artham*—full of meaning; *eva*—certainly; *me*—my; *śṛṇu*—kindly hear; *vijñāpanam*—submission; *ekam*—one; *agrataḥ*—first; *yadi*—if; *me*—unto me; *na dayiṣyase*—You will not show mercy; *tadā*—then; *dayanīyaḥ*—candidate for mercy; *tava*—Your; *nātha*—O Lord; *durlabhaḥ*—difficult to find.

“Let us submit one piece of information before You, dear Lord. It is not at all false but is full of meaning. It is this: If You are not merciful upon us, then it will be very, very difficult to find more suitable candidates for Your mercy.’

This verse is from the *Stotra-ratna* (47), by Śrī Yāmunācārya.

TEXT 204

*āpane ayogya dekhi’ mane pāñ kṣobha
tathāpi tomāra guṇe upajaya lobha*

āpane—ourselves; *ayogya*—most unfit; *dekhi’*—seeing; *mane*—within the mind; *pāñ*—get; *kṣobha*—lamentation; *tathāpi*—still; *tomāra*—Your; *guṇe*—in transcendental qualities; *upajaya*—there is; *lobha*—attraction.

“We are very depressed at being unfit candidates for Your mercy. Yet since we have heard of Your transcendental qualities, we are very much attracted to You.

TEXT 205

*vāmana yaiche cānda dharite cāhe kare
taiche ei vāñchā mora uṭhaye antare*

vāmana—a dwarf; *yaiche*—as; *cānda*—the moon; *dharite*—to capture; *cāhe*—wants; *kare*—does; *taiche*—similarly; *ei*—this; *vāñchā*—desire; *mora*—our; *uṭhaye*—awakens; *antare*—within the mind.

“Indeed, we are like a dwarf who wants to capture the moon. Although we are completely unfit, a desire to receive Your mercy is awakening within our minds.

TEXT 206

*bhavantam evānucaran nirantarahaḥ
praśānta-niḥśeṣa-mano-rathāntaraḥ*

*kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sanātha-jīvitam*

bhavantam—You; *eva*—certainly; *anucaran*—serving; *nirantaraḥ*—always; *praśānta*—pacified; *niḥśeṣa*—all; *manaḥ-ratha*—desires; *antaraḥ*—other; *kadā*—when; *aham*—I; *aikāntika*—exclusive; *nitya*—eternal; *kiṅkaraḥ*—servant; *praharṣayiṣyāmi*—I shall become joyful; *sanātha*—with a fitting master; *jīvitam*—living.

“By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a fitting master?”

In His teachings to Sanātana Gosvāmī, Śrī Caitanya Mahārabhu has declared every living entity to be an eternal servitor of the Supreme Personality of Godhead. This is the constitutional position of all living entities. Just as a dog or servant is very much satisfied to get a competent, perfect master, or as a child is completely satisfied to possess a competent father, so the living entity is satisfied by completely engaging in the service of the Supreme Lord. He thereby knows that he has a competent master to save him from all kinds of danger. Unless the living entity comes to the guaranteed protection of the Supreme Lord, he is full of anxiety. This life of anxiety is called material existence. To be completely satisfied and devoid of anxiety, one must come to the position of eternally rendering service to the Supreme Lord. This verse is also from the *Stotra-ratna* (43), by Śrī Yāmunācārya.

TEXT 207

*śuni’ mahārabhu kahe,—śuna, dabira-khāsa
tumi dui bhāi—mora purātana dāsa*

śuni’—hearing this; *mahārabhu*—Lord Caitanya Mahārabhu; *kahe*—says; *śuna*—please hear; *dabira khāsa*—Dabira Khāsa; *tumi*—you; *dui bhāi*—two brothers; *mora*—My; *purātana*—old; *dāsa*—servants.

After hearing the prayer of Dabira Khāsa and Sākara Mallika, Śrī Caitanya Mahārabhu said, “My dear Dabira Khāsa, you two brothers are My old servants.

TEXT 208

*āji haite duñhāra nāma ‘rūpa’ ‘sanātana’
daiṇya chāḍa, tomāra daiṇye phāṭe mora mana*

āji haite—from this day; *duñhāra*—of both of you; *nāma*—these names; *rūpa*—Śrī Rūpa; *sanātana*—Śrī Sanātana; *daiṇya chāḍa*—give up your humility; *tomāra*—your; *daiṇye*—humility; *phāṭe*—breaks; *mora*—My; *mana*—heart.

“My dear Sākara Mallika, from this day your names will be changed to Śrīla Rūpa and Śrīla Sanātana. Now please abandon your humility, for My heart is breaking to see you so humble.

Actually this is Śrī Caitanya Mahāprabhu’s initiation of Dabira Khāsa and Sākara Mallika. They approached the Lord with all humility, and the Lord accepted them as old servants, as eternal servants, and He changed their names. It is to be understood from this that it is essential for a disciple to change his name after initiation.

*śaṅkha-cakrādy-ūrdhva-puṇḍra-
dhāraṇādy-ātma-lakṣaṇam
tan nāma-karaṇam caiva
vaiṣṇavatvam ihocyate*

“After initiation, the disciple’s name must be changed to indicate that he is a servant of Lord Viṣṇu. The disciple should also immediately begin marking his body with *tilaka* (*ūrdhva-puṇḍra*), especially his forehead. These are spiritual marks, symptoms of a perfect Vaiṣṇava.” This is a verse from the *Padma Purāṇa, Uttara-khaṇḍa*. A member of the *sahajiyā-sampradāya* does not change his name; therefore he cannot be accepted as a Gauḍīya Vaiṣṇava. If a person does not change his name after initiation, it is to be understood that he will continue in his bodily conception of life.

TEXT 209

*daiṇya-patrī likhī’ more pāṭhāle bāra bāra
sei patrī-dvārā jāni tomāra vyavahāra*

dainya-ṭatrī—humble letters; *likhi'*—writing; *more*—unto Me; *pāṭhāle*—you sent; *bāra bāra*—again and again; *sei*—those; *ṭatrī-dvārā*—by the letters; *jāni*—I can understand; *tomāra*—your; *vyavahāra*—behavior.

“You have written several letters showing your humility. I can understand your behavior from those letters.

TEXT 210

tomāra hṛdaya āmi jāni ṭatrī-dvāre
tomā śikhāite śloka pāṭhāila tomāre

tomāra—your; *hṛdaya*—hearts; *āmi*—I; *jāni*—understand; *ṭatrī-dvāre*—by those letters; *tomā*—you; *śikhāite*—to instruct; *śloka*—a verse; *pāṭhāila*—I sent; *tomāre*—to you.

“By your letters, I could understand your heart. Therefore, in order to teach you, I sent you one verse, which reads as follows.

TEXT 211

para-vyasaninī nārī
vyagrāpi gṛha-karmasu
tad evāsvādayaty antar
nava-saṅga-rasāyanam

para-vyasaninī—attached to another man; *nārī*—a woman; *vyagrā api*—although zealous; *gṛha-karmasu*—in household affairs; *tad eva*—that only; *āsvādayati*—tastes; *antaḥ*—within herself; *nava-saṅga*—of new association; *rasa-ayanam*—mellow.

“If a woman is attached to a man other than her husband, she will appear very busy in carrying out her household affairs, but within her heart she is always relishing feelings of association with her paramour.’

TEXT 212

*gauḍa-nikaṭa āsite nāhi mora prayojana
tomā-duñhā dekhite mora ihāñ āgamana*

gauḍa-nikaṭa—to Bengal; *āsite*—to come; *nāhi*—there was none; *mora*—My; *prayojana*—necessity; *tomā*—you; *duñhā*—two; *dekhite*—to see; *mora*—My; *ihāñ*—here; *āgamana*—coming.

“I really had no business in coming to Bengal, but I have come just to see you two brothers.

TEXT 213

*ei mora manera kathā keha nāhi jāne
sabe bale, kene āilā rāmakeli-grāme*

ei—this; *mora*—My; *manera*—of the mind; *kathā*—intentions; *keha*—anyone; *nāhi*—not; *jāne*—knows; *sabe*—everyone; *bale*—says; *kene*—why; *āilā*—You came; *rāmakeli-grāme*—to this village named Rāmakeli.

“Everyone is asking why I have come to this village of Rāmakeli. No one knows My intentions.

TEXT 214

*bhāla haila, dui bhāi āilā mora sthāne
ghare yāha, bhaya kichu nā kariha mane*

bhāla haila—it was very good; *dui bhāi*—you two brothers; *āilā*—came; *mora*—My; *sthāne*—to the place; *ghare*—home; *yāha*—go; *bhaya*—fear; *kichu*—any; *nā*—do not; *kariha*—have; *mane*—within the mind.

“It is very good that you two brothers have come to see Me. Now you can go home. Do not fear anything.

TEXT 215

*janme janme tumi dui—kiṅkara āmāra
acirāte kṛṣṇa tomāya karibe uddhāra*

janme janme—birth after birth; *tumi*—you; *dui*—two; *kiṅkara*—servants; *āmāra*—My; *acirāte*—very soon; *kṛṣṇa*—Lord Kṛṣṇa; *tomāya*—of both of you; *karibe*—will do; *uddhāra*—deliverance.

“Birth after birth you have been My eternal servants. I am sure that Kṛṣṇa will deliver you very soon.”

TEXT 216

*eta bali duṅhāra śire dharila dui hāte
dui bhāi prabhu-pada nila nija māthe*

eta bali—saying this; *duṅhāra śire*—on the heads of both of them; *dharila*—placed; *dui*—two; *hāte*—hands; *dui bhāi*—the two brothers; *prabhu-pada*—the lotus feet of the Lord; *nila*—took; *nija māthe*—on their own heads.

The Lord then placed His two hands on the heads of both of them, and in return they immediately placed the lotus feet of the Lord on their heads.

TEXT 217

*doṅhā āliṅgiyā prabhu balila bhakta-gaṇe
sabe kṛpā kari’ uddhāraha dui jane*

doṅhā—both of them; *āliṅgiyā*—embracing; *prabhu*—the Lord; *balila*—said; *bhakta-gaṇe*—unto the devotees; *sabe*—all of you; *kṛpā*—mercy; *kari’*—showing; *uddhāraha*—deliver; *dui*—the two; *jane*—persons.

After this, the Lord embraced both of them and requested all of the devotees present to be merciful upon them and deliver them.

TEXT 218

*dui jane prabhura kṛpā dekhi' bhakta-gaṇe
'hari' 'hari' bale sabe ānandita-mane*

dui jane—unto the two persons; *prabhura*—of the Lord; *kṛpā*—the mercy; *dekhi'*—seeing; *bhakta-gaṇe*—all the devotees; *hari hari*—the holy name of the Lord; *bale*—chant; *sabe*—all; *ānandita*—cheerful; *mane*—in the mind.

When all of the devotees saw the mercy of the Lord upon the two brothers, they were very much gladdened, and they began to chant the holy name of the Lord, “Hari! Hari!”

Śrīla Narottama dāsa Ṭhākura says, *chādiyā vaiṣṇava sevā nistāra peyeche kebā*: unless one serves a Vaiṣṇava, he cannot be delivered. The spiritual master initiates the disciple to deliver him, and if the disciple executes the order of the spiritual master and does not offend other Vaiṣṇavas, his path is clear. Consequently Śrī Caitanya Mahāprabhu requested all the Vaiṣṇavas present to show mercy toward the two brothers, Rūpa and Sanātana, who had just been initiated by the Lord. When a Vaiṣṇava sees that another Vaiṣṇava is a recipient of the Lord’s mercy, he becomes very happy. Vaiṣṇavas are not envious. If a Vaiṣṇava, by the mercy of the Lord, is empowered by Him to distribute the Lord’s holy name all over the world, other Vaiṣṇavas become very joyful—that is, if they are truly Vaiṣṇavas. One who is envious of the success of a Vaiṣṇava is certainly not a Vaiṣṇava himself but is an ordinary, mundane man. Envy and jealousy are manifested by mundane people, not by Vaiṣṇavas. Why should a Vaiṣṇava be envious of another Vaiṣṇava who is successful in spreading the holy name of the Lord? An actual Vaiṣṇava is very pleased to accept another Vaiṣṇava who is bestowing the Lord’s mercy. A mundane person in the dress of a Vaiṣṇava should not be respected but rejected. This is enjoined in the *sāstra* (*upekṣā*). The word *upekṣā* means neglect. One should neglect an envious person. A preacher’s duty is to love the Supreme Personality of Godhead, make friendships with Vaiṣṇavas, show mercy to the innocent and reject or neglect those who are envious or jealous. There are many jealous people in the dress of Vaiṣṇavas in this Kṛṣṇa consciousness movement, and they should be completely neglected. There

is no need to serve a jealous person who is in the dress of a Vaiṣṇava. When Narottama dāsa Ṭhākura says *chāḍiyā vaiṣṇava sevā nistāra peyeche kebā*, he is indicating an actual Vaiṣṇava, not an envious or jealous person in the dress of a Vaiṣṇava.

TEXT 219

*nityānanda, haridāsa, śrīvāsa, gadādhara
mukunda, jagadānanda, murāri, vakreśvara*

nityānanda—Lord Nityānanda; *haridāsa*—Haridāsa Ṭhākura; *śrīvāsa*—Śrīvāsa Ṭhākura; *gadādhara*—Gadādhara Paṇḍita; *mukunda*—Mukunda; *jagadānanda*—Jagadānanda; *murāri*—Murāri; *vakreśvara*—Vakreśvara.

All the Vaiṣṇava associates of the Lord were present, including Nityānanda Prabhu, Haridāsa Ṭhākura, Śrīvāsa Ṭhākura, Gadādhara Paṇḍita, Mukunda, Jagadānanda, Murāri and Vakreśvara.

TEXT 220

*sabāra caraṇe dhari, paḍe dui bhāi
sabe bale,—dhanya tumi, pāile gosāñi*

sabāra—of all of them; *caraṇe*—the lotus feet; *dhari*—touching; *paḍe*—fall down; *dui bhāi*—the two brothers; *sabe bale*—all the Vaiṣṇavas say; *dhanya tumi*—you are so fortunate; *pāile gosāñi*—you have gotten the shelter of the lotus feet of Lord Caitanya Mahāprabhu.

In accordance with the instructions of Śrī Caitanya Mahāprabhu, the two brothers, Rūpa and Sanātana, immediately touched the lotus feet of these Vaiṣṇavas, who all became very happy and congratulated the two brothers for having received the mercy of the Lord.

This behavior is indicative of real Vaiṣṇavas. When they saw that Rūpa and Sanātana were fortunate enough to receive the mercy of the Lord, they were so pleased that they all congratulated the two brothers. A jealous person in the dress of a Vaiṣṇava is not at all happy to see the success of another Vaiṣṇava in receiving the Lord's mercy. Unfortunately, in this

Age of Kali there are many mundane persons in the dress of Vaiṣṇavas, and Śrīla Bhaktivinoda Ṭhākura has described them as disciples of Kali. He says, *kali-celā*. He indicates that there is another Vaiṣṇava, a pseudo Vaiṣṇava with *tilaka* on his nose and *kaṅṭhī* beads around his neck. Such a pseudo Vaiṣṇava associates with money and women and is jealous of successful Vaiṣṇavas. Although passing for a Vaiṣṇava, his only business is earning money in the dress of a Vaiṣṇava. Bhaktivinoda Ṭhākura therefore says that such a pseudo Vaiṣṇava is not a Vaiṣṇava at all but a disciple of Kali-yuga. A disciple of Kali cannot become an *ācārya* by the decision of some high-court. Mundane votes have no jurisdiction to elect a Vaiṣṇava *ācārya*. A Vaiṣṇava *ācārya* is self-effulgent, and there is no need for any court judgment. A false *ācārya* may try to override a Vaiṣṇava by a high-court decision, but Bhaktivinoda Ṭhākura says that he is nothing but a disciple of Kali-yuga.

TEXT 221

*sabā-pāśa ājñā māgi' calana-samaya
prabhu-pade kahe kichu kariyā vinaya*

sabā—all of them; *pāśa*—from; *ājñā*—order; *māgi'*—taking; *calana-samaya*—at the time of departure; *prabhu-pade*—at the lotus feet of the Lord; *kahe*—say; *kichu*—something; *kariyā*—doing; *vinaya*—submission.

After begging the permission of all the Vaiṣṇavas present, the two brothers, at the time of their departure, humbly submitted something at the lotus feet of the Lord.

TEXT 222

*ihān haite cala, prabhu, ihān nāhi kāya
yadyapi tomāre bhakti kare gauḍa-rāja*

ihān haite—from this place; *cala*—please depart; *prabhu*—dear Lord; *ihān*—in this place; *nāhi kāya*—there is no other business; *yadyapi*—although; *tomāre*—unto You; *bhakti*—respect; *kare*—shows; *gauḍa-rāja*—the King of Bengal.

They said, “Dear Lord, although the King of Bengal, Nawab Hussain Shah, is very respectful toward You, You have no other business here. Kindly depart from this place.

TEXT 223

*tathāpi yavana jāti, nā kari pratīti
tīrtha-yātrāya eta saṅghaṭṭa bhāla nahe rīti*

tathāpi—still; *yavana jāti*—by caste a Muslim; *nā*—does not; *kari*—do; *pratīti*—confidence; *tīrtha-yātrāya*—in going for a pilgrimage; *eta*—so; *saṅghaṭṭa*—crowd; *bhāla*—good; *nahe*—not; *rīti*—etiquette.

“Although the King is respectful toward You, he still belongs to the yavana class and should not be believed. We think that there is no need for such a great crowd to accompany You on Your pilgrimage to Vṛndāvana.

TEXT 224

*yāra saṅge cale ei loka lakṣa-koṭi
vṛndāvana-yātrāra e nahe paripāṭi*

yāra—of whom; *saṅge*—in the company; *cale*—follow; *ei*—these; *loka*—people; *lakṣa-koṭi*—hundreds and thousands; *vṛndāvana-yātrāra*—of going to Vṛndāvana; *e*—this; *nahe*—not; *paripāṭi*—method.

“Dear Lord, You are going to Vṛndāvana with hundreds and thousands of people following You, and this is not a fitting way to go on a pilgrimage.”

Sometimes, for business purposes, large crowds of men are taken to different places of pilgrimage, and money is collected from them. That is a very lucrative business, but Rūpa and Sanātana Gosvāmīs, expressing their opinion in the presence of Lord Caitanya Mahārabhu, disapproved of such crowded pilgrimages. Actually when Lord Caitanya visited Vṛndāvana, He visited it alone and accepted a servant only at His devotees’ request. He never visited Vṛndāvana with crowds of people for a commercial purpose.

TEXT 225

*yadyapi vastutaḥ prabhura kichu nāhi bhaya
tathāpi laukika-līlā, loka-ceṣṭā-maya*

yadyapi—although; *vastutaḥ*—in fact; *prabhura*—of the Lord; *kichu*—any; *nāhi*—there is not; *bhaya*—fear; *tathāpi*—still; *laukika-līlā*—general pastimes; *loka-ceṣṭā-maya*—consisting of popular behavior.

Although Śrī Caitanya Mahāprabhu was Śrī Kṛṣṇa Himself, the Supreme Lord, and was therefore not at all fearful, He still acted like a human being to teach neophytes how to act.

TEXT 226

*eta bali' caraṇa vandi' gelā dui-jana
prabhura sei grāma haite calite haila mana*

eta bali'—saying this; *caraṇa vandi'*—offering prayers to the lotus feet of Lord Caitanya; *gelā*—went back; *dui-jana*—the two brothers; *prabhura*—of Śrī Caitanya Mahāprabhu; *sei*—that; *grāma*—village; *haite*—from; *calite*—to go; *haila*—there was; *mana*—the mind.

Having spoken thus, the two brothers offered prayers to the lotus feet of the Lord and returned to their homes. Lord Caitanya Mahāprabhu then desired to leave that village.

TEXT 227

*prāte cali' āilā prabhu 'kānāira nāṭasālā'
dekhila sakala tāhāñ kṛṣṇa-caritra-līlā*

prāte—in the morning; *cali'*—departing; *āilā*—came; *prabhu*—the Lord; *kānāira nāṭasālā*—to the place of the name Kānāi Nāṭasālā; *dekhila*—saw; *sakala*—all; *tāhāñ*—there; *kṛṣṇa-caritra-līlā*—the pastimes of Kṛṣṇa.

In the morning, the Lord left and went to a place known as Kānāi Nāṭasālā. While there, He saw many pastimes of Lord Kṛṣṇa.

In those days in Bengal there were many places known as Kānāi Nāṭasālā, where pictures of the pastimes of Lord Kṛṣṇa were kept. People used to go there to see them. This is called *kṛṣṇa-caritra-līlā*. In Bengal there are still many places called *hari-sabhā*, which indicates a place where local people gather to chant the Hare Kṛṣṇa *mahā-mantra* and discuss the pastimes of Lord Kṛṣṇa. The word *kānāi* means “Lord Kṛṣṇa’s,” and *nāṭasālā* indicates a place where pastimes are demonstrated. So those places which at the present moment are called *hari-sabhā* may previously have been known as Kānāi Nāṭasālā.

TEXT 228

*sei rātre prabhu tāhāñ cinte mane mana
sañge sañghaṭṭa bhāla nahe, kaila sanātana*

sei rātre—that night; *prabhu*—the Lord; *tāhāñ*—there; *cinte*—thinks; *mane*—within His mind; *mana*—the mind; *sañge*—with Him; *sañghaṭṭa*—crowds of men; *bhāla nahe*—is not good; *kaila sanātana*—Sanātana has so spoken.

That night the Lord considered Sanātana Gosvāmī’s proposal that He should not go to Vṛndāvana followed by so many people.

TEXT 229

*mathurā yāiba āmi eta loka sañge
kichu sukha nā pāiba, habe rasa-bhañge*

mathurā—the holy place of the name Mathurā; *yāiba*—shall go; *āmi*—I; *eta*—so many; *loka*—people; *sañge*—with; *kichu*—any; *sukha*—happiness; *nā*—not; *pāiba*—I shall get; *habe*—there will be; *rasa-bhañge*—a disturbance in the atmosphere.

The Lord thought, “If I go to Mathurā with such crowds behind Me, it would not be a very happy situation, for the atmosphere would be disturbed.”

Śrī Caitanya Mahāprabhu confirms that visiting a holy place like Vṛndāvana with so many people is simply disturbing. He would not find the happiness He desired by visiting such holy places in that way.

TEXT 230

*ekākī yāiba, kimvā saṅge eka jana
tabe se śobhaye vṛndāvanere gamana*

ekākī—alone; *yāiba*—I shall go; *kimvā*—or; *saṅge*—with; *eka*—one; *jana*—person; *tabe*—then only; *se*—that; *śobhaye*—becomes beautiful; *vṛndāvanere*—to Vṛndāvana; *gamana*—going.

The Lord concluded that He would go alone to Vṛndāvana or, at most, would take only one person as His companion. In that way, going to Vṛndāvana would be very pleasant.

TEXT 231

*eta cinti prātaḥ-kāle gaṅgā-snāna kari'
'nīlācale yāba' bali' calilā gaurahari*

eta cinti—thus thinking; *prātaḥ-kāle*—in the morning; *gaṅgā-snāna*—bathing in the Ganges; *kari'*—performing; *nīlācale yāba*—I shall go to Nīlācala (Jagannātha Purī); *bali'*—saying; *calilā*—started; *gaurahari*—Śrī Caitanya Mahāprabhu.

Thinking like this, the Lord took His morning bath in the Ganges and started for Nīlācala, saying “I shall go there.”

TEXT 232

*ei mata cali' cali' āilā śāntipure
dina pāñca-sāta rahilā ācāryera ghare*

ei mata—in this way; *cali' cali'*—walking; *āilā*—came; *śāntipure*—to Śāntipura; *dina pāñca-sāta*—five or seven days; *rahilā*—remained; *ācāryera ghare*—at the house of Advaita Ācārya.

Walking and walking, Śrī Caitanya Mahāprabhu arrived at Śāntipura and remained at the house of Advaita Ācārya for five to seven days.

TEXT 233

*śacī-devī āni' tāñre kaila namaskāra
sāta dina tāñra ṭhāñi bhikṣā-vyavahāra*

śacī-devī—mother Śacīdevī; *āni'*—calling her; *tāñre*—unto Lord Caitanya Mahāprabhu; *kaila*—did; *namaskāra*—obeisances; *sāta dina*—seven days; *tāñra ṭhāñi*—from Śacīdevī; *bhikṣā-vyavahāra*—accepting meals.

Taking this opportunity, Śrī Advaita Ācārya Prabhu sent for mother Śacīdevī, and she remained at His house for seven days to prepare the meals for Śrī Caitanya Mahāprabhu.

TEXT 234

*tāñra ājñā lañā punaḥ karilā gamane
vinaya kariyā vidāya dila bhakta-gaṇe*

tāñra ājñā lañā—taking the permission of mother Śacīdevī; *punaḥ*—again; *karilā*—did; *gamane*—starting; *vinaya kariyā*—by submitting pleasing words; *vidāya*—farewell; *dila*—gave; *bhakta-gaṇe*—to all the devotees.

Taking permission from His mother, Lord Caitanya Mahāprabhu then started for Jagannātha Purī. When the devotees followed Him, He humbly begged them to remain and bade them all farewell.

TEXT 235

*janā dui saṅge āmi yāba nilācale
āmāre milibā āsi' ratha-yātrā-kāle*

janā—persons; *dui*—two; *saṅge*—with; *āmi*—I; *yāba*—shall go; *nilācale*—to Jagannātha Purī; *āmāre*—Me; *milibā*—will meet; *āsi'*—coming there; *ratha-yātrā-kāle*—during the time of the car festival.

Śrī Caitanya Mahāprabhu, although requesting all the devotees to go back, allowed two people to follow Him. He requested all the devotees to come to Jagannātha Purī and meet Him during the car festival.

TEXT 236

*balabhadra bhaṭṭācārya, āra paṇḍita dāmodara
dui-jana-saṅge prabhu āilā nīlācala*

balabhadra bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *āra*—and; *paṇḍita dāmodara*—Dāmodara Paṇḍita; *dui-jana*—two persons; *saṅge*—with; *prabhu*—the Lord; *āilā*—went back; *nīlācala*—to Jagannātha Purī.

The two persons who accompanied Śrī Caitanya Mahāprabhu to Jagannātha Purī [Nīlācala] were Balabhadra Bhaṭṭācārya and Dāmodara Paṇḍita.

TEXT 237

*dina kata tāhān rahi' calilā vṛndāvana
lukāñā calilā rātre, nā jāne kona jana*

dina kata—a few days; *tāhān*—at Jagannātha Purī; *rahi'*—remaining; *calilā*—started; *vṛndāvana*—for Vṛndāvana; *lukāñā*—keeping secret; *calilā*—started; *rātre*—at night; *nā jāne*—did not know; *kona*—some; *jana*—person.

After remaining at Jagannātha Purī for a few days, the Lord secretly started for Vṛndāvana at night. He did this without anyone's knowledge.

TEXT 238

*balabhadra bhaṭṭācārya rahe mātra saṅge
jhārikhaṇḍa-pathe kāsī āilā mahā-raṅge*

balabhadra bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *rahe*—remains; *mātra*—only; *saṅge*—with Him; *jhāri-khaṇḍa-pathe*—on the way through Jhārikhaṇḍa (Jharkhand); *kāsī*—in Benares (Vārāṇasī); *āilā*—arrived; *mahā-raṅge*—with great delight.

When Śrī Caitanya Mahāprabhu left Jagannātha Purī for Vṛndāvana, only Balabhadra Bhaṭṭācārya was with Him. Thus He traveled on the path through Jhārikhaṇḍa and arrived in Benares [Vārāṇasī] with great delight.

TEXT 239

*dina cāra kāsīte rahi' gelā vṛndāvana
mathurā dekhiyā dekhe dvādaśa kānana*

dina cāra—only four days; *kāsīte*—at Benares; *rahi'*—remaining; *gelā*—started for; *vṛndāvana*—the holy place Vṛndāvana; *mathurā*—the holy place Mathurā; *dekhiyā*—after seeing; *dekhe*—visits; *dvādaśa*—twelve; *kānana*—forests.

Śrī Caitanya Mahāprabhu stayed at Benares only four days and then left for Vṛndāvana. After seeing the town of Mathurā, He visited the twelve forests.

Those who visit the Vṛndāvana area today also generally visit twelve places, known as the twelve forests. They start at Mathurā, where there is Kāmyavana. From there they go to Tālavana, Tamālavana, Madhuvana, Kusumavana, Bhāṇḍīravana, Bilvavana, Bhadravana, Khadiravana, Lohavana, Kumudavana and Gokulamahāvana.

TEXT 240

*līlā-sthala dekhi' preme ha-ilā asthira
balabhadra kaila tānre mathurāra bāhira*

līlā-sthala—all the holy places of Lord Kṛṣṇa's pastimes; *dekhi'*—visiting; *preme*—in great ecstasy; *ha-ilā*—became; *asthira*—agitated; *balabhadra*—Balabhadra; *kaila*—assisted; *tānre*—Lord Caitanya Mahāprabhu; *mathurāra*—of the town of Mathurā; *bāhira*—outside.

When Śrī Caitanya Mahāprabhu visited all twelve places of Śrī Kṛṣṇa's pastimes, He became very much agitated because of ecstasy. Balabhadra Bhaṭṭācārya somehow or other got Him out of Mathurā.

TEXT 241

*gaṅgā-tīra-pathe lañā prayāge āilā
śrī-rūpa āsi' prabhuke tathāi mililā*

gaṅgā-tīra-pathe—the path on the bank of the Ganges; *lañā*—taking; *prayāge*—in Allahabad; *āilā*—arrived; *śrī-rūpa*—Śrī Rūpa; *āsi'*—coming there; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *tathāi*—there; *mililā*—met.

After leaving Mathurā, the Lord began to walk along the path on the bank of the Ganges, and finally He reached the holy place named Prayāga [Allahabad]. It was there that Śrīla Rūpa Gosvāmī came and met the Lord.

TEXT 242

*daṇḍavat kari' rūpa bhūmite paḍilā
parama ānande prabhu āliṅgana dilā*

daṇḍavat kari'—offering obeisances; *rūpa*—Śrīla Rūpa Gosvāmī; *bhūmite*—on the ground; *paḍilā*—fell; *parama*—great; *ānande*—in delight; *prabhu*—the Lord; *āliṅgana*—embracing; *dilā*—gave.

At Prayāga, Rūpa Gosvāmī fell down on the ground to offer obeisances to the Lord, and the Lord embraced him with great delight.

TEXT 243

*śrī-rūpe śikṣā karāi' pāṭhailā vṛndāvana
āpane karilā vārāṇasī āgamana*

śrī-rūpe śikṣā karāi'—teaching Śrīla Rūpa Gosvāmī; *pāṭhailā*—sent; *vṛndāvana*—toward Vṛndāvana; *āpane*—Himself; *karilā*—did; *vārāṇasī*—to Benares; *āgamana*—coming.

After instructing Śrīla Rūpa Gosvāmī at Prayāga, at the Daśāśvamedha-ghāṭa, Caitanya Mahāprabhu ordered him to go to Vṛndāvana. The Lord then returned to Vārāṇasī.

TEXT 244

*kāṣīte prabhuke āsi' mililā sanātana
dui māsa rahi' tāñre karāilā śikṣaṇa*

kāṣīte—at Vārāṇasī; *prabhuke*—the Lord; *āsi'*—arriving; *mililā*—met; *sanātana*—Sanātana Gosvāmī; *dui*—two; *māsa*—months; *rahi'*—remaining; *tāñre*—unto him; *karāilā*—did; *śikṣaṇa*—instruction.

When Lord Caitanya Mahāprabhu arrived at Vārāṇasī, Sanātana Gosvāmī met Him there. The Lord remained there for two months and instructed Sanātana Gosvāmī perfectly.

TEXT 245

*mathurā pāṭhāilā tāñre diyā bhakti-bala
sannyāsīre kṛpā kari' gelā nīlācala*

mathurā—to Mathurā; *pāṭhāilā*—sent; *tāñre*—him; *diyā*—giving; *bhakti-bala*—the strength of devotion; *sannyāsīre*—unto the Māyāvādī sannyāsīs; *kṛpā*—mercy; *kari'*—giving; *gelā*—went back; *nīlācala*—to Jagannātha Purī.

After fully instructing Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu sent him to Mathurā with empowered devotional service. In Benares He also bestowed His mercy upon the Māyāvādī sannyāsīs. He then returned to Nīlācala [Jagannātha Purī].

TEXT 246

*chaya vatsara aiche prabhu karilā vilāsa
kabhu iti-uti, kabhu kṣetra-vāsa*

chaya vatsara—six years; *aiche*—in that way; *prabhu*—the Lord; *karilā*—did; *vilāsa*—pastimes; *kabhu*—sometimes; *iti-uti*—here and there; *kabhu*—sometimes; *kṣetra-vāsa*—residing at Jagannātha Purī.

The Lord traveled all over India for six years. He was sometimes here and sometimes there, performing His transcendental pastimes, and sometimes He remained at Jagannātha Purī.

TEXT 247

*ānande bhakta-saṅge sadā kīrtana-vilāsa
jagannātha-daraśana, premera vilāsa*

ānande—in great delight; *bhakta*—*saṅge*—with devotees; *sadā*—always; *kīrtana*—of chanting; *vilāsa*—enjoyment; *jagannātha*—Lord Jagannātha; *daraśana*—visiting; *premera*—of ecstasy; *vilāsa*—pastimes.

While at Jagannātha Purī, the Lord passed His time in great joy by performing saṅkīrtana and visiting the temple of Jagannātha in great ecstasy.

TEXT 248

*madhya-līlāra kailuṅ ei sūtra-vivaraṇa
antya-līlāra sūtra ebe śuna, bhakta-gaṇa*

madhya-līlāra—of the *madhya-līlā*, the middle portion of His pastimes; *kailuṅ*—I have made; *ei*—this; *sūtra*—synopsis; *vivaraṇa*—description; *antya-līlāra*—of the pastimes at the end, known as *antya-līlā*; *sūtra*—synopsis; *ebe*—now; *śuna*—hear; *bhakta-gaṇa*—all devotees.

Thus I have given a synopsis of the *madhya-līlā*, the middle pastimes of the Lord. Now, O devotees, kindly hear the synopsis of the final pastimes of the Lord, known as the *antya-līlā*.

TEXT 249

*vṛndāvana haite yadi nīlācale āilā
āṭhāra varṣa tāhāṅ vāsa, kāhāṅ nāhi gelā*

vṛndāvana haite—from Vṛndāvana; *yadi*—though; *nīlācale*—to Jagannātha Purī; *āilā*—came back; *āṣṭhāra*—eighteen; *varṣa*—years; *tāhān*—at Jagannātha Purī; *vāsa*—residence; *kāhān*—anywhere; *nāhi*—not; *gelā*—went.

When the Lord returned to Jagannātha Purī from Vṛndāvana, He remained there and did not go anywhere else for eighteen years.

TEXT 250

*prativarṣa āisena tāhān gauḍera bhakta-gaṇa
cāri māsa rahe prabhura saṅge sammilana*

prativarṣa—each year; *āisena*—visit; *tāhān*—there; *gauḍera*—of Bengal; *bhakta-gaṇa*—all the devotees; *cāri*—four; *māsa*—months; *rahe*—remain; *prabhura*—Lord Caitanya Mahāprabhu; *saṅge*—with; *sammilana*—meeting.

During those eighteen years, all the devotees of Bengal used to visit Him at Jagannātha Purī every year. They would remain there for four continuous months and enjoy the company of the Lord.

TEXT 251

*nirantara nṛtya-gīta kīrtana-vilāsa
ācaṇḍāle prema-bhakti karilā prakāśa*

nirantara—without stopping; *nṛtya-gīta*—chanting and dancing; *kīrtana*—of *saṅkīrtana*; *vilāsa*—enjoyment; *ā-caṇḍāle*—to everyone, even to the lowest person; *prema-bhakti*—love of Godhead; *karilā*—did; *prakāśa*—manifestation.

At Jagannātha Purī, Śrī Caitanya Mahāprabhu performed chanting and dancing unceasingly. Thus He enjoyed the pastime of saṅkīrtana. He manifested His causeless mercy, pure love of God, to everyone, including the lowest man.

TEXT 252

*paṇḍita-gosāñi kaila nīlācale vāsa
vakreśvara, dāmodara, śaṅkara, haridāsa*

paṇḍita-gosāñi—Gadādhara Paṇḍita; *kaila*—did; *nīlācale*—at Jagannātha Purī; *vāsa*—living; *vakreśvara*—Vakreśvara; *dāmodara*—Dāmodara Paṇḍita; *śaṅkara*—Śaṅkara; *haridāsa*—Haridāsa Ṭhākura.

Residing with the Lord at Jagannātha Purī were Paṇḍita Gosāñi and other devotees, such as Vakreśvara, Dāmodara, Śaṅkara and Haridāsa Ṭhākura.

TEXT 253

*jagadānanda, bhagavān, govinda, kāśīśvara
paramānanda-ṭpurī, āra svarūpa-dāmodara*

jagadānanda—Jagadānanda; *bhagavān*—Bhagavān; *govinda*—Govinda; *kāśīśvara*—Kāśīśvara; *paramānanda-ṭpurī*—Paramānanda Purī; *āra svarūpa-dāmodara*—and Svarūpa Dāmodara, His secretary.

Jagadānanda, Bhagavān, Govinda, Kāśīśvara, Paramānanda Purī and Svarūpa Dāmodara were other devotees who also lived with the Lord.

TEXT 254

*kṣetra-vāsī rāmānanda rāya prabhṛti
prabhu-saṅge ei saba kaila nitya-sthiti*

kṣetra-vāsī—residents of Jagannātha Purī; *rāmānanda rāya*—Rāmānanda Rāya; *prabhṛti*—and others; *prabhu-saṅge*—with the Lord; *ei saba*—all of them; *kaila*—did; *nitya-sthiti*—permanently living.

Śrīla Rāmānanda Rāya and other devotees who were residents of Jagannātha Purī also remained permanently with the Lord.

TEXTS 255–256

*advaita, nityānanda, mukunda, śrīvāsa
vidyānidhi, vāsudeva, murāri,—yata dāsa
prativarṣe āise saṅge rahe cāri-māsa
tān-sabā lañā prabhura vividha vilāsa*

advaita—Advaita; *nityānanda*—Nityānanda; *mukunda*—Mukunda; *śrīvāsa*—Śrīvāsa; *vidyānidhi*—Vidyānidhi; *vāsudeva*—Vāsudeva; *murāri*—Murāri; *yata dāsa*—all servitors of the Lord; *prativarṣe*—each year; *āise*—go there; *saṅge*—in association; *rahe*—remain; *cāri-māsa*—four months; *tān-sabā*—all of them; *lañā*—taking; *prabhura*—of the Lord; *vividha*—various; *vilāsa*—pastimes.

Other devotees of the Lord—headed by Advaita Ācārya, Nityānanda Prabhu, Mukunda, Śrīvāsa, Vidyānidhi, Vāsudeva and Murāri—used to visit Jagannātha Purī and remain with the Lord for four continuous months. The Lord enjoyed various pastimes in their company.

TEXT 257

*haridāsera siddhi-prāpti,—adbhuta se saba
āpani mahāprabhu yāñra kaila mahotsava*

haridāsera—of Ṭhākura Haridāsa; *siddhi-prāpti*—passing away; *adbhuta*—wonderful; *se*—those; *saba*—all incidents; *āpani*—personally; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yāñra*—whose; *kaila*—performed; *mahā-utsava*—festival.

At Jagannātha Purī, Haridāsa Ṭhākura passed away. The incident was very wonderful because the Lord Himself performed the festival of Ṭhākura Haridāsa’s departure.

TEXT 258

*tabe rūpa-gosāñira punar-āgamana
tāñhāra hṛdaye kaila prabhu śakti-sañcāraṇa*

tabe—thereafter; *rūpa-gosāñira*—of Śrīla Rūpa Gosvāmī; *punaḥ-āgamana*—again coming there; *tāñhāra*—of him; *hṛdaye*—in the heart; *kaila*—did; *prabhu*—the Lord; *śakti-sañcāraṇa*—invoking of transcendental power.

At Jagannātha Purī Śrīla Rūpa Gosvāmī met the Lord again, and the Lord invested his heart with all transcendental power.

TEXT 259

tabe choṭa haridāse prabhu kaila daṇḍa
dāmodara-pañḍita kaila prabhuke vākya-daṇḍa

tabe—thereafter; *choṭa haridāse*—unto Junior Haridāsa; *prabhu*—the Lord; *kaila*—did; *daṇḍa*—punishment; *dāmodara-pañḍita*—Dāmodara Pañḍita; *kaila*—did; *prabhuke*—unto the Lord; *vākya-daṇḍa*—chastisement as a warning.

After this, the Lord punished Junior Haridāsa, and Dāmodara Pañḍita gave some warning to the Lord.

Actually Dāmodara Pañḍita was the eternal servant of the Lord. He could not punish the Lord at any time, nor had he any desire to, but he did give some warning to the Lord so that others would not blaspheme Him. Of course, he should have known that the Lord is the Supreme Personality of Godhead and is free to act in any way. There is no need to warn Him, and such an action is not very much appreciated by advanced devotees.

TEXT 260

tabe sanātana-gosāñira punar-āgamana
jyaiṣṭha-māse prabhu tāñre kaila paṛikṣaṇa

tabe—thereafter; *sanātana-gosāñira*—of Sanātana Gosvāmī; *punaḥ-āgamana*—again coming; *jyaiṣṭha-māse*—in the month of Jyaiṣṭha (May-June); *prabhu*—the Lord; *tāñre*—him; *kaila*—did; *paṛikṣaṇa*—examination.

Thereafter Sanātana Gosvāmī met the Lord again, and the Lord tested him in scorching heat during the month of Jyaiṣṭha.

TEXT 261

*tuṣṭa hañā prabhu tānre pāṭhāilā vṛndāvana
advaitera haste prabhura adbhuta bhojana*

tuṣṭa hañā—being very pleased; *prabhu*—the Lord; *tānre*—him; *pāṭhāilā*—sent back; *vṛndāvana*—to Vṛndāvana; *advaitera*—of Advaita Ācārya; *haste*—in the hands; *prabhura*—of the Lord; *adbhuta*—wonderful; *bhojana*—feasting.

Being pleased, the Lord sent Sanātana Gosvāmī back to Vṛndāvana. After that, He was fed wonderfully by the hands of Śrī Advaita Ācārya.

TEXT 262

*nityānanda-saṅge yukti kariyā nibhṛte
tānre pāṭhāilā gaḍe prema pracārite*

nityānanda-saṅge—with Nityānanda Prabhu; *yukti*—discussion; *kariyā*—making; *nibhṛte*—in privacy; *tānre*—Him; *pāṭhāilā*—sent; *gaḍe*—to Bengal; *prema*—love of Godhead; *pracārite*—to preach.

After sending Sanātana Gosvāmī back to Vṛndāvana, the Lord privately consulted with Śrī Nityānanda Prabhu. He then sent Him to Bengal to preach love of Godhead.

TEXT 263

*tabe ta' vallabha bhaṭṭa prabhure mililā
kṛṣṇa-nāmera artha prabhu tānhāre kahilā*

tabe ta'—thereafter; *vallabha bhaṭṭa*—Vallabha Bhaṭṭa; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *mililā*—met; *kṛṣṇa-nāmera*—of the holy name of Kṛṣṇa; *artha*—import; *prabhu*—the Lord; *tānhāre*—unto him; *kahilā*—explained.

Soon afterward, Vallabha Bhaṭṭa met the Lord at Jagannātha Purī, and the Lord explained to him the import of the holy name of Kṛṣṇa.

Vallabha Bhaṭṭa is the head of the Vaiṣṇava *sampradāya* known as the Vallabhācārya-sampradāya in western India. There is a long story about Vallabha Ācārya narrated in the *Caitanya-caritāmṛta*, specifically in the Seventh Chapter of the *Antya-līlā* and the Nineteenth Chapter of the *Madhya-līlā*. Lord Caitanya Mahāprabhu visited the house of Vallabha Ācārya on the other side of Prayāga, in a place known as Āḍāila-grāma. Later, Vallabha Bhaṭṭa saw Caitanya Mahāprabhu at Jagannātha Purī to explain his commentary on *Śrīmad-Bhāgavatam*. He was very proud of his writings, but Śrī Caitanya Mahāprabhu corrected him, telling him that a Vaiṣṇava should be humble and follow in the footsteps of his predecessors. The Lord told him that his pride in being superior to Śrīdhara Svāmī was not at all befitting a Vaiṣṇava.

TEXT 264

*pradyumna miśrere prabhu rāmānanda-sthāne
kṛṣṇa-kathā śunāila kahi' tānra guṇe*

pradyumna miśrere—Pradyumna Miśra; *prabhu*—Lord Caitanya Mahāprabhu; *rāmānanda-sthāne*—at the place of Rāmānanda Rāya; *kṛṣṇa-kathā*—topics of Lord Śrī Kṛṣṇa; *śunāila*—caused to hear; *kahi'*—explaining; *tānra*—of Rāmānanda Rāya; *guṇe*—the transcendental qualities.

After explaining the transcendental qualities of Rāmānanda Rāya, the Lord sent Pradyumna Miśra to his residence, and Pradyumna Miśra learned *kṛṣṇa-kathā* from him.

TEXT 265

*gopīnātha paṭṭanāyaka—rāmānanda-bhrātā
rājā māritechila, prabhu haila trātā*

gopīnātha paṭṭanāyaka—Gopīnātha Paṭṭanāyaka; *rāmānanda-bhrātā*—the brother of Śrī Rāmānanda Rāya; *rājā*—the King; *māritechila*—

condemned to death; *prabhu*—Lord Caitanya Mahāprabhu; *haila*—became; *trātā*—the deliverer.

After this, Lord Caitanya Mahāprabhu saved Gopīnātha Paṭṭanāyaka, the younger brother of Rāmānanda Rāya, from being condemned to death by the King.

TEXT 266

*rāmacandra-purī-bhaye bhikṣā ghāṭāilā
vaiṣṇavera duḥkha dekhi' ardheka rākhilā*

rāmacandra-purī-bhaye—due to fear of Rāmacandra Purī; *bhikṣā*—the proportion of eating; *ghāṭāilā*—decreased; *vaiṣṇavera*—of all the Vaiṣṇavas; *duḥkha*—unhappiness; *dekhi'*—understanding; *ardheka*—half of the portion; *rākhilā*—kept.

Rāmacandra Purī criticized Lord Caitanya Mahāprabhu's eating; therefore the Lord reduced His eating to a minimum. However, when all the Vaiṣṇavas became very sorry, the Lord increased His portion to half as much as usual.

TEXT 267

*brahmāṇḍa-bhitare haya caudda bhuvana
caudda-bhuvane vaise yata jīva-gaṇa*

brahmāṇḍa-bhitare—within the universe; *haya*—there are; *caudda bhuvana*—fourteen planetary systems; *caudda-bhuvane*—in those fourteen planetary systems; *vaise*—reside; *yata*—as many as there are; *jīva-gaṇa*—living entities.

There are fourteen planetary systems within the universe, and all living entities reside in those planetary systems.

TEXT 268

*manuṣyera veśa dhari' yātrikera chale
prabhura darśana kare āsi' nīlācale*

manuṣyera—of human beings; *veśa dhari'*—dressing themselves; *yātrikera chale*—as if pilgrims; *prabhura*—of Lord Caitanya Mahāprabhu; *darśana kare*—visit; *āsi'*—coming; *nīlācale*—to Jagannātha Purī.

Dressing like human beings on pilgrimage, they all used to come to Jagannātha Purī to visit Śrī Caitanya Mahāprabhu.

TEXT 269

*eka-dina śrīvāsādi yata bhakta-gaṇa
mahāprabhura guṇa gāñā karena kīrtana*

eka-dina—one day; *śrīvāsa-ādi*—Śrīvāsa Ṭhākura and others; *yata*—all; *bhakta-gaṇa*—devotees; *mahāprabhura*—of Lord Caitanya Mahāprabhu; *guṇa*—qualities; *gāñā*—describing; *karena*—perform; *kīrtana*—chanting.

One day all the devotees, headed by Śrīvāsa Ṭhākura, were chanting the transcendental qualities of Śrī Caitanya Mahāprabhu.

TEXT 270

*śuni' bhakta-gaṇe kahe sa-krodha vacane
kṛṣṇa-nāma-guṇa chāḍi, ki kara kīrtane*

śuni'—hearing this; *bhakta-gaṇe*—to all the devotees; *kahe*—the Lord says; *sa-krodha vacane*—talking in an angry mood; *kṛṣṇa-nāma-guṇa chāḍi*—leaving aside the transcendental qualities and the name of the Lord; *ki kara kīrtane*—what kind of chanting are you performing.

Not liking the chanting of His transcendental qualities, Śrī Caitanya Mahāprabhu chastised them as if He were angry. “What kind of chanting is this?” He asked. “Are you leaving aside the chanting of the holy name of the Lord?”

TEXT 271

*auddhatya karite haila sabākāra mana
svatantra ha-iyā sabe nāśā'be bhuvana*

auddhatya—impudence; *karite*—to do; *haila*—was; *sabākāra*—of all of you; *mana*—the mind; *svatantra*—independent; *ha-iyā*—becoming; *sabe*—all of you; *nāśā'be*—will spoil; *bhuvana*—the whole world.

Thus Śrī Caitanya Mahāprabhu chastised all the devotees, telling them not to show impudence and spoil the entire world by becoming independent.

Śrī Caitanya Mahāprabhu warned all His followers not to become independent or impudent. Unfortunately, after the disappearance of Lord Caitanya Mahāprabhu, many *apa-sampradāyas* (so-called followers) invented many ways not approved by the *ācāryas*. Bhaktivinoda Ṭhākura has described them as the *āula*, *bāula*, *kartābhajā*, *neḍā*, *daraveśa*, *sāni*, *sahajiyā*, *sakhībhekī*, *smārta*, *jāta-gosāñi*, *ativāḍī*, *cūḍādhārī* and *gaurāṅga-nāgarī*.

The *āula-sampradāya*, *bāula-sampradāya* and others invented their own ways of understanding Lord Caitanya's philosophy, without following in the footsteps of the *ācāryas*. Śrī Caitanya Mahāprabhu Himself indicates herein that all such attempts would simply spoil the spirit of His cult.

TEXT 272

*daśa-dike koṭī koṭī loka hena kāle
jaya kṛṣṇa-caitanya' bali' kare kolāhale*

daśa-dike—in the ten directions; *koṭī koṭī*—many thousands of men; *loka*—people; *hena kāle*—at this time; *jaya kṛṣṇa-caitanya*—all glories to Lord Caitanya Mahāprabhu; *bali'*—loudly crying; *kare*—make; *kolāhale*—a tumultuous sound.

When Śrī Caitanya Mahāprabhu was apparently in an angry mood and chastising His devotees, many thousands of people outside loudly cried in a tumultuous voice, “All glories to Śrī Caitanya Mahāprabhu!”

TEXT 273

*jaya jaya mahāprabhu—vrajendra-kumāra
jagat tārīte prabhu, tomāra avatāra*

jaya jaya mahāprabhu—all glories to Lord Caitanya Mahāprabhu; *vrajendra-kumāra*—originally Lord Kṛṣṇa, the son of Mahārāja Nanda; *jagat*—the whole world; *tārīte*—to deliver; *prabhu*—the Lord; *tomāra*—Your; *avatāra*—incarnation.

All the people began to call very loudly, “All glories to Śrī Caitanya Mahāprabhu, who is the son of Mahārāja Nanda! Now You have appeared in order to deliver the whole world!

TEXT 274

*bahu-dūra haite āinu hañā baḍa ārta
daraśana diyā prabhu karaha kṛtārtha*

bahu-dūra—a long distance; *haite*—from; *āinu*—we have come; *hañā*—becoming; *baḍa*—very much; *ārta*—aggrieved; *daraśana*—audience; *diyā*—giving; *prabhu*—O Lord; *karaha*—kindly show; *kṛta-ārtha*—favor.

“O Lord, we are very unhappy. We have come a long distance to see You. Please be merciful and show us Your favor.”

TEXT 275

*śuniyā lokera dainya dravilā hṛdaya
bāhire āsi’ daraśana dilā dayā-maya*

śuniyā—hearing; *lokera*—of the people; *dainya*—humility; *dravilā*—became softened; *hṛdaya*—the heart; *bāhire*—outside; *āsi’*—coming; *daraśana*—audience; *dilā*—gave; *dayā-maya*—the merciful.

When the Lord heard the humble petition made by the people, His heart softened. Being very merciful, He immediately came out and gave audience to all of them.

TEXT 276

*bāhu tuli' bale prabhu bala' 'hari' 'hari'
uṭhila—śrī-hari-dhvani catur-dik bhari'*

bāhu tuli'—raising the arms; *bale*—says; *prabhu*—the Lord; *bala'*—speak; *hari hari*—the holy name of the Lord, Hari; *uṭhila*—arose; *śrī-hari-dhvani*—vibration of the sound Hari; *catur-dik*—the four directions; *bhari'*—filling.

Raising His arms, the Lord asked everyone to chant loudly the vibration of the holy name of Lord Hari. There immediately arose a great stir, and the vibration of “Hari!” filled all directions.

TEXT 277

*prabhu dekhi' preme loka ānandita mana
prabhuke īśvara bali' karaye stavana*

prabhu dekhi'—seeing the Lord; *preme*—in ecstasy; *loka*—all people; *ānandita*—joyous; *mana*—the mind; *prabhuke*—the Lord; *īśvara*—as the Supreme Lord; *bali'*—accepting; *karaye*—did; *stavana*—prayer.

Seeing the Lord, everyone became joyful out of love. Everyone accepted the Lord as the Supreme, and thus they offered their prayers.

TEXT 278

*stava śuni' prabhuke kahena śrīnivāsa
ghare gupta hao, kene bāhire prakāśa*

stava—prayers; *śuni'*—hearing; *prabhuke*—unto the Lord; *kahena*—says; *śrīnivāsa*—Śrīvāsa Ṭhākura; *ghare*—at home; *gupta*—covered; *hao*—You are; *kene*—why; *bāhire*—outside; *prakāśa*—manifested.

While the people were offering their prayers unto the Lord, Śrīvāsa Ṭhākura sarcastically said to the Lord, “At home, You wanted to be covered. Why have You exposed Yourself outside?”

TEXT 279

*ke śikhāla ei loke, kahe kon bāta
ihā-sabāra mukha ḍhāka diyā nija hāta*

ke—who; *śikhāla*—taught; *ei*—these; *loke*—people; *kahe*—they say; *kon*—what; *bāta*—topics; *ihā*—of them; *sabāra*—of all; *mukha*—the mouths; *ḍhāka*—just cover; *diyā*—with; *nija*—Your own; *hāta*—hand.

Śrīvāsa Ṭhākura continued, “Who has taught these people? What are they saying? Now You can cover their mouths with Your own hand.

TEXT 280

*sūrya yaiche udaya kari’ cāhe lukāite
bujhite nā pāri taiche tomāra carite*

sūrya—the sun; *yaiche*—just like; *udaya*—appearance; *kari’*—making; *cāhe*—wants; *lukāite*—to hide; *bujhite*—to understand; *nā*—not; *pāri*—able; *taiche*—similarly; *tomāra*—Your; *carite*—in the character.

“It is as if the sun, after rising, wanted to hide itself. We cannot understand such characteristics in Your behavior.”

TEXT 281

*prabhu kahena,—śrīnivāsa, chāḍa viḍambanā
sabe meli’ kara mora kateka lāñcanā*

prabhu—the Lord; *kahena*—says; *śrīnivāsa*—My dear Śrīnivāsa (Śrīvāsa Ṭhākura); *chāḍa*—give up; *viḍambanā*—all these jokes; *sabe*—all of you; *meli’*—together; *kara*—do; *mora*—of Me; *kateka*—so much; *lāñcanā*—humiliation.

The Lord replied, “My dear Śrīnivāsa, please stop joking. You have all combined together to humiliate Me in this way.”

TEXT 282

*eta bali' loke kari' śubha-dṛṣṭi dāna
abhyantare gelā, lokera pūrṇa haila kāma*

eta bali'—thus saying; *loke*—unto the people; *kari'*—doing; *śubha-dṛṣṭi*—auspicious glance; *dāna*—charity; *abhyantare*—within the room; *gelā*—went; *lokera*—of all the people; *pūrṇa*—fulfilled; *haila*—was; *kāma*—the desire.

Thus speaking, the Lord entered His room after glancing auspiciously upon the people out of charity. In this way the desires of the people were completely fulfilled.

TEXT 283

*raghunātha-dāsa nityānanda-pāśe gelā
ciḍā-dadhi-mahotsava tāhāni karilā*

raghunātha-dāsa—Raghunātha dāsa; *nityānanda*—Lord Nityānanda; *pāśe*—near; *gelā*—went; *ciḍā*—chipped rice; *dadhi*—curd; *mahotsava*—festival; *tāhāni*—there; *karilā*—performed.

At this time, Raghunātha dāsa approached Śrī Nityānanda Prabhu and, according to His order, prepared a feast and distributed prasādam composed of chipped rice and curd.

There is a special preparation in Bengal wherein chipped rice is mixed with curd and sometimes with *sandeśa* and mango. It is a very palatable food offered to the Deity and then distributed to the public. Raghunātha dāsa Gosvāmī, who was a householder at this time, met Nityānanda Prabhu. According to His advice, he executed this festival of *dadhi-ciḍā-prasāda*.

TEXT 284

*tānra ājñā lañā gelā prabhura caraṇe
prabhu tānre samarṣilā svarūpera sthāne*

tānra—His; *ājñā*—order; *lañā*—taking; *gelā*—approached; *prabhura*—of Caitanya Mahāprabhu; *caraṇe*—the lotus feet; *prabhu*—the Lord; *tānre*—him; *samarpilā*—handed over; *svarūpera*—of Svarūpa Dāmodara; *sthāne*—to the place.

Later, Śrīla Raghunātha dāsa Gosvāmī left home and took shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī. At that time, the Lord received him and placed him under the care of Svarūpa Dāmodara for spiritual enlightenment.

In this regard, Śrīla Raghunātha dāsa Gosvāmī writes in *Vilāpa-kusumāñjali* (5):

*yo mām dustara-geha-nirjala-mahā-kūpād apāra-klamāt
sadyaḥ sāndra-dayāmbudhiḥ prakṛtitaḥ svairīkṛpā-rajjubhiḥ
uddhṛtyātma-saroja-nindi-caraṇa-prāntaṁ prapadya svayaṁ
śrī-dāmodara-sāc-cakāra tam ahaṁ caitanya-candraṁ bhaje*

“Let me offer my respectful obeisances unto the lotus feet of Śrī Caitanya Mahāprabhu, who, by His unreserved mercy, kindly saved me from household life, which is exactly like a blind well without water, and placed me in the ocean of transcendental joy under the care of Svarūpa Dāmodara Gosvāmī.”

TEXT 285

*brahmānanda-bhāratīra ghucāila carmāmbara
ei mata līlā kaila chaya vatsara*

brahmānanda-bhāratīra—of Brahmānanda Bhāratī; *ghucāila*—vanquished; *carma-ambara*—dress of skin; *ei mata*—in this way; *līlā*—pastimes; *kaila*—performed; *chaya vatsara*—six years.

Later, Śrī Caitanya Mahāprabhu stopped Brahmānanda Bhāratī’s habit of wearing deerskin. The Lord thus enjoyed His pastimes continuously for six years, experiencing varieties of transcendental bliss.

TEXT 286

*ei ta' kahila madhya-līlāra sūtra-gaṇa
śeṣa dvādaśa vatsarera śuna vivaraṇa*

ei ta'—thus; *kahila*—explained; *madhya-līlāra*—of the middle pastimes; *sūtra-gaṇa*—a synopsis; *śeṣa*—last; *dvādaśa*—twelve; *vatsarera*—of the years; *śuna*—hear; *vivaraṇa*—the description.

I have thus given a synopsis of the madhya-līlā. Now please hear the pastimes the Lord performed during the last twelve years.

Thus Śrīla Kavirāja Gosvāmī, strictly following in the footsteps of Śrī Vyāsadeva, gives a synopsis of the *līlās* of Śrī Caitanya-caritāmṛta. He has given such a description at the end of each canto. In the *Ādi-līlā* he outlined the pastimes of the Lord in the five stages of boyhood, leaving the details of the description to Śrīla Vṛndāvana dāsa Ṭhākura. Now in this chapter the pastimes that took place at the end of the Lord's life are summarized. These are described in the *Madhya-līlā* and *Antya-līlā*. The rest of the pastimes have been described in a synopsis in the Second Chapter of the *Madhya-līlā*. In this way the author has gradually described both the *madhya-līlā* and the *antya-līlā*.

TEXT 287

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, *Madhya-līlā*, First Chapter, summarizing the later pastimes of Lord Śrī Caitanya Mahāprabhu.

CHAPTER TWO

The Ecstatic Manifestations of Lord Caitanya Mahāprabhu

In the Second Chapter of the *Madhya-līlā*, the author describes the pastimes the Lord performed during the last twelve years of His life. Thus he has also described some of the pastimes of the *antya-līlā*. Why he has done so is very difficult for an ordinary person to understand. The author expects that reading the pastimes of the Lord will gradually help a person awaken his dormant love of Kṛṣṇa. Actually this *Caitanya-caritāmṛta* was compiled by the author during very old age. Fearing he might not be able to finish the book, he has included a synopsis of the *antya-līlā* here in the Second Chapter. Śrīlā Kavirāja Gosvāmī has confirmed that the opinion of Svarūpa Dāmodara is authoritative in the matter of devotional service. Over and above this are the notes of Svarūpa Dāmodara, memorized by Raghunātha dāsa Gosvāmī, who also helped in the compilation of the *Caitanya-caritāmṛta*. After the disappearance of Svarūpa Dāmodara Gosvāmī, Raghunātha dāsa Gosvāmī went to Vṛndāvana. At that time the author, Śrīlā Kavirāja Gosvāmī, met Raghunātha dāsa Gosvāmī, by whose mercy he also could memorize all the notes. In this way the author was able to complete this transcendental literature, *Śrī Caitanya-caritāmṛta*.

TEXT 1

*vicchede 'smin prabhor antya-
līlā-sūtrānuvarṇane
gaurasya kṛṣṇa-viccheda-
pralāpādy anuvarṇyate*

vicchede—in the chapter; *asmin*—this; *prabhoḥ*—of the Lord; *antya-līlā*—of the last division of His pastimes; *sūtra*—of a synopsis; *anuvarṇane*—in the matter of description; *gaurasya*—of Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-viccheda*—of separation from Kṛṣṇa; *pralāpa*—craziness; *ādi*—other subject matters; *anuvarṇyate*—is being described.

While relating in synopsis form the last division of the pastimes of Lord Caitanya Mahāprabhu, in this chapter I shall describe the Lord's transcendental ecstasy, which appears like madness due to His separation from Kṛṣṇa.

In this Second Chapter, the activities of Lord Caitanya that took place after the Lord accepted *sannyāsa* are generally described. Śrī Caitanya Mahāprabhu is specifically mentioned here as being *gaura*, or of fair complexion. Kṛṣṇa is generally known to be blackish, but when He is absorbed in the thought of the *gopīs*, who are all of fair complexion, Kṛṣṇa Himself also becomes fair. Śrī Caitanya Mahāprabhu in particular felt separation from Kṛṣṇa very deeply, exactly like a lover who is dejected in separation from the beloved. Such feelings, which were expressed by Śrī Caitanya Mahāprabhu for nearly twelve years at the end of His pastimes, are described in brief in this Second Chapter of *Madhya-līlā*.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda*

jaya jaya śrī-caitanya—all glories to Śrī Caitanya Mahāprabhu; *jaya nityānanda*—all glories to Lord Nityānanda; *jaya advaitacandra*—all glories to Advaita Prabhu; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of the Lord.

**All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda!
All glories to Advaitacandra! And all glories to all the devotees of the Lord!**

TEXT 3

*śeṣa ye rahila prabhura dvādaśa vatsara
kṛṣṇera viyoga-sphūrti haya nirantara*

śeṣa—at the end; *ye*—those; *rahila*—remained; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *dvādaśa vatsara*—twelve years; *kṛṣṇera*—of Lord Kṛṣṇa; *viyoga*—of separation; *sphūrti*—manifestation; *haya*—is; *nirantara*—always.

During His last twelve years, Śrī Caitanya Mahāprabhu always manifested all the symptoms of ecstasy in separation from Kṛṣṇa.

TEXT 4

*śrī-rādhikāra ceṣṭā yena uddhava-darśane
ei-mata daśā prabhura haya rātri-dine*

śrī-rādhikāra—of Śrīmatī Rādhārāṇī; *ceṣṭā*—the activities; *yena*—just like; *uddhava-darśane*—in seeing Uddhava at Vṛndāvana; *ei-mata*—in this way; *daśā*—the condition; *prabhura*—of the Lord; *haya*—is; *rātri-dine*—day and night.

Śrī Caitanya Mahāprabhu’s state of mind, day and night, was practically identical to Rādhārāṇī’s state of mind when Uddhava came to Vṛndāvana to see the gopīs.

TEXT 5

*nirantara haya prabhura viraha-unmāda
bhrama-maya ceṣṭā sadā, pralāpa-maya vāda*

nirantara—constantly; *haya*—is; *prabhura*—of the Lord; *viraha*—of separation; *unmāda*—the madness; *bhrama-maya*—forgetful; *ceṣṭā*—activities; *sadā*—always; *pralāpa-maya*—full of delirium; *vāda*—talking.

The Lord constantly exhibited a state of mind reflecting the madness of separation. All His activities were based on forgetfulness, and His talks were always based on madness.

TEXT 6

*roma-kūṭe raktodgama, danta saba hāle
kṣaṇe aṅga kṣiṇa haya, kṣaṇe aṅga phule*

roma-kūṭe—the pores of the body; *rakta-udgama*—exuding blood; *danta*—teeth; *saba*—all; *hāle*—loosen; *kṣaṇe*—in one moment; *aṅga*—

the whole body; *kṣīṇa*—slender; *haya*—becomes; *kṣaṇe*—in another moment; *aṅga*—the body; *phule*—fattens.

Blood flowed from all the pores of His body, and all His teeth were loosened. At one moment His whole body became slender, and at another moment His whole body became fat.

TEXT 7

*gambhīrā-bhitare rātre nāhi nidrā-lava
bhitte mukha-śira ghaṣe, kṣata haya saba*

gambhīrā-bhitare—inside the inner room; *rātre*—at night; *nāhi*—there is not; *nidrā-lava*—a fraction of sleep; *bhitte*—on the wall; *mukha*—mouth; *śira*—head; *ghaṣe*—grind; *kṣata*—injuries; *haya*—there are; *saba*—all.

The small room beyond the corridor is called the Gambhīrā. Śrī Caitanya Mahāprabhu used to stay in that room, but He did not sleep for a moment. All night He used to grind His mouth and head on the wall, and His face sustained injuries all over.

TEXT 8

*tina dvāre kaṇṭhā, prabhu yāyena bāhire
kabhu simha-dvāre paḍe, kabhu sindhu-nīre*

tina dvāre—the three doors; *kaṇṭhā*—completely closed; *prabhu*—the Lord; *yāyena*—goes; *bāhire*—outside; *kabhu*—sometimes; *simha-dvāre*—at the gate of the temple of Jagannātha, known as Simha-dvāra; *paḍe*—falls flat; *kabhu*—sometimes; *sindhu-nīre*—in the water of the sea.

Although the three doors of the house were always closed, the Lord would nonetheless go out and sometimes would be found at the Jagannātha Temple, before the gate known as Simha-dvāra. And sometimes the Lord would fall flat into the sea.

TEXT 9

*caṭaka parvata dekhi' 'govardhana' bhrame
dhāñā cale āṛta-nāda kariyā krandane*

caṭaka parvata—the sand dunes; *dekhi'*—seeing; *govardhana*—Govardhana Hill in Vṛndāvana; *bhrame*—mistakes; *dhāñā*—running; *cale*—goes; *āṛta-nāda*—wail; *kariyā*—making; *krandane*—cries.

Śrī Caitanya Mahāprabhu would also run very fast across the sand dunes, mistaking them for Govardhana. As He ran, He would wail and cry loudly.

Because of the winds of the sea, sometimes the sand would form dunes. Such sand dunes are called *caṭaka parvata*. Instead of seeing these sand dunes simply as hills of sand, the Lord would take them to be Govardhana Hill. Sometimes He would run toward these dunes at high speed, crying very loudly, expressing the state of mind exhibited by Rādhārāṇī. Thus Caitanya Mahāprabhu was absorbed in thoughts of Kṛṣṇa and His pastimes. His state of mind brought Him the atmosphere of Vṛndāvana and Govardhana Hill, and thus He enjoyed the transcendental bliss of separation and meeting.

TEXT 10

*upavanodyāna dekhi' vṛndāvana-jñāna
tāhāñ yāi' nāce, gāya, kṣaṇe mūrccā yā'na*

upavana-udyāna—small parks; *dekhi'*—seeing; *vṛndāvana-jñāna*—took them to be the forests of Vṛndāvana; *tāhāñ*—there; *yāi'*—going; *nāce*—dances; *gāya*—sings; *kṣaṇe*—in a moment; *mūrccā*—unconsciousness; *yā'na*—goes.

Sometimes Caitanya Mahāprabhu mistook the small parks of the city for Vṛndāvana. Sometimes He would go there, dance and chant and sometimes fall unconscious in spiritual ecstasy.

TEXT 11

*kāhāñ nāhi śuni yei bhāvera vikāra
sei bhāva haya prabhura śarīre pracāra*

kāhāñ—anywhere; *nāhi*—not; *śuni*—we hear; *yei*—that; *bhāvera*—of ecstasy; *vikāra*—transformation; *sei*—that; *bhāva*—ecstasy; *haya*—is; *prabhura*—of the Lord; *śarīre*—in the body; *pracāra*—manifest.

The extraordinary transformations of the body due to transcendental feelings would never have been possible for anyone but the Lord, in whose body all transformations were manifest.

The ecstatic transformations of the body described in such exalted literatures as the *Bhakti-rasāmṛta-sindhu* are practically not seen in this material world. However, these symptoms were perfectly present in the body of Śrī Caitanya Mahāprabhu. These symptoms are indicative of *mahābhāva*, or the highest ecstasy. Sometimes *sahajiyās* artificially imitate these symptoms, but experienced devotees reject such imitations immediately. The author admits herein that these symptoms are not to be found anywhere but in the body of Śrī Caitanya Mahāprabhu.

TEXT 12

*hasta-padera sandhi saba vitasti-pramāṇe
sandhi chāḍi' bhinna haye, carma rahe sthāne*

hasta-padera—of the hands and legs; *sandhi*—joints; *saba*—all; *vitasti*—about eight inches; *pramāṇe*—in length; *sandhi*—joints; *chāḍi'*—dislocated; *bhinna*—separated; *haye*—become; *carma*—skin; *rahe*—remains; *sthāne*—in the place.

The joints of His hands and legs would sometimes become separated by eight inches, and they remained connected only by the skin.

TEXT 13

*hasta, pada, śira saba śarīra-bhitare
praviṣṭa haya—kūrma-rūpa dekhiye prabhure*

hasta—the hands; *pada*—the legs; *śira*—head; *saba*—all; *śarīra*—the body; *bhītare*—within; *praviṣṭa*—entered; *haya*—is; *kūrma-rūpa*—like a tortoise; *dekhiye*—one sees; *prabhure*—the Lord.

Sometimes Śrī Caitanya Mahāprabhu’s hands, legs and head would all enter within His body, just like the withdrawn limbs of a tortoise.

TEXT 14

*ei mata adbhuta-bhāva śarīre prakāśa
manete sūnyatā, vākye hā-hā-hutāśa*

ei mata—in this way; *adbhuta*—wonderful; *bhāva*—ecstasy; *śarīre*—in the body; *prakāśa*—manifestation; *manete*—in the mind; *sūnyatā*—vacancy; *vākye*—in speaking; *hā-hā*—despondency; *hutāśa*—disappointment.

In this way Śrī Caitanya Mahāprabhu used to manifest wonderful ecstatic symptoms. His mind appeared vacant, and there were only hopelessness and disappointment in His words.

TEXT 15

*kāhān mora prāṇa-nātha muralī-vadana
kāhān karoṅ kāhān pāṅ vrajendra-nandana*

kāhān—where; *mora*—My; *prāṇa-nātha*—Lord of the life; *muralī-vadana*—playing the flute; *kāhān*—what; *karoṅ*—shall I do; *kāhān*—where; *pāṅ*—I shall get; *vrajendra-nandana*—the son of Mahārāja Nanda.

Śrī Caitanya Mahāprabhu used to express His mind in this way: “Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?”

TEXT 16

*kāhāre kahiba, kebā jāne mora duḥkha
vrajendra-nandana vinu phāṭe mora buka*

kāhāre—unto whom; *kahiba*—I shall speak; *kebā*—who; *jāne*—knows; *mora*—My; *duḥkha*—disappointment; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja; *vinu*—without; *phāṭe*—breaks; *mora*—My; *buka*—heart.

“To whom should I speak? Who can understand My disappointment? Without the son of Nanda Mahārāja, My heart is broken.”

TEXT 17

*ei-mata vilāpa kare vihvala antara
rāyera nāṭaka-śloka paḍe nirantara*

ei-mata—in this way; *vilāpa*—lamentation; *kare*—does; *vihvala*—bewildered; *antara*—within; *rāyera*—of Śrī Rāmānanda Rāya; *nāṭaka*—drama; *śloka*—verses; *paḍe*—recites; *nirantara*—constantly.

In this way Śrī Caitanya Mahāprabhu always expressed bewilderment and lamented in separation from Kṛṣṇa. At such times He used to recite the ślokas from Rāmānanda Rāya’s drama, known as Jagannātha-vallabha-nāṭaka.

TEXT 18

*prema-ccheda-rujo ’vagacchati harir nāyaṁ na ca prema vā
sthānāsthānam avaiti nāpi madano jānāti no durbalāḥ
anyo veda na cānya-duḥkham akhilaṁ no jīvanam vāśravam
dvi-trāṇy eva dināni yauvanam idaṁ hā-hā vidhe kā gatih*

prema-ccheda-rujaḥ—the sufferings of a broken loving relationship; *avagacchati*—knows; *hariḥ*—the Supreme Lord; *na*—not; *ayaṁ*—this; *na ca*—nor; *prema*—love; *vā*—nor; *sthāna*—the proper place; *asthānam*—an unsuitable place; *avaiti*—knows; *na*—not; *api*—also; *madanaḥ*—Cupid; *jānāti*—knows; *naḥ*—Us; *durbalāḥ*—very weak; *anyaḥ*—another; *veda*—knows; *na*—not; *ca*—also; *anya-duḥkham*—the difficulties of others; *akhilam*—all; *naḥ*—Our; *jīvanam*—life; *vā*—or; *āśravam*—simply full of miseries; *dvi*—two; *trāṇi*—three; *eva*—certainly; *dināni*—days;

yauvanam—youth; *idam*—this; *hā-hā*—alas; *vidhe*—O creator; *kā*—what; *gatiḥ*—Our destination.

[Śrīmatī Rādhārāṇī used to lament:] “Our Kṛṣṇa does not realize what We have suffered from injuries inflicted in the course of loving affairs. We are actually misused by love because love does not know where to strike and where not to strike. Even Cupid does not know of Our very much weakened condition. What should I tell anyone? No one can understand another’s difficulties. Our life is actually not under Our control, for youth will remain for two or three days and soon be finished. In this condition, O creator, what will be Our destination?”

This verse is from the *Jagannātha-vallabha-nāṭaka* (3.9) of Rāmānanda Rāya.

TEXT 19

upajila premāṅkura, bhāṅgila ye duḥkha-pūra,
kṛṣṇa tāhā nāhi kare pāna
bāhire nāgara-rāja, bhitare śaṭhera kāja,
para-nārī vadhe sāvadhāna

upajila—grew up; *prema-aṅkura*—fructification of love of God; *bhāṅgila*—was broken; *ye*—that; *duḥkha-pūra*—full of miseries; *kṛṣṇa*—Lord Kṛṣṇa; *tāhā*—that; *nāhi*—not; *kare*—does; *pāna*—drinking; *bāhire*—externally; *nāgara-rāja*—the most attractive person; *bhitare*—within; *śaṭhera*—of a cheater; *kāja*—activities; *para-nārī*—others’ wives; *vadhe*—kills; *sāvadhāna*—very careful.

[Śrīmatī Rādhārāṇī spoke thus, in distress due to separation from Kṛṣṇa:] “Oh, what shall I say of My distress? After I met Kṛṣṇa My loving propensities sprouted, but upon separating from Him I sustained a great shock, which is now continuing like the sufferings of a disease. The only physician for this disease is Kṛṣṇa Himself, but He is not taking care of this sprouting plant of devotional service. What can I say about the behavior of Kṛṣṇa? Outwardly He is a very attractive young lover, but at heart He is a great cheat, very expert in killing others’ wives.”

TEXT 20

*sakhi he, nā bujhiye vidhira vidhāna
sukha lāgi' kailuñ pṛita, haila duḥkha viparīta,
ebe yāya, nā rahe parāṇa*

sakhi he—(My dear) friend; *nā bujhiye*—I do not understand; *vidhira*—of the creator; *vidhāna*—the regulation; *sukha lāgi'*—for happiness; *kailuñ*—I did; *pṛita*—love; *haila*—it became; *duḥkha*—unhappiness; *viparīta*—the opposite; *ebe*—now; *yāya*—going; *nā*—does not; *rahe*—remain; *parāṇa*—life.

[Śrīmatī Rādhārāṇī continued lamenting about the consequences of loving Kṛṣṇa:] “My dear friend, I do not understand the regulative principles given by the creator. I loved Kṛṣṇa for happiness, but the result was just the opposite. I am now in an ocean of distress. It must be that now I am going to die, for My vital force no longer remains. This is My state of mind.

TEXT 21

*kuṭila premā ageyāna, nāhi jāne sthānāsthāna,
bhāla-manda nāre vicārite
krūra śaṭhera guṇa-ḍore, hāte-gale bāndhi' more,
rākhiyāche, nāri' ukāśite*

kuṭila—crooked; *premā*—love of Kṛṣṇa; *ageyāna*—ignorant; *nāhi*—does not; *jāne*—know; *sthāna-asthāna*—a suitable place or unsuitable place; *bhāla-manda*—what is good or what is bad; *nāre*—not able; *vicārite*—to consider; *krūra*—very cruel; *śaṭhera*—of the cheater; *guṇa-ḍore*—by the ropes of the good qualities; *hāte*—on the hands; *gale*—on the neck; *bāndhi'*—binding; *more*—Me; *rākhiyāche*—has kept; *nāri'*—being unable; *ukāśite*—to get relief.

“By nature loving affairs are very crooked. They are not entered with sufficient knowledge, nor do they consider whether a place is suitable or not, nor do they look forward to the results. By the ropes of His good qualities, Kṛṣṇa, who is so unkind, has bound My neck and hands, and I am unable to get relief.

TEXT 22

ye madana tanu-hīna, para-drohe paravīṇa,
 pāñca bāṇa sandhe anukṣaṇa
 abalāra śarīre, vindhi' kaila jarajare,
 duḥkha deya, nā laya jīvana

ye madana—that Cupid; tanu-hīna—without a body; para-drohe—in putting others in difficulty; paravīṇa—very expert; pāñca—five; bāṇa—arrows; sandhe—fixes; anukṣaṇa—constantly; abalāra—of an innocent woman; śarīre—in the body; vindhi'—piercing; kaila—made; jarajare—almost invalid; duḥkha deya—gives tribulation; nā—does not; laya—take; jīvana—the life.

“In My loving affairs there is a person named Madana. His qualities are thus: Personally He possesses no gross body, yet He is very expert in giving pains to others. He has five arrows, and fixing them on His bow, He shoots them into the bodies of innocent women. Thus these women become invalids. It would be better if He took My life without hesitation, but He does not do so. He simply gives Me pain.

TEXT 23

anyera ye duḥkha mane, anye tāhā nāhi jāne,
 satya ei śāstrera vicāre
 anya jana kāhāñ likhi, nā jānaye prāṇa-sakhī,
 yāte kahe dhairya dharibāre

anyera—of others; ye—that; duḥkha—unhappiness; mane—in the minds; anye—others; tāhā—that; nāhi—do not; jāne—know; satya—truth; ei—this; śāstrera—of scripture; vicāre—in the judgment; anya jana—other persons; kāhāñ—what; likhi—I shall write; nā jānaye—do not know; prāṇa-sakhī—My dear friends; yāte—by which; kahe—speak; dhairya dharibāre—to take patience.

“In the scriptures it is said that one person can never know the unhappiness in the mind of another. Therefore what can I say of My dear friends, Lalitā and the others? Nor can they understand the unhappiness within Me. They simply try to console Me repeatedly, saying, ‘Dear friend, be patient.’

TEXT 24

*‘kṛṣṇa—kṛpā-pārāvāra, kabhu karibena aṅgikāra’
sakhi, tora e vyartha vacana
jīvera jīvana cañcala, yena padma-patrera jala,
tata dina jīve kon jana*

kṛṣṇa—Lord Kṛṣṇa; kṛpā-pārāvāra—an ocean of mercy; kabhu—sometimes; karibena—will make; aṅgikāra—acceptance; sakhi—My dear friend; tora—your; e—these; vyartha—untruthful; vacana—complimentary words; jīvera—of the living entity; jīvana—life; cañcala—flickering; yena—like; padma-patrera—of the leaf of the lotus flower; jala—the water; tata—so many; dina—days; jīve—lives; kon—what; jana—person.

“I say, ‘My dear friends, you are asking Me to be patient, saying that Kṛṣṇa is an ocean of mercy and that some time in the future He will accept Me. However, I must say that this will not console Me. A living entity’s life is very flickering. It is like water on the leaf of a lotus flower. Who will live long enough to expect Kṛṣṇa’s mercy?’

TEXT 25

*śata vatsara paryanta, jīvera jīvana anta,
ei vākya kaha nā vicāri’
nārīra yauvana-dhana, yāre kṛṣṇa kare mana,
se yauvana-dina dui-cāri*

śata vatsara paryanta—up to one hundred years; jīvera—of the living entity; jīvana—of the life; anta—the end; ei vākya—this word; kaha—you speak; nā—without; vicāri’—making consideration; nārīra—of a woman; yauvana-dhana—the wealth of youthfulness; yāre—in which; kṛṣṇa—Lord Kṛṣṇa; kare—does; mana—intention; se yauvana—that youthfulness; dina—days; dui-cāri—two or four.

“A human being does not live more than a hundred years. You should also consider that the youthfulness of a woman, which is the only attraction for Kṛṣṇa, remains for only a few days.

TEXT 26

agni yaiche nija-dhāma, dekhāiyā abhirāma,
 pataṅgire ākarṣiyā māre
 kṛṣṇa aiche nija-guṇa, dekhāiyā hare mana,
 pāche duḥkha-samudrete ḍāre

agni—fire; yaiche—like; nija-dhāma—his own place; dekhāiyā—showing; abhirāma—attractive; pataṅgire—the moths; ākarṣiyā—attracting; māre—kills; kṛṣṇa—Lord Kṛṣṇa; aiche—in that way; nija-guṇa—His transcendental qualities; dekhāiyā—showing; hare mana—attracts Our mind; pāche—in the end; duḥkha-samudrete—in an ocean of unhappiness; ḍāre—drowns.

“If you say that Kṛṣṇa is an ocean of transcendental qualities and therefore must be merciful some day, I can only say that He is like fire, which attracts moths by its dazzling brightness and kills them. Such are the qualities of Kṛṣṇa. By showing Us His transcendental qualities, He attracts Our minds, and then later, by separating from Us, He drowns Us in an ocean of unhappiness.”

TEXT 27

eteka vilāpa kari’, viṣāde śrī-gaurahari,
 ughāḍiyā duḥkhera kapāṭa
 bhāvera taraṅga-bale, nānā-rūpe mana cale,
 āra eka śloka kaila pāṭha

eteka—in this way; vilāpa—lamentation; kari’—doing; viṣāde—in moroseness; śrī-gaurahari—Lord Śrī Caitanya Mahāprabhu; ughāḍiyā—opening; duḥkhera—of unhappiness; kapāṭa—doors; bhāvera—of ecstasy; taraṅga-bale—by the force of the waves; nānā-rūpe—in various ways; mana—His mind; cale—wanders; āra eka—another one; śloka—verse; kaila—did; pāṭha—recite.

In this way, Lord Śrī Caitanya Mahāprabhu lamented in a great ocean of sadness, and thus He opened the doors of His unhappiness. Forced by the waves of ecstasy, His mind wandered over transcendental mellows, and He recited another verse [as follows].

TEXT 28

*śrī-kṛṣṇa-rūpādi-niṣevaṇam vinā
vyarthāni me 'hāny akhilendriyāṅy alam
pāṣāṇa-śuṣkendhana-bhārakāṅy aho
bibharmi vā tāni katham hata-trapaḥ*

śrī-kṛṣṇa-rūpa-ādi—of the transcendental form and pastimes of Lord Śrī Kṛṣṇa; *niṣevaṇam*—the service; *vinā*—without; *vyarthāni*—meaningless; *me*—My; *ahāni*—days; *akhila*—all; *indriyāṅi*—senses; *alam*—entirely; *pāṣāṇa*—dead stones; *śuṣka*—dry; *indhana*—wood; *bhārakāṅi*—burdens; *aho*—alas; *bibharmi*—I bear; *vā*—or; *tāni*—all of them; *katham*—how; *hata-trapaḥ*—without shame.

“My dear friends, unless I serve the transcendental form, qualities and pastimes of Śrī Kṛṣṇa, all My days and all My senses will become entirely useless. Now I am uselessly bearing the burden of My senses, which are like stone blocks and dried wood. I do not know how long I will be able to continue without shame.’

TEXT 29

*vaṁśī-gānāmṛta-dhāma, lāvaṅyāmṛta-janma-sthāna,
ye nā dekhe se cāṅda vadana
se nayane kibā kāja, paḍuka tāra muṅḍe vāja,
se nayana rahe ki kāraṇa*

vaṁśī-gāna-amṛta-dhāma—the abode of the nectar derived from the songs of the flute; *lāvaṅya-amṛta-janma-sthāna*—the birthplace of the nectar of beauty; *ye*—anyone who; *nā*—not; *dekhe*—sees; *se*—that; *cāṅda*—moonlike; *vadana*—face; *se*—those; *nayane*—eyes; *kibā kāja*—what is the use; *paḍuka*—let there be; *tāra*—his; *muṅḍe*—on the head; *vāja*—thunderbolt; *se*—those; *nayana*—eyes; *rahe*—keeps; *ki*—what; *kāraṇa*—reason.

“Of what use are the eyes of one who does not see the face of Kṛṣṇa, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike his head! Why does he keep such eyes?

The moonlike face of Kṛṣṇa is the reservoir of nectarean songs and the abode of His flute. It is also the root of all bodily beauty. The *gopīs* think that if their eyes are not engaged in seeing the beautiful face of Kṛṣṇa, it would be better for them to be struck by a thunderbolt. For the *gopīs*, to see anything but Kṛṣṇa is uninteresting and, indeed, detestable. The *gopīs* are never pleased to see anything but Kṛṣṇa. The only solace for their eyes is the beautiful moonlike face of Kṛṣṇa, the worshipful object of all senses. When they cannot see the beautiful face of Kṛṣṇa, they actually see everything as vacant, and they desire to be struck by a thunderbolt. They do not find any reason to maintain their eyes when they are bereft of the beauty of Kṛṣṇa.

TEXT 30

*sakhi he, śuna, mora hata vidhi-bala
mora vaṇu-citta-mana, sakala indriya-gaṇa,
kṛṣṇa vinu sakala viphala*

sakhi he—O My dear friend; *śuna*—please hear; *mora*—My; *hata*—lost; *vidhi-bala*—the strength of providence; *mora*—My; *vaṇu*—body; *citta*—consciousness; *mana*—mind; *sakala*—all; *indriya-gaṇa*—senses; *kṛṣṇa*—Lord Kṛṣṇa; *vinu*—without; *sakala*—everything; *viphala*—futile.

“My dear friends, please hear Me. I have lost all providential strength. Without Kṛṣṇa, My body, consciousness and mind, as well as all My senses, are useless.

TEXT 31

*kṛṣṇera madhura vāṇī, amṛtera taraṅgiṇī,
tāra praveśa nāhi ye śravaṇe
kāṇākāḍi-chidra sama, jāniha se śravaṇa,
tāra janma haila akāraṇe*

kṛṣṇera—of Lord Kṛṣṇa; *madhura*—sweet; *vāṇī*—words; *amṛtera*—of nectar; *taraṅgiṇī*—waves; *tāra*—of those; *praveśa*—entrance; *nāhi*—there is not; *ye*—which; *śravaṇe*—in the ear; *kāṇākāḍi*—of a damaged conchshell; *chidra*—the hole; *sama*—like; *jāniha*—please know; *se*—that;

śravaṇa—ear; tāra—his; janma—birth; haila—was; akāraṇe—without purpose.

“Topics about Kṛṣṇa are like waves of nectar. If such nectar does not enter one’s ear, the ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose.

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following verses from Śrīmad-Bhāgavatam (2.3.17–24):

āyur harati vai pumsām udyann astam ca yann asau
tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā

taravaḥ kiṁ na jīvanti bhastrāḥ kiṁ na śvasanty uta
na khādanti na mehanti kiṁ grāme paśavo 'pare

śva-vid-varāhoṣṭra-kharaiḥ samstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ

bile batorukrama-vikramān ye
na śṛṅvataḥ karṇa-ṭe narasya

jihvāsati dārdurikeva sūta
na copagāyaty urugāya-gāthāḥ

bhāraḥ param paṭṭa-kirīṭa-juṣṭam
apy uttamāṅgam na namen mukundam

śāvau karau no kurute saparyām
harer lasat-kāñcana-kañkaṇau vā

barhāyite te nayane narāṇām
liṅgāni viṣṇor na nirikṣato ye

pādaḥ nṛṇām tau druma-janma-bhājau
kṣetrāṇi nānuvrajato harer yau

*jīvañ-chavo bhāgavatāṅghri-reṇuṃ
na jātu martyo 'bhilabheta yas tu*

*śrī-viṣṇu-padyā manujas tulasyāḥ
śvasaṅ-chavo yas tu na veda gandham*

*tad aśma-sāraṃ hṛdayaṃ batedaṃ
yad grhyamāṅair hari-nāmadheyaiḥ*

*na vikriyetātha yadā vikāro
netre jalaṃ gātra-ruheṣu harṣaḥ*

“Both by rising and setting, the sun decreases the duration of life of everyone except one who utilizes the time by discussing topics of the all-good Personality of Godhead. Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils. One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord should be considered to possess ears like the holes of snakes and a tongue like that of a frog. The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead, who can award *mukti* [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari. The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, names, qualities, etc.] are like those printed on the plumes of a peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks. The person who has not at any time received upon his head the dust from the feet of a pure devotee of the Lord is certainly a dead body. And the person who has never experienced the flavor of the *tulasī* leaves from the lotus feet of the Lord is also a dead body, although breathing. Certainly that heart is steel-framed which, in spite of one’s chanting the holy name of the Lord with concentration, does not change and feel ecstasy, at which time tears fill the eyes and the hairs stand on end.”

TEXT 32

*kṛṣṇera adharāmṛta, kṛṣṇa-guṇa-carita,
sudhā-sāra-svāda-vinindana
tāra svāda ye nā jāne, janmiyā nā maila kene,
se rasanā bheka jihvā sama*

kṛṣṇera—of Lord Kṛṣṇa; *adhara-amṛta*—the nectar of the lips; *kṛṣṇa*—of Lord Kṛṣṇa; *guṇa*—the qualities; *carita*—the activities; *sudhā-sāra*—of the essence of all nectar; *svāda*—the taste; *vinindana*—surpassing; *tāra*—of that; *svāda*—the taste; *ye*—anyone who; *nā jāne*—does not know; *janmiyā*—taking birth; *nā maila*—did not die; *kene*—why; *se*—that; *rasanā*—tongue; *bheka*—of the frog; *jihvā*—the tongue; *sama*—like.

“The nectar from the lips of Lord Kṛṣṇa and His transcendental qualities and characteristics surpass the taste of the essence of all nectar, and there is no fault in tasting such nectar. If one does not taste it, he should die immediately after birth, and his tongue is to be considered no better than the tongue of a frog.

TEXT 33

*mṛga-mada nilotpala, milane ye parimala,
yei hare tāra garva-māna
hena kṛṣṇa-aṅga-gandha, yāra nāhi se sambandha,
sei nāsā bhastrāra samāna*

mṛga-mada—the fragrance of musk; *nīla-utpala*—and the bluish lotus flower; *milane*—in mixing; *ye*—that; *parimala*—fragrance; *yei*—which; *hare*—vanquishes; *tāra*—of them; *garva*—pride; *māna*—and prestige; *hena*—such; *kṛṣṇa*—of Lord Kṛṣṇa; *aṅga*—of the body; *gandha*—the aroma; *yāra*—whose; *nāhi*—not; *se*—that; *sambandha*—relationship; *sei*—such; *nāsā*—nose; *bhastrāra*—to the bellows; *samāna*—equal.

“One’s nostrils are no better than the bellows of a blacksmith if one has not smelled the fragrance of Kṛṣṇa’s body, which is like the aroma of musk combined with that of the bluish lotus flower. Indeed, such combinations are actually defeated by the aroma of Kṛṣṇa’s body.

TEXT 34

*kṛṣṇa-kara-pada-tala, koṭi-candra-suśītala,
tāra sparśa yena sparśa-maṇi
tāra sparśa nāhi yāra, se yāuk chārahāra,
sei vapu lauha-sama jāni*

kṛṣṇa—of Lord Kṛṣṇa; *kara*—the palms; *pada-tala*—the soles of His feet; *koṭi-candra*—like the light of millions of moons; *su-śītala*—cool and pleasing; *tāra*—of them; *sparśa*—the touch; *yena*—like; *sparśa-maṇi*—touchstone; *tāra*—his; *sparśa*—touch; *nāhi*—not; *yāra*—of whom; *se*—that person; *yāuk*—let him go; *chārahāra*—to ruin; *sei vapu*—that body; *lauha-sama*—like iron; *jāni*—I know.

“The palms of Kṛṣṇa’s hands and the soles of His feet are so cool and pleasant that they can be compared only to the light of millions of moons. One who has touched such hands and feet has indeed tasted the effects of touchstone. If one has not touched them, his life is spoiled, and his body is like iron.”

TEXT 35

*kari’ eta vilāpana, prabhu śacī-nandana,
ughāḍiyā hṛdayera śoka
dainya-nirveda-viṣāde, hṛdayera avasāde,
punarāpi paḍe eka śloka*

kari’—doing; *eta*—such; *vilāpana*—lamenting; *prabhu*—the Lord; *śacī-nandana*—the son of mother Śacī; *ughāḍiyā*—opening; *hṛdayera*—of the heart; *śoka*—the lamentation; *dainya*—humility; *nirveda*—disappointment; *viṣāde*—in moroseness; *hṛdayera*—of the heart; *avasāde*—in despondency; *punarāpi*—again and again; *paḍe*—recites; *eka*—one; *śloka*—verse.

Lamenting in this way, Śrī Caitanya Mahāprabhu opened the doors of grief within His heart. Morose, humble and disappointed, He recited a verse again and again with a despondent heart.

In the *Bhakti-rasāmṛta-sindhu*, the word *dainya* (humility) is explained as follows: “When unhappiness, fearfulness and the sense of having offended combine, one feels condemned. This sense of condemnation is described as *dīnatā*, humility. When one is subjected to such humility, he feels physically inactive, he apologizes, and his consciousness is disturbed. His mind is also restless, and many other symptoms are visible.” The word *nirveda* is also explained in the *Bhakti-rasāmṛta-sindhu*: “One may feel unhappiness and separation, as well as jealousy and lamentation, due to not discharging one’s duties. The despondency that results is called *nirveda*. When one is captured by this despondency, thoughts, tears, loss of bodily luster, humility and heavy breathing result.” *Viṣāda* is also explained in the *Bhakti-rasāmṛta-sindhu*: “When one fails to achieve his desired goal of life and repents for all his offenses, there is a state of regret called *viṣāda*.” The symptoms of *avasāda* are also explained: “One hankers to revive his original condition and inquires how to do so. There are also deep thought, heavy breathing, crying and lamentation, as well as a changing of the bodily color and drying up of the tongue.”

In the *Bhakti-rasāmṛta-sindhu* thirty-three such destructive symptoms are mentioned. They are expressed in words, in the eyebrows and in the eyes. These symptoms are called *vyabhicārī bhāva*, destructive ecstasy. If they continue, they are sometimes called *sañcārī*, or continued ecstasy.

TEXT 36

*yadā yāto daivān madhu-riṣur asau locana-pathaṁ
tadāsmākaṁ ceto madana-hatakenāhṛtam abhūt
punar yasminn eṣa kṣaṇam api dṛṣor eti padavīm
vidhāsyāmas tasminn akhila-ghaṭikā ratna-khacitāḥ*

yadā—when; *yātaḥ*—entered upon; *daivāt*—by chance; *madhu-riṣuḥ*—the enemy of the demon Madhu; *asau*—He; *locana-pathaṁ*—the path of the eyes; *tadā*—at that time; *asmākam*—our; *cetaḥ*—consciousness; *madana-hatakena*—by wretched Cupid; *āhṛtam*—stolen; *abhūt*—has become; *punaḥ*—again; *yasmin*—when; *eṣaḥ*—Kṛṣṇa; *kṣaṇam api*—even for a moment; *dṛṣoḥ*—of the two eyes; *eti*—goes to; *padavīm*—the path; *vidhāsyāmaḥ*—we shall make; *tasminn*—at that time; *akhila*—all; *ghaṭikāḥ*—indications of time; *ratna-khacitāḥ*—bedecked with jewels.

“If by chance the transcendental form of Kṛṣṇa comes before My path of vision, My heart, injured from being beaten, will be stolen away by Cupid, happiness personified. Because I could not see the beautiful form of Kṛṣṇa to My heart’s content, when I again see His form I shall decorate the phases of time with many jewels.’

This verse is spoken by Śrīmatī Rādhārāṇī in the *Jagannātha-vallabha-nāṭaka* (3.11) of Rāmānanda Rāya.

TEXT 37

*ye kāle vā svapane, dekhinu vaṁśī-vadane,
sei kāle āilā dui vairi
‘ānanda’ āra ‘madana’, hari’ nila mora mana,
dekhite nā pāinu netra bhari’*

ye kāle—at the time; *vā svapane*—or in dreams; *dekhinu*—I saw; *vaṁśī-vadane*—Lord Kṛṣṇa’s face with His flute; *sei kāle*—at that time; *āilā*—appeared; *dui*—two; *vairi*—enemies; *ānanda*—pleasure; *āra*—and; *madana*—Cupid; *hari’*—stealing; *nila*—took; *mora*—My; *mana*—mind; *dekhite*—to see; *nā*—not; *pāinu*—I was able; *netra*—eyes; *bhari’*—fulfilling.

“Whenever I had the chance to see Lord Kṛṣṇa’s face and His flute, even in a dream, two enemies would appear before Me. They were pleasure and Cupid, and since they took away My mind, I was not able to see the face of Kṛṣṇa to the full satisfaction of My eyes.

TEXT 38

*punaḥ yadi kona kṣaṇa, karāya kṛṣṇa daraśana
tabe sei ghaṭī-kṣaṇa-pāla
diyā mālya-candana, nānā ratna-ābharaṇa,
alaṅkṛta karimu sakala*

punaḥ—again; *yadi*—if; *kona*—some; *kṣaṇa*—moment; *karāya*—helps; *kṛṣṇa*—Lord Kṛṣṇa; *daraśana*—seeing; *tabe*—then; *sei*—that; *ghaṭī-kṣaṇa-pāla*—seconds, moments and hours; *diyā*—offering; *mālya-*

candana—garlands and sandalwood pulp; *nānā*—various; *ratna*—jewels; *ābharaṇa*—ornaments; *alan̄kṛta*—decorated; *karimu*—I shall make; *sakala*—all.

“If by chance such a moment comes when I can once again see Kṛṣṇa, then I shall worship those seconds, moments and hours with flower garlands and pulp of sandalwood and decorate them with all kinds of jewels and ornaments.”

TEXT 39

kṣaṇe bāhya haila mana, āge dekhe dui jana,
tāñre puṇche,—āmi nā caitanya?
svaṇna-prāya ki dekhinu, kibā āmi pralāpinu,
tomarā kichu śuniyācha dainya?

kṣaṇe—in an instant; *bāhya*—outside; *haila*—became; *mana*—the mind; *āge*—in front; *dekhe*—sees; *dui jana*—two persons; *tāñre*—unto them; *puṇche*—inquires; *āmi*—I; *nā*—not; *caitanya*—conscious; *svaṇna-prāya*—almost dreaming; *ki*—what; *dekhinu*—I have seen; *kibā*—what; *āmi*—I; *pralāpinu*—spoke in craziness; *tomarā*—you; *kichu*—something; *śuniyācha*—have heard; *dainya*—humility.

In an instant, Śrī Caitanya Mahāprabhu regained external consciousness and saw two persons before Him. Questioning them, He asked, “Am I conscious? What dreams have I been seeing? What craziness have I spoken? Have you heard some expressions of humility?”

When Śrī Caitanya Mahāprabhu thus spoke in ecstasy, He saw two persons before Him. One was His secretary, Svarūpa Dāmodara, and the other was Rāya Rāmānanda. Coming to His external consciousness, He saw them both present, and although He was still talking in the ecstasy of Śrīmatī Rādhārāṇī, He immediately began to question whether He was the same Śrī Caitanya Mahāprabhu.

TEXT 40

*śuna mora prāṇera bāndhava
nāhi kṛṣṇa-prema-dhana, daridra mora jīvana,
dehendriya vṛthā mora saba*

śuna—kindly hear; *mora*—My; *prāṇera*—of life; *bāndhava*—friends; *nāhi*—there is none; *kṛṣṇa-prema-dhana*—wealth of love of Kṛṣṇa; *daridra*—poverty-stricken; *mora*—My; *jīvana*—life; *deha-indriya*—all the limbs and senses of My body; *vṛthā*—fruitless; *mora*—My; *saba*—all.

Śrī Caitanya Mahāprabhu continued, “My dear friends, you are all My life and soul; therefore I tell you that I possess no wealth of love for Kṛṣṇa. Consequently My life is poverty-stricken. My limbs and senses are useless.”

TEXT 41

*punaḥ kahe,—hāya hāya, śuna, svarūpa-rāmarāya,
ei mora hṛdaya-niścaya
śuni karaha vicāra, haya, naya—kaha sāra,
eta bali' śloka uccāraya*

punaḥ—again; *kahe*—says; *hāya hāya*—alas; *śuna*—kindly hear; *svarūpa-rāma-rāya*—My dear Svarūpa Dāmodara and Rāmānanda Rāya; *ei*—this; *mora*—My; *hṛdaya-niścaya*—the certainty in My heart; *śuni*—hearing; *karaha*—just make; *vicāra*—judgment; *haya, naya*—correct or not; *kaha sāra*—tell Me the essence; *eta bali'*—saying this; *śloka*—another verse; *uccāraya*—recites.

Again He addressed Svarūpa Dāmodara and Rāya Rāmānanda, speaking despondently: “Alas! My friends, you can now know the certainty within My heart, and after knowing My heart you should judge whether I am correct or not. You can speak of this properly.” Śrī Caitanya Mahāprabhu then began to chant another verse.

TEXT 42

*ka-i-avarahi-am pemmaṁ na hi hoi māṇuse loe
ja-i hoi kassa virāhe hontammi ko jīa-i*

ka-i-avarahi-am—without any cheating propensity, without any motive concerning the four principles of material existence (namely, religiosity, economic development, sense gratification and liberation); *pemmam*—love of Godhead; *na*—never; *hi*—certainly; *hoi*—becomes; *māṇuse*—in human society; *loe*—in this world; *ja-i*—if; *hoi*—there is; *kassa*—whose; *virāhe*—in separation; *hontammi*—is; *ko*—who; *jīa-i*—lives.

“Love of Godhead, devoid of cheating propensities, is not possible within this material world. If there is such a love, there cannot be separation, for if there is separation, how can one live?”

This is a verse in a common language called *prākṛta*, and the exact Sanskrit transformation is *kaitava-rahitaṁ premā na hi bhavati mānuṣe loke/ yadi bhavati kasya virāho virāhe saty aṅgi ko jīvati*.

TEXT 43

*akaitava kṛṣṇa-prema, yena jāmbūnada-hema,
sei premā nṛloke nā haya
yadi haya tāra yoga, nā haya tabe viyoga,
viiyoga haile keha nā jīyaya*

akaitava kṛṣṇa-prema—unalloyed love of Kṛṣṇa; *yena*—like; *jāmbū-nada-hema*—gold from the Jāmbū River; *sei premā*—that love of Godhead; *nṛ-loke*—in the material world; *nā haya*—is not possible; *yadi*—if; *haya*—there is; *tāra*—with it; *yoga*—connection; *nā*—not; *haya*—is; *tabe*—then; *viiyoga*—separation; *viiyoga*—separation; *haile*—if there is; *keha*—someone; *nā jīyaya*—cannot live.

“Pure love for Kṛṣṇa, just like gold from the Jāmbū River, does not exist in human society. If it existed, there could not be separation. If separation were there, one could not live.”

TEXT 44

*eta kahi' śacī-suta, śloka paḍe adbhuta,
śune duñhe eka-mana hañā
āpana-hṛdaya-kāja, kahite vāsiye lāja,
tabu kahi lāja-bija khāñā*

eta kahi'—thus saying; *śacī-suta*—the son of Śrīmatī Śacīmātā; *śloka*—verse; *paḍe*—recites; *adbhuta*—wonderful; *śune*—hear; *duñhe*—the two persons; *eka-mana hañā*—with rapt attention; *āpana-hṛdaya-kāja*—the activities of one's own heart; *kahite*—to speak; *vāsiye*—I feel; *lāja*—shameful; *tabu*—still; *kahi*—I speak; *lāja-bija*—the seed of bashfulness; *khāñā*—finishing.

Thus speaking, the son of Śrīmatī Śacīmātā recited another wonderful verse, and Rāmānanda Rāya and Svarūpa Dāmodara heard this verse with rapt attention. Śrī Caitanya Mahāprabhu said, “I feel shameful to disclose the activities of My heart. Nonetheless, I shall be done with all formalities and speak from the heart. Please hear.”

TEXT 45

*na prema-gandho 'sti darāpi me harau
krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā
bibharmi yat prāṇa-pataṅgakān vṛthā*

na—never; *prema-gandhaḥ*—a scent of love of Godhead; *asti*—there is; *darā api*—even in a slight proportion; *me*—My; *harau*—in the Supreme Personality of Godhead; *krandāmi*—I cry; *saubhāgya-bharam*—the volume of My fortune; *prakāśitum*—to exhibit; *vaṁśī-vilāsi*—of the great flute-player; *ānana*—at the face; *lokanam*—looking; *vinā*—without; *bibharmi*—I carry; *yat*—because; *prāṇa-pataṅgakān*—My insectlike life; *vṛthā*—with no purpose.

Śrī Caitanya Mahāprabhu continued, “My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My

great fortune. Indeed, not seeing the beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.’

TEXT 46

*dūre śuddha-prema-gandha, kapaṭa premera bandha,
seha mora nāhi kṛṣṇa-pāya
tabe ye kari krandana, sva-saubhāgya prakhyāpana,
kari, ihā jāniha niścaya*

dūre—far away; *śuddha-prema-gandha*—a scent of pure devotional love; *kapaṭa*—false; *premera*—of love of Godhead; *bandha*—binding; *seha*—that; *mora*—My; *nāhi*—there is not; *kṛṣṇa-pāya*—at the lotus feet of Kṛṣṇa; *tabe*—but; *ye*—that; *kari*—I do; *krandana*—crying; *sva-saubhāgya*—My own fortune; *prakhyāpana*—demonstration; *kari*—I do; *ihā*—this; *jāniha*—know; *niścaya*—certainly.

“Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually an exhibition of pseudo love of Godhead. When you see Me cry, I am simply falsely demonstrating My great fortune. Please try to understand this beyond a doubt.

TEXT 47

*yāte vaṁśī-dhvani-sukha, nā dekhi’ se cānda mukha,
yadyapi nāhika ‘ālabhana’
nija-dehe kari prīti, kevala kāmera rīti,
prāṇa-kīṭera kariye dhāraṇa*

yāte—in which; *vaṁśī-dhvani-sukha*—the happiness of hearing the playing of the flute; *nā dekhi’*—not seeing; *se*—that; *cānda mukha*—moonlike face; *yadyapi*—although; *nāhika*—there is not; *ālabhana*—the meeting of the lover and beloved; *nija*—own; *dehe*—in the body; *kari*—I do; *prīti*—affection; *kevala*—only; *kāmera*—of lust; *rīti*—the way; *prāṇa*—of life; *kīṭera*—of the fly; *kariye*—I do; *dhāraṇa*—continuing.

“Even though I do not see the moonlike face of Kṛṣṇa as He plays on His flute, and although there is no possibility of My meeting Him, still I take care of My own body. That is the way of lust. In this way, I maintain My flylike life.

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the lovable Supreme Lord is the supreme shelter. The Lord is the supreme subject, and the devotees are the object. The coming together of a subject and object is called *ālambana*. The object hears, and the subject plays the flute. That the object cannot see the moonlike face of Kṛṣṇa and has no eagerness to see Him is the sign of being without *ālambana*. Externally imagining such a thing simply satisfies one’s lusty desires, and thus one lives without purpose.

TEXT 48

*kṛṣṇa-premā sunirmala, yena śuddha-gaṅgā-jala,
sei premā—amṛtera sindhu
nirmala se anurāge, nā lukāya anya dāge,
śukla-vastre yaiche masī-bindu*

kṛṣṇa-premā—love of Kṛṣṇa; *su-nirmala*—without material contamination; *yena*—exactly like; *śuddha-gaṅgā-jala*—the pure water of the Ganges; *sei premā*—that love; *amṛtera sindhu*—the ocean of nectar; *nirmala*—pure; *se*—that; *anurāge*—attraction; *nā lukāya*—does not conceal; *anya*—other; *dāge*—spot; *śukla-vastre*—on white cloth; *yaiche*—as; *masī-bindu*—a spot of ink.

“Love for Lord Kṛṣṇa is very pure, just like the waters of the Ganges. That love is an ocean of nectar. That pure attachment to Kṛṣṇa does not conceal any spot, which would appear just like a spot of ink on a white cloth.

Unalloyed love of Kṛṣṇa is just like a big sheet of white cloth. Absence of attachment is compared to a black spot on that white cloth. Just as the black spot is prominent, so the absence of love of Godhead is prominent on the platform of pure love of Godhead.

TEXT 49

*śuddha-prema-sukha-sindhu, pāi tāra eka bindu,
sei bindu jagat ḍubāya
kahibāra yogya naya, tathāpi bāule kaya,
kahile vā kebā pātiyāya*

śuddha-prema—unalloyed love; *sukha-sindhu*—an ocean of happiness; *pāi*—if I get; *tāra*—of that; *eka*—one; *bindu*—drop; *sei bindu*—that drop; *jagat*—the whole world; *ḍubāya*—drowns; *kahibāra*—to speak; *yogya naya*—is not fit; *tathāpi*—still; *bāule*—a madman; *kaya*—speaks; *kahile*—if spoken; *vā*—or; *kebā pātiyāya*—who believes.

“Unalloyed love of Kṛṣṇa is like an ocean of happiness. If someone gets one drop of it, the whole world can drown in that drop. It is not befitting to express such love of Godhead, yet a madman must speak. But even though he speaks, no one believes him.”

TEXT 50

*ei mata dine dine, svarūpa-rāmānanda-sane,
nija-bhāva karena vidita
bāhye viṣa-jvālā haya, bhitare ānanda-maya,
kṛṣṇa-premāra adbhuta carita*

ei mata—in this way; *dine dine*—day after day; *svarūpa*—Svarūpa Dāmodara; *rāmānanda*—Rāmānanda Rāya; *sane*—with; *nija*—own; *bhāva*—ecstasy; *karena*—makes; *vidita*—known; *bāhye*—externally; *viṣa-jvālā haya*—there is suffering from poisonous effects; *bhitare*—within; *ānanda-maya*—transcendental ecstasy; *kṛṣṇa-premāra*—of love of Kṛṣṇa; *adbhuta*—wonderful; *carita*—characteristic.

In this way, Lord Caitanya used to revel in ecstasy day after day and exhibit these ecstasies before Svarūpa and Rāmānanda Rāya. Externally there appeared severe tribulation, as if He were suffering from poisonous effects, but internally He was experiencing bliss. This is characteristic of transcendental love of Kṛṣṇa.

TEXT 51

*ei premā-āsvādana, taṭṭa-ikṣu-carvaṇa,
mukha jvale, nā yāya tyajana
sei premā yāñra mane, tāra vikrama sei jāne,
viṣā-mṛte ekatra milana*

ei—this; *premā*—love of Kṛṣṇa; *āsvādana*—tasting; *taṭṭa*—hot; *ikṣu-carvaṇa*—chewing sugarcane; *mukha jvale*—the mouth burns; *nā yāya tyajana*—still not possible to give up; *sei*—that; *premā*—love of Godhead; *yāñra mane*—in someone’s mind; *tāra*—of that; *vikrama*—the power; *sei jāne*—he knows; *viṣa-amṛte*—poison and nectar; *ekatra*—in oneness; *milana*—meeting.

If one tastes such love of Godhead, he can compare it to hot sugarcane. When one chews hot sugarcane, his mouth burns, yet he cannot give it up. Similarly, if one has but a little love of Godhead, he can perceive its powerful effects. It can only be compared to poison and nectar mixed together.

TEXT 52

*pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano
nisyandena mudām sudhā-madhurimāhaṅkāra-saṅkocanaḥ
premā sundari nanda-nandana-parao jāgarti yasyāntare
jñāyante sphuṭam asya vakra-madhurās tenaiva vikrāntayaḥ*

pīḍābhiḥ—by the sufferings; *nava*—fresh; *kāla-kūṭa*—of poison; *kaṭutā*—of the severity; *garvasya*—of pride; *nirvāsanaḥ*—banishment; *nisyandena*—by pouring down; *mudām*—happiness; *sudhā*—of nectar; *madhurimā*—of the sweetness; *ahaṅkāra*—the pride; *saṅkocanaḥ*—minimizing; *premā*—love; *sundari*—beautiful friend; *nanda-nandana-paraḥ*—fixed upon the son of Mahārāja Nanda; *jāgarti*—develops; *yasya*—of whom; *antare*—in the heart; *jñāyante*—are perceived; *sphuṭam*—explicitly; *asya*—of that; *vakra*—crooked; *madhurāḥ*—and sweet; *tena*—by him; *eva*—alone; *vikrāntayaḥ*—the influences.

Lord Caitanya Mahāprabhu spoke, “My dear beautiful friend, if one develops love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one’s heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the pride of nectar and diminishes its value. In other words, love of Kṛṣṇa is so powerful that it simultaneously defeats the poisonous effects of a snake, as well as the happiness derived from pouring nectar on one’s head. It is perceived as doubly effective, simultaneously poisonous and nectarean.”

This verse is spoken by Paurṇamāsī to Nāndīmukhī in the *Vidagdhamādhava* (2.18) of Śrīla Rūpa Gosvāmī.

TEXT 53

*ye kāle dekhe jagannātha- śrīrāma-subhadrā-sātha,
tabe jāne—āilāma kurukṣetra
saphala haila jīvana, dekhiluṅ padma-locana,
juḍāila tanu-mana-netra*

ye kāle—at that time when; *dekhe*—He sees; *jagannātha*—Lord Jagannātha; *śrī-rāma*—Balarāma; *subhadrā*—Subhadrā; *sātha*—with; *tabe*—at that time; *jāne*—knows; *āilāma*—I have come; *kurukṣetra*—to the pilgrimage site known as Kurukṣetra; *sa-phala*—successful; *haila*—has become; *jīvana*—life; *dekhiluṅ*—I have seen; *padma-locana*—the lotus eyes; *juḍāila*—pacified; *tanu*—body; *mana*—mind; *netra*—eyes.

When Śrī Caitanya Mahāprabhu would see Jagannātha along with Balarāma and Subhadrā, He would immediately think that He had reached Kurukṣetra, where all of them had come. He would think that His life was successful because He had seen the lotus-eyed one, whom, if seen, pacifies the body, mind and eyes.

TEXT 54

*garuḍera sannidhāne, rahi' kare daraśane,
se ānandera ki kahiba ba'le*

*garuḍa-stambhera tale, āche eka nimna khāle,
se khāla bharila aśru-jale*

garuḍera—Garuḍa; *sannidhāne*—near; *rahi'*—staying; *kare*—does; *darāśane*—seeing; *se ānandera*—of that bliss; *ki*—what; *kahiba*—I shall say; *ba'le*—on the strength; *garuḍa*—of the statue of Garuḍa; *stambhera*—of the column; *tale*—underneath; *āche*—there is; *eka*—one; *nimna*—low; *khāle*—ditch; *se khāla*—that ditch; *bharila*—became filled; *aśru-jale*—with the water of tears.

Staying near the Garuḍa-stambha, the Lord would look upon Lord Jagannātha. What can be said about the strength of that love? On the ground beneath the column of the Garuḍa-stambha was a deep ditch, and that ditch was filled with the water of His tears.

In front of the temple of Jagannātha is a column on which the statue of Garuḍa is situated. It is called the Garuḍa-stambha. At the base of that column is a ditch, and that ditch was filled with the tears of the Lord.

TEXT 55

*tāhān haite ghare āsi', māṭira upare vasi',
nakhe kare pṛthivī likhana
hā-hā kāhān vṛndāvana, kāhān gopendra-nandana,
kāhān sei vaṁśī-vadana*

tāhān haite—from there; *ghare āsi'*—coming back home; *māṭira*—the ground; *upare*—upon; *vasi'*—sitting; *nakhe*—by the nails; *kare*—does; *pṛthivī*—on the surface of the earth; *likhana*—marking; *hā-hā*—alas; *kāhān*—where is; *vṛndāvana*—Vṛndāvana; *kāhān*—where; *gopa-indra-nandana*—the son of the King of the cowherd men; *kāhān*—where; *sei*—that; *vaṁśī-vadana*—the person with the flute.

When coming from the Jagannātha temple to return to His house, Śrī Caitanya Mahāprabhu used to sit on the ground and mark it with His nails. At such times He would be greatly morose and would cry, “Alas, where is Vṛndāvana? Where is Kṛṣṇa, the son of the King of the cowherd men? Where is that person who plays the flute?”

TEXT 56

*kāhāṅ se tri-bhaṅga-ṭhāma, kāhāṅ sei veṇu-gāna,
kāhāṅ sei yamunā-pulina
kāhāṅ se rāsa-vilāsa, kāhāṅ ṅṛtya-gīta-hāsa,
kāhāṅ prabhu madana-mohana*

kāhāṅ—where; *se*—that; *tri-bhaṅga-ṭhāma*—figure curved in three places; *kāhāṅ*—where; *sei*—that; *veṇu-gāna*—sweet song of the flute; *kāhāṅ*—where; *sei*—that; *yamunā-pulina*—bank of the Yamunā River; *kāhāṅ*—where; *se*—that; *rāsa-vilāsa*—the *rāsa* dance; *kāhāṅ*—where; *ṅṛtya-gīta-hāsa*—dancing, music and laughing; *kāhāṅ*—where; *prabhu*—My Lord; *madana-mohana*—the enchanter of Madana (Cupid).

Śrī Caitanya Mahāprabhu used to lament by saying, “Where is Śrī Kṛṣṇa, whose form is curved in three places? Where is the sweet song of His flute, and where is the bank of the Yamunā? Where is the *rāsa* dance? Where is that dancing, singing, and laughing? Where is My Lord, Madana-mohana, the enchanter of Cupid?”

TEXT 57

*uṭhila nānā bhāvāvega, mane haila udvega,
kṣaṇa-mātra nāre goṅāite
prabala virahānale, dhairya haila ṭalamale,
nānā śloka lāgilā paḍite*

uṭhila—arose; *nānā*—various; *bhāva-āvega*—forces of emotion; *mane*—in the mind; *haila*—there was; *udvega*—anxiety; *kṣaṇa-mātra*—even for a moment; *nāre*—not able; *goṅāite*—to pass; *prabala*—powerful; *viraha-anale*—in the fire of separation; *dhairya*—patience; *haila*—became; *ṭalamale*—tottering; *nānā*—various; *śloka*—verses; *lāgilā*—began; *paḍite*—to recite.

In this way various ecstatic emotions evolved, and the mind of Caitanya Mahāprabhu filled with anxiety. He could not escape even for a moment. In this way, because of fierce feelings of separation, His patience began to totter, and He began to recite various verses.

TEXT 58

*amūny adhanyāni dināntarāṇi
hare tvad-ālokanam antareṇa
anātha-bandho karuṇaika-sindho
hā hanta hā hanta katham nayāmi*

amūni—all those; *adhanyāni*—inauspicious; *dina-antarāṇi*—other days; *hare*—O My Lord; *tvat*—of You; *ālokanam*—seeing; *antareṇa*—without; *anātha-bandho*—O friend of the helpless; *karuṇā-eka-sindho*—O only ocean of mercy; *hā hanta*—alas; *hā hanta*—alas; *katham*—how; *nayāmi*—shall I pass.

“O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.’

This is a verse from the *Kṛṣṇa-karṇāmṛta* (41), by Bilvamaṅgala Ṭhākura.

TEXT 59

*tomāra darśana-vine, adhanya e rātri-dine,
ei kāla nā yāya kātana
tumi anāthera bandhu, apāra karuṇā-sindhu,
kṛpā kari’ deha daraśana*

tomāra—Your; *darśana*—audience; *vine*—without; *adhanya*—inauspicious; *e*—this; *rātri-dine*—night and day; *ei kāla*—this time; *nā yāya*—does not go; *kātana*—passing; *tumi*—You; *anāthera bandhu*—friend of the helpless; *apāra*—unlimited; *karuṇā-sindhu*—ocean of mercy; *kṛpā kari’*—showing mercy; *deha*—kindly give; *daraśana*—audience.

“All these inauspicious days and nights are not passing, for I have not met You. It is difficult to know how to pass all this time. But You are the friend of the helpless and an ocean of mercy. Kindly give Me Your audience, for I am in a precarious position.”

TEXT 60

*uṭhila bhāva-cāpala, mana ha-ila cañcala,
bhāvera gati bujhana nā yāya
adarśane ṣoḍe mana, kemane pāba daraśana,
kṛṣṇa-ṭhāñi puchena upāya*

uṭhila—arose; *bhāva-cāpala*—restlessness of ecstatic emotion; *mana*—mind; *ha-ila*—became; *cañcala*—agitated; *bhāvera*—of ecstatic emotion; *gati*—the course; *bujhana*—understanding; *nā yāya*—not possible; *adarśane*—without seeing; *ṣoḍe*—burns; *mana*—the mind; *kemane*—how; *pāba*—I shall get; *daraśana*—audience; *kṛṣṇa-ṭhāñi*—from Kṛṣṇa; *puchena*—inquires; *upāya*—the means.

In this way, the Lord’s restlessness was awakened by ecstatic feelings, and His mind became agitated. No one could understand what course such ecstasy would take. Because Lord Caitanya could not meet the Supreme Personality of Godhead, Kṛṣṇa, His mind burned. He began to ask Kṛṣṇa about the means by which He could reach Him.

TEXT 61

*tvac-chaiśavam tri-bhuvanādbhutam ity avehi
mac-cāpalam ca tava vā mama vādhigamyam
tat kim karomi viralam muralī-vilāsi
mugdham mukhāmbujam udikṣitum ikṣaṇābhyām*

tvac—Your; *śaiśavam*—early age; *tri-bhuvana*—within the three worlds; *adbhutam*—wonderful; *iti*—thus; *avehi*—know; *mat-cāpalam*—My unsteadiness; *ca*—and; *tava*—of You; *vā*—or; *mama*—of Me; *vā*—or; *adhigamyam*—to be understood; *tat*—that; *kim*—what; *karomi*—I do; *viralam*—in solitude; *muralī-vilāsi*—O player of the flute; *mugdham*—attractive; *mukha-ambujam*—lotuslike face; *udikṣitum*—to see sufficiently; *ikṣaṇābhyām*—by the eyes.

“O Kṛṣṇa, O flute-player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours.

No one else knows about this. I want to see Your beautiful attractive face somewhere in a solitary place, but how can this be accomplished?'

This is another quote from the *Kṛṣṇa-karṇāmṛta* (32) of Bilvamaṅgala Ṭhākura.

TEXT 62

*tomāra mādhurī-bala, tāte mora cāpala,
ei dui, tumi āmi jāni
kāhāṅ karoṅ kāhāṅ yāṅ, kāhāṅ gele tomā pāṅ,
tāhā more kaha ta' āpani*

tomāra—Your; *mādhurī-bala*—strength of sweetness; *tāte*—in that; *mora*—My; *cāpala*—impotence; *ei*—these; *dui*—two; *tumi*—You; *āmi*—I; *jāni*—know; *kāhāṅ*—where; *karoṅ*—I do; *kāhāṅ*—where; *yāṅ*—I go; *kāhāṅ*—where; *gele*—by going; *tomā*—You; *pāṅ*—I can get; *tāhā*—that; *more*—unto Me; *kaha*—please speak; *ta' āpani*—You.

“My dear Kṛṣṇa, only You and I know the strength of Your beautiful features and, because of them, My unsteadiness. Now, this is My position; I do not know what to do or where to go. Where can I find You? I am asking You to give directions.”

TEXT 63

*nānā-bhāvera prābalya, haila sandhi-śābalya,
bhāve-bhāve haila mahā-raṇa
autsukya, cāpalya, dainya, roṣāmarṣa ādi sainya,
premonmāda—sabāra kāraṇa*

nānā—various; *bhāvera*—of ecstasies; *prābalya*—the force; *haila*—there was; *sandhi*—meeting; *śābalya*—contradiction; *bhāve-bhāve*—between ecstasies; *haila*—there was; *mahā-raṇa*—a great fight; *autsukya*—eagerness; *cāpalya*—impotence; *dainya*—humility; *roṣa-amarṣa*—anger and impatience; *ādi*—all these; *sainya*—soldiers; *prema-unmāda*—madness in love; *sabāra*—of all; *kāraṇa*—the cause.



"O Kṛṣṇa, the player of the flute, the sweetness of Your early age is wonderful within these three worlds."

Because of the various kinds of ecstasy, contradictory states of mind occurred, and this resulted in a great fight between different types of ecstasy. Anxiety, impotence, humility, anger and impatience were all like soldiers fighting, and the madness of love of Godhead was the cause.

In the *Bhakti-rasāmṛta-sindhu* it is stated that when similar ecstasies from separate causes meet, they are called *svarūpa-sandhi*. When opposing elements meet, whether they arise from a common cause or different causes, their conjunction is called *bhinna-rūpa-sandhi*, the meeting of contradictory ecstasies. The simultaneous joining of different ecstasies—fear and happiness, regret and happiness—is called meeting (*sandhi*). The word *śābalya* refers to different types of ecstatic symptoms combined together, like pride, despondency, humility, remembrance, doubt, impatience caused by insult, fear, disappointment, patience and eagerness. The friction that occurs when these combine is called *śābalya*. Similarly, when the desire to see the object is very prominent, or when one is unable to tolerate any delay in seeing the desired object, the incapability is called *autsukya*, or eagerness. If such eagerness is present, one's mouth dries up and one becomes restless. One also becomes full of anxiety, and hard breathing and impatience are observed. Similarly, the lightness of heart caused by strong attachment and strong agitation of the mind is called impotence (*cāpalya*). Failure of judgment, misuse of words, and obstinate activities devoid of anxiety are observed. Similarly, when one becomes too angry at the other party, offensive and abominable speech occurs, and this anger is called *roṣa*. When one becomes impatient due to being scolded or insulted, the resultant state of mind is called *amarṣa*. In this state of mind, one perspires, acquires a headache, fades in bodily color and experiences anxiety and an urge to search out the remedy. The bearing of a grudge, aversion and chastisement are all visible symptoms.

TEXT 64

matta-gaja bhāva-gaṇa, prabhura deha—ikṣu-vana,
gaja-yuddhe vanera dalana
prabhura haila divyonmāda, tanu-manera avasāda,
bhāvāveśe kare sambodhana

matta-gaja—mad elephant; *bhāva-gaṇa*—symptoms of ecstasy; *prabhura*—of the Lord; *deha*—body; *ikṣu-vana*—sugarcane forest; *gaja-yuddhe*—in the fight of the elephants; *vanera*—of the forest; *dalana*—trampling; *prabhura*—of the Lord; *haila*—was; *divya-unmāda*—transcendental madness; *tanu-manera*—of the mind and body; *avasāda*—despondency; *bhāva-āveśe*—on account of absorption in ecstasy; *kare*—does; *sambodhana*—addressing.

The body of the Lord was just like a field of sugarcane into which the mad elephants of ecstasy entered. There was a fight amongst the elephants, and in the process the entire field of sugarcane was destroyed. Thus transcendental madness was awakened in the body of the Lord, and He experienced despondency in mind and body. In this ecstatic condition, He began to speak as follows.

TEXT 65

he deva he dayita he bhuvanaika-bandho
he kṛṣṇa he capala he karuṇaika-sindho
he nātha he ramaṇa he nayanābhirāma
hā hā kadā nu bhavitāsi padam dṛśor me

he deva—O Lord; *he dayita*—O most dear; *he bhuvana-eka-bandho*—O only friend of the universe; *he kṛṣṇa*—O Lord Kṛṣṇa; *he capala*—O restless one; *he karuṇā-eka-sindho*—O only ocean of mercy; *he nātha*—O My Lord; *he ramaṇa*—O My enjoyer; *he nayana-abhirāma*—O most beautiful to My eyes; *hā hā*—alas; *kadā*—when; *nu*—certainly; *bhavitā asi*—will You be; *padam*—the dwelling place; *dṛśor me*—of My vision.

“O My Lord! O dearest one! O only friend of the universe! O Kṛṣṇa, O restless one, O only ocean of mercy! O My Lord, O My enjoyer, O beloved to My eyes! Alas, when will You again be visible to Me?”

This is text 40 of the *Kṛṣṇa-karṇāmṛta*.

TEXT 66

*unmādera lakṣaṇa, karāya kṛṣṇa-sphuraṇa,
bhāvāveśe uṭhe praṇaya māna
solluṅṭha-vacana-rīti, māna, garva, vyāja-stuti,
kabhu nindā, kabhu vā sammāna*

unmādera lakṣaṇa—the symptoms of madness; *karāya*—causes; *kṛṣṇa*—Lord Kṛṣṇa; *sphuraṇa*—impetus; *bhāva-āveśe*—in an ecstatic condition; *uṭhe*—awakens; *praṇaya*—love; *māna*—d disdain; *solluṅṭha-vacana*—of disrespect by sweet words; *rīti*—the way; *māna*—honor; *garva*—pride; *vyāja-stuti*—indirect prayer; *kabhu*—sometimes; *nindā*—blasphemy; *kabhu*—sometimes; *vā*—or; *sammāna*—honor.

The symptoms of madness served as an impetus for remembering Kṛṣṇa. The mood of ecstasy awoke love, disdain, defamation by words, pride, honor and indirect prayer. Thus Śrī Kṛṣṇa was sometimes blasphemed and sometimes honored.

The word *unmāda* is explained in the *Bhakti-rasāmṛta-sindhu* as extreme joy, misfortune and bewilderment in the heart due to separation. Symptoms of *unmāda* are laughing like a madman, dancing, singing, performing ineffectual activities, talking nonsense, running, shouting and sometimes working in contradictory ways. The word *praṇaya* is explained thus: When there is a possibility of receiving direct honor but it is avoided, that love is called *praṇaya*. Śrīlā Rūpa Gosvāmī, in his *Ujjvala-nīlamaṇi*, explains the word *māna* thus: When the lover feels novel sweetness by exchanging hearty loving words but wishes to hide his feelings by crooked means, *māna* is experienced.

TEXT 67

*tumi deva—kṛiḍā-rata, bhuvanera nārī yata,
tāhe kara abhīṣṭa kṛiḍana
tumi mora dayita, mote vaise tomāra cita,
mora bhāgye kaile āgamana*

tumi—You; *deva*—the Supreme Lord; *kṛiḍā-rata*—engaged in Your pastimes; *bhuvanera*—of all the universes; *nārī*—women; *yata*—all;

tāhe—in those pastimes; *kara*—You do; *abhīṣṭa*—desired; *krīḍana*—acting; *tumi*—You; *mora*—My; *dayita*—merciful; *mote*—to Me; *vaise*—rest; *tomāra*—Your; *cita*—mind; *mora*—My; *bhāgye*—by fortune; *kaile*—You have made; *āgamana*—appearance.

[In the attitude of Rādhārāṇī, Śrī Caitanya Mahāprabhu addressed Kṛṣṇa:]
 “My dear Lord, You are engaged in Your pastimes, and You utilize all the women in the universe according to Your desire. You are so kind to Me. Please divert Your attention to Me, for by fortune You have appeared before Me.

TEXT 68

bhuvanera nārī-gaṇa, sabā' kara ākarṣaṇa,
tāhāñ kara saba samādhāna
tumi kṛṣṇa—citta-hara, aiche kona pāmara,
tomāre vā kebā kare māna

bhuvanera—of all the universe; *nārī-gaṇa*—women; *sabā'*—all; *kara*—You do; *ākarṣaṇa*—attraction; *tāhāñ*—there; *kara*—You made; *saba*—all; *samādhāna*—adjustment; *tumi*—You; *kṛṣṇa*—Lord Kṛṣṇa; *citta-hara*—the enchanter of the mind; *aiche*—in that way; *kona*—some; *pāmara*—debauchee; *tomāre*—You; *vā*—or; *kebā*—who; *kare*—does; *māna*—honor.

“My dear Lord, You attract all the women of the universe, and You make adjustments for all of them when they appear. You are Lord Kṛṣṇa, and You can enchant everyone, but on the whole, You are nothing but a debauchee. Who can honor You?

TEXT 69

tomāra caṣala-mati, ekatra nā haya sthiti,
tā'te tomāra nāhi kichu doṣa
tumi ta' karuṇā-sindhu, āmāra parāṇa-bandhu,
tomāya nāhi mora kabhu roṣa

tomāra—Your; *capala-mati*—restless mind; *ekatra*—in one place; *nā*—never; *haya*—is; *sthiti*—established; *tā'te*—in that; *tomāra*—Your; *nāhi*—there is not; *kichu*—any; *doṣa*—fault; *tumi*—You are; *ta'*—certainly; *karuṇā-sindhu*—the ocean of mercy; *āmāra*—My; *parāṇa-bandhu*—friend of the heart; *tomāya*—toward You; *nāhi*—there is not; *mora*—My; *kabhu*—any time; *roṣa*—anger.

“My dear Kṛṣṇa, Your mind is always restless. You cannot remain in one place, but You are not at fault for this. You are actually the ocean of mercy, the friend of My heart. Therefore I have no reason to be angry with You.

TEXT 70

tumi nātha—*vraja-prāṇa*, *vrajera kara paritrāṇa*,
bahu kārye nāhi avakāśa
tumi āmāra ramaṇa, *sukha dite āgamana*,
e tomāra vaidagdhya-vilāsa

tumi—You; *nātha*—the master; *vraja-prāṇa*—the life of Vrajabhūmi (Vṛndāvana); *vrajera*—of Vraja; *kara*—do; *paritrāṇa*—deliverance; *bahu*—many; *kārye*—in activities; *nāhi*—there is not; *avakāśa*—rest; *tumi*—You; *āmāra*—My; *ramaṇa*—enjoyer; *sukha*—happiness; *dite*—to give; *āgamana*—appearing; *e*—this; *tomāra*—Your; *vaidagdhya-vilāsa*—activities of expert transactions.

“My dear Lord, You are the master and the life and soul of Vṛndāvana. Kindly arrange for the deliverance of Vṛndāvana. We have no leisure hours away from our many activities. Actually, You are My enjoyer. You have appeared just to give Me happiness, and this is one of Your expert activities.

The word *vaidagdhya* means that one is very expert, learned, humorous, cunning, beautiful and skilled in manifesting caricatures.

TEXT 71

mora vākya nindā māni, *kṛṣṇa chāḍi' gelā jāni*,
śuna, mora e stuti-vacana

*nayanera abhirāma, tumi mora dhana-prāṇa,
hā-hā punaḥ deha daraśana*

mora—My; *vākya*—words; *nindā*—blasphemy; *māni*—accepting; *kṛṣṇa*—Lord Kṛṣṇa; *chāḍi*—giving up; *gelā*—went away; *jāni*—I know; *śuna*—hear; *mora*—My; *e*—this; *stuti-vacana*—words of praise; *nayanera*—of the eyes; *abhirāma*—the satisfaction; *tumi*—You are; *mora*—My; *dhana-prāṇa*—wealth and life; *hā-hā*—alas; *punaḥ*—again; *deha*—give Me; *daraśana*—audience.

“Taking My words as defamation, Lord Kṛṣṇa has left Me. I know that He is gone, but kindly hear My prayers in praise: ‘You are the satisfaction of My eyes. You are My wealth and My life. Alas, please give Me your audience once again.’”

TEXT 72

*stambha, kampa, prasveda, vaivarṇya, aśru, svara-bheda,
deha haila pulake vyāpita
hāse, kānde, nāce, gāya, uṭhi’ iti uti dhāya,
kṣaṇe bhūme paḍiyā mūrccita*

stambha—being stunned; *kampa*—trembling; *prasveda*—perspiration; *vaivarṇya*—fading away of the color; *aśru*—tears; *svara-bheda*—choking of the voice; *deha*—body; *haila*—was; *pulake*—in joy; *vyāpita*—pervaded; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—sings; *uṭhi’*—getting up; *iti uti*—here and there; *dhāya*—runs; *kṣaṇe*—sometimes; *bhūme*—on the ground; *paḍiyā*—falling down; *mūrccita*—unconscious.

There were different transformations of the body of Lord Caitanya Mahāprabhu: being stunned, trembling, perspiring, fading away of color, weeping, and choking of the voice. In this way His whole body was pervaded by transcendental joy. As a result, sometimes Caitanya Mahāprabhu would laugh, sometimes cry, sometimes dance and sometimes sing. Sometimes He would get up and run here and there, and sometimes fall on the ground and lose consciousness.

In the *Bhakti-rasāmṛta-sindhu*, eight kinds of transcendental changes taking place in the body are described. *Stambha*, being stunned, refers to the mind's becoming transcendently absorbed. In that state, the peaceful mind is placed on the life air, and different bodily transformations are manifest. These symptoms are visible in the body of an advanced devotee. When life becomes almost inactive, it is called "stunned." The emotions resulting from this condition are joy, fear, astonishment, moroseness and anger. In this condition, the power of speech is lost and there is no movement in the hands and legs. Otherwise, being stunned is a mental condition. Many other symptoms are visible on the entire body in the beginning. These are very subtle, but gradually they become very apparent. When one cannot speak, naturally one's active senses are arrested, and the knowledge-acquiring senses are rendered inoperative. *Kampa*, trembling of the body, is mentioned in the *Bhakti-rasāmṛta-sindhu* as a result of a special kind of fear, anger and joy. This is called *vepathu*, or *kampa*. When the body begins to perspire because of joy, fear and anger combined, this is called *sveda*. *Vaivarṇya* is described as a change in the bodily color. It is caused by a combination of moroseness, anger and fear. When these emotions are experienced, the complexion turns pale and the body becomes lean and thin. *Aśru* is explained in the *Bhakti-rasāmṛta-sindhu* as a combination of joy, anger and moroseness that causes water to flow from the eyes without effort. When there is joy and there are tears in the eyes, the temperature of the tears is cold, but when there is anger, the tears are hot. In both cases, the eyes are restless, the eyeballs are red and there is itching. These are all symptoms of *aśru*. When there is a combination of moroseness, astonishment, anger, joy and fear, there is a choking in the voice. This choking is called *gadgada*. Śrī Caitanya Mahāprabhu refers to *gadgada-ruddhayā girā*, or "a faltering voice." In the *Bhakti-rasāmṛta-sindhu*, *pulaka* is described as joy, encouragement and fear. When these combine, the hairs on the body stand on end, and this bodily state is called *pulaka*.

TEXT 73

mūrcchāya haila sākṣātkāra, uṭhi' kare huhuṅkāra,
kahe—ei āilā mahāśaya
kṛṣṇera mādhuri-guṇe, nānā bhrama haya mane,
śloka paḍi' karaya niścaya

mūrcchāya—in the swoon; *haila*—there was; *sākṣātkāra*—direct meeting; *uṭhi'*—getting up; *kare*—does; *hu-huṅ-kāra*—tumultuous sound; *kahe*—says; *ei*—thus; *āilā*—He has come; *mahā-āsaya*—the great personality; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhurī*—sweetness; *guṇe*—by qualities; *nānā*—various; *bhrama*—mistakes; *haya*—are; *mane*—in the mind; *śloka*—the verse; *paḍi'*—reciting; *karaye*—does; *niścaya*—ascertainment.

When Śrī Caitanya Mahāprabhu was thus unconscious, He happened to meet the Supreme Personality of Godhead. Consequently He got up and immediately made a tumultuous sound, very loudly declaring, “Now Kṛṣṇa, the great personality, is present.” In this way, because of Kṛṣṇa’s sweet qualities, Caitanya Mahāprabhu made different types of mistakes in His mind. Thus by reciting the following verse, He ascertained the presence of Lord Kṛṣṇa.

TEXT 74

*māraḥ svayaṁ nu madhura-dyuti-maṇḍalam nu
mādhuryam eva nu mano-nayanāmṛtaṁ nu
veṇī-mṛjo nu mama jīvita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya*

māraḥ—Cupid; *svayam*—personally; *nu*—whether; *madhura*—sweet; *dyuti*—of effulgence; *maṇḍalam*—encirclement; *nu*—whether; *mādhuryam*—sweetness; *eva*—even; *nu*—certainly; *maṇḍala-nayanā-mṛtam*—nectar for the mind and eyes; *nu*—whether; *veṇī-mṛjaḥ*—loosening of the hair; *nu*—whether; *mama*—My; *jīvita-vallabhaḥ*—the pleasure of the life and soul; *nu*—whether; *kṛṣṇaḥ*—Lord Kṛṣṇa; *ayam*—this; *abhyudayate*—manifests; *mama*—My; *locanāya*—for the eyes.

In the attitude of Rādhārāṇī, Śrī Caitanya Mahāprabhu addressed the gopīs: “My dear friends, where is that Kṛṣṇa, Cupid personified, who has the effulgence of a kadamba flower, who is sweetness itself, the nectar of My eyes and mind, He who loosens the hair of the gopīs, who is the supreme source of transcendental bliss and My life and soul? Has He come before My eyes again?”

This is another verse from the *Kṛṣṇa-karṇāmṛta* (68).

TEXT 75

*kibā ei sākṣāt kāma, dyuti-bimba mūrtimān,
ki mādhyura svayaṁ mūrtimanta
kibā mano-netrotsava, kibā prāṇa-vallabha,
satya kṛṣṇa āilā netrānanda*

kibā—whether; *ei*—this; *sākṣāt*—directly; *kāma*—Cupid; *dyuti-bimba*—reflection of the effulgence; *mūrtimān*—personified; *ki*—whether; *mādhyura*—sweetness; *svayaṁ*—personally; *mūrtimanta*—personified; *kibā*—whether; *manaḥ-netra-utsava*—festival of the mind and eyes; *kibā*—whether; *prāṇa-vallabha*—My life and soul; *satya*—truly; *kṛṣṇa*—Lord Kṛṣṇa; *āilā*—has come; *netra-ānanda*—the pleasure of My eyes.

Śrī Caitanya Mahāprabhu then began to talk like this: “Is Cupid personified present with the effulgence and reflection of the kadamba tree? Is He the same person, personified sweetness, who is the pleasure of My eyes and mind, who is My life and soul? Has Kṛṣṇa actually come before My eyes?”

TEXT 76

*guru—nānā bhāva-gaṇa, śiṣya—prabhura tanu-mana,
nānā rīte satata nācāya
nirveda, viṣāda, dainya, cāpalya, harṣa, dhairya, manyu,
ei ṅṛtye prabhura kāla yāya*

guru—the teacher; *nānā*—various; *bhāva-gaṇa*—ecstasies; *śiṣya*—disciples; *prabhura*—of Lord Caitanya; *tanu-mana*—body and mind; *nānā*—various; *rīte*—in ways; *satata*—always; *nācāya*—causes to dance; *nirveda*—despondency; *viṣāda*—moroseness; *dainya*—humility; *cāpalya*—restlessness; *harṣa*—joy; *dhairya*—endurance; *manyu*—anger; *ei*—this; *ṅṛtye*—in dancing; *prabhura*—of the Lord; *kāla*—time; *yāya*—passes.

As the spiritual master chastises the disciple and teaches him the art of devotional service, so all the ecstatic symptoms of Lord Caitanya Mahāprabhu—including despondency, moroseness, humility, restlessness, joy, endurance and anger—instructed His body and mind. In this way, Śrī Caitanya Mahāprabhu passed His time.

TEXT 77

*caṇḍidāsa, vidyāpati, rāyera nāṭaka-gīti,
karṇāmṛta, śrī-gīta-govinda
svarūpa-rāmānanda-sane, mahāprabhu rātri-dine,
gāya, śune—parama ānanda*

caṇḍidāsa—the poet Caṇḍidāsa; *vidyāpati*—the poet Vidyāpati; *rāyera*—of the poet Rāya Rāmānanda; *nāṭaka*—the *Jagannātha-vallabhā-nāṭaka*; *gīti*—songs; *karṇāmṛta*—the *Kṛṣṇa-karṇāmṛta* of Bilvamaṅgala Ṭhākura; *śrī-gīta-govinda*—the *Gīta-govinda* of Jayadeva Gosvāmī; *svārūpa*—Svarūpa Dāmodara; *rāmānanda-sane*—with Rāya Rāmānanda; *mahāprabhu*—Lord Caitanya Mahāprabhu; *rātri-dine*—day and night; *gāya*—sings; *śune*—hears; *parama ānanda*—with great pleasure.

He also passed His time reading the books and singing the songs of Caṇḍidāsa and Vidyāpati, and listening to quotations from the Jagannātha-vallabhā-nāṭaka, Kṛṣṇa-karṇāmṛta and Gīta-govinda. Thus in the association of Svarūpa Dāmodara and Rāya Rāmānanda, Śrī Caitanya Mahāprabhu passed His days and nights chanting and hearing with great pleasure.

TEXT 78

*purīra vātsalya mukhya, rāmānandera śuddha-sakhya,
govindādyera śuddha-dāsya-rasa
gadādhara, jagadānanda, svarūpera mukhya rasānanda,
ei cāri bhāve prabhu vaśa*

purīra—of Paramānanda Purī; *vātsalya*—paternal affection; *mukhya*—chiefly; *rāmānandera*—of Rāya Rāmānanda; *śuddha-sakhya*—pure fraternity; *govinda-ādyera*—of Govinda and others; *śuddha-dāsya-rasa*—the pure and unalloyed mellow of service; *gadādhara*—Gadādhara Paṇḍita; *jagadānanda*—Jagadānanda Paṇḍita; *svārūpera*—of Svarūpa Dāmodara; *mukhya*—chiefly; *rasa-ānanda*—tasting the pleasure of conjugal love; *ei*—these; *cāri*—in four; *bhāve*—ecstatic conditions; *prabhu*—the Lord; *vaśa*—became obliged.

Among His associates, Lord Caitanya Mahāprabhu enjoyed paternal loving affection from Paramānanda Purī, friendly affection with Rāmānanda Rāya, unalloyed service from Govinda and others, and humors of conjugal love with Gadādhara, Jagadānanda and Svarūpa Dāmodara. Śrī Caitanya Mahāprabhu enjoyed all these four mellows, and thus He remained obliged to His devotees.

Paramānanda Purī is said to have been Uddhava in Vṛndāvana. His affections with Śrī Caitanya Mahāprabhu were on the platform of paternal love. This was because Paramānanda Purī happened to be the Godbrother of the spiritual master of Śrī Caitanya Mahāprabhu. Similarly, Rāmānanda Rāya, who is considered an incarnation of Arjuna and by some an incarnation of Viśākhādevī, enjoyed unalloyed fraternal love with the Lord. Unalloyed personal service was enjoyed by Govinda and others. In the presence of His most confidential devotees like Gadādhara Paṇḍita, Jagadānanda and Svarūpa Dāmodara, Caitanya Mahāprabhu enjoyed the ecstatic conditions of Śrīmatī Rādhārāṇī in Her conjugal relationship with Kṛṣṇa. Absorbed in these four transcendental mellows, Śrī Caitanya Mahāprabhu resided in Jagannātha Purī, feeling very much obliged to His devotees.

TEXT 79

*līlāśuka—martya-jana, tāñra haya bhāvodgama,
īśvare se—ki ihā vismaya
tāhe mukhya-rasāśraya, ha-iyāchena mahāśaya,
tāte haya sarva-bhāvodaya*

līlā-śuka—Bilvamaṅgala Ṭhākura; *martya-jana*—a person of this world; *tāñra*—of him; *haya*—there is; *bhāva-udgama*—manifestation of different ecstasies; *īśvare*—in the Supreme Lord; *se*—that; *ki*—what; *ihā*—here; *vismaya*—astonishing; *tāhe*—in that; *mukhya-rasa*—of the chief mellow (the conjugal mellow); *āśraya*—the abode; *ha-iyāchena*—has become; *mahā-āśaya*—the great personality Śrī Caitanya Mahāprabhu; *tāte*—therefore; *haya*—there is; *sarva-bhāva-udaya*—a manifestation of all ecstasies.

Līlāśuka [Bilvamaṅgala Ṭhākura] was an ordinary human being, yet he developed many ecstatic symptoms in his body. What, then, is so astonishing about these symptoms' being manifest in the body of the Supreme Personality of Godhead? In the ecstatic mood of conjugal love, Śrī Caitanya Mahāprabhu was on the highest platform; therefore, all the exuberant ecstasies were naturally visible in His body.

Līlāśuka is Bilvamaṅgala Ṭhākura Gosvāmī. He was a South Indian, a *brāhmaṇa*, and his former name was Śilhaṇa Miśra. When he was a householder, he became attracted to a prostitute named Cintāmaṇi, but eventually he took her advice and became renounced. Thus he wrote a book named *Śānti-śataka*, and later, by the mercy of Lord Kṛṣṇa and the Vaiṣṇavas, he became a great devotee. Thus he became famous as Bilvamaṅgala Ṭhākura Gosvāmī. On that elevated platform he wrote a book named *Kṛṣṇa-karṇāmṛta*, which is very famous amongst Vaiṣṇavas. Since he exhibited so many ecstatic symptoms, people used to call him Līlāśuka.

TEXT 80

*pūrve vraja-vilāse, yei tina abhilāṣe,
yatneha āsvāda nā haila
śrī-rādhāra bhāva-sāra, āpane kari' aṅgikāra,
sei tina vastu āsvādila*

pūrve—formerly; *vraja-vilāse*—in the pastimes of Vṛndāvana; *yei tina*—those three; *abilāṣe*—in desires; *yatneha*—by great endeavor; *āsvāda*—taste; *nā haila*—there was not; *śrī-rādhāra*—of Śrīmatī Rādhārāṇī; *bhāva-sāra*—the essence of the ecstasy; *āpane*—personally; *kari'*—making; *aṅgikāra*—acceptance; *sei*—those; *tina vastu*—three subjects; *āsvādila*—tasted.

During His previous pastimes in Vṛndāvana, Lord Kṛṣṇa desired to enjoy the three different types of ecstasy, but despite great endeavor, He could not taste them. Such ecstasies are the monopoly of Śrīmatī Rādhārāṇī. Therefore, in order to taste them, Śrī Kṛṣṇa accepted the position of Śrīmatī Rādhārāṇī in the form of Śrī Caitanya Mahāprabhu.

TEXT 81

*āpane kari' āsvādane, śikhāila bhakta-gaṇe,
prema-cintāmaṇira prabhu dhanī
nāhi jāne sthānāsthāna, yāre tāre kaila dāna,
mahāprabhu—dātā-śiromaṇi*

āpane—personally; *kari'*—doing; *āsvādane*—tasting; *śikhāila*—He taught; *bhakta-gaṇe*—to His direct disciples; *prema-cintāmaṇira*—of the touchstone of love of Godhead; *prabhu*—the Lord; *dhanī*—capitalist; *nāhi*—does not; *jāne*—know; *sthāna-asthāna*—the proper place or improper place; *yāre*—to whomever; *tāre*—to him; *kaila*—made; *dāna*—charity; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dātā-śiromaṇi*—the most munificent personality.

By personally tasting the mellows of love of Godhead, Caitanya Mahāprabhu taught His direct disciples the process. Śrī Caitanya Mahāprabhu is a wealthy capitalist possessing the touchstone of love of God. Not considering whether one is a proper or improper recipient, He gives His treasure to anyone and everyone. Thus He is the most munificent.

Śrī Caitanya Mahāprabhu's capital is the touchstone of love of Godhead, and consequently He is a great owner of that transcendental treasure. After making unlimited amounts of gold, the touchstone remains the same. Similarly, Śrī Caitanya Mahāprabhu, although distributing love of Godhead unlimitedly, still remained the supreme owner of this transcendental opulence. His devotees, who learned it from Him, also had to distribute it munificently all over the world. This Kṛṣṇa consciousness movement, following in the footsteps of Śrī Caitanya Mahāprabhu and His confidential devotees, is also trying to distribute love of Godhead all over the world through the chanting of the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 82

*ei guṇta bhāva-sindhu, brahmā nā pāya eka bindu,
hena dhana vilāila saṁsāre*

*aiche dayālu avatāra, aiche dātā nāhi āra,
guṇa keha nāre varṇibāre*

ei—this; *gupta*—confidential; *bhāva-sindhu*—ocean of ecstasies; *brahmā*—Lord Brahmā; *nā*—does not; *pāya*—get; *eka*—one; *bindu*—drop; *hena*—such; *dhana*—wealth; *vilāila*—distributed; *saṁsāre*—all over the world; *aiche*—such; *dayālu*—merciful; *avatāra*—incarnation; *aiche*—such; *dātā*—charitable donor; *nāhi*—there is not; *āra*—anyone else; *guṇa*—this quality; *keha*—anyone; *nāre*—not able; *varṇibāre*—to describe.

No one, not even Lord Brahmā, can ascertain or even taste a drop of this confidential ocean of ecstasy, but Śrī Caitanya Mahāprabhu, out of His causeless mercy, has distributed this love of Godhead all over the world. Thus there cannot be any incarnation more munificent than Śrī Caitanya Mahāprabhu. There is no greater donor. Who can describe His transcendental qualities?

TEXT 83

*kahibāra kathā nahe, kahile keha nā bujhaye,
aiche citra caitanyera raṅga
sei se bujhite pāre, caitanyera kṛpā yāñre,
haya tāñra dāsānudāsa-saṅga*

kahibāra kathā nahe—not a subject matter to describe freely; *kahile*—if spoken; *keha*—someone; *nā bujhaye*—not understands; *aiche*—in that way; *citra*—wonderful; *caitanyera*—of Śrī Caitanya Mahāprabhu; *raṅga*—pastimes; *sei se*—whoever; *bujhite*—to understand; *pāre*—is able; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *yāñre*—unto whom; *haya*—becomes; *tāñra*—His; *dāsa-anudāsa-saṅga*—association with the servant of the servant.

Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant.

An ordinary person cannot understand the transcendental ecstasies in the mode of Śrīmatī Rādhārāṇī. Unfit persons who try to understand them are perverted into the *sahajiyā*, *bāula* and other *sampradāyas*. Thus the teachings are perverted. Even learned scholars in the academic field cannot understand the transcendental bliss and ecstasy exhibited by Śrī Caitanya Mahāprabhu and His pure devotees. One must be fit to understand the purport of Śrī Caitanya Mahāprabhu's activities.

TEXT 84

caitanya-līlā-ratna-sāra, svarūpera bhāṅḍāra,
teṅho thuilā raghunāthera kaṅṭhe
tāhān kichu ye śuniluṅ, tāhā ihān vistāriluṅ,
bhakta-gaṇe diluṅ ei bheṭe

caitanya-līlā—the pastimes of Lord Caitanya; *ratna-sāra*—the topmost jewel; *svarūpera*—of Svarūpa Dāmodara; *bhāṅḍāra*—of the storehouse; *teṅho*—he; *thuilā*—kept; *raghunāthera kaṅṭhe*—in the throat of Raghunātha dāsa Gosvāmī; *tāhān*—there; *kichu ye*—whatever little; *śuniluṅ*—I have heard; *tāhā*—that only; *ihān*—in this book; *vistāriluṅ*—I have described; *bhakta-gaṇe*—to the pure devotees; *diluṅ*—I gave; *ei*—this; *bheṭe*—presentation.

The pastimes of Śrī Caitanya Mahāprabhu are the topmost of jewels. They have been kept in the storehouse of Svarūpa Dāmodara Gosvāmī, who has explained them to Raghunātha dāsa Gosvāmī, who has repeated them to me. Whatever little I have heard from Raghunātha dāsa Gosvāmī I have described in this book, which is presented to all devotees.

All the activities of Śrī Caitanya Mahāprabhu were noted by His personal secretary Svarūpa Dāmodara and repeated to Raghunātha dāsa Gosvāmī, who memorized them. Whatever Kṛṣṇadāsa Kavirāja Gosvāmī heard is recorded in *Śrī Caitanya-caritāmṛta*. This is called the *paramparā* system, from Śrī Caitanya Mahāprabhu to Svarūpa Dāmodara to Raghunātha dāsa Gosvāmī to Kavirāja Gosvāmī. Kṛṣṇadāsa Kavirāja Gosvāmī has distributed this information in his book *Caitanya-caritāmṛta*. In other words, *Śrī Caitanya-caritāmṛta* is the essence of the instruction given through the *paramparā* system of the disciplic succession stemming from Śrī Caitanya Mahāprabhu.

TEXT 85

*yadi keha hena kaya, grantha kaila śloka-maya,
itara jane nāribe bujhite
prabhura yei ācaraṇa, sei kari varṇana,
sarva-citta nāri ārādhite*

yadi—if; *keha*—someone; *hena*—thus; *kaya*—says; *grantha*—this book; *kaila*—is made; *śloka-maya*—with various Sanskrit verses; *itara*—ordinary; *jane*—persons; *nāribe bujhite*—will not be able to understand; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *yei*—whatever; *ācaraṇa*—activities; *sei*—that; *kari*—I do; *varṇana*—description; *sarva-citta*—all hearts; *nāri*—I am unable; *ārādhite*—to please.

If one says that Śrī Caitanya-caritāmṛta is full of Sanskrit verses and therefore not understandable by a common man, I reply that what I have described are the pastimes of Śrī Caitanya Mahāprabhu and that for me to satisfy everyone is not possible.

Śrīla Kavirāja Gosvāmī and one who follows in his footsteps do not have to cater to the public. Their business is simply to satisfy the previous *ācāryas* and describe the pastimes of the Lord. One who is able to understand can relish this exalted transcendental literature, which is actually not meant for ordinary persons like scholars and literary men. Generally, Śrī Caitanya Mahāprabhu’s pastimes recorded in the *Caitanya-caritāmṛta* are studied in universities and scholastic circles from a literary and historical point of view, but actually *Śrī Caitanya-caritāmṛta* is not a subject matter for research workers or literary scholars. It is simply meant for those devotees who have dedicated their lives to the service of Śrī Caitanya Mahāprabhu.

TEXT 86

*nāhi kāhāṅ savirodha, nāhi kāhāṅ anurodha,
sahaja vastu kari vivaraṇa
yadi haya rāgoddeśa, tāhāṅ haye āveśa,
sahaja vastu nā yāya likhana*

nāhi—there is not; *kāhāṅ*—anywhere; *sa-virodha*—opposing element; *nāhi*—there is not; *kāhāṅ*—anywhere; *anurodha*—acceptance of

someone's opinion; *sahaja*—simple; *vastu*—substance; *kari*—I do; *vivaraṇa*—description; *yadi*—if; *haya*—there is; *rāga-uddeśa*—someone's attraction or obstruction; *tāhān*—there; *haye*—becoming; *āveśa*—involved; *sahaja*—simple; *vastu*—substance; *nā yāya*—is not possible; *likhana*—the writing.

In this Caitanya-caritāmṛta there is no contradictory conclusion, nor is anyone else's opinion accepted. I have written this book to describe the simple substance as I have heard it from superiors. If I become involved in someone's likes and dislikes, I cannot possibly write the simple truth.

The simplest thing for human beings is to follow their predecessors. Judgment according to mundane senses is not a very easy process. Whatever is awakened by attachment to one's predecessor is the way of devotional service as indicated by Śrī Caitanya Mahāprabhu. The author says, however, that he cannot consider the opinions of those who become attracted or repelled by such things, because one cannot write impartially in that way. In other words, the author is stating that he did not inject personal opinion in the *Caitanya-caritāmṛta*. He has simply described his spontaneous understanding from superiors. If he had been carried away by someone's likes and dislikes, he could not have written of such a sublime subject matter in such an easy way. The actual facts are understandable to real devotees. When these facts are recorded, they are very congenial to the devotees, but one who is not a devotee cannot understand. Such is the subject matter for realization. Mundane scholarship and its concomitant attachments and detachments cannot arouse spontaneous love of Godhead. Such love cannot be described by a mundane scholar.

TEXT 87

*yebā nāhi bujhe keha, śunite śunite seha,
ki adbhuta caitanya-carita
kṛṣṇe upajibe pṛīti, jānibe rasera rīti,
śunilei baḍa haya hita*

yebā—whoever; *nāhi*—does not; *bujhe*—understand; *keha*—someone; *śunite śunite*—hearing and hearing; *seha*—he; *ki*—what; *adbhuta*—

wonderful; *caitanya-carita*—pastimes of Lord Śrī Caitanya Mahāprabhu; *kṛṣṇe*—unto Kṛṣṇa; *upajibe*—will develop; *prīti*—love; *jānibe*—he will understand; *rasera*—of transcendental mellows; *rīti*—the ways; *śunilei*—simply by hearing; *baḍa*—great; *haya*—there is; *hita*—benefit.

If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya’s pastimes will bring love for Kṛṣṇa. Gradually one will come to understand the loving affairs between Kṛṣṇa and the gopīs and other associates of Vṛndāvana. Everyone is advised to continue to hear over and over again in order to greatly benefit.

TEXT 88

*bhāgavata—śloka-maya, ṭikā tāra saṁskṛta haya,
tabu kaiche bujhe tri-bhuvana
ihāñ śloka dui cāri, tāra vyākhyā bhāṣā kari,
kene nā bujhibe sarva-jana*

bhāgavata—Śrīmad-Bhāgavatam; *śloka-maya*—full of Sanskrit verses; *ṭikā*—commentaries; *tāra*—of that; *saṁskṛta*—Sanskrit language; *haya*—there are; *tabu*—still; *kaiche*—how; *bujhe*—understands; *tri-bhuvana*—the whole world; *ihāñ*—in this; *śloka*—verses; *dui cāri*—a few; *tāra*—of them; *vyākhyā*—explanation; *bhāṣā*—in simple language; *kari*—I do; *kene*—why; *nā*—not; *bujhibe*—will understand; *sarva-jana*—all people.

In reply to those critics who say that Śrī Caitanya-caritāmṛta is full of Sanskrit verses, it can be said that Śrīmad-Bhāgavatam is also full of Sanskrit verses, as are the commentaries on Śrīmad-Bhāgavatam. Nonetheless, Śrīmad-Bhāgavatam can be understood by everyone, as well as by advanced devotees who study the Sanskrit commentaries. Why, then, will people not understand the Caitanya-caritāmṛta? There are only a few Sanskrit verses, and these have been explained in the Bengali vernacular. What is the difficulty in understanding?

TEXT 89

*śeṣa-līlāra sūtra-gaṇa, kailuṅ kichu vivaraṇa,
ihāṅ vistārite citta haya
thāke yadi āyuh-śeṣa, vistāriba līlā-śeṣa,
yadi mahāprabhura kṛpā haya*

śeṣa-līlāra—of the pastimes at the end; *sūtra-gaṇa*—the synopsis; *kailuṅ*—I have done; *kichu*—some; *vivaraṇa*—description; *ihāṅ*—here; *vistārite*—to expand more and more; *citta haya*—there is a desire; *thāke*—remains; *yadi*—if; *āyuh-śeṣa*—the end of life; *vistāriba*—I shall describe; *līlā*—pastimes; *śeṣa*—at the end; *yadi*—if; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *haya*—there is.

I have already given a synopsis of all the facts and figures of Lord Śrī Caitanya Mahāprabhu’s last pastimes, and I have a desire to describe them elaborately. If I remain longer and am fortunate enough to receive the mercy of Lord Śrī Caitanya Mahāprabhu, I shall try to describe them again more elaborately.

TEXT 90

*āmi vṛddha jarātura, likhite kāṅpaye kara,
mane kichu smaraṇa nā haya
nā dekhiye nayane, nā śuniye śravaṇe,
tabu likhi’—e baḍa vismaya*

āmi—I; *vṛddha*—old man; *jarā-ātura*—disturbed by invalidity; *likhite*—to write; *kāṅpaye*—trembles; *kara*—the hand; *mane*—in the mind; *kichu*—any; *smaraṇa*—remembrance; *nā haya*—there is not; *nā dekhiye*—I cannot see; *nayane*—by the eyes; *nā śuniye*—I cannot hear; *śravaṇe*—with the ears; *tabu*—still; *likhi’*—writing; *e*—this; *baḍa vismaya*—a great wonder.

I have now become too old and disturbed by invalidity. While I write, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.

TEXT 91

*ei antya-līlā-sāra, sūtra-madhye vistāra,
kari' kichu kariluṅ varṇana
ihā-madhye mari yabe, varṇite nā pāri tabe,
ei līlā bhakta-gaṇa-dhana*

ei antya-līlā-sāra—the essence of the *antya-līlā* (Lord Caitanya’s pastimes at the end); *sūtra-madhye*—in the form of a synopsis; *vistāra*—expansion; *kari’*—doing; *kichu*—something; *kariluṅ varṇana*—have described; *ihā-madhye*—in the meantime; *mari*—I die; *yabe*—when; *varṇite*—to describe; *nā pāri*—not able; *tabe*—then; *ei līlā*—these pastimes; *bhakta-gaṇa-dhana*—the treasure of the devotees.

In this chapter I have to some extent described the essence of the pastimes of Lord Caitanya at the end. If I die in the meantime and cannot describe them in detail, at least the devotees will have this transcendental treasure.

TEXT 92

*saṅkṣepe ei sūtra kaila, yei ihāṅ nā likhila,
āge tāhā kariba vistāra
yadi tata dina jiye, mahāprabhura kṛpā haye,
icchā bhari' kariba vicāra*

saṅkṣepe—in brief; *ei sūtra*—these notes; *kaila*—I have made; *yei*—whatever; *ihāṅ*—in this; *nā likhila*—I could not write; *āge*—in the future; *tāhā*—that; *kariba*—I shall make; *vistāra*—expansion; *yadi*—if; *tata*—so many; *dina*—days; *jiye*—I live; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *haye*—there is; *icchā bhari’*—satisfying the desire; *kariba*—I shall do; *vicāra*—consideration.

In this chapter I have briefly described the *antya-līlā*. Whatever I have not described I shall describe extensively in the future. If by Śrī Caitanya Mahāprabhu’s mercy I live for so many days that I can fulfill my desires, I will give full consideration to these pastimes.

TEXT 93

*choṭa baḍa bhakta-gaṇa, vandoṅ sabāra śrī-caraṇa,
sabe more karaha santoṣa
svarūpa-gosañira mata, rūpa-raghunātha jāne yata,
tāi likhi' nāhi mora doṣa*

choṭa—small; *baḍa*—great; *bhakta-gaṇa*—devotees; *vandoṅ*—I worship; *sabāra*—all of them; *śrī-caraṇa*—the lotus feet; *sabe*—all of you; *more*—unto me; *karaha*—please do; *santoṣa*—satisfaction; *svarūpa-gosañira mata*—the view of Svarūpa Dāmodara Gosvāmī; *rūpa-raghunātha*—Rūpa and Raghunātha; *jāne*—know; *yata*—all; *tāi*—that; *likhi'*—writing; *nāhi*—there is not; *mora*—my; *doṣa*—fault.

I worship herewith the lotus feet of all kinds of devotees, both advanced and neophyte. I request all of them to be satisfied with me. I am faultless because I have written herein whatever I have understood from Svarūpa Dāmodara Gosvāmī and Rūpa and Raghunātha dāsa Gosvāmīs. I have neither added to nor subtracted from their version.

According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, there are three kinds of devotees, known as *bhajana-vijñā* (experts in devotional service), *bhajana-śīla* (devotees engaged in devotional service), and *kṛṣṇa-nāme dīkṣita kṛṣṇa-nāma-kārī* (initiated devotees engaged in chanting). The author of *Śrī Caitanya-caritāmṛta* begs the mercy of all these devotees and asks them to be pleased with him. He says, “Let the neophyte devotees—the devotees who are very expert in arguing though they have no sense of advanced devotional service, who think themselves very advanced because they imitate some *smārta-brāhmaṇa*—let such devotees not be displeased with me, thinking that I have committed errors in this regard. I beg their pardon with great humility, but I am submitting that I personally have no desire to add or subtract anything. I have only written what I have heard in the disciplic succession because I am dedicated to the lotus feet of previous *ācāryas* like Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī and Rūpa Gosvāmī. I have only written what I have learned from them.”

TEXT 94

*śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,
śire dhari sabāra caraṇa
svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa,
dhūli karoṅ mastake bhūṣaṇa*

śrī-caitanya—Śrī Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda Prabhu; *advaita-ādi bhakta-vṛnda*—as well as personalities like Advaita Ācārya and all the devotees; *śire*—on my head; *dhari*—taking; *sabāra*—of all; *caraṇa*—the lotus feet; *svarūpa*—Śrīla Svarūpa Dāmodara Gosvāmī; *rūpa*—Śrīla Rūpa Gosvāmī; *sanātana*—Śrīla Sanātana Gosvāmī; *raghunāthera*—of Śrīla Raghunātha Gosvāmī; *śrī-caraṇa*—the lotus feet; *dhūli*—dust; *karoṅ*—I do; *mastake*—on my head; *bhūṣaṇa*—decoration.

According to the paramparā system, I wish to take the dust from the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and all the associates of Śrī Caitanya Mahāprabhu like Svarūpa Dāmodara, Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī. I wish to take the dust of their lotus feet upon my head. In this way I wish to be blessed with their mercy.

TEXT 95

*pāñā yāñra ājñā-dhana, vrajera vaiṣṇava-gaṇa,
vandoṅ tāñra mukhya haridāsa
caitanya-vilāsa-sindhu- kallolera eka bindu,
tāra kaṇā kahe kṛṣṇadāsa*

pāñā—getting; *yāñra*—whose; *ājñā-dhana*—order; *vrajera*—of Vṛndāvana; *vaiṣṇava-gaṇa*—all the Vaiṣṇavas; *vandoṅ*—I worship; *tāñra*—of them; *mukhya*—the chief; *haridāsa*—Haridāsa; *caitanya-vilāsa-sindhu*—of the ocean of the pastimes of Lord Caitanya; *kallolera eka bindu*—one drop of one wave; *tāra*—of it; *kaṇā*—a particle only; *kahe*—describes; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja Gosvāmī.

Receiving orders from the above authorities and the Vaiṣṇavas of Vṛndāvana, especially from Haridāsa, the priest of Govindajī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have tried to describe one small particle of one drop of one wave of the ocean of the pastimes of Śrī Caitanya Mahāprabhu.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Second Chapter, describing the ecstatic manifestations of Lord Caitanya Mahāprabhu.

CHAPTER THREE

Lord Caitanya Mahāprabhu's Stay at the House of Advaita Ācārya

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Third Chapter. After accepting the *sannyāsa* order at Katwa, Śrī Caitanya Mahāprabhu traveled continuously for three days in Rāḍha-deśa and, by the trick of Nityānanda Prabhu, eventually came to the western side of Śāntipura. Śrī Caitanya Mahāprabhu was induced to believe that the river Ganges was the Yamunā. When He was worshiping the sacred river, Advaita Prabhu arrived in a boat. Advaita Prabhu asked Him to take His bath in the Ganges and took Him to His (Advaita's) house. There all the Navadvīpa devotees, along with mother Śacīdevī, came to see Śrī Caitanya Mahāprabhu. This house was located at Śāntipura. Mother Śacīdevī cooked for Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, and at that time there were many joking exchanges between Advaita Prabhu and Nityānanda Prabhu. In the evening there was a mass *saṅkīrtana* at the house of Advaita Prabhu, and mother Śacīdevī gave Śrī Caitanya Mahāprabhu permission to leave. She requested Him to make Jagannātha Purī, Nīlācala, His headquarters. Śrī Caitanya Mahāprabhu granted His mother's request and, followed by Nityānanda, Mukunda, Jagadānanda and Dāmodara, left Śāntipura. Bidding farewell to mother Śacīdevī, they all proceeded toward Jagannātha Purī, following the path of Chatrabhoga.

TEXT 1

*nyāsam vidhāyotpraṇayo 'tha gauro
vṛndāvanam gantu-manā bhramād yaḥ
rāḍhe bhraman śānti-purīm ayitvā
lalāsa bhaktair iha taṁ nato 'smi*

nyāsam—the regular ritualistic ceremonies of the *sannyāsa* order;
vidhāya—after accepting; *utpraṇayaḥ*—arousal of intense love for

Kṛṣṇa; *atha*—thus; *gaurah*—Śrī Caitanya Mahāprabhu; *vṛndāvanam*—to Vṛndāvana; *gantū-manāḥ*—thinking of going; *bhramāt*—apparently by mistake; *yaḥ*—who; *rāḍhe*—in the tract of land known as Rāḍha; *bhraman*—wandering; *śānti-ṇurīm*—to Śāntipura; *ayitvā*—going; *lalāsa*—enjoyed; *bhaktaiḥ*—with the devotees; *iha*—here; *tam*—unto Him; *nataḥ asmi*—I offer my respectful obeisances.

After accepting the sannyāsa order of life, Lord Caitanya Mahāprabhu, out of intense love for Kṛṣṇa, wanted to go to Vṛndāvana, but apparently by mistake He wandered in the Rāḍha-deśa. Later He arrived at Śāntipura and enjoyed Himself there with His devotees. I offer my respectful obeisances to Śrī Caitanya Mahāprabhu.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Śrī Advaita Gosāñi; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya, headed by Śrīvāsa!

TEXT 3

*cabbiśa vatsara-śeṣa yei māgha-māsa
tāra śukla-ṇakṣe ṇrabhu karilā sannyāsa*

cabbiśa—twenty-fourth; *vatsara*—of the year; *śeṣa*—at the end; *yei*—that; *māgha-māsa*—the month of Māgha (January-February); *tāra*—of that; *śukla-ṇakṣe*—in the waxing period of the moon; *ṇrabhu*—the Lord; *karilā*—accepted; *sannyāsa*—the sannyāsa order of life.

At the end of His twenty-fourth year, in the month of Māgha, Śrī Caitanya Mahāprabhu accepted the sannyāsa order during the waxing period of the moon.

TEXT 4

*sannyāsa kari' premāveśe calilā vṛndāvana
rāḍha-deśe tina dina karilā bhramaṇa*

sannyāsa kari'—after accepting the *sannyāsa* order; *prema-āveśe*—in intense love for Kṛṣṇa; *calilā*—proceeded; *vṛndāvana*—toward Vṛndāvana-dhāma; *rāḍha-deśe*—in the tract of land known as Rāḍha; *tina dina*—continuously for three days; *karilā*—did; *bhramaṇa*—wandering.

After accepting the sannyāsa order, Caitanya Mahāprabhu, out of intense love for Kṛṣṇa, started for Vṛndāvana. However, He mistakenly wandered about in a trance continuously for three days in the tract of land known as Rāḍha-deśa.

The word Rāḍha-deśa comes from the word *rāṣṭra*, or “state.” From *rāṣṭra* the corrupted word *rāḍha* has come. The part of Bengal on the western side of the Ganges is known as Rāḍha-deśa. Another name is Pauṇdra-deśa or Peṇḍo-deśa. The word *peṇḍo* is a corrupted form of the word *pauṇḍra*. It appears that the capital of Rāṣṭra-deśa was situated in that part of Bengal.

TEXT 5

*ei śloka paḍi' prabhu bhāvera āveśe
bhramite pavitra kaila saba rāḍha-deśe*

ei śloka—this verse; *paḍi'*—reciting; *prabhu*—the Lord; *bhāvera*—of ecstasy; *āveśe*—in a condition; *bhramite*—wandering; *pavitra*—purified; *kaila*—did; *saba rāḍha-deśe*—all of the tract of land known as Rāḍha-deśa.

Passing through the tract of land known as Rāḍha-deśa, Śrī Caitanya Mahāprabhu recited the following verse in ecstasy.

TEXT 6

*etām sa āsthāya parātma-niṣṭhām
adhyāsītām pūrvatamair mahadbhiḥ
aham tariṣyāmi duranta-pāram
tamo mukundāṅghri-niṣevayaiva*

etām—this; *saḥ*—such; *āsthāya*—being completely fixed in; *para-ātma-niṣṭhām*—devotion to the Supreme Person, Kṛṣṇa; *adhyāsītām*—worshiped; *pūrva-tamaiḥ*—by previous; *mahadbhiḥ*—*ācāryas*; *aham*—I; *tariṣyāmi*—shall cross over; *duranta-pāram*—the insurmountable; *tamaḥ*—the ocean of nescience; *mukunda-aṅghri*—of the lotus feet of Mukunda; *niṣevayā*—by worship; *eva*—certainly.

“[As a brāhmaṇa from Avantī-deśa said:] ‘I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.’”

In connection with this verse, which is a quotation from *Śrīmad-Bhāgavatam* (11.23.57), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of *sannyāsa* is a regulative principle. If one accepts the *sannyāsa* order, his main business is to devote his life completely to the service of Mukunda, Kṛṣṇa. If one does not completely devote his mind and body to the service of the Lord, he does not actually become a *sannyāsī*. It is not simply a matter of changing dress. In *Bhagavad-gītā* (6.1) it is also stated, *anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ/ sa sannyāsī ca yogī ca*: one who works devotedly for the satisfaction of Kṛṣṇa is a *sannyāsī*. The dress is not *sannyāsa*, but the attitude of service to Kṛṣṇa is.

The word *parātma-niṣṭhā* means being a devotee of Lord Kṛṣṇa. *Parātmā*, the Supreme Person, is Kṛṣṇa. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* [Bs. 5.1]. Those who are completely dedicated to the lotus feet of Kṛṣṇa in service are actually *sannyāsīs*. As a matter of formality, the devotee accepts the *sannyāsa* dress as previous *ācāryas* did. He also accepts the three *daṇḍas*. Later Viṣṇu Svāmī considered that accepting the dress

of a *tri-daṇḍī* was *parātma-niṣṭhā*. Therefore sincere devotees add another *daṇḍa*, the *jīva-daṇḍa*, to the three existing *daṇḍas*. The Vaiṣṇava *sannyāsī* is known as a *tridaṇḍi-sannyāsī*. The Māyāvādī *sannyāsī* accepts only one *daṇḍa*, not understanding the meaning of *tri-daṇḍa*. Later, many persons in the community of Śiva Svāmī gave up the *ātma-niṣṭhā* (devotional service) of the Lord and followed the path of Śaṅkarācārya. Instead of accepting 108 names, those in the Śiva Svāmī *sampradāya* follow the path of Śaṅkarācārya and accept the ten names of *sannyāsa*. Although Śrī Caitanya Mahāprabhu accepted the then-existing order of *sannyāsa* (namely *eka-daṇḍa*), He still recited a verse from *Śrīmad-Bhāgavatam* about the *tridaṇḍa-sannyāsa* accepted by the *brāhmaṇa* of Avantīpura. Indirectly He declared that within that *eka-daṇḍa*, one *daṇḍa*, four *daṇḍas* existed as one. Accepting *ekadaṇḍa-sannyāsa* without *parātma-niṣṭhā* (devotional service to Lord Kṛṣṇa) is not acceptable to Śrī Caitanya Mahāprabhu. In addition, according to the exact regulative principles, one should add the *jīva-daṇḍa* to the *tri-daṇḍa*. These four *daṇḍas*, bound together as one, are symbolic of unalloyed devotional service to the Lord. Because the *ekadaṇḍi-sannyāsīs* of the Māyāvāda school are not devoted to the service of Kṛṣṇa, they try to merge into the Brahman effulgence, which is a marginal position between material and spiritual existence. They accept this impersonal position as liberation. Māyāvādī *sannyāsīs*, not knowing that Śrī Caitanya Mahāprabhu was a *tridaṇḍī*, think of Caitanya Mahāprabhu as an *ekadaṇḍi-sannyāsī*. This is due to their *vivarta*, bewilderment. In *Śrīmad-Bhāgavatam* there is no such thing as an *ekadaṇḍi-sannyāsī*; indeed, the *tridaṇḍi-sannyāsī* is accepted as the symbolic representation of the *sannyāsa* order. By citing this verse from *Śrīmad-Bhāgavatam*, Śrī Caitanya Mahāprabhu accepted the *sannyāsa* order recommended in *Śrīmad-Bhāgavatam*. The Māyāvādī *sannyāsīs*, who are enamored of the external energy of the Lord, cannot understand the mind of Śrī Caitanya Mahāprabhu.

To date, all the devotees of Śrī Caitanya Mahāprabhu, following in His footsteps, accept the *sannyāsa* order and keep the sacred thread and tuft of unshaved hair. The *ekadaṇḍi-sannyāsīs* of the Māyāvādī school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of *tridaṇḍa-sannyāsa*, and as such they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because

of their disgust with material existence. The *ācāryas* who advocate the *daiva-varṇāśrama* (the social order of *cātur-varṇyam* mentioned in the *Bhagavad-gītā*) do not accept the proposition of *āsura-varṇāśrama*, which maintains that the social order of *varṇa* is indicated by birth.

The most intimate devotee of Śrī Caitanya Mahāprabhu, namely Gadādhara Paṇḍita, accepted *tridaṇḍa-sannyāsa* and also accepted Mādhava Upādhyāya as his *tridaṇḍi-sannyāsī* disciple. It is said that from this Mādhavācārya the *sampradāya* known in western India as the Vallabhācārya *sampradāya* has begun. Śrīla Gopāla Bhaṭṭa Gosvāmī, who is known as a *smṛty-ācārya* in the Gauḍīya-Vaiṣṇava-sampradāya, later accepted the *tridaṇḍa-sannyāsa* order from Tridaṇḍipāda Prabodhānanda Sarasvatī. Although acceptance of *tridaṇḍa-sannyāsa* is not distinctly mentioned in the Gauḍīya Vaiṣṇava literature, the first verse of Śrīla Rūpa Gosvāmī's *Upadeśāmṛta* advocates that one should accept the *tridaṇḍa-sannyāsa* order by controlling the six forces:

*vāco vegam manasaḥ krodha-vegam
jihvā-vegam udaropastha-vegam
etān vegān yo viśaheta dhīraḥ
sarvām apīmām pṛthivīm sa śiṣyāt*
[NoI 1]

“One who can control the forces of speech, mind, anger, belly, tongue and genitals is known as a *gosvāmī* and is competent to accept disciples all over the world.” The followers of Śrī Caitanya Mahāprabhu never accepted the Māyāvāda order of *sannyāsa*, and for this they cannot be blamed. Śrī Caitanya Mahāprabhu accepted Śrīdhara Svāmī, who was a *tridaṇḍi-sannyāsī*, but the Māyāvādī *sannyāsīs*, not understanding Śrīdhara Svāmī, sometimes think that Śrīdhara Svāmī belonged to the Māyāvāda *ekadaṇḍa-sannyāsa* community. Actually this was not the case.

TEXT 7

*prabhu kahe—sādhu ei bhikṣura vacana
mukunda sevana-vrata kaila nirdhāraṇa*

prabhu kahe—the Lord said; *sādhu*—very much purified; *ei*—this; *bhikṣura*—of the mendicant; *vacana*—words; *mukunda*—Lord Kṛṣṇa; *sevana-vrata*—decision to serve; *kaila*—made; *nirdhāraṇa*—indication.

Śrī Caitanya Mahāprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.

TEXT 8

parātma-niṣṭhā-mātra veṣa-dhāraṇa
mukunda-sevāya haya saṁsāra-tāraṇa

para-ātma-niṣṭhā-mātra—only for the determination to serve Kṛṣṇa; *veṣa-dhāraṇa*—changing the dress; *mukunda-sevāya*—by serving Mukunda; *haya*—there is; *saṁsāra-tāraṇa*—liberation from this material bondage.

The real purpose of accepting sannyāsa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.

In this connection, Śrīla Bhaktivinoda Ṭhākura says that Śrī Caitanya Mahāprabhu accepted the *sannyāsa* order and recommended the determination of the Avantīpura *bhikṣu* to engage in the service of Mukunda. He accepted the *brāhmaṇa*'s version due to his determination to serve Mukunda. The *sannyāsī* dress is actually an attraction for material formality. Śrī Caitanya Mahāprabhu did not like such formality, but He wanted the essence of it—service to Mukunda. Such determination in any condition is *parātma-niṣṭhā*. That is required. The conclusion is that the *sannyāsa* order depends not on the dress but the determination to serve Mukunda.

TEXT 9

sei veṣa kaila, ebe vṛndāvana giyā
kṛṣṇa-niṣevāṇa kari nibhṛte vasiyā

sei—that; *veṣa*—dress; *kaila*—accepted; *ebe*—now; *vṛndāvana*—to Vṛndāvana-dhāma; *giyā*—going; *kṛṣṇa-niṣevāṇa*—service to the Lord; *kari*—I shall execute; *nibhṛte*—in a solitary place; *vasiyā*—sitting.

After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place.

TEXT 10

*eta bali' cale prabhu, premonmādera cihna
dik-vidik-jñāna nāhi, kibā rātri-dina*

eta bali'—saying this; *cale prabhu*—the Lord began to proceed; *prema-umādera cihna*—the symptoms of ecstatic love; *dik-vidik-jñāna*—knowledge of the right direction or wrong direction; *nāhi*—there is not; *kibā*—whether; *rātri-dina*—night or day.

As Śrī Caitanya Mahāprabhu was en route to Vṛndāvana, all the ecstatic symptoms became manifest, and He did not know in which direction He was going, nor did He know whether it was day or night.

TEXT 11

*nityānanda, ācāryaratna, mukunda, tina jana
prabhu-pāche-pāche tine karena gamana*

nityānanda—Nityānanda Prabhu; *ācāryaratna*—Candraśekhara; *mukunda*—and Mukunda; *tina jana*—three persons; *prabhu-pāche-pāche*—following the Lord; *tine*—all three of them; *karena gamana*—go.

When Śrī Caitanya Mahāprabhu went toward Vṛndāvana, Nityānanda Prabhu, Candraśekhara and Prabhu Mukunda followed Him.

TEXT 12

*yei yei prabhu dekhe, sei sei loka
prema-āveśe 'hari' bale, khaṇḍe duḥkha-śoka*

yei yei—whoever; *prabhu*—the Lord; *dekhe*—sees; *sei sei loka*—those persons; *prema-āveśe*—in the ecstasy of love; *hari bale*—exclaim “Hari”;

khaṇḍe—pass over; *duḥkha-śoka*—all kinds of material unhappiness and lamentation.

When Śrī Caitanya Mahāprabhu passed through Rāḍha-deśa, whoever saw Him in ecstasy exclaimed, “Hari! Hari!” As they chanted this with the Lord, all the unhappiness of material existence diminished.

TEXT 13

goṣa-bālaka saba prabhuke dekhiyā
'hari' 'hari' bali' ḍāke ucca kariyā

goṣa-bālaka saba—all the cowherd boys; *prabhuke dekhiyā*—seeing the Lord; *hari hari bali'*—vibrating the sounds “Hari Hari”; *ḍāke*—shout; *ucca kariyā*—loudly.

All the cowherd boys who saw Śrī Caitanya Mahāprabhu passing joined with Him and began to shout loudly, “Hari! Hari!”

TEXT 14

śuni' tā-sabāra nikaṭa gelā gaurahari
'bala' 'bala' bale sabāra śire hasta dhari'

śuni'—hearing; *tā-sabāra*—of all of them; *nikaṭa*—near; *gelā*—went; *gaurahari*—Śrī Caitanya Mahāprabhu; *bala bala*—go on speaking, go on speaking; *bale*—He said; *sabāra*—of all of them; *śire hasta dhari'*—keeping His hand on their heads.

When He heard all the cowherd boys also chanting “Hari! Hari!” Śrī Caitanya Mahāprabhu was very pleased. He approached them, put His hand on their heads and said, “Go on chanting like that.”

TEXT 15

tā'-sabāra stuti kare,—tomarā bhāgyavān
kṛtārtha karile more śunāñā hari-nāma

tā'-sabāra—of all of them; *stuti kare*—Lord Caitanya Mahāprabhu praised the behavior; *tomarā*—you; *bhāgyavān*—fortunate; *kṛta-artha*—successful; *karile*—you have made; *more*—to Me; *śunāñā*—by chanting; *hari-nāma*—the holy name of Lord Hari.

Śrī Caitanya Mahāprabhu thus blessed them all, saying that they were all fortunate. In this way He praised them, and He felt very successful because they chanted the holy name of Lord Hari.

TEXT 16

gupte tā-sabāke āni' ṭhākura nityānanda
śikhāilā sabākāre kariyā prabandha

gupte—in confidence; *tā-sabāke*—unto all the cowherd boys; *āni'*—taking them; *ṭhākura nityānanda*—Nityānanda Ṭhākura; *śikhāilā*—instructed; *sabākāre*—all of them; *kariyā prabandha*—by making a reasonable story.

Calling all the boys in confidence and telling a reasonable story, Nityānanda Prabhu instructed them as follows.

TEXT 17

vṛndāvana-patha prabhu puchena tomāre
gaṅgā-tīra-patha tabe dekhāiha tāñre

vṛndāvana-patha—the path to Vṛndāvana; *prabhu*—the Lord; *puchena*—inquires; *tomāre*—from you; *gaṅgā-tīra-patha*—the path on the bank of the Ganges; *tabe*—at that time; *dekhāiha*—please show; *tāñre*—Him.

“If Śrī Caitanya Mahāprabhu asks you about the path to Vṛndāvana, please show Him the path on the bank of the Ganges instead.”

TEXTS 18–19

tabe prabhu puchilena,—‘śuna, śiśu-gaṇa
kaha dekhi, kon ṭathe yāba vṛndāvana’

*śiśu saba gaṅgā-tīra-ṭha dekhāila
sei ṭathe āveśe prabhu gamana karila*

tabe—thereafter; *prabhu*—the Lord; *puḥilena*—inquired; *śuna*—hear; *śiśu-gaṇa*—O boys; *kaha dekhi*—please tell Me; *kon ṭathe*—in which way; *yāba*—I shall go; *vṛndāvana*—to Vṛndāvana; *śiśu*—the boys; *saba*—all; *gaṅgā-tīra-ṭha*—the path on the bank of the Ganges; *dekhāila*—showed; *sei*—that; *ṭathe*—on the path; *āveśe*—in ecstasy; *prabhu*—the Lord; *gamana karila*—went.

When the cowherd boys were questioned by Lord Caitanya Mahāprabhu about the path to Vṛndāvana, the boys showed Him the path on the bank of the Ganges, and the Lord went that way in ecstasy.

TEXT 20

*ācāryaratnere kahe nityānanda-gosāñi
śiḡhra yāha tumi advaita-ācāryera ṭhāñi*

ācāryaratnere—to Candrasēkhara Ācārya; *kahe*—said; *nityānanda-gosāñi*—Lord Nityānanda Prabhu; *śiḡhra*—immediately; *yāha*—go; *tumi*—you; *advaita-ācāryera ṭhāñi*—to the place of Advaita Ācārya.

As the Lord proceeded along the bank of the Ganges, Śrī Nityānanda Prabhu requested Ācāryaratna [Candrasēkhara Ācārya] to go immediately to the house of Advaita Ācārya.

TEXT 21

*prabhu laye yāba āmi tāñhāra mandire
sāvadhāne rahena yena naukā lañā tīre*

prabhu laye—taking the Lord; *yāba*—shall go; *āmi*—I; *tāñhāra*—of Him; *mandire*—to the house; *sāvadhāne*—very carefully; *rahena*—let Him stay; *yena*—there; *naukā*—boat; *lañā*—taking; *tīre*—on the bank.

Śrī Nityānanda Gosvāmī told him, “I shall take Śrī Caitanya Mahāprabhu to the bank of the Ganges at Śāntipura, and Advaita Ācārya should carefully stay there on shore with a boat.

TEXT 22

*tabe navadvīpe tumi kariha gamana
śacī-saha lañā āisa saba bhakta-gaṇa*

tabe—thereafter; *navadvīpe*—to Navadvīpa; *tumi*—you; *kariha*—should do; *gamana*—going; *śacī-saha*—mother Śacī; *lañā*—taking along; *āisa*—come back; *saba bhakta-gaṇa*—all the devotees.

“After that,” Nityānanda Prabhu continued, “I shall go to Advaita Ācārya’s house, and you should go to Navadvīpa and return with mother Śacī and all the other devotees.”

TEXT 23

*tānre pāṭhāiyā nityānanda mahāśaya
mahāprabhura āge āsi’ dila ṣaricaya*

tānre—him; *pāṭhāiyā*—sending; *nityānanda*—Lord Nityānanda; *mahā-āśaya*—the great personality; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *āge*—in front; *āsi’*—coming; *dila*—gave; *ṣaricaya*—introduction.

After sending Ācāryaratna to the house of Advaita Ācārya, Śrī Nityānanda Prabhu went before Lord Caitanya Mahāprabhu and gave notice of His coming.

TEXT 24

*prabhu kahe,—śrīpāda, tomāra kothāke gamana
śrīpāda kahe, tomāra saṅge yāba vṛndāvana*

prabhu kahe—the Lord inquired; *śrīpāda*—sir; *tomāra*—of You; *kothāke*—where; *gamana*—going; *śrīpāda kahe*—Nityānanda Prabhu replied; *tomāra*—You; *saṅge*—with; *yāba*—I shall go; *vṛndāvana*—toward Vṛndāvana.

Śrī Caitanya Mahāprabhu was in ecstasy, and He asked where Nityānanda Prabhu was going. Nityānanda replied that He was going with Him toward Vṛndāvana.

TEXT 25

prabhu kahe,—*kata dūre āche vṛndāvana*
teṅho kahena,—*kara ei yamunā daraśana*

prabhu kahe—the Lord replied; *kata dūre*—how far; *āche*—there is; *vṛndāvana*—Vṛndāvana-dhāma; *teṅho kahena*—He replied; *kara*—just do; *ei*—this; *yamunā*—Yamunā River; *daraśana*—seeing.

When the Lord asked Nityānanda Prabhu how far it was to Vṛndāvana, Nityānanda replied, “Just see! Here is the river Yamunā.”

TEXT 26

eta bali' ānila tāṅre gaṅgā-sannidhāne
āveśe prabhura haila gaṅgāre yamunā-jñāne

eta bali'—saying this; *ānila*—He brought; *tāṅre*—Him; *gaṅgā-sannidhāne*—near the Ganges; *āveśe*—in ecstasy; *prabhura*—of the Lord; *haila*—there was; *gaṅgāre*—of the river Ganges; *yamunā-jñāne*—acceptance as the river Yamunā.

Saying this, Nityānanda Prabhu took Caitanya Mahāprabhu near the Ganges, and the Lord, in His ecstasy, accepted the river Ganges as the river Yamunā.

TEXT 27

*aho bhāgya, yamunāre pāiluṅ daraśana
eta bali' yamunāra karena stavana*

aho bhāgya—oh, My great fortune; *yamunāre*—of the river Yamunā; *pāiluṅ*—I have gotten; *daraśana*—vision; *eta bali'*—after saying this; *yamunāra*—of the river Yamunā; *karena*—does; *stavana*—praising.

The Lord said, “Oh, what good fortune! Now I have seen the river Yamunā.” Thus thinking the Ganges to be the river Yamunā, Caitanya Mahāprabhu began to offer prayers to it.

TEXT 28

*cid-ānanda-bhānoḥ sadā nanda-sūnoḥ
para-prema-pātrī drava-brahma-gātrī
aghānām lavitrī jagat-kṣema-dhātrī
pavitri-kriyān no vapur mitra-putrī*

cid-ānanda-bhānoḥ—of the direct manifestation of spiritual energy and bliss; *sadā*—always; *nanda-sūnoḥ*—of the son of Mahārāja Nanda; *para-prema-pātrī*—the giver of the highest love; *drava-brahma-gātrī*—composed of the water of the spiritual world; *aghānām*—of all sins and offenses; *lavitrī*—the destroyer; *jagat-kṣema-dhātrī*—the performer of everything auspicious for the world; *pavitri-kriyāt*—kindly purify; *naḥ*—our; *vapur*—existence; *mitra-putrī*—the daughter of the sun-god.

“O river Yamunā, you are the blissful spiritual water that gives love to the son of Nanda Mahārāja. You are the same as the water of the spiritual world, for you can vanquish all our offenses and the sinful reactions incurred in life. You are the creator of all auspicious things for the world. O daughter of the sun-god, kindly purify us by your pious activities.”

This verse is recorded in the *Caitanya-candrodaya-nāṭaka* (5.13), by Kavī-karṇapūra.

TEXT 29

*eta bali' namaskari' kaila gaṅgā-snāna
eka kaupīna, nāhi dvitīya paridhāna*

eta bali'—saying this; *namaskari'*—offering obeisances; *kaila*—did; *gaṅgā-snāna*—bathing in the Ganges; *eka kaupīna*—only one piece of underwear; *nāhi*—there was not; *dvitīya*—second; *paridhāna*—garment.

After reciting this mantra, Śrī Caitanya Mahāprabhu offered obeisances and took His bath in the Ganges. At that time He had on only one piece of underwear, for there was no second garment.

TEXT 30

*hena kāle ācārya-gosāñi naukāte caḍiñā
āila nūtana kaupīna-bahirvāsa lañā*

hena kāle—at that time; *ācārya-gosāñi*—Advaita Ācārya Prabhu; *naukāte caḍiñā*—on board a boat; *āila*—reached there; *nūtana*—new; *kaupīna*—underwear; *bahiḥ-vāsa*—outer garments; *lañā*—bringing.

While Śrī Caitanya Mahāprabhu was standing there without a second garment, Śrī Advaita Ācārya arrived in a boat, bringing with Him new underwear and external garments.

TEXT 31

*āge ācārya āsi' rahilā namaskāra kari'
ācārya dekhi' bale prabhu mane saṁśaya kari'*

āge—in front; *ācārya*—Advaita Ācārya; *āsi'*—coming; *rahilā*—stood; *namaskāra kari'*—making obeisances; *ācārya dekhi'*—seeing Advaita Ācārya; *bale*—says; *prabhu*—the Lord; *mane*—within His mind; *saṁśaya kari'*—doubting.

When Advaita Ācārya arrived, He stood before the Lord and offered His obeisances. After seeing Him, the Lord began to wonder about the entire situation.

TEXT 32

*tumi ta' ācārya-gosāñi, ethā kene āilā
āmi vṛndāvane, tumi ke-mate jānilā*

tumi—You are; *ta'*—certainly; *ācārya-gosāñi*—Advaita Ācārya; *ethā*—here; *kene*—why; *āilā*—You have come; *āmi*—I; *vṛndāvane*—in Vṛndāvana; *tumi*—You; *ke-mate*—how; *jānilā*—knew.

Still in His ecstasy, the Lord asked Advaita Ācārya, “Why did You come here? How did You know that I was in Vṛndāvana?”

TEXT 33

*ācārya kahe—tumi yāhāñ, sei vṛndāvana
mora bhāgye gaṅgā-tīre tomāra āgamana*

ācārya kahe—Ācārya replied; *tumi yāhāñ*—wherever You are; *sei*—that; *vṛndāvana*—Vṛndāvana; *mora bhāgye*—by My great fortune; *gaṅgā-tīre*—on the bank of the Ganges; *tomāra āgamana*—Your appearance.

Advaita Ācārya disclosed the whole situation, telling Śrī Caitanya Mahāprabhu, “Wherever You are, that is Vṛndāvana. Now it is My great fortune that You have come to the bank of the Ganges.”

TEXT 34

*prabhu kahe,—nityānanda āmāre vañčilā
gaṅgāke āñiyā more yamunā kahilā*

prabhu kahe—the Lord replied; *nityānanda*—Lord Nityānanda; *āmāre*—Me; *vañčilā*—has cheated; *gaṅgāke*—to the bank of the Ganges; *āñiyā*—bringing; *more*—Me; *yamunā*—the river Yamunā; *kahilā*—informed.

Śrī Caitanya Mahāprabhu then said, “Nityānanda has cheated Me. He has brought Me to the bank of the Ganges and told Me that it was the Yamunā.”

TEXT 35

*ācārya kahe, mithyā nahe śrīpāda-vacana
yamunāte snāna tumi karilā ekhana*

ācārya kahe—Advaita Ācārya replied; *mithyā nahe*—this is not untrue; *śrīpāda-vacana*—the words of Śrī Nityānanda Prabhu; *yamunāte*—in the river Yamunā; *snāna*—bathing; *tumi*—You; *karilā*—did; *ekhana*—just now.

When Śrī Caitanya Mahāprabhu accused Nityānanda of cheating Him, Śrī Advaita Ācārya said, “Whatever Nityānanda Prabhu has told You is not false. You have indeed just now taken Your bath in the river Yamunā.”

TEXT 36

*gaṅgāya yamunā vahe hañā eka-dhāra
paścime yamunā vahe, pūrve gaṅgā-dhāra*

gaṅgāya—with the river Ganges; *yamunā*—the river Yamunā; *vahe*—flows; *hañā*—becoming; *eka-dhāra*—one stream; *paścime*—on the western side; *yamunā*—the river Yamunā; *vahe*—flows; *pūrve*—on the eastern side; *gaṅgā-dhāra*—the flow of the Ganges.

Advaita Ācārya then explained that at that spot the Ganges and Yamunā flow together. On the western side was the Yamunā, and on the eastern side was the Ganges.

The Ganges and Yamunā mix at the confluence at Allahabad (Prayāga). The Yamunā flows from the western side and the Ganges from the eastern, and they merge. Since Caitanya Mahāprabhu bathed on the western side, He actually took His bath in the river Yamunā.

TEXT 37

*paścima-dhāre yamunā vahe, tāhān kaile snāna
ārdra kauṣṭhīna chāḍi’ śuṣka kara paridhāna*

paścima-dhāre—in the western flow; *yamunā*—the river Yamunā; *vahe*—flows; *tāhāñ*—there; *kaile*—You did; *snāna*—bathing; *ārdra*—wet; *kaupīna*—underwear; *chāḍi'*—giving up; *śuṣka*—dry; *kara*—do; *paridhāna*—putting on.

Advaita Ācārya then suggested that since Caitanya Mahāprabhu had taken His bath in the river Yamunā and His underwear was now wet, the Lord should change His underwear for dry garments.

TEXT 38

premāveśe tina dina ācha upavāsa
āji mora ghare bhikṣā, cala mora vāsa

prema-āveśe—in the ecstasy of love; *tina dina*—three days; *ācha*—You are; *upavāsa*—fasting; *āji*—today; *mora*—My; *ghare*—at the house; *bhikṣā*—alms; *cala*—kindly come; *mora vāsa*—to My residence.

Advaita Ācārya said, “You have been fasting continuously for three days in Your ecstasy of love for Kṛṣṇa. I therefore invite You to My home, where You may kindly take Your alms. Come with Me to My residence.”

TEXT 39

eka-muṣṭi anna muñi kariyāchoñ pāka
śukhārukhā vyañjana kailuñ, sūpa āra śāka

eka-muṣṭi—one palmful; *anna*—rice; *muñi*—I; *kariyāchoñ*—have done; *pāka*—cooking; *śukhā-rukhā*—not very luxurious; *vyañjana*—vegetables; *kailuñ*—I have done; *sūpa*—liquid vegetables; *āra*—and; *śāka*—spinach.

Advaita Prabhu continued, “At My home I have just cooked one palmful of rice. The vegetables are always very simple. There is no luxurious cooking—simply a little liquid vegetable and spinach.”

TEXT 40

*eta bali' naukāya caḍāñā nila nija-ghara
pāda-prakṣāḷana kaila ānanda-antara*

eta bali'—saying this; *naukāya caḍāñā*—making Him board the small boat; *nila*—took; *nija-ghara*—to His own residence; *pāda-prakṣāḷana*—washing the feet; *kaila*—did; *ānanda-antara*—very happy within Himself.

Saying this, Śrī Advaita Ācārya took the Lord into the boat and brought the Lord to His residence. There Advaita Ācārya washed the feet of the Lord and was consequently very happy within.

TEXT 41

*prathame pāka kariyāchena ācāryāñi
viṣṇu-samarpaṇa kaila ācārya āpani*

prathame—first; *pāka*—cooking; *kariyāchena*—performed; *ācāryāñi*—the wife of Advaita Ācārya; *viṣṇu-samarpaṇa*—offering to Lord Viṣṇu; *kaila*—did; *ācārya*—Advaita Ācārya; *āpani*—Himself.

All the eatables were first cooked by the wife of Advaita Ācārya. Then Śrī Advaita Ācārya personally offered everything to Lord Viṣṇu.

This is the ideal householder's life. The husband and wife live together, and the husband works very hard to secure paraphernalia for worshipping Lord Viṣṇu. The wife at home cooks a variety of foods for Lord Viṣṇu, and the husband offers it to the Deity. After that, *ārati* is performed, and the *prasādam* is distributed amongst family members and guests. According to the Vedic principles, there must always be a guest in a householder's house. In my childhood I have actually seen my father receive not less than four guests every day, and in those days my father's income was not very great. Nonetheless, there was no difficulty in offering *prasādam* to at least four guests every day. According to Vedic principles, a householder, before taking lunch, should go outside and shout very loudly to see if there is anyone without food. In this way he invites people to take *prasādam*. If someone comes, the householder offers him *prasādam*, and if there is not

much left, he should offer his own portion to the guest. If no one responds to his call, the householder can accept his own lunch. Thus the householder's life is also a kind of austerity. Because of this, the householder's life is called the *grhastha-āśrama*. Although a person may live with his wife and children happily in Kṛṣṇa consciousness, he also observes the regulative principles followed in any temple. If there is no Kṛṣṇa consciousness, the householder's abode is called a *grha-medhī's* house. Householders in Kṛṣṇa consciousness are actually *grhasthas*—that is, those living in the *āśrama* with their families and children. Śrī Advaita Prabhu was an ideal *grhastha*, and His house was the ideal *grhastha-āśrama*.

TEXT 42

tina t̥hāñi bhoga bāḍāila sama kari'
kṛṣṇera bhoga bāḍāila dhātu-pātro pari

tina t̥hāñi—in three places; *bhoga*—cooked food; *bāḍāila*—distributed; *sama*—equal; *kari'*—making; *kṛṣṇera bhoga*—the food offered to Kṛṣṇa; *bāḍāila*—was arranged; *dhātu-pātra upari*—on a metal plate.

All the prepared food was divided into three equal parts. One part was arranged on a metal plate for offering to Lord Kṛṣṇa.

The word *bāḍāila*, meaning “increased,” is very significant in this verse. It is a sophisticated word used by the *grhasthas* in Bengal. Whenever food is prepared and we take away a portion, the food is actually decreased. But here it is the system to say *bāḍāila*, or “increased.” If food is prepared for Kṛṣṇa and offered to Him and the Vaiṣṇavas, the stock is increased, never decreased.

TEXT 43

battisā-āṭhiyā-kalāra āṅgaṭiyā pāte
dui t̥hāñi bhoga bāḍāila bhāla mate

battisā-āṭhiyā—producing thirty-two bunches; *kalāra*—of a banana tree; *āṅgaṭiyā*—undivided; *pāte*—on leaves; *dui t̥hāñi*—in two places; *bhoga*—the eatables; *bāḍāila*—arranged; *bhāla mate*—very nicely.

Of the three divisions, one was arranged on a metal plate, and the other two were arranged on plantain leaves. These leaves were not bifurcated, and they were taken from a banana tree that held at least thirty-two bunches of bananas. The two plates were filled very nicely with the kinds of food described below.

TEXT 44

*madhye pīta-ghṛta-sikta śāly-annera stūpa
cāri-dike vyañjana-ḍoṅgā, āra mudga-sūpa*

madhye—in the middle; *pīta*—yellow; *ghṛta-sikta*—wet with clarified butter; *śāli-annera*—of very fine cooked rice; *stūpa*—a mound; *cāri-dike*—surrounding the mound of rice; *vyañjana-ḍoṅgā*—vegetable pots; *āra*—and; *mudga-sūpa*—dhal made of split mung.

The cooked rice was a stack of very fine grains nicely cooked, and in the middle was yellow clarified butter from the milk of cows. Surrounding the stack of rice were pots made of the skins of banana trees, and in these pots were varieties of vegetables and mung dhal.

TEXT 45

*sārdraka, vāstuka-śāka vividha prakāra
paṭola, kuṣmāṇḍa-baḍi, mānakacu āra*

sārdraka—pots with ginger dishes; *vāstuka-śāka*—spinach; *vividha*—various; *prakāra*—kinds; *paṭola*—a kind of vegetable; *kuṣmāṇḍa*—squash; *baḍi*—with split dhal; *mānakacu*—the root of a vegetable tree called *kacu*; *āra*—and.

Among the cooked vegetables were paṭolas, squash, mānakacu and a salad made with pieces of ginger and various types of spinach.

TEXT 46

*ca-i-marica-sukhta diyā saba phala-mūle
amṛta-nindaka pañca-vidha tikta-jhāle*

ca-i-marica—with black pepper and *ca-i* (a kind of spice); *sukhta*—vegetables made bitter; *diyā*—giving; *saba*—all; *phala-mūle*—various kinds of fruits and roots; *amṛta-nindaka*—defying nectar; *pañca-vidha*—five kinds of; *tikta*—bitter; *jhāle*—and pungent.

There was *sukhta*, bitter melon mixed with all kinds of vegetables, defying the taste of nectar. There were five types of bitter and pungent *sukhtas*.

TEXT 47

*komala nimba-patra saha bhājā vārtākī
paṭola-phula-baḍi-bhājā, kuṣmāṇḍa-mānacāki*

komala—newly grown; *nimba-patra*—*nimba* leaves; *saha*—with; *bhājā*—fried; *vārtākī*—eggplant; *paṭola*—with *paṭola* fruit; *phula-baḍi*—a preparation of dhal; *bhājā*—fried; *kuṣmāṇḍa*—squashes; *mānacāki*—the food called *mānacāki*.

Amongst the various vegetables were newly grown leaves of *nimba* trees fried with eggplant. The fruit known as *paṭola* was fried with *phulabaḍi*, a kind of dhal preparation first mashed and then dried in the sun. There was also a preparation known as *kuṣmāṇḍa-mānacāki*.

We request our editors of cook books to add all these nice preparations described by the experienced author Śrīla Kavirāja Gosvāmī.

TEXT 48

*nārikela-śasya, chānā, śarkarā madhura
mocā-ghaṇṭa, dugdha-kuṣmāṇḍa, sakala pracura*

nārikela-śasya—the pulp of coconut; *chānā*—curd; *śarkarā*—fruit sugar; *madhura*—very sweet; *mocā-ghaṇṭa*—a semisolid preparation made with

banana flowers; *dugdha-kuṣmāṇḍa*—newly grown squash cut into pieces and boiled in milk; *sakala*—all; *pracura*—plentiful.

The preparation made with coconut pulp mixed with curd and rock candy was very sweet. There was a curry made of banana flowers and squash boiled in milk, all in great quantity.

TEXT 49

madhurāmla-baḍā, amlādi pāñca-chaya
sakala vyañjana kaila loke yata haya

madhura-amlā-baḍā—sweet and sour cakes; *amlā-ādi*—sour preparations; *pāñca-chaya*—five or six; *sakala vyañjana*—all vegetables; *kaila*—made; *loke*—for the people; *yata haya*—as many as there were.

There were small cakes in sweet and sour sauce and five or six kinds of sour preparations. All the vegetables were so made that everyone present could take prasādam.

TEXT 50

mudga-baḍā, kalā-baḍā, māṣa-baḍā, miṣṭa
kṣīra-pulī, nārikela, yata pīṭhā iṣṭa

mudga-baḍā—soft cake made with mung; *kalā-baḍā*—soft cake made with fried banana; *māṣa-baḍā*—soft cake made with urad dhal; *miṣṭa*—various kinds of sweets; *kṣīra-pulī*—condensed milk mixed with rice cakes; *nārikela*—a preparation of coconut; *yata*—all kinds of; *pīṭhā*—cakes; *iṣṭa*—desirable.

There were soft cakes made with mung dhal, soft cakes made with ripe bananas, and soft cakes made with urad dhal. There were various kinds of sweetmeats, condensed milk mixed with rice cakes, a coconut preparation and every kind of cake desirable.

TEXT 51

*battiśā-āṭhiyā kalāra ḍoṅgā baḍa baḍa
cale hāle nāhi,—ḍoṅgā ati baḍa daḍa*

battiśā-āṭhiyā—producing thirty-two bunches of bananas; *kalāra*—of the banana tree; *ḍoṅgā*—pots made of leaves; *baḍa baḍa*—big; *cale hāle nāhi*—they did not tilt or totter; *ḍoṅgā*—pots; *ati*—very; *baḍa*—big; *daḍa*—strong.

All the vegetables were served in pots made of banana leaves taken from trees producing at least thirty-two bunches of bananas. These pots were very strong and big and did not tilt or totter.

TEXT 52

*pañcāśa pañcāśa ḍoṅgā vyañjane pūriṅṅā
tina bhogera āśe pāśe rākhila dhariṅṅā*

pañcāśa pañcāśa—fifty and fifty; *ḍoṅgā*—pots; *vyañjane*—with vegetables; *pūriṅṅā*—filling; *tina*—three; *bhogera*—of eating places; *āśe pāśe*—all around; *rākhila*—kept; *dhariṅṅā*—fixing.

All around the three eating places were a hundred pots filled with various kinds of vegetables.

TEXT 53

*sagḥṛta-pāyasa nava-mṛt-kuṅḍikā bhariṅṅā
tina pātre ghanāvarta-dugdha rākheta dhariṅṅā*

sa-gḥṛta-pāyasa—sweet rice mixed with ghee; *nava-mṛt-kuṅḍikā*—new earthen pots; *bhariṅṅā*—filling; *tina pātre*—in three pots; *ghana-āvarta-dugdha*—finely condensed milk; *rākheta*—were kept; *dhariṅṅā*—fixing.

Along with the various vegetables was sweet rice mixed with ghee. This was kept in new earthen pots. Earthen pots filled with highly condensed milk were placed in three places.

TEXT 54

*dugdha-ciḍā-kalā āra dugdha-laklakī
yateka karila' tāhā kahite nā śaki*

dugdha-ciḍā—chipped rice made with milk; *kalā*—mixed with bananas; *āra*—and; *dugdha-laklakī*—a kind of squash known as *lāu*, boiled with milk; *yateka*—all that; *karila'*—was prepared; *tāhā*—that; *kahite*—to describe; *nā*—not; *śaki*—I am able.

Besides the other preparations, there were chipped rice made with milk and mixed with bananas, and also white squash boiled in milk. Indeed, it is not possible to describe all the preparations that were made.

TEXT 55

*dui pāśe dharila saba mṛt-kuṇḍikā bhari'
cāṅpākalā-dadhi-sandeśa kahite nā pāri*

dui pāśe—on two sides; *dharila*—kept; *saba*—all; *mṛt-kuṇḍikā*—earthen pots; *bhari'*—filling; *cāṅpā-kalā*—a kind of banana known as *cāṅpā-kalā*; *dadhi-sandeśa*—mixed with yogurt and *sandeśa*; *kahite*—to say; *nā*—not; *pāri*—I am able.

In two places there were earthen pots filled with another preparation made with yogurt, *sandeśa* [a sweetmeat made with curd] and banana. I am unable to describe it all.

TEXT 56

*anna-vyañjana-upari dila tulasī-mañjarī
tina jala-pātre suvāsita jala bhari'*

anna-vyañjana-upari—on top of the boiled rice and vegetables; *dila*—placed; *tulasī-mañjarī*—flowers of *tulasī*; *tina*—three; *jala-pātre*—waterpots; *su-vāsita*—scented; *jala*—water; *bhari'*—filling.

Upon the stack of boiled rice and all the vegetables were flowers of the *tulasī* trees. There were also pots filled with scented rosewater.

TEXT 57

*tina śubhra-pīṭha, tāra upari vasana
ei-rūpe sākṣāt kṛṣṇe karāila bhojana*

tina—three; *śubhra-pīṭha*—white sitting places; *tāra*—of them; *upari*—on top; *vasana*—soft cloth; *ei-rūpe*—in this way; *sākṣāt*—directly; *kṛṣṇe*—unto Kṛṣṇa; *karāila*—made to do; *bhojana*—eating.

There were three sitting places where soft cloths were placed. Thus Lord Kṛṣṇa was offered all the food, and the Lord took it very pleasantly.

TEXT 58

*āratira kāle dui prabhu bolāila
prabhu-saṅge sabe āsi' ārati dekhila*

āratira kāle—during the time of *ārati*; *dui prabhu*—Lord Nityānanda and Śrī Caitanya Mahāprabhu; *bolāila*—He called; *prabhu-saṅge*—with the Lords; *sabe*—all other people; *āsi'*—coming there; *ārati*—the *ārati* ceremony; *dekhila*—observed.

It is the system, after offering food, to perform bhoga-ārati. Advaita Prabhu asked the two brothers, Lord Caitanya Mahāprabhu and Nityānanda Prabhu, to come see the ārati. The two Lords and all others present went to see the ārati ceremony.

TEXT 59

*ārati kariyā kṛṣṇe karā'la śayana
ācārya āsi' prabhure tabe kailā nivedana*

ārati kariyā—after finishing the *ārati*; *kṛṣṇe*—Lord Kṛṣṇa; *karā'la*—made to do; *śayana*—lying down to rest; *ācārya*—Advaita Ācārya; *āsi'*—coming; *prabhure*—unto Lord Caitanya Mahāprabhu; *tabe*—then; *kailā*—made; *nivedana*—submission.

After āraṭi was performed for the Deities in the temple, Lord Kṛṣṇa was made to lie down to rest. Advaita Ācārya then came out to submit something to Lord Caitanya Mahāprabhu.

TEXT 60

*gṛhera bhitare ṣṛabhu karuna gamana
dui bhāi āilā tabe karite bhojana*

gṛhera bhitare—within the room; *ṣṛabhu*—Caitanya Mahāprabhu; *karuna*—kindly do; *gamana*—entering; *dui bhāi*—the two brothers, Caitanya Mahāprabhu and Nityānanda Prabhu; *āilā*—came; *tabe*—then; *karite bhojana*—to partake of the *prasādam*.

Śrī Advaita Prabhu said, “My dear Lords, kindly enter this room.” The two brothers, Caitanya Mahāprabhu and Nityānanda Prabhu, then came forward to take the *prasādam*.

TEXT 61

*mukunda, haridāsa,—dui ṣṛabhu bolāila
yoḍa-hāte dui-jana kahite lāgila*

mukunda—Mukunda; *haridāsa*—Haridāsa; *dui ṣṛabhu*—the two Lords; *bolāila*—called for; *yoḍa-hāte*—with folded hands; *dui-jana*—two persons; *kahite lāgila*—began to say.

When Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu went to accept the *prasādam*, They both called Mukunda and Haridāsa to come with Them. However, Mukunda and Haridāsa, both with folded hands, spoke as follows.

TEXT 62

*mukunda kahe—mora kichu kṛtya nāhi sare
pāche muñi prasāda pāmu, tumi yāha ghare*

mukunda kahe—Mukunda said; *mora*—of me; *kichu*—something; *kṛtya*—to perform; *nāhi sare*—not yet finished; *pāche*—later; *muñi*—I; *prasāda*—*prasādam*; *pāmu*—shall accept; *tumi yāha ghare*—You both kindly enter the room.

When Mukunda was called for, he submitted, “My dear sir, I have something to do that is not yet finished. Later I shall accept the *prasādam*, so You two Prabhus should now please enter the room.”

TEXT 63

haridāsa kahe—*muñi pāpiṣṭha adhama*
bāhire eka muṣṭi pāche karimu bhojana

haridāsa kahe—Haridāsa said; *muñi*—I; *pāpiṣṭha*—sinful; *adhama*—the lowest of men; *bāhire*—outside; *eka*—one; *muṣṭi*—palmful; *pāche*—later; *karimu*—I shall do; *bhojana*—eating.

Haridāsa Ṭhākura said, “I am the most sinful and lowest among men. Later I shall eat one palmful of *prasādam* while waiting outside.”

Although the Hindus and Muslims lived together in a very friendly manner, still there were distinctions between them. The Muslims were considered *yavanas*, or low-born, and whenever a Muslim was invited, he would be fed outside of the house. Although personally called by Śrī Caitanya Mahāprabhu and Nityānanda Prabhu to take *prasādam* with Them, still, out of great humility, Haridāsa Ṭhākura submitted, “I shall take the *prasādam* outside of the house.” Although Haridāsa Ṭhākura was an exalted Vaiṣṇava accepted by Advaita Ācārya, Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, nonetheless, in order not to disturb social tranquillity, he humbly kept himself in the position of a Muslim, outside the jurisdiction of the Hindu community. Therefore he proposed to take *prasādam* outside the house. Although he was in an exalted position and equal to other great Vaiṣṇavas, he considered himself a *pāpiṣṭha*, a most sinful man, and *adhama*, the lowest among men. Although a Vaiṣṇava may be very advanced spiritually, he keeps himself externally humble and submissive.

TEXT 64

*dui prabhu lañā ācārya gelā bhitara ghare
prasāda dekhiyā prabhura ānanda antare*

dui prabhu—the two *prabhus* (Caitanya Mahāprabhu and Nityānanda Prabhu); *lañā*—with; *ācārya*—Advaita Ācārya; *gelā*—went; *bhitara*—within; *ghare*—the room; *prasāda*—the *prasādam*; *dekhiyā*—seeing; *prabhura*—of Caitanya Mahāprabhu; *ānanda antare*—was very pleased within Himself.

Advaita Ācārya took Lord Nityānanda Prabhu and Lord Caitanya Mahāprabhu within the room, and the two Lords saw the arrangement of the prasādam. Śrī Caitanya Mahāprabhu was especially very pleased.

Śrī Caitanya Mahāprabhu was pleased because He saw how nicely so many varieties of food were prepared for Kṛṣṇa. Actually all kinds of *prasādam* are prepared for Kṛṣṇa, not for the people, but the devotees partake of *prasādam* with great pleasure.

TEXT 65

*aiche anna ye kṛṣṇake karāya bhojana
janme janme śire dharon tāñhāra caraṇa*

aiche—in this way; *anna*—the eatables; *ye*—anyone who; *kṛṣṇake*—unto Kṛṣṇa; *karāya*—made to do; *bhojana*—eating; *janme janme*—birth after birth; *śire*—on My head; *dharon*—I keep; *tāñhāra*—his; *caraṇa*—lotus feet.

Śrī Caitanya Mahāprabhu approved of all the methods employed in cooking and offering food to Kṛṣṇa. Indeed, He was so pleased that He said, “Frankly, I will personally take the lotus feet of anyone who can offer Kṛṣṇa such nice food and place those lotus feet on My head birth after birth.”

TEXT 66

prabhu jāne tina bhoga—kṛṣṇera naivedya
ācāryera manaḥ-kathā nahe prabhura vedyā

prabhu jāne—the Lord knows; *tina bhoga*—three divisions of *bhoga*; *kṛṣṇera naivedya*—offerings to Lord Kṛṣṇa; *ācāryera*—of Advaita Ācārya; *manaḥ-kathā*—the intentions; *nahe*—not; *prabhura*—to the Lord; *vedyā*—understandable.

When Śrī Caitanya Mahāprabhu entered the room, He saw three divisions of food, and He knew that all of these were meant for Kṛṣṇa. However, He did not understand the intentions of Advaita Ācārya.

Śrīlā Bhaktisiddhānta Sarasvatī Ṭhākura states that one of these servings was offered in a metal dish and was meant for Kṛṣṇa, whereas the other two were placed on big banana leaves. The offering on the metal plate was personally offered by Advaita Ācārya to Kṛṣṇa. The other two servings, on banana leaves, were to be accepted by Śrī Caitanya Mahāprabhu and Lord Nityānanda. That was Advaita Ācārya’s intention, but He did not disclose this to Śrī Caitanya Mahāprabhu. Thus when Śrī Caitanya Mahāprabhu saw the food offered in three places, He thought that all of it was meant for Kṛṣṇa.

TEXT 67

prabhu bale—vaisa tine kariye bhojana
ācārya kahe—āmi kariba pariveśana

prabhu bale—Lord Caitanya Mahāprabhu said; *vaisa*—sit down; *tine*—in the three places; *kariye*—do; *bhojana*—eating; *ācārya kahe*—Advaita Ācārya replied; *āmi kariba pariveśana*—I shall distribute.

Śrī Caitanya Mahāprabhu said, “Let Us sit down in these three places, and We shall take prasādam.”

However, Advaita Ācārya said, “I shall distribute the prasādam.”

TEXT 68

*kon sthāne vasiba, āra āna dui pāta
alpa kari' āni' tāhe deha vyañjana bhāta*

kon sthāne vasiba—where shall We sit down; *āra*—other; *āna*—bring; *dui pāta*—two leaves; *alpa kari'*—making a small quantity; *āni'*—bringing; *tāhe*—on that; *deha*—give; *vyañjana*—vegetables; *bhāta*—and boiled rice.

Śrī Caitanya Mahāprabhu thought that all three servings were meant for distribution; therefore He asked for another two banana leaves, saying, “Let Us have a very little quantity of vegetable and rice.”

TEXT 69

*ācārya kahe—vaisa doñhe piñdira upare
eta bali' hāte dhari' vasāila duñhāre*

ācārya kahe—Advaita Ācārya said; *vaisa*—sit down; *doñhe*—You two; *piñdira upare*—on the planks of wood; *eta bali'*—saying this; *hāte dhari'*—catching Their hands; *vasāila duñhāre*—sat the two Lords down.

Advaita Ācārya said, “Just sit down here on these seats.” Catching Their hands, He sat Them both down.

TEXT 70

*prabhu kahe—sannyāsira bhakṣya nahe upakaraṇa
ihā khāile kaiche haya indriya vāraṇa*

prabhu kahe—the Lord said; *sannyāsira*—by a *sannyāsī*; *bhakṣya*—to be eaten; *nahe*—this is not; *upakaraṇa*—varieties of food; *ihā*—this; *khāile*—if eating; *kaiche*—how; *haya*—there is; *indriya*—senses; *vāraṇa*—controlling.

Śrī Caitanya Mahāprabhu said, “It is not proper for a *sannyāsī* to eat such a variety of foods. If he does, how can he control his senses?”

The word *upakaraṇa* indicates a variety of foods, such as dhal, vegetables and other varieties of possible dishes that one can eat very nicely with rice. It is not proper, however, for a *sannyāsī* to eat such palatable dishes. If he did so, he would not be able to control his senses. Śrī Caitanya Mahāprabhu did not encourage *sannyāsīs* to eat very palatable dishes, for the whole Vaiṣṇava cult is *vairāgya-vidyā*, as renounced as possible. Caitanya Mahāprabhu also advised Raghunātha dāsa Gosvāmī not to eat very palatable dishes, wear very nice garments or talk on mundane subjects. These things are all prohibited for those in the renounced order. A devotee does not accept anything to eat that is not first offered to Kṛṣṇa. All the rich foods offered to Kṛṣṇa are given to the *gṛhasthas*, the householders. There are many nice things offered to Kṛṣṇa—garlands, bedsteads, nice ornaments, nice food and even nicely prepared pan, betel nuts—but a humble Vaiṣṇava, thinking his body material and nasty, does not accept such preparations for himself. He thinks that by accepting such things he will offend the lotus feet of the Lord. Those who are *sahajiyās* cannot understand what Śrī Caitanya Mahāprabhu meant when He asked Advaita Ācārya to bring two separate leaves and give a small quantity of the *prasādam* to Him.

TEXT 71

*ācārya kahe—chāḍa tumi āpanāra curi
āmi saba jāni tomāra sannyāsera bhāri-bhuri*

ācārya kahe—Advaita Ācārya replied; chāḍa—give up; tumi—You; āpanāra—of Yourself; curi—the concealment; āmi—I; saba—all; jāni—know; tomāra—of You; sannyāsera—of the acceptance of the renounced order; bhāri-bhuri—the confidential meaning.

When Śrī Caitanya Mahāprabhu did not accept the food that had already been served, Advaita Ācārya said, “Please give up Your concealment. I know what You are, and I know the confidential meaning of Your accepting the sannyāsa order.”

TEXT 72

*bhojana karaha, chāḍa vacana-cāturī
prabhu kahe—eta anna khāite nā pāri*

bhojana karaha—kindly accept this *prasādam*; *chāḍa*—give up; *vacana-cāturī*—jugglery of words; *prabhu kahe*—the Lord said; *eta*—so much; *anna*—food; *khāite*—to eat; *nā pāri*—I am not able.

Advaita Ācārya thus requested Śrī Caitanya Mahāprabhu to eat and give up juggling words. The Lord replied, “I certainly cannot eat so much food.”

TEXT 73

*ācārya bale—akapāṭe karaha āhāra
yadi khāite nā pāra pāte rahibeka āra*

ācārya bale—Advaita Ācārya says; *akapāṭe*—without pretense; *karaha*—kindly do; *āhāra*—eating; *yadi*—if; *khāite*—to eat; *nā pāra*—You are not able; *pāte*—on the leaf; *rahibeka āra*—let the balance remain.

Advaita Ācārya then requested the Lord to simply accept the *prasādam* without pretense. If He could not eat it all, the balance could be left on the plate.

TEXT 74

*prabhu bale—eta anna nāriba khāite
sannyāsīra dharma nahe ucchiṣṭa rākhite*

prabhu bale—the Lord said; *eta*—so much; *anna*—edibles; *nāriba*—I will not be able; *khāite*—to eat; *sannyāsīra*—of a *sannyāsī*; *dharma nahe*—it is not the duty; *ucchiṣṭa*—remnants of food; *rākhite*—to keep.

Śrī Caitanya Mahāprabhu said, “I will not be able to eat so much food, and it is not the duty of a *sannyāsī* to leave remnants.”

According to *Śrīmad-Bhāgavatam* (11.18.19):

*bahir jalāśayam gatvā tatopasṣṛśya vāg-yataḥ
vibhajya pāvitaṁ śeṣam bhujītāśeṣam āhṛtam*

“Whatever edibles a *sannyāsī* gets from a householder’s house he should take outside near some lake or river, and after offering the food to Viṣṇu, Brahmā and the sun (three divisions), he should eat the entire offering and not leave anything for others to eat.”

TEXT 75

*ācārya bale—nīlācale khāo cauyānna-bāra
eka-bāre anna khāo śata śata bhāra*

ācārya bale—Advaita Ācārya replies; *nīlācale*—at Jagannātha Purī; *khāo*—You eat; *cauyānna-bāra*—fifty-four times; *eka-bāre*—at one time; *anna*—eatables; *khāo*—You eat; *śata śata bhāra*—hundreds of pots.

In this connection Advaita Ācārya referred to Caitanya Mahāprabhu’s eating at Jagannātha Purī. Lord Jagannātha and Śrī Caitanya Mahāprabhu are identical. Advaita Ācārya pointed out that at Jagannātha Purī Caitanya Mahāprabhu ate fifty-four times a day, and each time He ate many hundreds of pots of food.

TEXT 76

*tina janāra bhakṣya-piṇḍa—tomāra eka grāsa
tāra lekhāya ei anna nahe pañca-grāsa*

tina janāra—of three persons; *bhakṣya-piṇḍa*—the stack of eatables; *tomāra*—of You; *eka grāsa*—one morsel; *tāra*—to that; *lekhāya*—in proportion; *ei anna*—this food; *nahe*—is not; *pañca-grāsa*—five morsels.

Śrī Advaita Ācārya said, “The amount of food that three people can eat does not constitute even a morsel for You. In proportion to that, these edibles are not even five morsels of food for You.”

TEXT 77

*mora bhāgye, mora ghare, tomāra āgamana
chāḍaha cāturī, prabhu, karaha bhojana*

mora bhāgye—by My fortune; *mora ghare*—at My home; *tomāra*—Your; *āgamana*—appearance; *chāḍaha*—please give up; *cāturī*—all this jugglery; *prabhu*—My Lord; *karaha*—just do; *bhojana*—eating.

Advaita Ācārya continued, “By My great fortune You have just come to My home. Please do not juggle words. Just begin eating and do not talk.”

TEXT 78

*eta bali’ jala dila dui gosāñira hāte
hāsiyā lāgilā duñhe bhojana karite*

eta bali’—saying this; *jala dila*—supplied water; *dui gosāñira*—of Lord Caitanya Mahāprabhu and Lord Nityānanda; *hāte*—on the hands; *hāsiyā*—smiling; *lāgilā*—began; *duñhe*—both of Them; *bhojana karite*—to eat.

Upon saying this, Advaita Ācārya supplied water to the two Lords so that They could wash Their hands. The two Lords then sat down and, smiling, began to eat the prasādam.

TEXT 79

*nityānanda kahe—kailuñ tina upavāsa
āji pāraṇā karite chila baḍa āśa*

nityānanda kahe—Lord Nityānanda said; *kailuñ*—I have undergone; *tina*—three; *upavāsa*—fasting days; *āji*—today; *pāraṇā*—breaking the fast; *karite*—to do; *chila*—there was; *baḍa*—great; *āśa*—hope.

Nityānanda Prabhu said, “I have undergone fasting for three days continuously. Today I had hoped to break My fast.”

TEXT 80

*āji upavāsa haila ācārya-nimantraṇe
ardha-peṭa nā bharibe ei grāseka anne*

āji—today also; *upavāsa*—fasting; *haila*—there was; *ācārya-nimantraṇe*—by the invitation of Advaita Ācārya; *ardha-peṭa*—half My belly; *nā*—not; *bharibe*—will fill; *ei*—this; *grāseka anne*—one morsel of food.

Although Śrī Caitanya Mahāprabhu was thinking that the quantity of food was enormous, Nityānanda Prabhu, on the contrary, thought it not even a morsel. He had been fasting for three days and had greatly hoped to break fast on that day. Indeed, He said, “Although I am invited to eat by Advaita Ācārya, today also is a fast. So small a quantity of food will not fill even half My belly.”

TEXT 81

*ācārya kahe—tumi hao tairthika sannyāsī
kabhu phala-mūla khāo, kabhu upavāsī*

ācārya kahe—Advaita Ācārya replied to Nityānanda Prabhu; *tumi*—You; *hao*—are; *tairthika sannyāsī*—a mendicant wandering on pilgrimages; *kabhu*—sometimes; *phala-mūla*—fruits and roots; *khāo*—You eat; *kabhu upavāsī*—sometimes fasting.

Advaita Ācārya replied, “Sir, You are a mendicant traveling on pilgrimage. Sometimes You eat fruits and roots, and sometimes You simply go on fasting.

TEXT 82

*daridra-brāhmaṇa-ghare ye pāilā muṣṭi-eka anna
ihāte santuṣṭa hao, chāḍa lobha-mana*

daridra-brāhmaṇa—of a poor *brāhmaṇa*; *ghare*—at the home; *ye*—whatever; *pāilā*—You have gotten; *muṣṭi-eka*—one handful; *anna*—food;

ihāte—in this; *santuṣṭa hao*—please be satisfied; *chāḍa*—give up; *lobha-mana*—Your greedy mentality.

“I am a poor brāhmaṇa, and You have come to My home. Please be satisfied with whatever little food You have received and give up Your greedy mentality.”

TEXT 83

nityānanda bale—yabe kaile nimantraṇa
tata dite cāha, yata kariye bhojana

nityānanda bale—Lord Nityānanda said; *yabe*—when; *kaile*—You have done; *nimantraṇa*—invitation; *tata*—so much; *dite cāha*—You must supply; *yata*—as much as; *kariye bhojana*—I can eat.

Lord Nityānanda Prabhu replied, “Whatever I may be, You have invited Me. Therefore You must supply as much as I want to eat.”

TEXT 84

śuni’ nityānandera kathā ṭhākura advaita
kahena tāñhāre kichu pāiyā pīṛita

śuni’—hearing; *nityānandera*—of Lord Nityānanda Prabhu; *kathā*—words; *ṭhākura*—His Divine Grace; *advaita*—Advaita Ācārya; *kahena*—spoke; *tāñhāre*—unto Nityānanda Prabhu; *kichu*—something; *pāiyā*—taking the opportunity; *pīṛita*—pleasing words.

His Divine Grace Advaita Ācārya, after hearing the statement of Nityānanda Prabhu, took the opportunity presented by the joking words and spoke to Him as follows.

TEXT 85

bhraṣṭa avadhūta tumi, udara bharite
sannyāsa la-iyācha, bujhi, brāhmaṇa daṇḍite

bhraṣṭa avadhūta—reject *paramahansa*; *tumi*—You; *udara bharite*—to fill Your belly; *sannyāsa la-iyācha*—You have accepted the renounced order of life; *bujhi*—I understand; *brāhmaṇa daṇḍite*—to give trouble to a *brāhmaṇa*.

Advaita Ācārya said, “You are a reject paramahansa, and You have accepted the renounced order of life just to fill up Your belly. I can understand that Your business is to give trouble to brāhmaṇas.”

There is always a difference of opinion between a *smārta-brāhmaṇa* and a Vaiṣṇava *gosvāmī*. There are even *smārta* opinions and Vaiṣṇava *gosvāmī* opinions available in astrological and astronomical calculations. By calling Nityānanda Prabhu a *bhraṣṭa avadhūta* (a rejected *paramahansa*), Advaita Ācārya Prabhu in a sense accepted Nityānanda Prabhu as a *paramahansa*. In other words, Nityānanda Prabhu had nothing to do with the rules governing *smārta-brāhmaṇas*. Thus under pretense of condemning Him, Advaita Ācārya was actually praising Him. In the *avadhūta* stage, the *paramahansa* stage, which is the supermost stage, one may appear to be *viṣayī*, on the platform of sense gratification, but in actuality he has nothing to do with sense gratification. At that stage, a person sometimes accepts the symbols and dress of a *sannyāsī* and sometimes does not. Sometimes he dresses like a householder. We should know, however, that these are all joking words between Advaita Ācārya and Nityānanda Prabhu. They are not to be taken as insults.

In Khaḍadaha, sometimes people misunderstood Nityānanda Prabhu to belong to the *śākta-sampradāya*, whose philosophy is *antaḥ śaktaḥ bahiḥ śaivaḥ sabhāyām vaiṣṇavo mataḥ*. According to the *śākta-sampradāya*, a person called *kaulāvadhūta* thinks materially while externally appearing to be a great devotee of Lord Śiva. When such a person is in an assembly of Vaiṣṇavas, he appears like a Vaiṣṇava. Actually Nityānanda Prabhu did not belong to such a community. Nityānanda Prabhu was always a *brahmacārī* of a *sannyāsī* of the *vaidika* order. Actually He was a *paramahansa*. Sometimes He is accepted to be a disciple of Lakṣmīpati Tīrtha. If He is so accepted, Nityānanda Prabhu belonged to the Madhva-sampradāya. He did not belong to the *tāntrika-sampradāya* of Bengal.

TEXT 86

*tumi khete pāra daśa-viśa mānera anna
āmi tāhā kāñhā pāba daridra brāhmaṇa*

tumi—You; *khete*—to eat; *pāra*—able; *daśa-viśa*—ten or twenty; *mānera*—of the measurement of a *māna*; *anna*—rice; *āmi*—I; *tāhā*—that; *kāñhā*—where; *pāba*—shall get; *daridra*—poverty-stricken; *brāhmaṇa*—*brāhmaṇa*.

Advaita Ācārya accused Nityānanda Prabhu, saying, “You can eat ten to twenty mānas of rice. I am a poor brāhmaṇa. How shall I get so much rice?

A *māna* is a measurement containing about forty kilos.

TEXT 87

*ye pāñācha muṣṭy-eka anna, tāhā khāñā uṭha
pāgalāmi nā kariha, nā chaḍāio jhuṭha*

ye pāñācha—whatever You have; *muṣṭy-eka*—one handful; *anna*—rice; *tāhā*—that; *khāñā*—eating; *uṭha*—please get up; *pāgalāmi*—madness; *nā*—do not; *kariha*—do; *nā*—do not; *chaḍāio*—strew; *jhuṭha*—remnants of food.

“Whatever You have, though it be a palmful of rice, please eat it and get up. Don’t show Your madness and strew the remnants of food here and there.”

TEXT 88

*ei mata hāsya-rase karena bhojana
ardha-ardha khāñā prabhu chāḍena vyañjana*

ei mata—in this way; *hāsya-rase*—jokingly; *karena*—does; *bhojana*—eating; *ardha-ardha*—half and half; *khāñā*—after eating; *prabhu*—the Lord; *chāḍena*—gives up; *vyañjana*—all the vegetables.

In this way, Nityānanda Prabhu and Lord Caitanya Mahāprabhu ate and talked with Advaita Ācārya jokingly. After eating half of each vegetable preparation given to Him, Śrī Caitanya Mahāprabhu abandoned it and went on to the next.

TEXT 89

*sei vyañjana ācārya punaḥ karena pūraṇa
ei mata punaḥ punaḥ pariveśe vyañjana*

sei vyañjana—that half-finished vegetable; *ācārya*—Advaita Ācārya; *punaḥ*—again; *karena*—does; *pūraṇa*—filling; *ei mata*—in this way; *punaḥ punaḥ*—again and again; *pariveśe*—distributes; *vyañjana*—vegetables.

As soon as half of the vegetable in the pot was finished, Advaita Ācārya filled it up again. In this way, as the Lord finished half of a preparation, Advaita Ācārya again and again filled it up.

TEXT 90

*donā vyañjane bhari' karena prārthana
prabhu balena—āra kata kariba bhojana*

donā—the pot; *vyañjane*—with vegetables; *bhari'*—filling; *karena*—makes; *prārthana*—request; *prabhu balena*—Lord Caitanya Mahāprabhu says; *āra*—more; *kata*—how much; *kariba*—can I do; *bhojana*—eating.

After filling a pot with vegetables, Advaita Ācārya requested Them to eat more, and Caitanya Mahāprabhu said, “How much more can I go on eating?”

TEXT 91

*ācārya kahe—ye diyāchi, tāhā nā chāḍibā
ekhana ye diye, tāra ardheka khāibā*

ācārya kahe—Advaita Ācārya said; *ye diyāchi*—whatever I have given; *tāhā nā chāḍibā*—please do not give it up; *ekhana*—now; *ye*—whatever; *diye*—I am giving; *tāra ardheka*—half of it; *khāibā*—You will eat.

Advaita Ācārya said, “Please do not give up whatever I have already given You. Now, whatever I am giving, You may eat half and leave half.”

TEXT 92

nānā yatna-dainye prabhure karāila bhojana
ācāryera icchā prabhu karila pūraṇa

nānā yatna-dainye—in this way, by various efforts and by humility; *prabhure*—Lord Caitanya Mahāprabhu; *karāila*—caused; *bhojana*—eating; *ācāryera icchā*—the wish of Advaita Ācārya; *prabhu*—Lord Caitanya Mahāprabhu; *karila*—did; *pūraṇa*—fulfillment.

In this way, by submitting various humble requests, Advaita Ācārya made Śrī Caitanya Mahāprabhu and Lord Nityānanda eat. Thus Caitanya Mahāprabhu fulfilled all the desires of Advaita Ācārya.

TEXT 93

nityānanda kahe—*āmāra peṭa nā bharila*
lañā yāha, tora anna kichu nā khāila

nityānanda kahe—Nityānanda Prabhu said; *āmāra*—My; *peṭa*—belly; *nā*—not; *bharila*—filled; *lañā*—taking away; *yāha*—go; *tora*—Your; *anna*—food; *kichu nā khāila*—I have not eaten anything.

Again Nityānanda Prabhu jokingly said, “My belly is not yet filled up. Please take away Your food. I have not taken the least of it.”

TEXT 94

eta bali’ eka-grāsa bhāta hāte lañā
ujhāli’ phelila āge yena kruddha hañā

eta bali'—saying this; *eka-grāsa*—one palmful; *bhāta*—rice; *hāte*—in the hand; *lañā*—taking; *ujhāli'*—releasing; *phelila*—threw; *āge*—in front; *yena*—as if; *kruddha hañā*—becoming angry.

After saying this, Nityānanda Prabhu took a handful of rice and threw it on the floor in front of Him, as if He were angry.

TEXT 95

bhāta dui-cāri lāge ācāryera aṅge
bhāta aṅge lañā ācārya nāce bahu-raṅge

bhāta dui-cāri—two or four pieces of the thrown rice; *lāge*—touch; *ācāryera aṅge*—the body of Advaita Ācārya; *bhāta*—the rice; *aṅge*—on His body; *lañā*—with; *ācārya nāce*—the Ācārya began to dance; *bahu-raṅge*—in many ways.

When two or four pieces of the thrown rice touched His body, Advaita Ācārya began to dance in various ways with the rice still stuck to His body.

TEXT 96

avadhūtera jhuṭhā lāgila mora aṅge
parama pavitra more kaila ei ḍhaṅge

avadhūtera jhuṭhā—the remnants of the food of the *avadhūta*; *lāgila*—touched; *mora*—My; *aṅge*—on the body; *parama pavitra*—perfectly purified; *more*—Me; *kaila*—made; *ei*—this; *ḍhaṅge*—behavior.

When the rice thrown by Nityānanda Prabhu touched His body, Advaita Ācārya thought Himself purified by the touch of remnants thrown by Paramahaṁsa Nityānanda. Therefore He began dancing.

The word *avadhūta* refers to one above all rules and regulations. Sometimes, not observing all the rules and regulations of a *sannyāsī*, Nityānanda Prabhu exhibited the behavior of a mad *avadhūta*. He threw the remnants of food on the ground, and some of these remnants touched the body of Advaita Ācārya. Advaita Ācārya accepted this happily

because He presented Himself as a member of the community of *smārta-brāhmaṇas*. By touching the remnants of food thrown by Nityānanda Prabhu, Advaita Ācārya immediately felt Himself purified of all *smārta* contamination. The remnants of food left by a pure Vaiṣṇava are called *mahā-mahā-prasādam*. This is completely spiritual and is identified with Lord Viṣṇu. Such remnants are not ordinary. The spiritual master is to be considered on the stage of *paramahansa* and beyond the jurisdiction of the *varṇāśrama* institution. The remnants of food left by the spiritual master and similar *paramahansas*, or pure Vaiṣṇavas, are purifying. When an ordinary person touches such *prasādam*, his mind is purified, and his mind is raised to the status of a pure *brāhmaṇa*. The behavior and statements of Advaita Ācārya are meant for the understanding of ordinary people who are unaware of the strength of spiritual values, not knowing the potency of food left by the bona fide spiritual master and pure Vaiṣṇavas.

TEXT 97

*tore nimantraṇa kari' pāinu tāra phala
tora jāti-kula nāhi, sahaje pāgala*

tore—You; *nimantraṇa*—invitation; *kari'*—making; *pāinu*—I have gotten in return; *tāra*—of that; *phala*—the result; *tora*—Your; *jāti-kula nāhi*—there is no indication of Your caste and family; *sahaje*—by nature; *pāgala*—You are a madman.

Advaita Ācārya jokingly said, “My dear Nityānanda, I invited You, and indeed I have received the results. You have no fixed caste or dynasty. By nature You are a madman.

The words *sahaje pāgala* (“by nature a madman”) indicate that Nityānanda Prabhu was transcendently situated on the *paramahansa* stage. Because He always remembered Rādhā-Kṛṣṇa and Their service, this was transcendental madness. Śrī Advaita Ācārya was pointing out this fact.

TEXT 98

*āpanāra sama more karibāra tare
jhuṭhā dile, vipra bali' bhaya nā karile*



When two or four pieces of the thrown rice touched His body, Advaita Ācārya began to dance in various ways with the rice still stuck to His body.

āpanāra sama—like You; *more*—Me; *karibāra tare*—for making; *jhuṭhā*—remnants of food; *dile*—You have given; *vipra bali*—considering as a *brāhmaṇa*; *bhaya*—fear; *nā karile*—You did not do.

“To make Me a madman like Yourself, You have thrown the remnants of Your food at Me. You did not even fear the fact that I am a brāhmaṇa.”

The words *āpanāra sama* indicate that Advaita Ācārya considered Himself to belong to the *smārta-brāhmaṇas*, and He considered Nityānanda Prabhu to be on the transcendental stage with pure Vaiṣṇavas. Lord Nityānanda gave Advaita Ācārya His remnants to situate Him on the same platform and make Him a pure unalloyed Vaiṣṇava or *paramahansa*. Advaita Ācārya's statement indicates that a *paramahansa* Vaiṣṇava is transcendently situated. A pure Vaiṣṇava is not subject to the rules and regulations of the *smārta-brāhmaṇas*. That was the reason for Advaita Ācārya's stating, *āpanāra sama more karibāra tare*: “to raise Me to Your own standard.” A pure Vaiṣṇava, or a person on the *paramahansa* stage, accepts the remnants of food (*mahā-prasādam*) as spiritual. He does not consider it to be material or sense gratificatory. He accepts *mahā-prasādam* not as ordinary dhal and rice but as spiritual substance. To say nothing of the remnants of food left by a pure Vaiṣṇava, *prasādam* is never polluted even if it is touched by the mouth of a *caṇḍāla*. Indeed, it retains its spiritual value. Therefore by eating or touching such *mahā-prasādam*, a *brāhmaṇa* is not degraded. There is no question of being polluted by touching the remnants of such food. Actually, by eating such *mahā-prasādam*, one is freed from all the contaminations of the material condition. That is the verdict of the *śāstra*.

TEXT 99

nityānanda bale,—*ei kṛṣṇera prasāda*
ihāke 'jhuṭhā' kahile, *tumi kaile aparādha*

nityānanda bale—Lord Nityānanda said; *ei*—this; *kṛṣṇera prasāda*—*mahā-prasādam* of Lord Kṛṣṇa; *ihāke*—unto it; *jhuṭhā*—remnants of food; *kahile*—if You say; *tumi*—You; *kaile*—have made; *aparādha*—offense.

Nityānanda Prabhu replied, “These are the remnants of food left by Lord Kṛṣṇa. If You take them to be ordinary remnants, You have committed an offense.”

In the *Bṛhad-viṣṇu Purāṇa* it is stated that one who considers *mahā-prasādam* to be equal to ordinary rice and dhal certainly commits a great offense. Ordinary edibles are touchable and untouchable, but there are no such dualistic considerations where *prasādam* is concerned. *Prasādam* is transcendental, and there are no transformations or contaminations, just as there are no contaminations or transformations in the body of Lord Viṣṇu Himself. Thus even if one is a *brāhmaṇa* he is certain to be attacked by leprosy and bereft of all family members if he makes such dualistic considerations. Such an offender goes to hell, never to return. This is the injunction of the *Bṛhad-viṣṇu Purāṇa*.

TEXT 100

*śateka sannyāsī yadi karāha bhojana
tabe ei aparādha ha-ibe khaṇḍana*

śateka sannyāsī—one hundred *sannyāsīs*; *yadi*—if; *karāha*—You make; *bhojana*—the eating; *tabe*—then; *ei*—this; *aparādha*—offense; *ha-ibe*—there will be; *khaṇḍana*—nullification.

Śrīla Nityānanda Prabhu continued, “If You invite at least one hundred *sannyāsīs* to Your home and feed them sumptuously, Your offense will be nullified.”

TEXT 101

*ācārya kahe—nā kariba sannyāsī-nimantraṇa
sannyāsī nāśīla mora saba smṛti-dharma*

ācārya kahe—Advaita Ācārya said; *nā kariba*—I shall never do; *sannyāsī-nimantraṇa*—invitation to the *sannyāsīs*; *sannyāsī*—a *sannyāsī*; *nāśīla*—has spoiled; *mora*—My; *saba*—all; *smṛti-dharma*—regulative principles of the *smṛti-śāstra*.

Advaita Ācārya replied, “I shall never again invite another sannyāsī, for it is a sannyāsī who has spoiled all My brahminical smṛti regulations.”

TEXT 102

*eta bali’ dui jane karāila ācamana
uttama śayyāte la-iyā karāila śayana*

eta bali’—saying this; *dui jane*—unto the two personalities; *karāila ācamana*—washed Their hands and mouth; *uttama*—very nice; *śayyāte*—on a bed; *la-iyā*—taking; *karāila*—made Them do; *śayana*—lying down.

After this, Advaita Ācārya made the Lords wash Their hands and mouths. He then took Them to a nice bed and made Them lie down to take rest.

TEXT 103

*lavaṅga elācī-bija—uttama rasa-vāsa
tulasī-mañjarī saha dila mukha-vāsa*

lavaṅga—cloves; *elācī*—cardamom; *bija*—seeds; *uttama*—very nice; *rasa-vāsa*—tasteful spices; *tulasī-mañjarī*—the flowers of *tulasī*; *saha*—with; *dila*—gave; *mukha-vāsa*—perfume of the mouth.

Śrī Advaita Ācārya fed the two Lords cloves and cardamom mixed with *tulasī* flowers. Thus there was a good flavor within Their mouths.

TEXT 104

*sugandhi candane lipta kaila kalevara
sugandhi puṣpa-mālā āni’ dila hṛdaya-upara*

su-gandhi—fragrant; *candane*—in sandalwood; *lipta*—smeared; *kaila*—made; *kalevara*—the bodies; *su-gandhi*—very fragrant; *puṣpa-mālā*—flower garlands; *āni’*—bringing; *dila*—gave; *hṛdaya-upara*—on the chests.

Śrī Advaita Ācārya then smeared the bodies of the Lords with sandalwood pulp and then placed very fragrant flower garlands on Their chests.

TEXT 105

*ācārya karite cāhe pāda-saṁvāhana
saṅkucita hañā prabhu balena vacana*

ācārya—Advaita Ācārya; *karite*—to do; *cāhe*—wants; *pāda-saṁvāhana*—massaging the feet; *saṅkucita*—hesitant; *hañā*—becoming; *prabhu*—the Lord; *balena*—says; *vacana*—the words.

When the Lord lay down on the bed, Advaita Ācārya waited to massage His legs, but the Lord was very hesitant and spoke as follows to Advaita Ācārya.

TEXT 106

*bahuta nācāile tumi, chāḍa nācāna
mukunda-haridāsa la-iyā karaha bhojana*

bahuta—in various ways; *nācāile*—have made Me dance; *tumi*—You; *chāḍa*—give up; *nācāna*—dancing; *mukunda*—Mukunda; *haridāsa*—Haridāsa; *la-iyā*—with; *karaha*—do; *bhojana*—eating.

Śrī Caitanya Mahāprabhu said, “Advaita Ācārya, You have made Me dance in various ways. Now give up this practice. Go with Mukunda and Haridāsa and accept Your lunch.”

Śrī Caitanya Mahāprabhu is here telling Advaita Ācārya that it is not befitting for a *sannyāsī* to accept nice beds to lie on or to chew cloves and cardamom and have his body smeared with sandalwood pulp. Nor is it befitting for him to accept fragrant garlands and have his legs massaged by a pure Vaiṣṇava. “You have already made Me dance according to Your vow,” Caitanya Mahāprabhu said. “Now please stop it. You can go and take Your lunch with Mukunda and Haridāsa.”

TEXT 107

*tabe ta’ ācārya saṅge lañā dui jane
karila icchāya bhojana, ye āchila mane*

tabe ta’—thereafter; *ācārya*—Advaita Ācārya; *saṅge*—with; *lañā*—taking; *dui jane*—the two persons, namely Mukunda and Haridāsa; *karila*—did; *icchāya*—according to desire; *bhojana*—eating; *ye āchila mane*—whatever there was in mind.

Thereupon Advaita Ācārya took prasādam with Mukunda and Haridāsa, and they all wholeheartedly ate as much as they desired.

TEXT 108

*śāntipurera loka śuni’ prabhura āgamana
dekhite āilā loka prabhura caraṇa*

śāntipurera loka—all the people of Śāntipura; *śuni’*—hearing; *prabhura āgamana*—the arrival of Śrī Caitanya Mahāprabhu; *dekhite āilā*—came to see; *loka*—all the people; *prabhura caraṇa*—the lotus feet of the Lord.

When the people of Śāntipura heard that Lord Śrī Caitanya Mahāprabhu was staying there, they all immediately came to see His lotus feet.

TEXT 109

*‘hari’ ‘hari’ bale loka ānandita hañā
camatkāra pāila prabhura saundarya dekhiñā*

hari hari—the holy name of the Lord; *bale*—say; *loka*—all the people; *ānandita*—pleased; *hañā*—being; *camatkāra*—wonder; *pāila*—got; *prabhura*—of the Lord; *saundarya*—the beauty; *dekhiñā*—by seeing.

Being very pleased, all the people loudly began to shout the holy name of the Lord, “Hari! Hari!” Indeed, they became struck with wonder upon seeing the beauty of the Lord.

TEXT 110

*gaura-deha-kānti sūrya jiniyā ujjala
aruṇa-vastra-kānti tāhe kare jhala-mala*

gaura—fair-complexioned; *deha*—of the body; *kānti*—the luster; *sūrya*—the sun; *jiniyā*—conquering; *ujjala*—bright; *aruṇa*—reddish; *vastra-kānti*—the beauty of the garments; *tāhe*—in that; *kare*—does; *jhala-mala*—glittering.

They saw Śrī Caitanya Mahāprabhu’s very fair-complexioned body and its bright luster, which conquered the brilliance of the sun. Over and above this was the beauty of the saffron garments that glittered upon His body.

TEXT 111

*āise yāya loka harṣe, nāhi samādhāna
lokerā saṅghaṭṭe dina haila avasāna*

āise—come; *yāya*—go; *loka*—all people; *harṣe*—in great pleasure; *nāhi*—there is not; *samādhāna*—calculation; *lokerā*—of the people; *saṅghaṭṭe*—in crowds; *dina*—the day; *haila*—there was; *avasāna*—the end.

People came and went with great pleasure. There was no calculating how many people assembled there before the day was over.

TEXT 112

*sandhyāte ācārya ārambhila saṅkīrtana
ācārya nācena, prabhu karena darśana*

sandhyāte—in the evening; *ācārya*—Advaita Ācārya; *ārambhila*—began; *saṅkīrtana*—congregational chanting; *ācārya*—Advaita Ācārya; *nācena*—dances; *prabhu*—the Lord; *karena*—does; *darśana*—seeing.

As soon as it was evening, Advaita Ācārya began the congregational chanting. He even began to dance Himself, and the Lord saw the performance.

TEXT 113

*nityānanda gosāñi bule ācārya dhariñā
haridāsa pāche nāce haraṣita hañā*

nityānanda gosāñi—Lord Nityānanda Prabhu; *bule*—began to move, dancing; *ācārya dhariñā*—following Advaita Ācārya; *haridāsa*—Haridāsa Ṭhākura; *pāche*—behind; *nāce*—dances; *haraṣita hañā*—being pleased.

When Advaita Ācārya began to dance, Nityānanda Prabhu began dancing behind Him. Haridāsa Ṭhākura, being very pleased, also began dancing behind Him.

TEXT 114

*ki kahiba re sakhi ājuka ānanda ora
cira-dine mādharma mandire mora*

ki—what; *kahiba*—shall I say; *re*—O; *sakhi*—My dear friends; *ājuka*—today; *ānanda*—pleasure; *ora*—the limit; *cira-dine*—after many days; *mādharma*—Lord Kṛṣṇa; *mandire*—in the temple; *mora*—My.

Advaita Ācārya said, “My dear friends, what shall I say? Today I have received the highest transcendental pleasure. After many, many days, Lord Kṛṣṇa is in My house.”

This is a song composed by Vidyāpati. Sometimes the word *mādharma* is misunderstood to refer to Mādhavendra Purī. Advaita Ācārya was a disciple of Mādhavendra Purī, and consequently some people think that He was referring to Mādhavendra Purī by using the word *mādharma*. But actually this is not the fact. This song was composed to commemorate the separation of Kṛṣṇa from Rādhārāṇī during Kṛṣṇa’s absence in Mathurā. It is thought that this song was sung by Śrīmatī Rādhārāṇī when Kṛṣṇa returned. It is technically called *Mathurā-viraha*.

TEXT 115

*ei pada gāoyāiyā harṣe karena nartana
sveda-kampa-pulakāśru-huñkāra-garjana*

ei pada—this verse; *gāoyāiyā*—causing to be sung; *harṣe*—in pleasure; *karena*—does; *nartana*—dancing; *sveda*—perspiration; *kampa*—shivering; *pulaka*—standing of hairs; *aśru*—tears on account of pleasure; *huṅkāra*—thundering; *garjana*—bellowing.

Advaita Ācārya led the saṅkīrtana party, and with great pleasure He sang this verse. There was a manifestation of ecstatic perspiration, shivering, raised hairs, tears in the eyes and sometimes thundering and bellowing.

TEXT 116

*phiri' phiri' kabhu prabhura dharena caraṇa
caraṇe dhariyā prabhure balena vacana*

phiri' phiri'—turning and turning; *kabhu*—sometimes; *prabhura*—of the Lord; *dharena*—catches; *caraṇa*—the lotus feet; *caraṇe dhariyā*—catching the lotus feet; *prabhure*—unto the Lord; *balena*—says; *vacana*—words.

While dancing, Advaita Ācārya would sometimes turn around and around and catch the lotus feet of Śrī Caitanya Mahāprabhu. Advaita Ācārya would then speak to Him as follows.

TEXT 117

*aneka dina tumi more beḍāile bhāṅḍiyā
gharete pāñāchi, ebe rākhiba bāndhiyā*

aneka dina—many days; *tumi*—You; *more*—Me; *beḍāile*—escaped; *bhāṅḍiyā*—cheating or bluffing; *gharete*—at My home; *pāñāchi*—I have gotten; *ebe*—now; *rākhiba*—I shall keep; *bāndhiyā*—binding up.

Śrī Advaita Ācārya would say, “Many days You escaped Me by bluffing. Now I have You in My home, and I will keep You bound up.”

TEXT 118

*eta bali' ācārya ānande karena nartana
prahareka-rātri ācārya kaila saṅkīrtana*

eta bali'—saying this; *ācārya*—Advaita Ācārya; *ānande*—in pleasure; *karena*—does; *nartana*—dancing; *prahareka*—about three hours; *rātri*—at night; *ācārya*—Śrī Advaita Ācārya; *kaila saṅkīrtana*—performed *saṅkīrtana*, or congregational chanting.

So speaking, Advaita Ācārya performed congregational chanting with great pleasure for three hours that night and danced all the time.

TEXT 119

*premera utkaṅṭhā,—prabhura nāhi kṛṣṇa-saṅga
virahe bāḍila prema-jvālāra taraṅga*

premera utkaṅṭhā—the ecstasy of the love; *prabhura*—of the Lord; *nāhi*—there is not; *kṛṣṇa-saṅga*—meeting with Lord Kṛṣṇa; *virahe*—in separation; *bāḍila*—increased; *prema-jvālāra*—of flames of love; *taraṅga*—waves.

When Advaita Ācārya danced in that way, Lord Caitanya felt ecstatic love for Kṛṣṇa, and because of His separation, the waves and flames of love increased.

TEXT 120

*vyākula hañā prabhu bhūmite paḍilā
gosāñi dekhiyā ācārya nṛtya sambarilā*

vyākula hañā—being too much agitated; *prabhu*—the Lord; *bhūmite*—to the ground; *paḍilā*—fell; *gosāñi*—the Lord; *dekhiyā*—seeing; *ācārya*—Advaita Ācārya; *nṛtya*—the dancing; *sambarilā*—checked.

Being agitated by the ecstasy, Śrī Caitanya Mahāprabhu suddenly fell to the ground. Seeing this, Advaita Ācārya stopped dancing.

TEXT 121

*prabhura antara mukunda jāne bhāla-mate
bhāvera sadṛśa pada lāgilā gāite*

prabhura—of the Lord; *antara*—the heart; *mukunda*—Mukunda; *jāne*—knows; *bhāla-mate*—very well; *bhāvera*—to the ecstatic mood; *sadṛśa*—suitable; *pada*—verses; *lāgilā gāite*—began to sing.

When Mukunda saw the ecstasy of Śrī Caitanya Mahāprabhu, he understood the feelings of the Lord and began to sing many stanzas augmenting the force of the Lord’s ecstasy.

TEXT 122

*ācārya uṭhāila prabhuke karite nartana
pada śuni’ prabhura aṅga nā yāya dhāraṇa*

ācārya—Advaita Ācārya; *uṭhāila*—raised; *prabhuke*—the Lord; *karite*—to do; *nartana*—dancing; *pada śuni’*—by hearing the stanzas; *prabhura*—of the Lord; *aṅga*—the body; *nā*—not; *yāya*—possible; *dhāraṇa*—to hold.

Advaita Ācārya raised the body of Śrī Caitanya Mahāprabhu to help Him dance, but the Lord, after hearing the stanzas sung by Mukunda, could not be held due to His bodily symptoms.

TEXT 123

*aśru, kampa, pulaka, sveda, gadgada vacana
kṣaṇe uṭhe, kṣaṇe paḍe, kṣaṇeka rodana*

aśru—tears; *kampa*—trembling; *pulaka*—standing of bodily hairs in ecstasy; *sveda*—perspiration; *gadgada*—faltering; *vacana*—words; *kṣaṇe*—sometimes; *uṭhe*—stands; *kṣaṇe*—sometimes; *paḍe*—falls down; *kṣaṇeka*—sometimes; *rodana*—crying.

Tears fell from His eyes, and His whole body trembled. His bodily hairs stood on end, He perspired heavily, and His words faltered. Sometimes He stood, and sometimes He fell. And sometimes He cried.

TEXT 124

*hā hā prāṇa-priya-sakhi, ki nā haila more
kānu-prema-viṣe mora tanu-mana jare*

hā hā—O; *prāṇa-priya-sakhi*—My dear friend; *ki nā haila more*—what has not happened to Me; *kānu-prema-viṣe*—the poison of love of Kṛṣṇa; *mora*—My; *tanu*—body; *mana*—mind; *jare*—afflicts.

Mukunda sang, “My dear intimate friend! What has not happened to Me! Due to the effects of the poison of love for Kṛṣṇa, My body and mind have been severely afflicted.

When Mukunda saw that Caitanya Mahārabhu was feeling ecstatic pain and manifesting ecstatic bodily symptoms, all due to feelings of separation from Kṛṣṇa, he sang songs about Śrīmatī Rādhārāṇī’s meeting with Kṛṣṇa. Advaita Ācārya also stopped dancing.

TEXT 125

*rātri-dine poḍe mana soyāsti nā pāñ
yāhāñ gele kānu pāñ, tāhāñ uḍi’ yāñ*

rātri-dine—day and night; *poḍe*—burns; *mana*—mind; *soyāsti*—rest; *nā*—not; *pāñ*—I get; *yāhāñ*—where; *gele*—if going; *kānu pāñ*—I can get Kṛṣṇa; *tāhāñ*—there; *uḍi’*—flying; *yāñ*—I go.

“My feeling is like this: My mind burns day and night, and I can get no rest. If there were someplace I could go to meet Kṛṣṇa, I would immediately fly there.”

TEXT 126

*ei pada gāya mukunda madhura susvare
śuniyā prabhura citta antare vidare*

ei pada—this stanza; *gāya*—sings; *mukunda*—Mukunda; *madhura*—sweet; *su-svare*—in a voice; *śuniyā*—hearing; *prabhura*—of the Lord; *citta*—mind; *antare*—within; *vidare*—splits into pieces.

This stanza was sung by Mukunda in a very sweet voice, but as soon as Caitanya Mahāprabhu heard this stanza, His mind went to pieces.

TEXT 127

*nirveda, viṣāda, harṣa, cāpalya, garva, dainya
prabhura sahita yuddha kare bhāva-sainya*

nirveda—disappointment; *viṣāda*—moroseness; *harṣa*—pleasure; *cāpalya*—restlessness; *garva*—pride; *dainya*—humility; *prabhura*—the Lord; *sahita*—with; *yuddha*—fight; *kare*—do; *bhāva*—of ecstatic feelings; *sainya*—soldiers.

The transcendental ecstatic symptoms of disappointment, moroseness, pleasure, restlessness, pride and humility all began to fight like soldiers within the Lord.

Harṣa is described in the *Bhakti-rasāmṛta-sindhu*. *Harṣa* is experienced when one finally attains the desired goal of life and consequently becomes very glad. When *harṣa* is present, the body shivers, and one's bodily hairs stand on end. There are perspiration, tears and an outburst of passion and madness. The mouth becomes swollen, and one experiences inertia and illusion. When a person attains his desired object and feels very fortunate, the luster of his body increases. Because of his own qualities and feelings of greatness, he does not care for anyone else, and this is called *garva*, or pride. In this condition one utters prayers and does not reply to others' inquiries. Looking at one's own body, concealing one's desires and not heeding the words of others are symptoms visible in the ecstasy of *garva*.

TEXT 128

*jara-jara haila prabhu bhāvera prahāre
bhūmite paḍila, śvāsa nāhika śarīre*

jara-jara—tottering; *haila*—there was; *prabhu*—the Lord; *bhāvera*—of the ecstatic moods; *prahāre*—in the onslaught; *bhūmite*—on the ground; *paḍila*—fell; *śvāsa*—breathing; *nāhika*—there was not; *śarīre*—in the body.

The entire body of Lord Śrī Caitanya Mahāprabhu began to totter due to the onslaught of various ecstatic symptoms. As a result, He immediately fell to the ground, and His breathing almost stopped.

TEXT 129

*dekhiyā cintita hailā yata bhakta-gaṇa
ācambite uṭhe prabhu kariyā garjana*

dekhiyā—seeing; *cintita*—anxious; *hailā*—became; *yata*—all; *bhakta-gaṇa*—devotees; *ācambite*—all of a sudden; *uṭhe*—rises; *prabhu*—the Lord; *kariyā*—making; *garjana*—thundering.

Upon seeing the condition of the Lord, all the devotees became very anxious. Then, suddenly, the Lord got up and began to make thundering sounds.

TEXT 130

*'bal' 'bal' bale, nāce, ānande vihvala
bujhana nā yāya bhāva-taraṅga prabala*

bal bal—speak, speak; *bale*—the Lord says; *nāce*—dances; *ānande*—in pleasure; *vihvala*—overwhelmed; *bujhana*—understanding; *nā yāya*—not possible; *bhāva-taraṅga*—the waves of ecstasy; *prabala*—powerful.

Upon standing up, the Lord said, “Go on speaking! Go on speaking!” Thus He began to dance, overwhelmed with pleasure. No one could understand the strong waves of this ecstasy.

TEXT 131

*nityānanda saṅge bule prabhuke dhariṅā
ācārya, haridāsa bule pāche ta' nāciṅā*

nityānanda—Nityānanda Prabhu; *saṅge*—with; *bule*—walks; *prabhuke*—the Lord; *dhariṅā*—catching; *ācārya*—Advaita Ācārya; *haridāsa*—

Ṭhākura Haridāsa; *bule*—walk; *pāche*—behind; *ta*—certainly; *nāciñā*—dancing.

Lord Nityānanda began to walk with Caitanya Mahāprabhu to see that He would not fall, and Advaita Ācārya and Haridāsa Ṭhākura followed Them, dancing.

TEXT 132

*ei mata prahareka nāce prabhu raṅge
kabhu harṣa, kabhu viṣāda, bhāvera taraṅge*

ei mata—in this way; *prahareka*—for about three hours; *nāce*—dances; *prabhu*—Lord Caitanya Mahāprabhu; *raṅge*—in great ecstasy; *kabhu*—sometimes; *harṣa*—pleasure; *kabhu*—sometimes; *viṣāda*—moroseness; *bhāvera*—of ecstasy; *taraṅge*—in the waves.

In this way the Lord danced for at least three hours. Sometimes the symptoms of ecstasy were visible, including pleasure, moroseness and many other waves of ecstatic emotional love.

TEXT 133

*tina dina upavāse kariyā bhojana
uddaṇḍa-nṛtyete prabhura haila pariśrama*

tina dina—three days; *upavāse*—in fasting; *kariyā*—doing; *bhojana*—eating; *uddaṇḍa*—jumping high; *nṛtyete*—in dancing; *prabhura*—of the Lord; *haila*—there was; *pariśrama*—fatigue.

The Lord had been fasting for three days, and after that period He took eatables sumptuously. Thus when He danced and jumped high, He became a little fatigued.

TEXT 134

*tabu ta' nā jāne śrama premāviṣṭa hañā
nityānanda mahāprabhuke rākhila dhariñā*

tabu—still; *ta'*—certainly; *nā jāne*—does not know; *śrama*—fatigue; *prema-āviṣṭa*—absorbed in love; *hañā*—being; *nityānanda*—Lord Nityānanda; *mahāprabhuke*—Lord Caitanya Mahāprabhu; *rākhila*—stopped; *dhariñā*—catching.

Being fully absorbed in love of Godhead, He would not understand His fatigue. But Nityānanda Prabhu, catching Him, stopped His dancing.

TEXT 135

*ācārya-gosāñi tabe rākhila kīrtana
nānā sevā kari' prabhuke karāila śayana*

ācārya-gosāñi—Advaita Ācārya; *tabe*—then; *rākhila*—suspended; *kīrtana*—the chanting; *nānā*—various; *sevā*—services; *kari'*—performing; *prabhuke*—unto the Lord; *karāila*—made to do; *śayana*—lying down.

Although the Lord was fatigued, Nityānanda Prabhu kept Him steady by holding Him. At that time Advaita Ācārya suspended the chanting and, by rendering various services to the Lord, made Him lie down to take rest.

TEXT 136

*ei-mata daśa-dina bhojana-kīrtana
eka-rūpe kari' kare prabhura sevana*

ei-mata—in this way; *daśa-dina*—continuously for ten days; *bhojana-kīrtana*—eating and chanting; *eka-rūpe*—without change; *kari'*—doing; *kare*—does; *prabhura*—of the Lord; *sevana*—service.

For ten continuous days Advaita Ācārya held feasting and chanting in the evening. He served the Lord in this way without any change.

TEXT 137

*prabhāte ācāryaratna dolāya caḍāñā
bhakta-gaṇa-saṅge āilā śacīmātā lañā*

prabhāte—in the morning; *ācāryaratna*—Candraśekhara; *dolāya*—in a palanquin; *caḍāñā*—seating; *bhakta-gaṇa-saṅge*—with devotees; *āilā*—came; *śacī-mātā*—mother Śacī; *lañā*—bringing.

In the morning Candraśekhara seated Śacīmātā in a palanquin and brought her from her house with many devotees.

TEXT 138

*nadīyā-nagarera loka—strī-bālaka-vṛddha
saba loka āilā, haila saṅghaṭṭa samṛddha*

nadīyā—known as Nadia; *nagarera*—of the city; *loka*—the people; *strī*—women; *bālaka*—boys; *vṛddha*—old men; *saba loka*—all people; *āilā*—came; *haila*—was; *saṅghaṭṭa*—crowd; *samṛddha*—increased.

In this way, all the people of the town of Nadia—including all women, boys and old men—came there. Thus the crowd increased.

TEXT 139

*prātaḥ-kṛtya kari' kare nāma-saṅkīrtana
śacīmātā lañā āilā advaita-bhavana*

prātaḥ-kṛtya—the morning duties; *kari'*—finishing; *kare*—does; *nāma-saṅkīrtana*—chanting the Hare Kṛṣṇa mantra; *śacī-mātā*—mother Śacī; *lañā*—with; *āilā*—came; *advaita-bhavana*—at the house of Advaita Ācārya.

In the morning, after regular duties were completed and the Lord was chanting the Hare Kṛṣṇa mahā-mantra, the people accompanied Śacīmātā to the house of Advaita Ācārya.

TEXT 140

*śacī-āge paḍilā prabhu daṇḍavat hañā
kāndite lāgilā śacī kole uṭhāñā*

śacī-āge—in front of mother Śacī; *paḍilā*—fell down; *prabhu*—the Lord; *daṇḍa-vat*—like a stick; *hañā*—becoming; *kāndite*—to cry; *lāgilā*—began; *śacī*—mother Śacī; *kole*—on the lap; *uṭhāñā*—taking.

As soon as mother Śacī appeared on the scene, Caitanya Mahāprabhu fell before her like a stick. Mother Śacī began to cry, taking the Lord on her lap.

TEXT 141

*doṅhāra darśane duñhe ha-ilā vihvala
keśa nā dekhīyā śacī ha-ilā vikala*

doṅhāra darśane—in seeing one another; *duñhe*—both of them; *ha-ilā*—became; *vihvala*—overwhelmed; *keśa*—hair; *nā*—not; *dekhīyā*—seeing; *śacī*—mother Śacī; *ha-ilā*—became; *vikala*—agitated.

Upon seeing each other, they both became overwhelmed. Seeing the Lord's head without hair, mother Śacī became greatly agitated.

TEXT 142

*aṅga mucche, mukha cumbe, kare nirikṣaṇa
dekhite nā pāya,—aśru bharila nayana*

aṅga—the body; *mucche*—caresses; *mukha*—face; *cumbe*—kisses; *kare*—does; *nirikṣaṇa*—observing; *dekhite*—to see; *nā pāya*—not able; *aśru*—tears; *bharila*—filled; *nayana*—the eyes.

Out of love she began to caress the body of the Lord. Sometimes she kissed His face and tried to observe Him carefully, but because her eyes were filled with tears, she could not see.

TEXT 143

*kāndiyā kahena śacī, bāchāre nimāñi
viśvarūpa-sama nā kariha niṭhurāi*

kāndiyā—crying; *kahena*—says; *śacī*—mother Śacī; *bāchāre*—my darling; *ni māñi*—O Nimāi; *viśvarūpa*—Viśvarūpa; *sama*—like; *nā kariha*—do not do; *niṭhurāi*—cruelty.

Understanding that Lord Caitanya had accepted the renounced order of life, Śacīmātā, crying, said to the Lord, “My darling Nimāi, do not be cruel like Viśvarūpa, Your elder brother.”

TEXT 144

*sannyāsī ha-iyā punaḥ nā dila daraśana
tumi taiche kaile mora ha-ibe maraṇa*

sannyāsī—a member of the renounced order; *ha-iyā*—after becoming; *punaḥ*—again; *nā*—not; *dila*—gave; *daraśana*—visit; *tumi*—You; *taiche*—like that; *kaile*—if doing; *mora*—my; *ha-ibe*—there will be; *marāṇa*—death.

Mother Śacī continued, “After accepting the renounced order, Viśvarūpa never again gave me audience. If You do like Him, that will certainly be the death of me.”

TEXT 145

*kāndiyā balena prabhu—śuna, mora āi
tomāra śarīra ei, mora kichu nāi*

kāndiyā—crying; *balena*—says; *prabhu*—the Lord; *śuna*—hear; *mora*—My; *āi*—mother; *tomāra*—your; *śarīra*—body; *ei*—this; *mora*—My; *kichu*—anything; *nāi*—is not.

The Lord replied, “My dear mother, please hear. This body belongs to you. I do not possess anything.

TEXT 146

*tomāra pālita deha, janma tomā haite
koṭi janme tomāra ṛṇa nā pāri śodhite*

tomāra—your; *pālita*—raised; *deha*—body; *janma*—birth; *tomā*—you; *haite*—from; *koṭi*—millions; *janme*—in births; *tomāra*—your; *ṛṇa*—debt; *nā*—not; *pāri*—I am able; *śodhite*—to repay.

“This body was raised by you, and it comes from you. I cannot repay this debt even in millions of births.

TEXT 147

*jāni’ vā nā jāni’ kaila yadyapi sannyāsa
tathāpi tomāre kabhu nahiba udāsa*

jāni’—knowing; *vā*—or; *nā*—not; *jāni’*—knowing; *kaila*—accepted; *yadyapi*—although; *sannyāsa*—the renounced order; *tathāpi*—still; *tomāre*—unto you; *kabhu*—at any time; *nahiba*—shall not become; *udāsa*—indifferent.

“Knowingly or unknowingly I have accepted this renounced order. Still, I shall never be indifferent to you.

TEXT 148

*tumi yāhāñ kaha, āmi tāhāni rahiba
tumi yei ājñā kara, sei ta’ kariba*

tumi—you; *yāhāñ*—wherever; *kaha*—ask; *āmi*—I; *tāhāni*—there; *rahiba*—shall stay; *tumi*—you; *yei*—whatever; *ājñā*—order; *kara*—give; *sei*—that; *ta’*—certainly; *kariba*—I shall execute.

“My dear mother, wherever you ask Me to stay I shall stay, and whatever you order I shall execute.”

TEXT 149

*eta bali' punaḥ punaḥ kare namaskāra
tuṣṭa hañā āi kole kare bāra bāra*

eta bali'—saying this; *punaḥ punaḥ*—again and again; *kare*—offers; *namaskāra*—obeisances; *tuṣṭa hañā*—being pleased; *āi*—mother Śacī; *kole*—on the lap; *kare*—takes; *bāra bāra*—again and again.

Saying this, the Lord offered obeisances to His mother again and again, and mother Śacī, being pleased, took Him again and again on her lap.

TEXT 150

*tabe āi lañā ācārya gelā abhyantara
bhakta-gaṇa milite prabhu ha-ilā satvara*

tabe—thereafter; *āi*—the mother; *lañā*—taking; *ācārya*—Advaita Ācārya; *gelā*—entered; *abhyantara*—within the house; *bhakta-gaṇa*—all the devotees; *milite*—to meet; *prabhu*—the Lord; *ha-ilā*—became; *satvara*—immediately.

Then Advaita Ācārya took mother Śacī within the house. The Lord was immediately ready to meet all the devotees.

TEXT 151

*eke eke milila prabhu saba bhakta-gaṇa
sabāra mukha dekhi' kare dṛḍha āliṅgana*

eke eke—one after another; *milila*—met; *prabhu*—the Lord; *saba*—all; *bhakta-gaṇa*—the devotees; *sabāra*—of everyone; *mukha*—face; *dekhi'*—seeing; *kare*—does; *dṛḍha*—tightly; *āliṅgana*—embracing.

The Lord met all the devotees one after the other, and looking at everyone's face individually, He embraced them tightly.

TEXT 152

*keśa nā dekhiyā bhakta yadyapi pāya duḥkha
saundarya dekhite tabu pāya mahā-sukha*

keśa—hair; *nā dekhiyā*—not seeing; *bhakta*—the devotees; *yadyapi*—although; *pāya*—get; *duḥkha*—unhappiness; *saundarya*—the beautiful posture; *dekhite*—to see; *tabu*—still; *pāya*—get; *mahā-sukha*—great happiness.

Although the devotees were unhappy at not seeing the Lord's hair, they nonetheless derived great happiness from seeing His beauty.

TEXTS 153–155

*śrīvāsa, rāmāi, vidyānidhi, gadādhara
gaṅgādāsa, vakreśvara, murāri, śuklāmbara
buddhimanta khāṅ, nandana, śrīdhara, vijaya
vāsudeva, dāmodara, mukunda, sañjaya
kata nāma la-iba yata navadvīpa-vāsī
sabāre mililā prabhu kṛpā-dṛṣṭye hāsi'*

śrīvāsa—Śrīvāsa; *rāmāi*—Rāmāi; *vidyānidhi*—Vidyānidhi; *gadādhara*—Gadādhara; *gaṅgādāsa*—Gaṅgādāsa; *vakreśvara*—Vakreśvara; *murāri*—Murāri; *śuklāmbara*—Śuklāmbara; *buddhimanta khāṅ*—Buddhimanta Khāṅ; *nandana*—Nandana; *śrīdhara*—Śrīdhara; *vijaya*—Vijaya; *vāsudeva*—Vāsudeva; *dāmodara*—Dāmodara; *mukunda*—Mukunda; *sañjaya*—Sañjaya; *kata nāma*—how many names; *la-iba*—I shall mention; *yata*—all; *navadvīpa-vāsī*—the inhabitants of Navadvīpa; *sabāre*—all of them; *mililā*—met; *prabhu*—the Lord; *kṛpā-dṛṣṭye*—with merciful glances; *hāsi'*—smiling.

Śrīvāsa, Rāmāi, Vidyānidhi, Gadādhara, Gaṅgādāsa, Vakreśvara, Murāri, Śuklāmbara, Buddhimanta Khāṅ, Nandana, Śrīdhara, Vijaya, Vāsudeva, Dāmodara, Mukunda, Sañjaya and all the others, however many I can

mention—indeed, all the inhabitants of Navadvīpa—arrived there, and the Lord met them with smiles and glances of mercy.

TEXT 156

ānande nācaye sabe bali' 'hari' 'hari'
ācārya-mandira haila śrī-vaikuṅṭha-purī

ānande—in pleasure; *nācaye*—dance; *sabe*—all; *bali'*—saying; *hari hari*—the holy name of the Lord; *ācārya-mandira*—the house of Advaita Ācārya; *haila*—became; *śrī-vaikuṅṭha-purī*—a spiritual Vaikuṅṭha planet.

Everyone was chanting the holy names of Hari and dancing. In this way the domicile of Advaita Ācārya was converted into Śrī Vaikuṅṭha Purī.

TEXT 157

yata loka āila mahāprabhuke dekhite
nānā-grāma haite, āra navadvīpa haite

yata loka—all the people; *āila*—came; *mahāprabhuke*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *nānā-grāma haite*—from various villages; *āra*—and; *navadvīpa haite*—from Navadvīpa.

People came to see Śrī Caitanya Mahāprabhu from various other villages nearby, as well as Navadvīpa.

TEXT 158

sabākāre vāsā dila—bhakṣya, anna-pāna
bahu-dina ācārya-gosāñi kaila samādhāna

sabākāre—to all of them; *vāsā dila*—gave residential quarters; *bhakṣya*—eatables; *anna-pāna*—food and drink; *bahu-dina*—for many days; *ācārya-gosāñi*—Advaita Ācārya; *kaila*—did; *samādhāna*—adjustment.

To everyone who came to see the Lord from villages nearby, especially from Navadvīpa, Advaita Ācārya gave residential quarters, as well as all

kinds of eatables, for many days. Indeed, He properly adjusted everything.

TEXT 159

*ācārya-gosāñira bhāṇḍāra—akṣaya, avyaya
yata dravya vyaya kare tata dravya haya*

*ācārya-gosāñira—of Advaita Ācārya; bhāṇḍāra—storehouse; akṣaya—
inexhaustible; avyaya—indestructible; yata—all; dravya—commodities;
vyaya—expenditure; kare—does; tata—so much; dravya—commodity;
haya—becomes filled.*

The supplies of Advaita Ācārya were inexhaustible and indestructible. As many goods and commodities as He used, just as many again appeared.

TEXT 160

*sei dina haite śacī karena randhana
bhakta-gaṇa lañā prabhu karena bhojana*

*sei dina haite—from that date; śacī—mother Śacī; karena—does;
randhana—cooking; bhakta-gaṇa—all the devotees; lañā—accompanied
by; prabhu—Lord Caitanya Mahāprabhu; karena—does; bhojana—dining.*

From the day Śacīmātā arrived at the house of Advaita Ācārya, she took charge of the cooking, and Śrī Caitanya Mahāprabhu dined in the company of all the devotees.

TEXT 161

*dine ācāryera prīti—prabhura darśana
rātre loka dekhe prabhura nartana-kīrtana*

*dine—during the daytime; ācāryera prīti—the loving affairs of Advaita
Ācārya; prabhura darśana—the sight of Lord Caitanya Mahāprabhu;
rātre—at night; loka—all the people; dekhe—see; prabhura—of the Lord;
nartana-kīrtana—dancing and chanting.*

All the people who came there during the day saw Lord Caitanya Mahāprabhu and the friendly behavior of Advaita Ācārya. At night they had the opportunity to see the Lord's dancing and hear His chanting.

TEXT 162

*kīrtana karite prabhura sarva-bhāvodaya
stambha, kampa, pulakāśru, gadgada, pralaya*

kīrtana karite—while performing chanting; *prabhura*—of the Lord; *sarva*—all; *bhāva-udaya*—manifestations of ecstatic symptoms; *stambha*—being stunned; *kampa*—trembling; *pulaka*—standing of the hair; *śru*—tears; *gadgada*—faltering of the voice; *pralaya*—devastation.

When the Lord performed kīrtana, He manifested all kinds of transcendental symptoms. He appeared stunned and trembling, His hair stood on end, and His voice faltered. There were tears and devastation.

Devastation is described in the *Bhakti-rasāmṛta-sindhu* as a combination of happiness and distress that becomes conspicuous by an absence of any sense of them. In this condition, a devotee falls to the ground, and the subsequent symptoms in the body ensue. These symptoms are mentioned above, and when they become prominent in the body, a state called *pralaya* (devastation) is manifest.

TEXT 163

*kṣaṇe kṣaṇe paḍe prabhu āchāḍa khāñā
dekhi' śacīmātā kahe rodana kariyā*

kṣaṇe kṣaṇe—very frequently; *paḍe*—falls; *prabhu*—the Lord; *āchāḍa khāñā*—tumbling down; *dekhi'*—seeing; *śacī-mātā*—mother Śacī; *kahe*—says; *rodana kariyā*—crying.

Frequently the Lord would tumble to the ground. Seeing this, mother Śacī would cry.

TEXT 164

*cūrṇa haila, hena vāsoṅ nimāñi-kalevara
hā-hā kari’ viṣṇu-pāṣe māge ei vara*

cūrṇa—smashed; *haila*—has become; *hena*—thus; *vāsoṅ*—I think; *nimāñi-kalevara*—the body of Nimāi; *hā-hā kari’*—crying loudly; *viṣṇu-pāṣe*—Lord Viṣṇu; *māge*—begs; *ei*—this; *vara*—benediction.

Śrīmatī Śacīmātā thought that the body of Nimāi was being smashed when He fell down so. She cried, “Alas!” and petitioned Lord Viṣṇu.

TEXT 165

*bālya-kāla haite tomāra ye kailuṅ sevana
tāra ei phala more deha nārāyaṇa*

bālya-kāla haite—from my childhood; *tomāra*—Your; *ye*—whatever; *kailuṅ*—I have done; *sevana*—service; *tāra*—of that; *ei phala*—this result; *more*—unto me; *deha*—kindly award; *nārāyaṇa*—O Supreme Lord.

“My dear Lord, kindly bestow this benediction as a result of whatever service I have rendered unto You from my childhood.

TEXT 166

*ye kāle nimāñi paḍe dharaṇī-upare
vyathā yena nāhi lāge nimāñi-śarīre*

ye kāle—whenever; *nimāñi*—my son Nimāi; *paḍe*—falls down; *dharaṇī-upare*—on the surface of the earth; *vyathā*—pain; *yena*—as if; *nāhi*—not; *lāge*—touch; *nimāñi-śarīre*—the body of my son Nimāi.

“Whenever Nimāi falls to the surface of the earth, please do not let Him feel any pain.”

TEXT 167

*ei-mata śacīdevī vātsalye vihvala
harṣa-bhaya-dainya-bhāve ha-ila vikala*

ei-mata—in this way; *śacī-devī*—mother Śacī; *vātsalye*—in parental affection; *vihvala*—overwhelmed; *harṣa*—happiness; *bhaya*—fear; *dainya-bhāve*—and in humility; *ha-ila*—became; *vikala*—transformed.

When mother Śacī was thus overwhelmed in maternal love for Lord Caitanya Mahāprabhu, she became transformed with happiness, fear and humility, as well as bodily symptoms.

These verses indicate that mother Śacī, born in the family of Nīlāmbara Cakravartī, used to worship Lord Viṣṇu even before her marriage. As stated in the *Bhagavad-gītā* (6.41):

*prāpya puṇya-kṛtām lokān uṣitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe yoga-bhraṣṭo 'bhijāyate*

“The unsuccessful *yogī*, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.” Mother Śacī, a *nitya-siddha* living entity, is an incarnation of mother Yaśodā. She appeared in the house of Nīlāmbara Cakravartī and was everlastingly engaged in the service of Lord Viṣṇu. Later she directly had as her child Lord Viṣṇu, Śrī Caitanya Mahāprabhu, and she served Him from the day of His appearance. This is the position of *nitya-siddha* associates. Śrī Narottama dāsa Ṭhākura therefore sings: *gaurāṅgera saṅgi-gaṇe nitya-siddha kari māne*. Every devotee should know that all the associates of Śrī Caitanya Mahāprabhu—His family members, friends and other associates—were all *nitya-siddhas*. A *nitya-siddha* never forgets the service of the Lord. He is always engaged, even from childhood, in worshiping the Supreme Personality of Godhead.

TEXT 168

*śrīvāsādi yata prabhura vipra bhakta-gaṇa
prabhuke bhikṣā dite haila sabākāra mana*

śrīvāsa-ādi—the devotees, headed by Śrīvāsa Ṭhākura; *yata*—all; *prabhura*—of the Lord; *vipra*—especially the *brāhmaṇas*; *bhakta-gaṇa*—devotees; *prabhuke*—unto the Lord; *bhikṣā*—lunch; *dite*—to give; *haila*—there was; *sabākāra*—of all of them; *mana*—the mind.

Since Advaita Ācārya was giving alms and food to Lord Caitanya Mahāprabhu, the other devotees, headed by Śrīvāsa Ṭhākura, also desired to give Him alms and invite Him for lunch.

It is the duty of all *grhasthas* to invite a *sannyāsī* to their homes if he happens to be in the neighborhood or village. This very system is still current in India. If a *sannyāsī* is in the neighborhood of a village, he is invited by all householders, one after another. As long as a *sannyāsī* remains in the village, he enlightens the inhabitants in spiritual understanding. In other words, a *sannyāsī* has no housing or food problems even when he travels extensively. Even though Advaita Ācārya was supplying Caitanya Mahāprabhu with *prasādam*, the other devotees from Navadvīpa and Śāntipura also desired to offer Him *prasādam*.

TEXT 169

śuni' śacī sabākāre karila minati
nimāñira daraśana āra muñi pāba kati

śuni'—hearing of this; *śacī*—mother Śacī; *sabākāre*—unto all of them; *karila*—made; *minati*—submission; *nimāñira*—of Nimāi, Śrī Caitanya Mahāprabhu; *daraśana*—visit; *āra*—any more; *muñi*—I; *pāba*—shall get; *kati*—where or how many times.

Hearing these proposals made by other devotees of the Lord, mother Śacī said to the devotees, “How many times shall I get the chance to see Nimāi again?”

TEXT 170

tomā-sabā-sane habe anyatra milana
muñi abhāginīra mātra ei daraśana

tomā-sabā-sane—with all of you; *habe*—there will be; *anyatra*—in another place; *milana*—meeting; *muñi*—I; *abhāginīra*—of one who is unfortunate; *mātra*—only; *ei*—this; *daraśana*—meeting.

Śacīmātā submitted, “As far as you are concerned, you can meet Nimāi [Śrī Caitanya Mahāprabhu] many times somewhere else, but what is the possibility of my ever meeting Him again? I shall have to remain at home. A sannyāsī never returns to his home.”

TEXT 171

*yāvat ācārya-gṛhe nimāñīra avasthāna
muñi bhikṣā dimu, sabākāre māgoṅ dāna*

yāvat—as long as; *ācārya-gṛhe*—in the house of Advaita Ācārya; *nimāñīra*—of Śrī Caitanya Mahāprabhu; *avasthāna*—the stay; *muñi*—I; *bhikṣā dimu*—shall supply the food; *sabākāre*—everyone; *māgoṅ*—I beg; *dāna*—this charity.

Mother Śacī appealed to all the devotees to give her this charity: As long as Śrī Caitanya Mahāprabhu remained at the house of Advaita Ācārya, only she would supply Him food.

TEXT 172

*śuni’ bhakta-gaṇa kahe kari’ namaskāra
mātāra ye icchā sei sammata sabāra*

śuni’—hearing this; *bhakta-gaṇa*—all the devotees; *kahe*—say; *kari’*—offering; *namaskāra*—obeisances; *mātāra*—of mother Śacīdevī; *ye icchā*—whatever desire; *sei*—that; *sammata*—agreeable; *sabāra*—to all the devotees.

Hearing this appeal from mother Śacī, all the devotees offered obeisances and said, “We all agree to whatever mother Śacī desires.”

TEXT 173

*mātāra vyagratā dekhi’ prabhura vyagra mana
bhakta-gaṇa ekatra kari’ balilā vacana*

mātāra—of the mother; *vyagratā*—eagerness; *dekhi’*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *vyagra*—agitated; *mana*—mind; *bhakta-gaṇa*—all the devotees; *ekatra kari’*—assembling together; *balilā*—said; *vacana*—words.

When Śrī Caitanya Mahāprabhu saw His mother’s great eagerness, He became a little agitated. He therefore assembled all the devotees present and spoke to them.

TEXT 174

*tomā-sabāra ājñā vinā calilāma vṛndāvana
yāite nārila, vighna kaila nivartana*

tomā-sabāra—of all of you; *ājñā*—order; *vinā*—without; *calilāma*—I started; *vṛndāvana*—for Vṛndāvana; *yāite nārila*—not able to go; *vighna*—some obstruction; *kaila*—did; *nivartana*—made to return.

Śrī Caitanya Mahāprabhu informed them all, “Without your order, I tried to go to Vṛndāvana. There was some obstacle, however, and I had to return.

TEXT 175

*yadyapi sahasā āmi kariyāchi sannyāsa
tathāpi tomā-sabā haite nahiba udāsa*

yadyapi—although; *sahasā*—all of a sudden; *āmi*—I; *kariyāchi sannyāsa*—accepted *sannyāsa*; *tathāpi*—still; *tomā-sabā*—all of you; *haite*—from; *nahiba*—I shall never be; *udāsa*—indifferent.

“My dear friends, although I have suddenly accepted this renounced order, I still know that I shall never be indifferent to you.

TEXT 176

*tomā-saba nā chāḍiba, yāvat āmi jība’
mātāre tāvat āmi chāḍite nāriba*

tomā-saba—all of you; *nā*—not; *chāḍiba*—I shall give up; *yāvat*—as long as; *āmi*—I; *jība*—shall live or shall remain manifest; *mātāre*—mother; *tāvat*—that long; *āmi*—I; *chāḍite*—to give up; *nāriba*—shall be unable.

“My dear friends, as long as I remain manifest, I shall never give you up. Nor shall I be able to give up My mother.

TEXT 177

*sannyāsīra dharma nahe—sannyāsa kariṅā
nija janma-sthāne rahe kuṭumba laṅā*

sannyāsīra—of a *sannyāsī*; *dharma*—duty; *nahe*—it is not; *sannyāsa*—*sannyāsa*; *kariṅā*—accepting; *nija*—own; *janma-sthāne*—at the birthplace; *rahe*—remains; *kuṭumba*—relatives; *laṅā*—with.

“After accepting *sannyāsa*, it is not the duty of a *sannyāsī* to remain at his birthplace, encircled by relatives.

TEXT 178

*keha yena ei bali’ nā kare nindana
sei yukti kaha, yāte rahe dui dharma*

keha—anyone; *yena*—so that; *ei*—this; *bali’*—saying; *nā kare*—does not do; *nindana*—blasphemy; *sei*—that; *yukti*—consideration; *kaha*—tell Me; *yāte*—by which; *rahe*—remain; *dui*—two; *dharma*—duties.

“Make some arrangement so that I may not leave you and at the same time people may not blame Me for remaining with relatives after taking *sannyāsa*.”

TEXT 179

*śuniyā prabhura ei madhura vacana
śacī-pāśa ācāryādi karila gamana*

śuniyā—hearing this; *prabhura*—of the Lord; *ei*—this; *madhura*—sweet; *vacana*—statement; *śacī-pāśa*—before mother Śacī; *ācārya-ādi*—Advaita Ācārya and other devotees; *karila*—did; *gamana*—going.

After hearing Lord Caitanya’s statement, all the devotees, headed by Advaita Ācārya, approached mother Śacī.

TEXT 180

*prabhura nivedana tāñre sakala kahila
śuni’ śacī jagan-mātā kahite lāgila*

prabhura—of the Lord; *nivedana*—submission; *tāñre*—unto her; *sakala*—all; *kahila*—told; *śuni’*—hearing this; *śacī*—mother Śacī; *jagan-mātā*—the mother of the universe; *kahite*—to say; *lāgila*—began.

When they submitted Lord Caitanya’s statement, mother Śacī, who is the mother of the universe, began to speak.

TEXT 181

*teñho yadi ihāñ rahe, tabe mora sukha
tāñ’ra nindā haya yadi, seha mora duḥkha*

teñho—Lord Caitanya; *yadi*—if; *ihāñ*—here; *rahe*—stays; *tabe*—then; *mora*—my; *sukha*—happiness; *tāñ’ra nindā*—blasphemy of Him; *haya*—there is; *yadi*—if; *seha*—that also; *mora*—my; *duḥkha*—unhappiness.

Śacīmātā said, “It will be a great happiness for me if Nimāi [Śrī Caitanya Mahāprabhu] stays here. But at the same time, if someone blames Him, it will be my great unhappiness.”

It is a great happiness for a mother if her son does not leave home to search out Kṛṣṇa but remains with her. At the same time, if a son does not search after Kṛṣṇa but simply remains at home, he is certainly blamed by experienced saintly persons. Such blame certainly causes great unhappiness for a mother. If a real mother wants her son to progress spiritually, she had better allow him to go out searching for Kṛṣṇa. The mother naturally desires the welfare of the son. If a mother does not allow her son to search for Kṛṣṇa, she is called *mā*, which indicates *māyā*. By allowing her son to go as a *sannyāsī* and search for Kṛṣṇa, Śacīmātā instructs all mothers of the world. She indicates that all sons should become real devotees of Kṛṣṇa and should not stay at home under the care of an affectionate mother. This is supported by *Śrīmad-Bhāgavatam* (5.5.18):

*gurur na sa syāt svajano na sa syāt
pitā na sa syāj janani na sāsya
daivam na tat syān na patiś ca sa syān
na mocayed yaḥ samuṣeta-mṛtyum*

“No one should become a spiritual master—nor a relative, father, mother, worshipable Deity or husband—if he cannot help a person escape the imminent path of death.” Every living entity is wandering within the universe, subjected to the law of *karma* and transmigrating from one body to another and from one planet to another. Therefore the whole Vedic process is meant to save the wandering living entities from the clutches of *māyā*—birth, death, disease and old age. This means stopping the cycle of birth and death. This cycle can be stopped only if one worships Kṛṣṇa. As the Lord says in the *Bhagavad-gītā* (4.9):

*janma karma ca me divyam evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so ’rjuna*

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

To stop the cycle of birth and death, one has to understand Kṛṣṇa as He is. Simply by knowing Kṛṣṇa, one can stop the process of rebirth into this material world. By acting in Kṛṣṇa consciousness, one can return to Godhead. The highest perfection of life is for a father, mother, spiritual

master, husband or any other family member to help others return home, back to Godhead. That is the most preferred welfare activity for the benefit of relatives. Therefore, Śācīmātā, although the mother of Nimāi Paṇḍita, Śrī Caitanya Mahāprabhu, considered all the facts and decided to allow her son to go out and search for Kṛṣṇa. At the same time, she made some arrangements in order that she might get news of all the activities of Śrī Caitanya Mahāprabhu.

TEXT 182

*tāte ei yukti bhāla, mora mane laya
nīlācale rahe yadi, dui kārya haya*

tāte—therefore; *ei*—this; *yukti*—consideration; *bhāla*—as good; *mora*—my; *mane*—mind; *laya*—takes; *nīlācale*—in Jagannātha Purī; *rahe*—He stays; *yadi*—if; *dui*—two; *kārya*—purposes; *haya*—are achieved.

Mother Śācī said, “This consideration is good. In my opinion, if Nimāi remains at Jagannātha Purī, He may not leave any one of us and at the same time can remain aloof as a sannyāsī. Thus both purposes are fulfilled.

TEXT 183

*nīlācale navadvīpe yena dui ghara
loka-gatāgati-vārtā pāba nirantara*

nīlācale—at Jagannātha Purī; *navadvīpe*—as well as Navadvīpa; *yena*—as if; *dui*—two; *ghara*—rooms; *loka*—people; *gatāgati*—come and go; *vārtā*—news; *pāba*—I shall get; *nirantara*—always.

“Since Jagannātha Purī and Navadvīpa are intimately related—as if they were two rooms in the same house—people from Navadvīpa generally go to Jagannātha Purī, and those in Jagannātha Purī go to Navadvīpa. This going and coming will help carry news of Lord Caitanya. In this way I will be able to get news of Him.

TEXT 184

*tumi saba karite pāra gamanāgamana
gaṅgā-snāne kabhu habe tāñra āgamana*

tumi—you; *saba*—all; *karite*—to do; *pāra*—are able; *gamana-āgamana*—going and coming; *gaṅgā-snāne*—for bathing in the Ganges; *kabhu*—sometimes; *habe*—it will be possible; *tāñra*—His; *āgamana*—coming here.

“All you devotees will be able to come and go, and sometimes He may also come to take His bath in the Ganges.

TEXT 185

*āpanāra duḥkha-sukha tāhāñ nāhi gaṇi
tāñra yei sukha, tāhā nija-sukha māni*

āpanāra—of my own; *duḥkha-sukha*—unhappiness and happiness; *tāhāñ*—there; *nāhi*—not; *gaṇi*—I count; *tāñra*—His; *yei*—whatever; *sukha*—happiness; *tāhā*—that; *nija*—my own; *sukha*—happiness; *māni*—I accept.

“I do not care for my personal happiness or unhappiness, but only for His happiness. Indeed, I accept His happiness as my happiness.”

TEXT 186

*śuni’ bhakta-gaṇa tāñre karila stavana
veda-ājñā yaiche, mātā, tomāra vacana*

śuni’—hearing this; *bhakta-gaṇa*—all the devotees; *tāñre*—to her; *karila*—did; *stavana*—praying; *veda-ājñā*—an injunction of the Vedas; *yaiche*—like; *mātā*—my dear mother; *tomāra vacana*—your word.

After hearing Śācīmātā, all the devotees offered her prayers and assured her that her order, like a Vedic injunction, could not be violated.

TEXT 187

*bhakta-gaṇa prabhu-āge āsiyā kahila
śuniyā prabhura mane ānanda ha-ila*

bhakta-gaṇa—the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *āge*—before; *āsiyā*—coming; *kahila*—informed; *śuniyā*—hearing; *prabhura*—of Lord Caitanya; *mane*—in the mind; *ānanda*—pleasure; *ha-ila*—there was.

All the devotees informed Lord Caitanya of Śacīmātā’s decision. Hearing it, the Lord became very pleased.

TEXT 188

*navadvīpa-vāsī ādi yata bhakta-gaṇa
sabāre sammāna kari’ balilā vacana*

navadvīpa-vāsī—all the inhabitants of Navadvīpa; *ādi*—primarily; *yata*—all; *bhakta-gaṇa*—devotees; *sabāre*—to all of them; *sammāna*—respect; *kari’*—showing; *balilā*—said; *vacana*—these words.

Lord Śrī Caitanya Mahāprabhu offered respects to all the devotees present from Navadvīpa and other towns, speaking to them as follows.

TEXT 189

*tumi-saba loka—mora parama bāndhava
ei bhikṣā māgoṅ,—more deha tumi saba*

tumi-saba loka—all of you people; *mora*—My; *parama bāndhava*—intimate friends; *ei bhikṣā māgoṅ*—I beg one favor; *more*—unto Me; *deha*—kindly give; *tumi*—you; *saba*—all.

“My dear friends, you are all My intimate friends. Now I am begging a favor of you. Please give it to Me.”

TEXT 190

*ghare yāñā kara sadā kṛṣṇa-saṅkīrtana
kṛṣṇa-nāma, kṛṣṇa-kathā, kṛṣṇa ārādhana*

ghare yāñā—returning home; *kara*—kindly do; *sadā*—always; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of the Lord; *kṛṣṇa-nāma*—the holy name of the Lord; *kṛṣṇa-kathā*—discussion of Kṛṣṇa’s pastimes; *kṛṣṇa*—of Lord Kṛṣṇa; *ārādhana*—worshipping.

Lord Caitanya Mahāprabhu requested them all to return home and begin chanting the holy name congregationally. He also requested them to worship Kṛṣṇa, chant His holy name and discuss His holy pastimes.

The cult of Śrī Caitanya Mahāprabhu, the Hare Kṛṣṇa movement, is very nicely explained by Lord Caitanya Mahāprabhu authoritatively. It is not that everyone has to take *sannyāsa* like Śrī Caitanya Mahāprabhu. Everyone can execute the cult of Kṛṣṇa consciousness at home, as ordered by the Lord. Everyone can congregationally chant the holy name of Kṛṣṇa, the Hare Kṛṣṇa *mahā-mantra*. One can also discuss the subject matter of the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* and install Deities of Rādhā-Kṛṣṇa or Gaura-Nitāi or both and worship them very carefully in one’s own home. It is not that we have to open different centers all over the world. Whoever cares for the Kṛṣṇa consciousness movement can install Deities at home and, under superior guidance, worship the Deity regularly, chanting the *mahā-mantra* and discussing the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. We are actually teaching in our classes how to go about this. One who feels that he is not yet ready to live in a temple or undergo strict regulative principles in the temple—especially householders who live with a wife and children—can start a center at home by installing the Deity, worshiping the Lord morning and evening, chanting Hare Kṛṣṇa and discussing the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. Anyone can do this at home without difficulty, and Śrī Caitanya Mahāprabhu requested all the devotees present there to do so.

TEXT 191

*ājñā deha nīlācale kariye gamana
madhye madhye āsi’ tomāya diba daraśana*

ājñā deha—give permission; *nīlācale*—to Jagannātha Purī; *kariye*—I do; *gamana*—going; *madhye madhye*—sometimes; *āsi'*—coming here; *tomāya*—to all of you; *diba*—I shall give; *daraśana*—audience.

After thus instructing the devotees, the Lord asked their permission to go to Jagannātha Purī. He assured them that at intervals He would come there and meet them again and again.

TEXT 192

eta bali' sabākāre īṣat hāsiñā
vidāya karila prabhu sammāna kariñā

eta bali'—saying this; *sabākāre*—to all the devotees; *īṣat hāsiñā*—smiling very mildly; *vidāya karila*—bid them farewell; *prabhu*—the Lord; *sammāna kariñā*—showing all respect.

In this way, Śrī Caitanya Mahāprabhu, offering due respects to all the devotees and smiling very mildly, bade them farewell.

TEXT 193

sabā vidāya diyā prabhu calite kaila mana
haridāsa kāndi' kahe karuṇa vacana

sabā vidāya diyā—asking everyone to return home; *prabhu*—the Lord; *calite*—to go; *kaila*—decided; *mana*—the mind; *haridāsa kāndi'*—Haridāsa Ṭhākura began to cry; *kahe*—says; *karuṇa*—pathetic; *vacana*—words.

After requesting all the devotees to return home, the Lord decided to go to Jagannātha Purī. At that time Haridāsa Ṭhākura began to cry and speak some pathetic words.

TEXT 194

*nīlācale yābe tumi, mora kon gati
nīlācale yāite mora nāhika śakati*

nīlācale yābe tumi—You will go to Jagannātha Purī; *mora*—my; *kon*—what; *gati*—destination; *nīlācale*—to Jagannātha Purī; *yāite*—to go; *mora*—my; *nāhika*—there is not; *śakati*—strength.

Haridāsa Ṭhākura said, “You are going to Jagannātha Purī, and that is all right, but what will be my destination? I am not able to go to Jagannātha Purī.

Although Śrīla Haridāsa Ṭhākura was born in a Muslim family, he was accepted as a properly initiated *brāhmaṇa*. As such, he had every right to enter the temple of Jagannātha Purī, but because there were some rules and regulations stipulating that only *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *sūdras* (members of the *varṇāśrama-dharma* system) could enter, Haridāsa Ṭhākura, out of his great humility, did not want to violate these existing rules. He therefore said that he did not have the strength to enter into the temple, and he pointed out that if Lord Śrī Caitanya Mahāprabhu lived within the temple, there would be no way for Haridāsa Ṭhākura to see Him. Later, when Haridāsa Ṭhākura went to Jagannātha Purī, he lived outside the temple, at a place called Siddhabakula. A monastery has now been erected there, known as Siddhabakula Maṭha. People who visit Jagannātha Purī often go to see Siddhabakula and the tomb of Haridāsa Ṭhākura, on the beach by the sea.

TEXT 195

*muñi adhama tomāra nā pāba daraśana
kemate dhariba ei pāpiṣṭha jīvana*

muñi—I; *adhama*—the lowest of men; *tomāra*—Your; *nā*—not; *pāba*—will get; *daraśana*—seeing; *kemate*—how; *dhariba*—shall I maintain; *ei*—this; *pāpiṣṭha*—sinful; *jīvana*—life.

“Because I am the lowest among men, I shall not be able to see You. How shall I maintain my sinful life?”

TEXT 196

*prabhu kahe,—kara tumi dainya samvaraṇa
tomāra dainyete mora vyākula haya mana*

prabhu kahe—the Lord replied; *kara*—do; *tumi*—you; *dainya*—humility; *samvaraṇa*—checking; *tomāra*—your; *dainyete*—by humility; *mora*—My; *vyākula*—agitated; *haya*—becomes; *mana*—the mind.

The Lord replied to Haridāsa Ṭhākura, “Please check your humility. Just the sight of your humility very much agitates My mind.”

TEXT 197

*tomā lāgi’ jagannāthe kariba nivedana
tomā-lañā yāba āmi śrī-ṭuruṣottama*

tomā lāgi’—for you; *jagannāthe*—unto Lord Jagannātha; *kariba*—I shall do; *nivedana*—petition; *tomā-lañā*—taking you; *yāba*—shall go; *āmi*—I; *śrī-ṭuruṣottama*—to Jagannātha Purī.

Lord Caitanya Mahāprabhu assured Haridāsa Ṭhākura that He would place a petition before Lord Jagannātha and that He would certainly take him there to Jagannātha Purī.

TEXT 198

*tabe ta’ ācārya kahe vinaya kariñā
dina dui-cāri raha kṛpā ta’ kariñā*

tabe—thereafter; *ta’*—certainly; *ācārya kahe*—Advaita Ācārya says; *vinaya kariñā*—offering all respect; *dina dui-cāri*—another two or four days; *raha*—kindly remain; *kṛpā*—mercy; *ta’*—certainly; *kariñā*—showing.

After that, Advaita Ācārya respectfully requested Lord Caitanya Mahāprabhu to show Him mercy by remaining another two or four days.

TEXT 199

*ācāryera vākya prabhu nā kare laṅghana
rahilā advaita-gr̥he, nā kaila gamana*

ācāryera vākya—the words of Śrī Advaita Ācārya; *prabhu*—the Lord; *nā kare laṅghana*—does not deny; *rahilā*—remained; *advaita-gr̥he*—at the house of Advaita Ācārya; *nā kaila gamana*—did not go immediately.

Caitanya Mahāprabhu never violated the request of Advaita Ācārya; therefore He remained at His home and did not leave immediately for Jagannātha Purī.

TEXT 200

*ānandita haila ācārya, śacī, bhakta, saba
prati-dina kare ācārya mahā-mahotsava*

ānandita haila—became pleased; *ācārya*—Advaita Ācārya; *śacī*—mother Śacīdevī; *bhakta*—the devotees; *saba*—all; *prati-dina*—every day; *kare*—does; *ācārya*—Advaita Ācārya; *mahā-mahā-utsava*—great festival.

Lord Caitanya’s decision was received very happily by Advaita Ācārya, mother Śacī and all the devotees. Advaita Ācārya celebrated every day with a great festival.

TEXT 201

*dine kṛṣṇa-kathā-rasa bhakta-gaṇa-saṅge
rātre mahā-mahotsava saṅkīrtana-raṅge*

dine—during daytime; *kṛṣṇa-kathā-rasa*—discussion on Kṛṣṇa; *bhakta-gaṇa-saṅge*—with the devotees; *rātre*—at night; *mahā-mahā-utsava*—a great festival; *saṅkīrtana-raṅge*—in the matter of congregational chanting.

During the day the devotees discussed subject matters concerning Kṛṣṇa, and at night there was a great festival of congregational chanting at the house of Advaita Ācārya.

TEXT 202

*ānandita hañā śacī karena randhana
sukhe bhojana kare prabhu lañā bhakta-gaṇa*

ānandita hañā—being pleased; *śacī*—mother Śacī; *karena*—does; *randhana*—cooking; *sukhe*—in happiness; *bhojana*—eating; *kare*—does; *prabhu*—Lord Caitanya Mahāprabhu; *lañā*—accompanied by; *bhakta-gaṇa*—all the devotees.

Mother Śacī cooked with great pleasure, and Śrī Caitanya Mahāprabhu, along with the devotees, accepted the prasādam with great pleasure.

TEXT 203

*ācāryera śraddhā-bhakti-gr̥ha-sampada-dhane
sakala saphala haila prabhura ārādhane*

ācāryera—of Advaita Ācārya; *śraddhā*—faith; *bhakti*—devotion; *gr̥ha*—home; *sampada*—opulence; *dhane*—the wealth; *sakala*—all; *saphala*—successful; *haila*—became; *prabhura*—of Lord Caitanya Mahāprabhu; *ārādhane*—in the worship.

In this way all the opulences of Advaita Ācārya—His faith, devotion, home, riches and everything else—were successfully utilized in the worship of Lord Caitanya Mahāprabhu.

Advaita Ācārya set an ideal example for all householder devotees in His reception of Lord Caitanya Mahāprabhu and His devotees and in His execution of a daily festival at His home. If one has the proper means and wealth, he should occasionally invite the devotees of Lord Caitanya who are engaged in preaching all over the world and hold a festival at home simply by distributing *prasādam* and talking about Kṛṣṇa during the day and holding congregational chanting for at least three hours in the evening. This procedure must be adopted in all centers of the Kṛṣṇa consciousness movement. Thus they will daily perform *saṅkīrtana-yajña*. In *Śrīmad-Bhāgavatam* (11.5.32) the daily performance of *saṅkīrtana-yajña* is recommended for this age (*yajñaiḥ saṅkīrtana-prāyair yajanti*

hi su-medhasaḥ). One should worship Lord Caitanya Mahāprabhu and His four associates, the Pañca-tattva, by distributing *prasādam* and holding congregational chanting. Indeed, that, *yajña* or sacrifice, is most recommended in this Age of Kali. In this age, other *yajñas* are not possible to perform, but this *yajña* can be performed everywhere and anywhere without difficulty.

TEXT 204

*śacīra ānanda bāḍe dekhi' putra-mukha
bhojana karāñā pūrṇa kaila nija-sukha*

śacīra—of Śacīmātā; *ānanda bāḍe*—pleasure increases; *dekhi'*—seeing; *putra-mukha*—the face of her son; *bhojana karāñā*—feeding; *pūrṇa*—full; *kaila*—made; *nija-sukha*—her own happiness.

As mother Śacī constantly saw the face of her son and fed Him, her own happiness increased and was indeed complete.

TEXT 205

*ei-mata advaita-gr̥he bhakta-gaṇa mile
vañcilā kataka-dina mahā-kutūhale*

ei-mate—in this way; *advaita-gr̥he*—at the home of Advaita Ācārya; *bhakta-gaṇa*—all the devotees; *mile*—meet together; *vañcilā*—passed; *kataka-dina*—some days; *mahā-kutūhale*—in a greatly festive mood.

In this way, at Advaita Ācārya's house all the devotees met and passed some days together in a greatly festive mood.

TEXT 206

*āra dina prabhu kahe saba bhakta-gaṇe
nija-nija-gr̥he sabe karaha gamane*

āra dina—the next day; *prabhu*—the Lord; *kahe*—says; *saba*—all; *bhakta-gaṇe*—to the devotees; *nija-nija-gr̥he*—to your respective homes; *sabe*—all; *karaha*—do; *gamane*—returning.

The next day, Lord Caitanya Mahāprabhu requested all the devotees to return to their respective homes.

TEXT 207

*ghare giyā kara sabe kṛṣṇa-saṅkīrtana
punarapi āmā-saṅge ha-ibe milana*

ghare giyā—returning home; *kara*—do; *sabe*—all; *kṛṣṇa-saṅkīrtana*—congregational chanting of the *mahā-mantra*; *punarapi*—again; *āmā-saṅge*—with Me; *ha-ibe*—there will be; *milana*—meeting.

Śrī Caitanya Mahāprabhu also asked them to execute the congregational chanting of the holy name of the Lord at their homes, and He assured them that they would be able to meet Him again.

TEXT 208

*kabhu vā tomarā karibe nīlādri gamana
kabhu vā āsiba āmi karite gaṅgā-snāna*

kabhu—sometimes; *vā*—either; *tomarā*—you; *karibe*—will do; *nīlādri*—to Jagannātha Purī; *gamana*—going; *kabhu*—sometimes; *vā*—or; *āsiba*—shall come; *āmi*—I; *karite*—to do; *gaṅgā-snāna*—bathing in the Ganges.

Śrī Caitanya Mahāprabhu told them, “Sometimes you will come to Jagannātha Purī, and sometimes I shall come bathe in the Ganges.”

TEXTS 209–210

*nityānanda-gosāñi, paṇḍita jagadānanda
dāmodara paṇḍita, āra datta mukunda
ei cāri-jana ācārya dila prabhu sane
jananī prabodha kari’ vandila caraṇe*

nityānanda-gosāñi—Lord Nityānanda; *paṇḍita jagadānanda*—Jagadānanda Paṇḍita; *dāmodara paṇḍita*—Dāmodara Paṇḍita; *āra*

datta mukunda—and Mukunda Datta; *ei cāri-jana*—these four persons; *ācārya*—Advaita Ācārya; *dila*—gave; *prabhu sane*—with Śrī Caitanya Mahāprabhu; *jananī*—mother Śacī; *prabodha kari*—pacifying; *vandila caraṇe*—offered prayers at her lotus feet.

Śrī Advaita Ācārya sent four persons—Nityānanda Gosāñi, Jagadānanda Paṇḍita, Dāmodara Paṇḍita and Mukunda Datta—to accompany the Lord. After pacifying His mother, Śacīmātā, Śrī Caitanya Mahāprabhu submitted prayers to her lotus feet.

TEXT 211

tāñre pradakṣiṇa kari’ *karila gamana*
ethā ācāryera ghare uṭhila krandana

tāñre—mother Śacī; *pradakṣiṇa kari*—circumambulating; *karila*—did; *gamana*—going; *ethā*—there; *ācāryera*—of Advaita Ācārya; *ghare*—in the house; *uṭhila*—there arose; *krandana*—crying.

When everything was arranged, Lord Caitanya Mahāprabhu circumambulated His mother and then started for Jagannātha Purī. In the house of Advaita Ācārya there arose tumultuous crying.

TEXT 212

nirapekṣa hañā prabhu śighra calilā
kāndite kāndite ācārya paścāt calilā

nirapekṣa—indifferent; *hañā*—becoming; *prabhu*—the Lord; *śighra*—very quickly; *calilā*—went; *kāndite kāndite*—crying and crying; *ācārya*—Advaita Ācārya; *paścāt*—behind; *calilā*—went.

Śrī Caitanya Mahāprabhu was unaffected. He left swiftly, and Advaita Ācārya followed Him, weeping.

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the word *nirapekṣa* means not being affected by anything material and remaining fixed in the service of the Lord. Śrī Caitanya Mahāprabhu did not very much care

for the roaring tumult and cry at the house of Advaita Ācārya, which He heard when starting for Jagannātha Purī. Worldly moralists may criticize Śrī Caitanya Mahārabhu for being very cruel, but the Lord did not care for such criticism. As the world teacher of this Kṛṣṇa consciousness movement, He actually showed that a person seriously engaged in Kṛṣṇa consciousness should not be affected by worldly affection. The best course is to engage in rendering service to the Lord and to become callous to material objectives. Externally everyone is attached to material things, but if one becomes entangled in such things, he cannot make progress in Kṛṣṇa consciousness. Therefore those who are engaged in Kṛṣṇa consciousness should not care for the so-called morality of the material world if that morality opposes the service of the Lord. As Lord Caitanya Mahārabhu has personally shown, one cannot properly execute Kṛṣṇa consciousness without being neutral.

TEXT 213

*kata dūra giyā prabhu kari' yoḍa hāta
ācārye prabodhi' kahe kichu miṣṭa bāta*

kata dūra giyā—after going some distance; *prabhu*—the Lord; *kari'*—making; *yoḍa hāta*—folded hands; *ācārye*—Advaita Ācārya; *prabodhi'*—pacifying; *kahe*—says; *kichu*—something; *miṣṭa bāta*—sweet words.

After He had followed Śrī Caitanya Mahārabhu for some distance, Advaita Ācārya was petitioned by Śrī Caitanya Mahārabhu with folded hands. The Lord spoke the following sweet words.

TEXT 214

*jananī prabodhi' kara bhakta samādhāna
tumi vyagra haile kāro nā rahibe prāṇa*

jananī prabodhi'—pacifying the mother; *kara*—make; *bhakta*—devotees; *samādhāna*—adjustments; *tumi*—You; *vyagra haile*—if becoming agitated; *kāro*—anyone's; *nā rahibe*—will not remain; *prāṇa*—the life.

Śrī Caitanya Mahāprabhu said, “Please pacify all the devotees and My mother. If You become agitated, no one will be able to continue to exist.”

TEXT 215

*eta bali' prabhu tānre kari' āliṅgana
nivr̥tti kariyā kaila svacchanda gamana*

eta bali'—saying this; *prabhu*—the Lord; *tānre*—unto Him; *kari'*—doing; *āliṅgana*—embracing; *nivr̥tti*—stop; *kariyā*—making; *kaila*—did; *svacchanda*—without anxiety; *gamana*—going toward Jagannātha Purī.

Saying this, Śrī Caitanya Mahāprabhu embraced Advaita Ācārya and stopped Him from following any further. Then, without anxiety, He proceeded to Jagannātha Purī.

TEXT 216

*gaṅgā-tīre-tīre prabhu cāri-jana-sāthe
nīlādri calilā prabhu chatrabhoga-pathe*

gaṅgā-tīre-tīre—on the banks of the Ganges; *prabhu*—the Lord; *cāri-jana-sāthe*—with the other four persons; *nīlādri*—to Jagannātha Purī; *calilā*—proceeded; *prabhu*—the Lord; *chatrabhoga-pathe*—on the path of Chatrabhoga.

The Lord, with the other four persons, went along the banks of the Ganges through the path of Chatrabhoga toward Nīlādri, Jagannātha Purī.

In the southern section of the Eastern Railway, in the district of twenty-four *pargaṇās*, is a station named Magrāhāṭa. If one goes to the southeastern side of that station for some fourteen miles, there is a place called Jayanagara. About six miles south of this Jayanagara station is a village named Chatrabhoga. Sometimes this village is called Khāḍi. In this village is a Deity of Lord Śiva known as Vaijurkānātha. A festival takes place there every year during the month of Caitra (March-April). The festival is known as Nandā-melā. At the present moment the Ganges does not flow there. On the same railway line is another station, known as

Bāruipura, and near this station is another place, called Āṭisārā. Formerly this village was also situated on the banks of the Ganges. One can go from this village to Pānihāṭi and from there to Varāha-nagara, north of Calcutta. In those days the Ganges flowed to the south of Calcutta through Kālī-ghāṭa, which is still known as Ādi-gaṅgā. From Bāruipura, the Ganges branched out and flowed through Diamond Harbor near the Mathurāpura police station. It is to be noted that Śrī Caitanya Mahāprabhu passed through all these places on His way to Jagannātha Purī.

TEXT 217

*'caitanya-maṅgale' prabhura nilādri-gamana
vistāri varṇiyāchena dāsa-vṛndāvana*

caitanya-maṅgale—in the book named *Caitanya-maṅgala*; *prabhura*—of the Lord; *nilādri-gamana*—going to Jagannātha Purī; *vistāri*—elaborating; *varṇiyāchena*—has described; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

In his book known as *Caitanya-maṅgala* [*Caitanya-bhāgavata*], Vṛndāvana dāsa Ṭhākura has elaborately described the Lord's passage to Jagannātha Purī.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that while Śrī Caitanya Mahāprabhu passed through Bengal, He passed through Āṭisārā-grāma, Varāha-grāma and Chatrabhoga. He then reached the Orissa province, where He passed through Prayāga-ghāṭa; the Suvarṇarekhā River; Remuṇā; Yājapura, where He bathed at the Daśāśvamedha-ghāṭa, on the Vaitaraṇī River; Kaṭaka (Cuttak), where the Mahānadī River flows; Bhuvaneśvara, where there is a big lake known as Bindu-sarovara; Kamalapura; and Āṭhāranālā. In this way, passing through all these and other places, He reached Jagannātha Purī.

TEXT 218

*advaita-gr̥he prabhura vilāsa śune yei jana
acire milaye tāṅre kṛṣṇa-prema-dhana*

advaita-gr̥he—at the house of Advaita Ācārya; *prabhura*—of the Lord; *vilāsa*—the pastimes; *śune*—hears; *yei*—one who; *jana*—person; *acire*—very soon; *milaye*—meets; *tānre*—him; *kṛṣṇa-prema-dhana*—the riches of love of Godhead.

If one hears the activities of the Lord at the house of Advaita Ācārya, he will certainly very soon attain the riches of love of Kṛṣṇa.

TEXT 219

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Third Chapter, describing Lord Caitanya Mahāprabhu's stay at the house of Advaita Ācārya, His acceptance of the sannyāsa order and observation of daily festivals at Advaita Ācārya's house, His congregational chanting of the holy name of the Lord and His feasting with all the devotees.

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

MADHYA-LĪLĀ Volume 2



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

All Glory to Śrī Guru and Gaurāṅga

ŚRĪ CAITANYA- CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

Madhya-līlā
Volume Two

**“The Narrations Concerning Mādhavendra Puri,
Sākṣi Gopāla and Sārvabhauma Bhaṭṭācārya”**

*with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports*

by

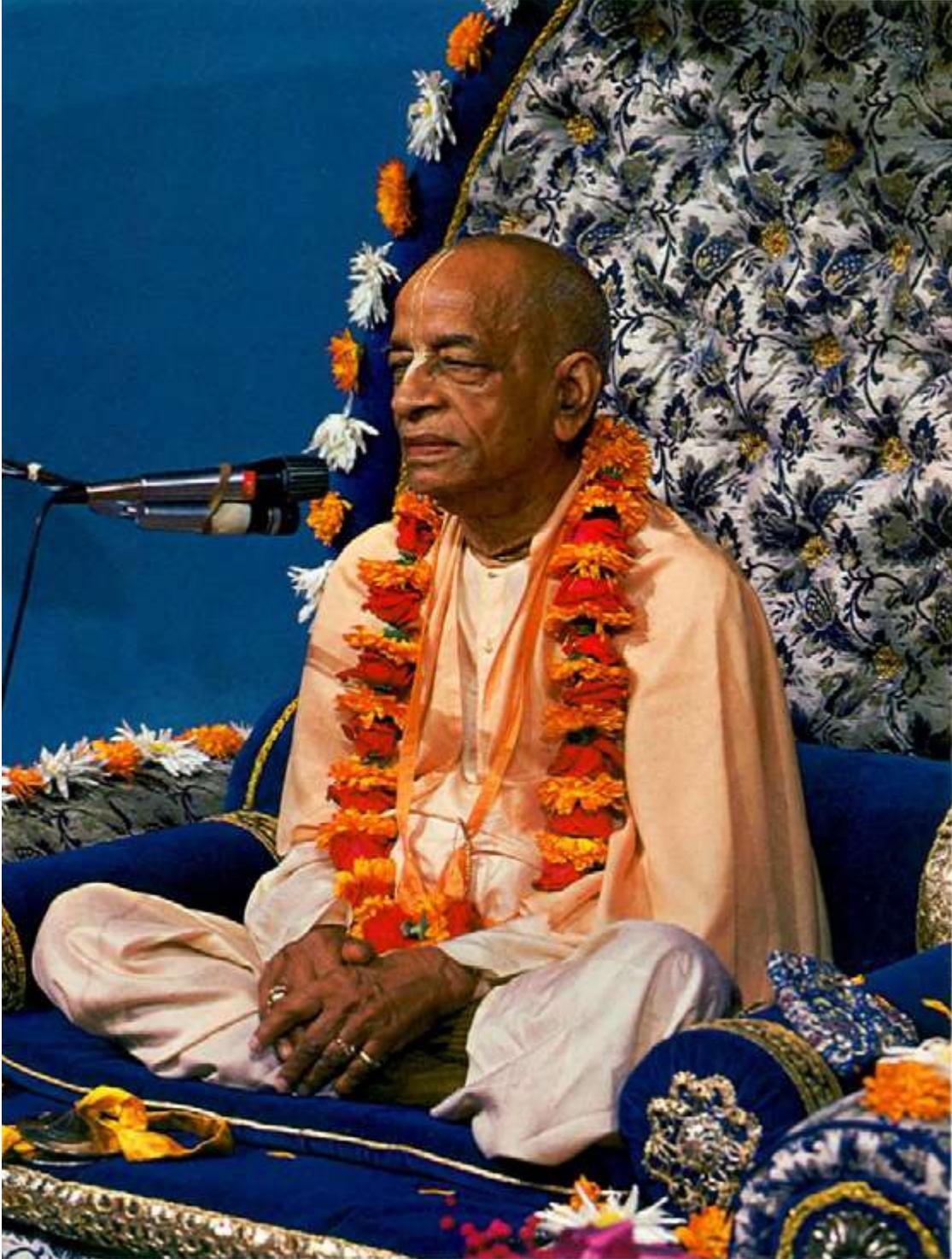
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Founder-Ācārya of the International Society for Krishna Consciousness



THE BHAKTIVEDANTA BOOK TRUST
New York · Los Angeles · London · Bombay



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The temple of Gopināthaji in Remuna, India, where Śrī Caitanya Mahārabhu fell unconscious after narrating the story of Mādhavendra Puri.



Kṣīra-corā-gopinātha, the Deity who stole a pot of condensed milk for His devotee, Mādhavendra Puri.



The temple of Saksi-gopala in Kataka, where Sri Caitanya Mahāprabhu heard the story of the Lord's acting as a witness for His devotee.



Sārvabhauma Bhaṭṭācārya's room at Puri, the site where Lord Caitanya exhibited many transcendental pastimes.

CHAPTER FOUR

Śrī Mādhavendra Purī's devotional service

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fourth Chapter. Passing along the path of Chatrabhoga and coming to Vṛddhamantreśvara, Śrī Caitanya Mahāprabhu reached the border of Orissa. On His way He enjoyed transcendental bliss by chanting and begging alms in different villages. In this way He reached the celebrated village of Remuṇā, where there is a Deity of Gopīnātha. There He narrated the story of Mādhavendra Purī, as He had heard it from His spiritual master, Īśvara Purī. The narration is as follows.

One night while in Govardhana, Mādhavendra Purī dreamed that the Gopāla Deity was within the forest. The next morning he invited his neighborhood friends to accompany him to excavate the Deity from the jungle. He then established the Deity of Śrī Gopālājī on top of Govardhana Hill with great pomp. Gopāla was worshiped, and the Annakūṭa festival was observed. This festival was known everywhere, and many people from the neighboring villages came to join. One night the Gopāla Deity again appeared to Mādhavendra Purī in a dream and asked him to go to Jagannātha Purī to collect some sandalwood pulp and smear it on the body of the Deity. Having received this order, Mādhavendra Purī immediately started for Orissa. Traveling through Bengal, he reached Remuṇā village and there received a pot of condensed milk (*kṣīra*) offered to the Deity of Gopīnāthajī. This pot of condensed milk was stolen by Gopīnātha and delivered to Mādhavendra Purī. Since then, the Gopīnātha Deity has been known as Kṣīra-corā-gopīnātha, the Deity who stole the pot of condensed milk. After reaching Jagannātha Purī, Mādhavendra Purī received permission from the King to take out one *maund* of sandalwood and twenty *tolas* of camphor. Aided by two men, he brought these things to Remuṇā. Again he saw in a dream that Gopāla at Govardhana Hill desired that very sandalwood to be turned into pulp mixed with camphor

and smeared over the body of Gopīnāthajī. Understanding that that would satisfy the Gopāla Deity at Govardhana, Mādhavendra Purī executed the order and returned to Jagannātha Purī.

Śrī Caitanya Mahāprabhu narrated this story for Lord Nityānanda Prabhu and other devotees and praised the pure devotional service of Mādhavendra Purī. When He recited some verses composed by Mādhavendra Purī, He went into an ecstatic mood. But when He saw that many people were assembled, He checked Himself and ate some sweet rice *prasādam*. Thus He passed that night, and the next morning He again started for Jagannātha Purī.

TEXT 1

*yasmai dātum corayan kṣīra-bhāṇḍam
gopīnāthaḥ kṣīra-corābhidho 'bhūt
śrī-gopālaḥ prādurāsīd vaśaḥ san
yat-premṇā tam mādhavendram nato 'smi*

yasmai—unto whom; *dātum*—to deliver; *corayan*—stealing; *kṣīra-bhāṇḍam*—the pot of sweet rice; *gopīnāthaḥ*—Gopīnātha; *kṣīra-corā*—stealer of a pot of sweet rice; *abhidhaḥ*—celebrated; *abhūt*—became; *śrī-gopālaḥ*—Śrī Gopāla Deity; *prādurāsīt* appeared; *vaśaḥ*—captivated; *san*—being; *yat-premṇā*—by his love; *tam*—unto him; *mādhavendram*—Mādhavendra Purī, who was in the Madhva-sampradāya; *nataḥ asmi*—I offer my respectful obeisances.

I offer my respectful obeisances unto Mādhavendra Purī, who was given a pot of sweet rice stolen by Śrī Gopīnātha, celebrated thereafter as Kṣīra-corā. Being pleased by Mādhavendra Purī's love, Śrī Gopāla, the Deity at Govardhana, appeared to the public vision.

Bhaktivinoda Ṭhākura annotates that this Gopāla Deity was originally installed by Vajra, the great-grandson of Kṛṣṇa. Mādhavendra Purī rediscovered Gopāla and established Him on top of Govardhana Hill. This Gopāla Deity is now situated at Nāthadvāra and is under the management of descendants of Vallabhācārya. The worship of the Deity is very luxurious, and one who goes there can purchase varieties of *prasādam* by paying a small price.

TEXT 2

*jaya jaya gauracandra jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda*

jaya jaya gauracandra—all glories to Śrī Caitanya Mahāprabhu; *jaya nityānanda*—all glories to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of the Lord.

All glories to Lord Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya!

TEXTS 3–4

*nīlādri-gamana, jagannātha-daraśana
sārvabhauma bhaṭṭācārya-prabhura milana
e saba līlā prabhura dāsa vṛndāvana
vistāri' kariyāchena uttama varṇana*

nīlādri-gamana—going to Jagannātha Purī; *jagannātha-daraśana*—visiting the temple of Lord Jagannātha; *sārvabhauma bhaṭṭācārya*—with Sārvabhauma Bhaṭṭācārya; *prabhura*—of the Lord; *milana*—meeting; *e saba*—all these; *līlā*—pastimes; *prabhura*—of the Lord; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *vistāri'*—elaborating; *kariyāchena*—has done; *uttama*—very nice; *varṇana*—description.

The Lord went to Jagannātha Purī and visited Lord Jagannātha's temple. He also met with Sārvabhauma Bhaṭṭācārya. All these pastimes have been very elaborately explained by Vṛndāvana dāsa Ṭhākura in his book Caitanya-bhāgavata.

TEXT 5

*sahaje vicitra madhura caitanya-vihāra
vṛndāvana-dāsa-mukhe amṛtera dhāra*

sahaje—naturally; *vicitra*—wonderful; *madhura*—sweet; *caitanya*—of Lord Caitanya Mahāprabhu; *vihāra*—the activities; *vṛndāvana-dāsa*—of Vṛndāvana dāsa Ṭhākura; *mukhe*—from the mouth; *amṛtera*—of nectar; *dhāra*—shower.

By nature all the activities of Śrī Caitanya Mahāprabhu are very wonderful and sweet, and when they are described by Vṛndāvana dāsa Ṭhākura, they become like a shower of nectar.

TEXT 6

*ataeva tāhā varṇile haya punarukti
dambha kari' varṇi yadi taiche nāhi śakti*

ataeva—therefore; *tāhā*—such activities; *varṇile*—if describing; *haya*—there is; *punarukti*—repetition; *dambha kari'*—being proud; *varṇi*—I describe; *yadi*—if; *taiche*—such; *nāhi*—there is not; *śakti*—power.

Therefore I very humbly submit that since these incidents have already been nicely described by Vṛndāvana dāsa Ṭhākura, I would be very proud to repeat the same thing, and this would not be very good. I do not have such powers.

TEXT 7

*caitanya-maṅgale yāhā karila varṇana
sūtra-rūpe sei līlā kariye sūcana*

caitanya-maṅgale—in the book named *Caitanya-maṅgala*; *yāhā*—whatever; *karila varṇana*—has described; *sūtra-rūpe*—in the form of a synopsis; *sei līlā*—those pastimes; *kariye sūcana*—I shall present.

I am therefore presenting only a synopsis of those events already described elaborately by Vṛndāvana dāsa Ṭhākura in his *Caitanya-maṅgala* [now known as *Caitanya-bhāgavata*].

TEXT 8

*tāñra sūtre āche, teñha nā kaila varṇana
yathā-kathañcit kari' se līlā kathana*

tāñra—his; *sūtre*—in the synopsis; *āche*—there are; *teñha*—he; *nā kaila varṇana*—did not describe; *yathā-kathañcit*—something of them; *kari'*—doing; *se*—these; *līlā*—of pastimes; *kathana*—narration.

Some of the incidents he did not describe elaborately but only summarized, and these I shall try to describe in this book.

TEXT 9

*ataeva tāñra pāye kari namaskāra
tāñra pāya aparādha nā ha-uk āmāra*

ataeva—therefore; *tāñra pāye*—at his lotus feet; *kari*—I do; *namaskāra*—obeisances; *tāñra pāya*—to the lotus feet of Vṛndāvana dāsa Ṭhākura; *aparādha*—offense; *nā*—not; *ha-uk*—let it happen; *āmāra*—my.

I thus offer my respectful obeisances unto the lotus feet of Vṛndāvana dāsa Ṭhākura. I hope that I will not offend his lotus feet by this action.

TEXT 10

*ei-mata mahāprabhu calilā nilācale
cāri bhakta saṅge kṛṣṇa-kīrtana-kutūhale*

ei-mata—in this way; *mahāprabhu*—Lord Caitanya Mahāprabhu; *calilā*—proceeded; *nilācale*—toward Jagannātha Purī; *cāri bhakta*—four devotees; *saṅge*—with; *kṛṣṇa-kīrtana*—for chanting of the holy name of Kṛṣṇa; *kutūhale*—in great eagerness.

Śrī Caitanya Mahāprabhu proceeded toward Jagannātha Purī with four of His devotees, and He chanted the holy name of the Lord, the Hare Kṛṣṇa mantra, with great eagerness.

TEXT 11

*bhikṣā lāgi' eka-dina eka grāma giyā
āpane bahuta anna ānila māgiyā*

bhikṣā lāgi'—for *prasādam*; *eka-dina*—in one day; *eka grāma*—to one village; *giyā*—going; *āpane*—personally; *bahuta*—a great quantity; *anna*—of rice and other eatables; *ānila*—brought; *māgiyā*—begging.

Each day Śrī Caitanya Mahāprabhu personally went to a village and collected a great quantity of rice and other grains for the preparation of *prasādam*.

TEXT 12

*pathe baḍa baḍa dānī vighna nāhi kare
tā' sabāre kṛpā kari' āilā remuṇāre*

pathe—on the way; *baḍa baḍa*—big, big; *dānī*—toll or tax collector; *vighna*—hindrances; *nāhi*—not; *kare*—make; *tā' sabāre*—to all of them; *kṛpā kari'*—showing mercy; *āilā*—reached; *remuṇāre*—the village known as Remuṇā.

There were many rivers on the way, and at each river there was a tax collector. The tax collectors did not hinder the Lord, however, and He showed them mercy. Finally He reached the village of Remuṇā.

There is a railway station named Baleśvara, and five miles to the west is the village of Remuṇā. The temple of Kṣīra-corā-gopīnātha still exists in this village, and within the temple the *samādhi* tomb of Rasikānanda Prabhu, the chief disciple of Śyāmānanda Gosvāmī, can still be found.

TEXT 13

*remuṇāte gopīnātha parama-mohana
bhakti kari' kaila prabhu tāñra daraśana*

remuṇāte—in that village of Remuṇā; *gopīnātha*—the Deity of Gopīnātha; *parama-mohana*—very attractive; *bhakti kari'*—with great devotion;

kaila—did; *prabhu*—the Lord; *tāñra*—of Him; *daraśana*—visit.

The Deity of Gopīnātha in the temple at Remuṇā was very attractive. Lord Caitanya visited the temple and offered His obeisances with great devotion.

TEXT 14

tāñra pāda-padma nikaṭa praṇāma karite
tāñra puṣpa-cūḍā paḍila prabhura māthāte

tāñra pāda-padma—the lotus feet of Gopīnātha; *nikaṭa*—near; *praṇāma*—obeisances; *karite*—while offering; *tāñra*—His; *puṣpa-cūḍā*—helmet of flowers; *paḍila*—fell down; *prabhura*—of the Lord; *māthāte*—on the head.

When Śrī Caitanya Mahāprabhu offered His obeisances at the lotus feet of the Gopīnātha Deity, the helmet of flowers on the head of Gopīnātha fell down and landed on the head of Caitanya Mahāprabhu.

TEXT 15

cūḍā pāñā mahāprabhura ānandita mana
bahu nṛtya-gīta kaila lañā bhakta-gaṇa

cūḍā pāñā—getting the helmet; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānandita*—pleased; *mana*—the mind; *bahu*—various kinds; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *lañā*—with; *bhakta-gaṇa*—the devotees.

When the Deity’s helmet fell upon His head, Śrī Caitanya Mahāprabhu became very pleased, and thus He chanted and danced in various ways with His devotees.

TEXT 16

prabhura prabhāva dekhi’ prema-rūpa-guṇa
vismita ha-ilā goṣīnāthera dāsa-gaṇa

prabhura—of the Lord; *prabhāva*—the influence; *dekhi'*—seeing; *prema-rūpa*—His beauty; *guṇa*—and His qualities; *vismita ha-ilā*—became struck with wonder; *gopīnāthera*—of the Gopīnātha Deity; *dāsa-gaṇa*—the servants.

All the servants of the Deity were struck with wonder due to Śrī Caitanya Mahāprabhu's intense love, His exquisite beauty and His transcendental qualities.

TEXT 17

*nānā-rūpe prītye kaila prabhura sevana
sei rātri tāhāṅ prabhu karilā vañcana*

nānā-rūpe—in various ways; *prītye*—on account of love; *kaila*—did; *prabhura*—of the Lord; *sevana*—service; *sei rātri*—that night; *tāhāṅ*—there; *prabhu*—Lord Caitanya Mahāprabhu; *karilā*—did; *vañcana*—passing.

Because of their love for Śrī Caitanya Mahāprabhu, they served Him in many ways, and that night the Lord stayed at the temple of Gopīnātha.

TEXT 18

*mahāprasāda-kṣīra-lobhe rahilā prabhu tathā
pūrve īśvara-purī tāṅre kahiyāchena kathā*

mahā-prasāda—for the remnants of food; *kṣīra*—sweet rice; *lobhe*—in eagerness; *rahilā*—remained; *prabhu*—the Lord; *tathā*—there; *pūrve*—before that; *īśvara-purī*—Īśvara Purī, His spiritual master; *tāṅre*—unto Him; *kahiyāchena*—told; *kathā*—a narration.

The Lord remained there because He was very eager to receive the remnants of sweet rice offered to the Gopīnātha Deity, having heard a narration from His spiritual master, Īśvara Purī, of what had once happened there.

TEXT 19

*‘kṣīra-corā goṇinātha’ prasiddha tānra nāma
bhakta-gaṇe kahe prabhu sei ta’ ākhyāna*

kṣīra-corā goṇinātha—the Gopīnātha who stole the pot of sweet rice; *prasiddha*—very famous; *tānra nāma*—His name; *bhakta-gaṇe*—to all the devotees; *kahe*—tells; *prabhu*—the Lord; *sei ta’ ākhyāna*—that narration.

That Deity was known widely as Kṣīra-corā-gopīnātha, and Caitanya Mahāprabhu told His devotees the story of how the Deity became so famous.

TEXT 20

*pūrve mādharma-purīra lāgi’ kṣīra kaila curi
ataeva nāma haila ‘kṣīra-corā hari’*

pūrve—formerly; *mādharma-purīra lāgi’*—for Mādhavendra Purī; *kṣīra*—sweet rice; *kaila*—did; *curi*—steal; *ataeva*—therefore; *nāma*—the name; *haila*—became; *kṣīra-corā hari*—the Lord who stole a pot of sweet rice.

Formerly the Deity had stolen a pot of sweet rice for Mādhavendra Purī; therefore He became very famous as the Lord who stole the sweet rice.

TEXT 21

*pūrve śrī-mādharma-purī āilā vṛndāvana
bhramite bhramite gelā giri govardhana*

pūrve—formerly; *śrī-mādharma-purī*—Śrīla Mādhavendra Purī; *āilā*—came; *vṛndāvana*—to Vṛndāvana; *bhramite bhramite*—while traveling; *gelā*—went; *giri govardhana*—to the hill known as Govardhana.

Once, Śrī Mādhavendra Purī traveled to Vṛndāvana, where he came upon the hill known as Govardhana.

TEXT 22

*preme matta,—nāhi tāñra rātri-dina-jñāna
kṣaṇe uṭhe, kṣaṇe paḍe, nāhi sthānāsthāna*

preme matta—maddened in the ecstasy of love of Kṛṣṇa; *nāhi*—there was not; *tāñra*—of him; *rātri-dina-jñāna*—knowledge of day and night; *kṣaṇe*—sometimes; *uṭhe*—stands; *kṣaṇe paḍe*—sometimes falls; *nāhi*—there was no sense; *sthāna-asthāna*—a proper place or not.

Mādhavendra Purī was almost mad in his ecstasy of love of Godhead, and he did not know whether it was day or night. Sometimes he stood up, and sometimes he fell to the ground. He could not discriminate whether he was in a proper place or not.

TEXT 23

*śaila parikramā kari' govinda-kuṇḍe āsi'
snāna kari, vṛkṣa-tale āche sandhyāya vasi'*

śaila—the hill; *parikramā*—circumambulation; *kari'*—finishing; *govinda-kuṇḍe*—to the bank of the Govinda-kuṇḍa; *āsi'*—coming there; *snāna kari*—taking a bath; *vṛkṣa-tale*—under the shade of a tree; *āche*—is; *sandhyāya*—in the evening; *vasi'*—resting.

After circumambulating the hill, Mādhavendra Purī went to Govinda-kuṇḍa and took his bath. He then sat beneath a tree to take his evening rest.

TEXT 24

*gopāla-bālaka eka dugdha-bhāṇḍa lañā
āsi' āge dhari' kichu balila hāsiyā*

gopāla-bālaka—cowherd boy; *eka*—one; *dugdha-bhāṇḍa lañā*—taking a pot of milk; *āsi'*—coming; *āge dhari'*—holding it in front; *kichu*—something; *balila*—said; *hāsiyā*—smiling.

While he was sitting beneath a tree, an unknown cowherd boy came with a pot of milk, placed it before Mādhavendra Purī and, smiling, addressed him as follows.

TEXT 25

*purī, ei dugdha lañā kara tumi pāna
māgi' kene nāhi khāo, kibā kara dhyāna*

purī—O Mādhavendra Purī; *ei dugdha lañā*—taking this milk; *kara tumi pāna*—drink it; *māgi'*—by begging; *kene*—why; *nāhi*—not; *khāo*—you eat; *kibā*—what; *kara*—do; *dhyāna*—meditation.

“O Mādhavendra Purī, please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?”

TEXT 26

*bālakera saundarye purīra ha-ila santoṣa
tāhāra madhura-vākye gela bhoka-śoṣa*

bālakera—of the boy; *saundarye*—in the beauty; *purīra*—of Mādhavendra Purī; *ha-ila*—was; *santoṣa*—very much satisfaction; *tāhāra*—of Him; *madhura-vākye*—by the sweet words; *gela*—forgot; *bhoka-śoṣa*—all hunger and thirst.

When he saw the beauty of that boy, Mādhavendra Purī became very satisfied. Hearing His sweet words, he forgot all hunger and thirst.

TEXT 27

*purī kahe,—ke tumi, kāhāñ tomāra vāsa
ke-mate jānile, āmi kari upavāsa*

purī kahe—Mādhavendra Purī inquired from the boy; *ke tumi*—who are You; *kāhāñ tomāra vāsa*—where do You reside; *ke-mate*—how; *jānile*—You know; *āmi kari upavāsa*—I am fasting.



"After taking bath at Govinda-kuṇḍa, Mādhavendra Purī sat beneath a tree to take his evening rest. While he was sitting beneath the tree, an unknown cowherd boy came with a pot of milk, placed it before Mādhavendra Purī, and, smiling, addressed him as follows. 'Please drink the milk I have brought. Why don't you beg some food to eat? What kind of meditation are you undergoing?' When he saw the beauty of that boy, Mādhavendra Purī became very satisfied. Hearing His sweet words, he forgot all hunger and thirst."

Mādhavendra Purī said, “Who are You? Where do You reside? And how did You know that I was fasting?”

TEXT 28

*bālaka kahe,—gopa āmi, ei grāme vasi
āmāra grāmete keha nā rahe upavāsī*

bālaka kahe—the boy said; *gopa āmi*—I am a cowherd boy; *ei grāme vasi*—I reside in this village; *āmāra grāmete*—in My village; *keha*—anyone; *nā*—not; *rahe*—remains; *upavāsī*—without food.

The boy replied, “Sir, I am a cowherd boy, and I reside in this village. In My village, no one fasts.

TEXT 29

*keha anna māgi’ khāya, keha dugdhāhāra
ayācaka-jane āmi diye ta’ āhāra*

keha—someone; *anna*—food; *māgi’*—begging; *khāya*—eats; *keha*—someone; *dugdha-āhāra*—drinks milk; *ayācaka-jane*—a person who does not beg; *āmi*—I; *diye*—supply; *ta’*—certainly; *āhāra*—eatables.

“In this village a person can beg food from others and thus eat. Some people drink only milk, but if a person does not ask anyone for food, I supply him all his eatables.

TEXT 30

*jala nite strī-gaṇa tomāre dekhi’ gela
strī-saba dugdha diyā āmāre pāṭhāila*

jala nite—for bringing water; *strī-gaṇa*—the women; *tomāre*—you; *dekhi’ gela*—saw you and went; *strī-saba*—all the women; *dugdha*—milk; *diyā*—giving; *āmāre*—Me; *pāṭhāila*—have sent.

“The women who come here to take water saw you, and they supplied Me with this milk and sent Me to you.”

TEXT 31

*go-dohana karite cāhi, śīghra āmi yāba
āra-bāra āsi āmi ei bhāṇḍa la-iba*

go-dohana karite cāhi—I want to milk the cows; *śīghra*—very soon; *āmi yāba*—I must go; *āra-bāra*—again; *āsi*—coming back; *āmi*—I; *ei*—this; *bhāṇḍa*—pot; *la-iba*—will take it back.

The boy continued, “I must go very soon to milk the cows, but I shall return and take back this milk pot from you.”

TEXT 32

*eta bali' gelā bālaka nā dekhiye āra
mādhava-purīra citte ha-ila camatkāra*

eta bali'—saying this; *gelā*—went; *bālaka*—the boy; *nā*—not; *dekhiye*—could be seen; *āra*—any more; *mādhava-purīra*—of Mādhavendra Purī; *citte*—in the mind; *ha-ila*—there was; *camatkāra*—wonder.

Saying this, the boy left the place. Indeed, He suddenly could be seen no more, and Mādhavendra Purī's heart was filled with wonder.

TEXT 33

*dugdha pāna kari' bhāṇḍa dhuñā rākhila
bāṭa dekhe, se bālaka punaḥ nā āila*

dugdha—milk; *pāna kari'*—drinking; *bhāṇḍa*—the pot; *dhuñā*—washing; *rākhila*—kept aside; *bāṭa dekhe*—looks at the path; *se bālaka*—the boy; *punaḥ*—again; *nā āila*—did not come back.

After drinking the milk, Mādhavendra Purī washed the pot and put it aside. He looked toward the path, but the boy never returned.

TEXT 34

*vasi' nāma laya purī, nidrā nāhi haya
śeṣa-rātre tandrā haila,—bāhya-vṛtti-laya*

vasi'—sitting there; *nāma laya*—chants the Hare Kṛṣṇa *mahā-mantra*; *purī*—Mādhavendra Purī; *nidrā*—sleep; *nāhi haya*—there was not; *śeṣa-rātre*—at the end of the night; *tandrā*—dozing; *haila*—there was; *bāhya-vṛtti*—of external activities; *laya*—stop.

Mādhavendra Purī could not sleep. He sat and chanted the Hare Kṛṣṇa mahā-mantra, and at the end of the night he dozed a little, and his external activities stopped.

TEXT 35

*svapne dekhe, sei bālaka sammukhe āsiñā
eka kuñje lañā gela hātete dhariñā*

svapne—in a dream; *dekhe*—he saw; *sei bālaka*—the very same boy; *sammukhe*—in front; *āsiñā*—coming; *eka kuñje*—in one of the bushes; *lañā*—taking him; *gela*—went; *hātete dhariñā*—holding him by the hand.

In a dream Mādhavendra Purī saw the very same boy. The boy came before him and, holding his hand, took him to a bush in the jungle.

TEXT 36

*kuñja dekhāñā kahe,—āmi ei kuñje ra-i
śīta-vṛṣṭi-vātāgnite mahā-duḥkha pāi*

kuñja dekhāñā—while showing him the bush; *kahe*—He says; *āmi*—I; *ei*—this; *kuñje*—in the bush; *ra-i*—reside; *śīta-vṛṣṭi*—in chilly cold and in showering rain; *vāta*—in severe wind; *agnite*—and in scorching heat; *mahā-duḥkha pāi*—I am experiencing great pain.

The boy showed Mādhavendra Purī the bush and said, “I reside in this bush, and because of this I suffer very much from severe cold, rain showers, winds and scorching heat.

TEXT 37

*grāmera loka āni' āmā kāḍha' kuñja haite
parvata-upari lañā rākha bhāla-mate*

grāmera—of the village; *loka*—the people; *āni'*—bringing; *āmā*—Me; *kāḍha'*—take out; *kuñja haite*—from this bush; *parvata-upari*—on the top of the hill; *lañā*—taking Me; *rākha*—keep Me; *bhāla-mate*—very nicely.

“Please bring the people of the village and get them to take Me out of this bush. Then have them situate Me nicely on top of the hill.

TEXT 38

*eka maṭha kari' tāhān karaha sthāpana
bahu śītala jale kara śrī-aṅga mārjana*

eka—one; *maṭha*—temple; *kari'*—constructing; *tāhān*—there; *karaha*—do; *sthāpana*—installment; *bahu*—much; *śītala*—cold; *jale*—in water; *kara*—do; *śrī-aṅga*—My transcendental body; *mārjana*—washing.

“Please construct a temple on top of that hill,” the boy continued, “and install Me in that temple. After this, wash Me with large quantities of cold water so that My body may be cleansed.

TEXT 39

*bahu-dina tomāra patha kari nirikṣaṇa
kabe āsi' mādharma āmā karibe sevana*

bahu-dina—many days; *tomāra*—of you; *patha*—the path; *kari*—I do; *nirikṣaṇa*—observing; *kabe*—when; *āsi'*—coming; *mādharma*—Mādhavendra Purī; *āmā*—Me; *karibe*—he will do; *sevana*—serving.

“For many days I have been observing you, and I have been wondering,
‘When will Mādhavendra Purī come here to serve Me?’

TEXT 40

*tomāra prema-vaśe kari’ sevā aṅgikāra
darśana diyā nistāriḥa sakala saṁsāra*

tomāra—your; *prema-vaśe*—by being subjugated by the love; *kari’*—doing; *sevā*—of service; *aṅgikāra*—acceptance; *darśana diyā*—giving audience; *nistāriḥa*—I shall deliver; *sakala*—all; *saṁsāra*—the material world.

“I have accepted your service due to your ecstatic love for Me. Thus I shall appear, and by My audience all fallen souls will be delivered.

TEXT 41

*‘śrī-gopāla’ nāma mora,—govardhana-dhārī
vajrera sthāpita, āmi ihāṅ adhikārī*

śrī-gopāla nāma—the name Śrī Gopāla; *mora*—My; *govardhana-dhārī*—the lifter of Govardhana Hill; *vajrera*—by Vajra, the great-grandson of Kṛṣṇa; *sthāpita*—installed; *āmi*—I; *ihāṅ*—here; *adhikārī*—the authority.

“My name is Gopāla. I am the lifter of Govardhana Hill. I was installed by Vajra, and here I am the authority.

TEXT 42

*śaila-upari haite āmā kuñje lukāñā
mleccha-bhaye sevaka mora gela palāñā*

śaila-upari—the top of the hill; *haite*—from; *āmā*—Me; *kuñje*—in the bushes; *lukāñā*—concealing; *mleccha-bhaye*—from fear of the Muslims; *sevaka*—servant; *mora*—My; *gela*—went; *palāñā*—running away.

“When the Muslims attacked, the priest who was serving Me hid Me in this bush in the jungle. Then he ran away out of fear of the attack.

TEXT 43

*sei haite rahi āmi ei kuñja-sthāne
bhāla haila āilā āmā kāḍha sāvadhāne*

sei haite—from that time; *rahi*—reside; *āmi*—I; *ei*—this; *kuñja-sthāne*—in the bush; *bhāla haila*—it was very good; *āilā*—you have come; *āmā*—Me; *kāḍha*—take out; *sāvadhāne*—with care.

“Since the priest went away, I have been staying in this bush. It is very good that you have come here. Now just remove Me with care.”

TEXT 44

*eta bali' se-bālaka antardhāna kaila
jāgiyā mādharma-purī vicāra karila*

eta bali'—saying this; *se-bālaka*—that very boy; *antardhāna kaila*—disappeared; *jāgiyā*—awakening; *mādharma-purī*—Mādhavendra Purī; *vicāra*—consideration; *karila*—made.

After saying this, the boy disappeared. Then Mādhavendra Purī woke up and began to consider his dream.

TEXT 45

*śrī-kṛṣṇake dekhinu muñi nārinu cinite
eta bali' premāveśe paḍilā bhūmite*

śrī-kṛṣṇake dekhinu—saw Lord Kṛṣṇa personally; *muñi*—I; *nārinu*—was unable; *cinite*—to identify; *eta bali'*—saying this; *prema-āveśe*—in the ecstasy of love; *paḍilā*—fell down; *bhūmite*—on the ground.

Mādhavendra Purī began to lament, “I saw Lord Kṛṣṇa directly, but I could not recognize Him!” Thus he fell down on the ground in ecstatic love.

TEXT 46

*kṣaṇeka rodana kari, mana kaila dhīra
ājñā-pālana lāgi' ha-ilā susthira*

kṣaṇeka—for some time; *rodana kari*—crying; *mana*—mind; *kaila*—made; *dhīra*—pacified; *ājñā*—the order; *pālana*—of executing; *lāgi'*—for the matter; *ha-ilā*—became; *su-sthira*—silent.

Mādhavendra Purī cried for some time, but then he fixed his mind on executing the order of Gopāla. Thus he became tranquil.

TEXT 47

*prātaḥ-snāna kari' purī grāma-madhye gelā
saba loka ekatra kari' kahite lāgilā*

prātaḥ-snāna—morning bath; *kari'*—finishing; *purī*—Mādhavendra Purī; *grāma-madhye*—within the village; *gelā*—entered; *saba loka*—all the people; *ekatra kari'*—assembling; *kahite lāgilā*—began to speak.

After taking his morning bath, Mādhavendra Purī entered the village and assembled all the people. Then he spoke as follows.

TEXT 48

*grāmera īśvara tomāra—govardhana-dhārī
kuñje āche, cala, tāñre bāhira ye kari*

grāmera—of the village; *īśvara*—the proprietor; *tomāra*—your; *govardhana-dhārī*—the lifter of Govardhana Hill; *kuñje āche*—in the bushes in the jungle; *cala*—let us go; *tāñre*—Him; *bāhira ye kari*—take out.

“The proprietor of this village, Govardhana-dhārī, is lying in the bushes. Let us go there and rescue Him from that place.

TEXT 49

*atyanta nivīḍa kuñja,—nāri praveśite
kuṭhāri kodāli laha dvāra karite*

atyanta—very; *nivīḍa*—dense; *kuñja*—bushes; *nāri*—we are not able; *praveśite*—to enter; *kuṭhāri*—choppers; *kodāli*—spades; *laha*—take; *dvāra karite*—to make a way.

“The bushes are very dense, and we will not be able to enter the jungle. Therefore take choppers and spades to clear the way.”

TEXT 50

*śuni' loka tāñra sañge calilā hariṣe
kuñja kāṭi' dvāra kari' karilā praveśe*

śuni'—hearing; *loka*—the people; *tāñra*—him; *sañge*—with; *calilā*—went; *hariṣe*—with great pleasure; *kuñja kāṭi'*—cutting the bushes; *dvāra*—a way; *kari'*—making; *karilā praveśe*—entered.

After hearing this, all the people accompanied Mādhavendra Purī with great pleasure. According to his directions, they cut down bushes, cleared a path and entered the jungle.

TEXT 51

*ṭhākura dekhila māṭi-tṛṇe ācchādita
dekhi' saba loka haila ānande vismita*

ṭhākura—the Deity; *dekhila*—they saw; *māṭi*—with dirt; *tṛṇe*—and grass; *ācchādita*—covered; *dekhi'*—seeing; *saba loka*—all the people; *haila*—became; *ānande*—with pleasure; *vismita*—amazed.

When they saw the Deity covered with dirt and grass, they were all struck with wonder and pleasure.

TEXT 52

*āvaraṇa dūra kari' karila vidite
mahā-bhārī ṭhākura—keha nāre cālāite*

āvaraṇa—the covering; *dūra kari'*—clearing away; *karila vidite*—declared; *mahā-bhārī*—very heavy; *ṭhākura*—the Deity; *keha*—anyone; *nāre*—not able; *cālāite*—to cause to move.

After they had cleansed the body of the Deity, some of them said, “The Deity is very heavy. No single person can move Him.”

TEXT 53

*mahā-mahā-baliṣṭha loka ekatra kariṇā
parvata-uṇari gela purī ṭhākura lañā*

mahā-mahā-baliṣṭha—who are very strong; *loka*—persons; *ekatra kariṇā*—assembling; *parvata-uṇari*—to the top of the hill; *gela*—went; *purī*—Mādhavendra Purī; *ṭhākura lañā*—taking the Deity.

Since the Deity was very heavy, some of the stronger men assembled to carry Him to the top of the hill. Mādhavendra Purī also went there.

TEXT 54

*pātharera simhāsane ṭhākura vasāila
baḍa eka pāthara pṛṣṭhe avalamba dila*

pātharera—of stone; *simha-āsane*—on a throne; *ṭhākura*—the Deity; *vasāila*—installed; *baḍa*—big; *eka*—one; *pāthara*—stone; *pṛṣṭhe*—at the back; *avalamba*—support; *dila*—gave.

A big stone was made into a throne, and the Deity was installed upon it. Another big stone was placed behind the Deity for support.

TEXT 55

*grāmera brāhmaṇa saba nava ghaṭa lañā
govinda-kuṇḍera jala ānila chāniñā*

grāmera—of the village; *brāhmaṇa*—*brāhmaṇa* priests; *saba*—all; *nava*—nine; *ghaṭa*—waterpots; *lañā*—bringing; *govinda-kuṇḍera*—of the lake known as Govinda-kuṇḍa; *jala*—the water; *ānila*—brought; *chāniñā*—filtering.

All the *brāhmaṇa* priests of the village gathered together with nine waterpots, and water from Govinda-kuṇḍa lake was brought there and filtered.

TEXT 56

*nava śata-ghaṭa jala kaila upanīta
nānā vādya-bherī bāje, strī-gaṇa gāya gīta*

nava—nine; *śata-ghaṭa*—hundreds of waterpots; *jala*—water; *kaila*—made; *upanīta*—brought; *nānā*—various; *vādya*—musical sounds; *bherī*—bugles; *bāje*—vibrate; *strī-gaṇa*—all the women; *gāya*—chant; *gīta*—various songs.

When the Deity was being installed, nine hundred pots of water were brought from Govinda-kuṇḍa. There were musical sounds of bugles and drums and the singing of women.

TEXT 57

*keha gāya, keha nāce, mahotsava haila
dadhi, dugdha, ghr̥ta āila grāme yata chila*

keha gāya—some sing; *keha nāce*—some dance; *mahotsava haila*—there was a festival; *dadhi*—yogurt; *dugdha*—milk; *ghṛta*—clarified butter; *āila*—was brought; *grāme*—in the village; *yata*—as much; *chila*—as there was.

During the festival at the installation ceremony, some people sang and some danced. All the milk, yogurt and clarified butter in the village were brought to the festival.

TEXT 58

*bhoga-sāmagrī āila sandeśādi yata
nānā upahāra, tāhā kahite pāri kata*

bhoga-sāmagrī—ingredients for eatables to be offered; *āila*—brought in; *sandēśa-ādi*—sweetmeats; *yata*—all kinds of; *nānā*—various; *upahāra*—presentations; *tāhā*—that; *kahite*—to say; *pāri*—I am able; *kata*—how much.

Various foods and sweetmeats, as well as other kinds of presentations, were brought there. I am unable to describe all these.

TEXT 59

*tulasī ādi, puṣpa, vastra āila aneka
āpane mādhava-purī kaila abhiṣeka*

tulasī—*tulasī* leaves; *ādi*—and others; *puṣpa*—flowers; *vastra*—garments; *āila*—arrived; *aneka*—in great quantity; *āpane*—personally; *mādhava-purī*—Śrī Mādhavendra Purī; *kaila*—executed; *abhiṣeka*—the bathing of the Deity at the beginning of the installation ceremony.

The villagers brought a large quantity of *tulasī* leaves, flowers, and various kinds of garments. Then Śrī Mādhavendra Purī personally began the *abhiṣeka* [bathing ceremony].

In the *Hari-bhakti-vilāsa* (6.30) it is stated that the Deity should be bathed in water mixed with yogurt and milk, accompanied by the sounds

of conchshells, bells and other instruments and the chanting of the mantra *om bhagavate vāsudevāya namaḥ*, as well as the chanting of the *Brahma-samhitā* verses beginning *cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-lakṣāvṛteṣu surabhīr abhipālayantam* [Bs. 5.29].

TEXT 60

*amaṅgalā dūra kari' karāila snāna
bahu taila diyā kaila śrī-aṅga cikkaṇa*

amaṅgalā—all inauspiciousness; *dūra kari'*—driving away; *karāila*—caused; *snāna*—bathing; *bahu*—a great quantity; *taila*—oil; *diyā*—applying; *kaila*—made; *śrī-aṅga*—the body; *cikkaṇa*—glossy.

After all inauspicious things were driven away by the chanting of the mantra, the Deity's bathing ceremony started. First the Deity was massaged with a large quantity of oil, so that His body became very glossy.

TEXT 61

*pañca-gavya, pañcāmṛte snāna karāñā
mahā-snāna karāila śata ghaṭa diñā*

pañca-gavya—in five kinds of products from the cow; *pañca-amṛte*—in a preparation made with five palatable foods; *snāna*—bath; *karāñā*—finishing; *mahā-snāna*—a vast bath with ghee and water; *karāila*—performed; *śata*—one hundred; *ghaṭa*—waterpots; *diñā*—with.

After the first bathing, further bathings were conducted with *pañca-gavya* and then with *pañcāmṛta*. Then the *mahā-snāna* was performed with ghee and water, which had been brought in one hundred pots.

The ingredients of *pañca-gavya* are milk, yogurt, ghee (clarified butter), cow urine and cow dung. All these items come from the cow; therefore we can just imagine how important the cow is, since its urine and stool are required for bathing the Deity. The *pañcāmṛta* consists of five kinds of nectar—yogurt, milk, ghee, honey and sugar. The major portion of this preparation also comes from the cow. To make it more palatable, sugar and honey are added.

TEXT 62

ṣunaḥ taila diya kaila śrī-aṅga cikkaṇa
śaṅkha-gandhodake kaila snāna samādhāna

ṣunaḥ—again; *taila diyā*—with oil; *kaila*—made; *śrī-aṅga*—the body of the Deity; *cikkaṇa*—shiny; *śaṅkha-gandha-udake*—in water scented with flowers and sandalwood pulp and kept within a conchshell; *kaila*—did; *snāna*—bath; *samādhāna*—execution.

After the mahā-snāna was finished, the Deity was again massaged with scented oil and His body made glossy. Then the last bathing ceremony was performed with scented water kept within a conchshell.

In his commentary on this occasion, Śrīlā Bhaktisiddhānta Sarasvatī Ṭhākura quotes from the *Hari-bhakti-vilāsa*. Barley powder, wheat powder, vermilion powder, *urad* dhal powder and another powder preparation called *āvātā* (made by mixing banana powder and ground rice) are applied to the Deity's body with a brush made from the hair at the end of a cow's tail. This produces a nice finish. The oil smeared over the body of the Deity should be scented. To perform the *mahā-snāna*, at least two and a half *mānas* (about twenty-four gallons) of water are needed to pour over the body of the Deity.

TEXT 63

śrī-aṅga mārjana kari' vastra parāila
candana, tulasī, puṣpa-mālā aṅge dila

śrī-aṅga—the transcendental body of the Deity; *mārjana kari'*—cleansing; *vastra*—garments; *parāila*—were put on; *candana*—sandalwood pulp; *tulasī*—*tulasī* leaves; *puṣpa-mālā*—garlands of flowers; *aṅge*—on the body; *dila*—were placed.

After the body of the Deity was cleansed, He was dressed very nicely with new garments. Then sandalwood pulp, tulasī garlands and other fragrant flower garlands were placed upon the body of the Deity.

TEXT 64

*dhūpa, dīpa, kari' nānā bhoga lāgāila
dadhi-dugdha-sandeśādi yata kichu āila*

dhūpa—incense; *dīpa*—lamp; *kari'*—burning; *nānā*—various; *bhoga*—foods; *lāgāila*—were offered; *dadhi*—yogurt; *dugdha*—milk; *sandeśa*—sweetmeats; *ādi*—and others; *yata*—as much as; *kichu*—some; *āila*—received.

After the bathing ceremony was finished, incense and lamps were burned and all kinds of food offered before the Deity. These foods included yogurt, milk and as many sweetmeats as were received.

TEXT 65

*suvāsita jala nava-pātre samarpila
ācamana diyā se tāmbūla nivedila*

suvāsita jala—scented water; *nava-pātre*—in new pots; *samarpila*—were offered; *ācamana diyā*—when offering *ācamana* (water for washing the feet and mouth); *se*—he; *tāmbūla*—pan and spices; *nivedila*—offered.

The Deity was first offered many varieties of food, then scented drinking water in new pots, and then water for washing the mouth. Finally pan mixed with a variety of spices was offered.

TEXT 66

*ārātrika kari' kaila bahuta stavana
daṇḍavat kari' kaila ātma-samarpaṇa*

ārātrika—the performance of *ārātrika*; *kari'*—finishing; *kaila*—chanted; *bahuta*—varieties; *stavana*—of prayers; *daṇḍavat*—obeisances; *kari'*—offering; *kaila*—did; *ātma-samarpaṇa*—self-surrender.

After the last offering of *tāmbūla* and pan, *bhoga-ārātrika* was performed. Finally everyone offered various prayers and then obeisances, falling flat before the Deity in full surrender.

TEXT 67

*grāmera yateka taṇḍula, dāli godhūma-cūrṇa
sakala āniyā dila parvata haila pūrṇa*

grāmera—of the village; *yateka*—all; *taṇḍula*—the rice; *dāli*—dhal; *godhūma-cūrṇa*—wheat flour; *sakala*—all; *āniyā*—bringing; *dila*—offered; *parvata*—the top of the hill; *haila*—became; *pūrṇa*—filled.

As soon as the people of the village had understood that the Deity was going to be installed, they had brought their entire stocks of rice, dhal and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled.

TEXT 68

*kumbhakāra ghare chila ye mṛd-bhājana
saba ānāila prāte, caḍila randhana*

kumbhakāra—of the potters of the village; *ghare*—in the houses; *chila*—there was; *ye*—whatever; *mṛd-bhājana*—clay pots; *saba*—all; *ānāila*—brought; *prāte*—in the morning; *caḍila*—started; *randhana*—cooking.

When the villagers brought their stock of rice, dhal and flour, the potters of the village brought all kinds of cooking pots, and in the morning the cooking began.

TEXT 69

*daśa-vipra anna rāndhi' kare eka stūpa
janā-pāñca rāndhe vyañjanaādi nānā sūpa*

daśa-vipra—ten brāhmaṇas; *anna*—food grains; *rāndhi'*—cooking; *kare*—do; *eka stūpa*—in one stack; *janā-pāñca*—five brāhmaṇas; *rāndhe*—cook; *vyañjana-ādi*—vegetables; *nānā*—various; *sūpa*—liquid.

Ten brāhmaṇas cooked the food grains, and five brāhmaṇas cooked both dry and liquid vegetables.

TEXT 70

*vanya śāka-phala-mūle vividha vyañjana
keha baḍā-baḍi-kaḍi kare vipra-gaṇa*

vanya śāka—spinach of the forest; *phala*—fruits; *mūle*—with roots; *vividha*—varieties; *vyañjana*—vegetables; *keha*—someone; *baḍā-baḍi*—*baḍā* and *baḍi*; *kaḍi*—from the pulp of dhal; *kare*—made; *vipra-gaṇa*—all the *brāhmaṇas*.

The vegetable preparations were made from various kinds of spinach, roots and fruits collected from the forest, and someone made *baḍā* and *baḍi* by mashing dhal. In this way the *brāhmaṇas* prepared all kinds of food.

TEXT 71

*janā pāñca-sāta ruṭi kare rāśi-rāśi
anna-vyañjana saba rahe gḥṛte bhāsi'*

janā pāñca-sāta—five to seven men; *ruṭi*—capatis; *kare*—make; *rāśi-rāśi*—in great quantity; *anna-vyañjana*—food grains and vegetables; *saba*—all; *rahe*—remained; *gḥṛte*—in ghee; *bhāsi'*—overflowing.

Five to seven men prepared a huge quantity of capatis, which were sufficiently covered with ghee [clarified butter], as were all the vegetables, rice and dhal.

TEXT 72

*nava-vastra pāti' tāhe palāśera pāta
rāndhi' rāndhi' tāra upara rāśi kaila bhāta*

nava-vastra—new cloth; *pāti'*—spreading; *tāhe*—on that; *palāśera pāta*—the leaves of *palāśa*; *rāndhi' rāndhi'*—cooking and cooking; *tāra upara*—on that; *rāśi*—stacked; *kaila*—made; *bhāta*—rice.

All the cooked rice was stacked on *palāśa* leaves, which were on new cloths spread over the ground.

TEXT 73

*tāra pāśe ruṭi-rāsira parvata ha-ila
sūpa-ādi-vyañjana-bhāṇḍa caudike dharila*

tāra pāśe—around the stack of rice; *ruṭi*—of capatis; *rāsira*—of stacks; *parvata*—another small hill; *ha-ila*—became; *sūpa-ādi*—of all liquid vegetables; *vyañjana*—and of all other vegetables; *bhāṇḍa*—pots; *caudike*—all around; *dharila*—were placed.

Around the stack of cooked rice were stacks of capatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them.

TEXT 74

*tāra pāśe dadhi, dugdha, māṭhā, śikhariṇī
pāyasa, mathanī, sara pāśe dhari āni'*

tāra pāśe—by the side of the vegetables; *dadhi*—yogurt; *dugdha*—milk; *māṭhā*—buttermilk; *śikhariṇī*—a sweet preparation made with yogurt; *pāyasa*—sweet rice; *mathanī*—cream; *sara*—solid cream collected over yogurt; *pāśe*—by the side; *dhari*—keeping; *āni'*—bringing.

Pots of yogurt, milk, buttermilk and śikhariṇī, sweet rice, cream and solid cream were placed alongside the vegetables.

In this kind of ceremony, which is called Annakūṭa, cooked rice is stacked like a small mountain for prasādam distribution.

TEXT 75

*hena-mate anna-kūṭa karila sājana
purī-gosāñi gopālere kaila samarpaṇa*

hena-mate—in this way; *anna-kūṭa*—of the Annakūṭa ceremony; *karila*—did; *sājana*—performance; *purī-gosāñi*—Mādhavendra Purī; *gopālere*—unto the Gopāla Deity; *kaila*—did; *samarpaṇa*—offering.

In this way the Annakūṭa ceremony was performed, and Mādhavendra Purī Gosvāmī personally offered everything to Gopāla.

TEXT 76

*aneka ghaṭa bhari' dila suvāsita jala
bahu-dinera kṣudhāya goṇāla khāila sakala*

aneka ghaṭa—many waterpots; *bhari'*—filled; *dila*—offered; *suvāsita*—scented; *jala*—water; *bahu-dinera*—of many days; *kṣudhāya*—by hunger; *goṇāla*—Gopāla; *khāila*—ate; *sakala*—everything.

Many waterpots were filled with scented water for drinking, and Lord Śrī Gopāla, who had been hungry for many days, ate everything offered to Him.

TEXT 77

*yadyapi goṇāla saba anna-vyañjana khāila
tānra hasta-sparśe puṇaḥ temani ha-ila*

yadyapi—although; *goṇāla*—Lord Gopāla; *saba*—all; *anna-vyañjana*—dhal, rice and vegetables; *khāila*—ate; *tānra*—His; *hasta*—of the hands; *sparśe*—by the touch; *puṇaḥ*—again; *temani*—exactly as before; *ha-ila*—became.

Although Śrī Gopāla ate everything offered, still, by the touch of His transcendental hand, everything remained as before.

The atheists cannot understand how the Supreme Personality of Godhead, appearing in the form of the Deity, can eat all the food offered by His devotees. In the *Bhagavad-gītā* (9.26) Kṛṣṇa says:

*patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ*

“If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.” The Lord is *pūrṇa*, complete, and therefore He



"As soon as the people of the village understood that the Deity was going to be installed, they brought their entire stocks of rice, dahl and wheat flour. They brought such large quantities that the entire surface of the top of the hill was filled. All the cooked rice was stacked on palāśa leaves, which were on new cloths spread over the ground. Around the stack of cooked rice were stacks of chappatis, and all the vegetables and liquid vegetable preparations were placed in different pots and put around them. Pots of yogurt, milk, buttermilk and śikhariṇī, sweet rice, cream and solid cream were placed alongside the vegetables. In this way the Annakūṭa ceremony was performed, and Mādhavendra Purī Gosvāmī personally offered everything to Gopāla."

eats everything offered by His devotees. However, by the touch of His transcendental hand, all the food remains exactly as before. It is the quality that is changed. Before the food was offered, it was something else, but after it is offered the food acquires a transcendental quality. Because the Lord is *pūrṇa*, He remains the same even after eating. *Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate* [Īśo Invocation]. The food offered to Kṛṣṇa is qualitatively as good as Kṛṣṇa; just as Kṛṣṇa is *avyaya*, indestructible, the food eaten by Kṛṣṇa, being identical with Him, remains as before.

Apart from this, Kṛṣṇa can eat the food with any one of His transcendental senses. He can eat by seeing the food or by touching it. Nor should one think that it is necessary for Kṛṣṇa to eat. He does not become hungry like an ordinary human being; nonetheless, He presents Himself as being hungry, and as such, He can eat everything and anything, regardless of quantity. The philosophy underlying Kṛṣṇa's eating is understandable by our transcendental senses. When our senses are purified by constantly being engaged in the devotional service of the Lord, we can understand Kṛṣṇa's activities, names, forms, qualities, pastimes and entourage.

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*
[Cc. Madhya 17.136]

“No one can understand Kṛṣṇa by the blunt material senses. But He reveals Himself to the devotees, being pleased with them for their transcendental loving service unto Him.” (*Bhakti-rasāmṛta-sindhu* 1.2.234) The devotees understand Kṛṣṇa through revelation. It is not possible for a mundane scholar to understand Kṛṣṇa and His pastimes through research work on the nondevotional platform.

TEXT 78

*ihā anubhava kaila mādharma gosāñi
tāñra ṭhāñi gopālera lukāna kichu nāi*

ihā—this; *anubhava kaila*—perceived; *mādharma gosāñi*—Mādhavendra Purī Gosvāmī; *tāñra ṭhāñi*—before him; *gopālera*—of Lord Gopāla; *lukāna*—secret; *kichu*—anything; *nāi*—there is not.

How Gopāla ate everything while the food remained the same was transcendently perceived by Mādhavendra Purī Gosvāmī; nothing remains a secret to the devotees of the Lord.

TEXT 79

*eka-dinera udyoge aiche mahotsava kaila
gopāla-prabhāve haya, anye nā jānila*

eka-dinera udyoge—by one day’s attempt; *aiche*—such; *mahotsava*—festival; *kaila*—performed; *gopāla*—of Gopāla; *prabhāve*—by the potency; *haya*—is possible; *anye*—others; *nā*—not; *jānila*—know.

The wonderful festival and installation of Śrī Gopālajī was arranged in one day. Certainly all this was accomplished by the potency of Gopāla. No one but a devotee can understand this.

The Kṛṣṇa consciousness movement has spread all over the world within a very short time (within five years), and mundane people are very much astonished at this. However, by the grace of Lord Śrī Caitanya Mahāprabhu, we understand that everything is possible by the grace of Kṛṣṇa. Why does Kṛṣṇa have to take five years? In five days He can spread His name and fame all over the world like wildfire. Those who have faith in and devotion to Kṛṣṇa can understand that these things happen so wonderfully by the grace of Śrī Caitanya Mahāprabhu. We are simply the instruments. In the fierce Battle of Kurukṣetra, Arjuna was victorious within eighteen days simply because Kṛṣṇa’s grace was on his side.

*yatra yogeśvaraḥ kṛṣṇo yatra pārtho dhanur-dharaḥ
tatra śrīr vijayo bhūtir dhruvā nītir matir mama*

“Wherever there is Kṛṣṇa, the master of all mystics, and wherever there is Arjuna, the supreme archer, there will also certainly be opulence, victory, extraordinary power and morality. That is my opinion.” (Bg. 18.78)

If the preachers in our Kṛṣṇa consciousness movement are sincere devotees of Kṛṣṇa, Kṛṣṇa will always be with them because He is very kind and favorable to all His devotees. Just as Arjuna and Kṛṣṇa were victorious in the Battle of Kurukṣetra, this Kṛṣṇa consciousness movement will

surely emerge victorious if we but remain sincere devotees of the Lord and serve the Lord according to the advice of the predecessors (the six Gosvāmīs and other devotees of the Lord). As Narottama dāsa Ṭhākura has stated: *tāndera caraṇa sevi bhakta-sane vāsa, janame janame haya ei abhilāṣa*. The Kṛṣṇa consciousness devotees must always desire to remain in the society of devotees. *Bhakta-sane vāsa*: they cannot go outside the Kṛṣṇa consciousness society or movement. Within the society we must try to serve the predecessors by preaching Caitanya Mahāprabhu's cult and spreading His name and fame all over the world. If we attempt this seriously within the society, it will be successfully done. There is no question of estimating how this will happen in the mundane sense. But without a doubt, it happens by the grace of Kṛṣṇa.

TEXT 80

*ācamana diyā dila viḍaka-sañcaya
āрати karila loke, kare jaya jaya*

ācamana—washing water; *diyā*—offering; *dila*—gave; *viḍaka-sañcaya*—betel nuts; *āрати karila*—*āрати* was performed; *loke*—all the people; *kare*—chant; *jaya jaya*—the words *jaya jaya*, “all glories.”

Mādhavendra Purī offered water to Gopāla for washing His mouth, and he gave Him betel nuts to chew. Then, while *āрати* was performed, all the people chanted, “Jaya, Jaya!” [“All glories to Gopāla!”].

TEXT 81

*śayyā karāila, nūtana khāṭa ānāñā
nava vastra āni' tāra upare pātiyā*

śayyā—a bedstead; *karāila*—made; *nūtana*—new; *khāṭa*—bedstead; *ānāñā*—bringing; *nava vastra*—new cloth; *āni'*—bringing; *tāra*—of the cot; *upare*—on the top; *pātiyā*—spreading.

Arranging for the Lord's rest, Śrī Mādhavendra Purī brought a new cot, and over this he spread a new bedspread and thus made the bed ready.

TEXT 82

tṛṇa-tāṭi diyā cāri-dik āvarila
uṡparete eka ṭāṭi diyā ācchādila

tṛṇa-tāṭi—straw mattress; *diyā*—with; *cāri-dik*—all around; *āvarila*—covered; *uṡparete*—on top; *eka*—one; *ṭāṭi*—similar straw mattress; *diyā*—with; *ācchādila*—covered.

A temporary temple was constructed by covering the bed all around with a straw mattress. Thus there was a bed and a straw mattress to cover it.

TEXT 83

purī-gosāñi ājñā dila sakala brāhmaṇe
ā-bāla-vṛddha grāmera loka karāha bhojane

purī-gosāñi—Mādhavendra Purī; *ājñā*—order; *dila*—gave; *sakala brāhmaṇe*—to all the *brāhmaṇas*; *ā-bāla-vṛddha*—beginning from the children up to the old persons; *grāmera*—of the village; *loka*—the people; *karāha*—make; *bhojane*—take *prasādam*.

After the Lord was laid down to rest on the bed, Mādhavendra Purī gathered all the *brāhmaṇas* who had prepared the *prasādam* and said to them, “Now feed everyone sumptuously, from the children on up to the aged!”

TEXT 84

sabe vasi' krame krame bhojana karila
brāhmaṇa-brāhmaṇī-gaṇe āge khāoyāila

sabe—all; *vasi'*—sitting; *krame krame*—by and by; *bhojana karila*—honored *prasādam* and ate it; *brāhmaṇa-brāhmaṇī-gaṇe*—the *brāhmaṇas* and their wives; *āge*—first; *khāoyāila*—were fed.

All the people gathered there sat down to honor the *prasādam*, and by and by they took food. All the *brāhmaṇas* and their wives were fed first.

According to the *varṇāśrama* system, the *brāhmaṇas* are always honored first. Thus at the festival, the *brāhmaṇas* and their wives were first offered the remnants of food, and then the others (*kṣatriyas*, *vaiśyas* and *śūdras*). This has always been the system, and it is still prevalent in India, even though the caste *brāhmaṇas* are not qualified. The system is still current due to the *varṇāśrama* institutional rules and regulations.

TEXT 85

*anya grāmera loka yata dekhite āila
gopāla dekhiyā saba prasāda khāila*

anya—other; *grāmera*—of the villages; *loka*—people; *yata*—all; *dekhite*—to see; *āila*—came; *gopāla*—the Lord Gopāla; *dekhiyā*—seeing; *saba*—all; *prasāda*—remnants of food; *khāila*—partook.

Those who took prasādam included not only the people of Govardhana village but also those who came from other villages. They also saw the Deity of Gopāla and were offered prasādam to eat.

TEXT 86

*dekhiyā purīra prabhāva loke camatkāra
pūrva annakūṭa yena haila sākṣātkāra*

dekhiyā—by seeing; *purīra*—of Mādhavendra Purī; *prabhāva*—the influence; *loke*—all the people; *camatkāra*—struck with wonder; *pūrva*—formerly; *anna-kūṭa*—the Annakūṭa ceremony during the time of Kṛṣṇa; *yena*—as if; *haila*—became; *sākṣātkāra*—directly manifest.

Seeing the influence of Mādhavendra Purī, all the people gathered there were struck with wonder. They saw that the Annakūṭa ceremony, which had been performed before during the time of Kṛṣṇa, was now taking place again by the mercy of Śrī Mādhavendra Purī.

Formerly, at the end of Dvāpara-yuga, all the cowherd men of Vṛndāvana had arranged to worship King Indra, but they gave this worship up, following the advice of Kṛṣṇa. Instead, they performed a ceremony whereby they

worshiped the cows, *brāhmaṇas* and Govardhana Hill. At that time Kṛṣṇa expanded Himself and declared, “I am Govardhana Hill.” In this way He accepted all the paraphernalia and food offered to Govardhana Hill. It is stated in the *Śrīmad-Bhāgavatam* (10.24.26, 31–33):

*pacyantām vividhāḥ pākāḥ sūpāntāḥ pāyasādayaḥ
samyāvā-pūpa-śaṣkulyaḥ sarva-dohaś ca gṛhyatām*

*kālātmanā bhagavatā śakra-darpaṇaṁ jighāmsatā
proktaṁ niśamya nandādyāḥ sādhu agrhṇanta tad-vacaḥ*

*tathā ca vyadadhuḥ sarvaṁ yathāha madhusūdanaḥ
vācayitvā svasty-ayanaṁ tad-dravyeṇa giri-dvijān*

*upahṛtya balīn sarvān ādṛtā yavasam gavām
go-dhanāni puras-kṛtya girim cakruḥ pradakṣiṇam*

“Prepare very nice foods of all descriptions from the grains and ghee collected for the *yajña*. Prepare rice, dhal, then halavah, *pakorā*, *purī* and all kinds of milk preparations like sweet rice, sweetballs, *sandeśa*, *rasagullā* and *lāḍḍu*.’

“The Supreme Personality of Godhead, Kṛṣṇa, therefore advised the cowherd men to stop the Indra-yajña and begin the Govardhana-pūjā to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men, headed by Nanda Mahārāja, accepted Kṛṣṇa’s proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. According to the instruction of Lord Kṛṣṇa, Nanda Mahārāja and the cowherd men called in learned *brāhmaṇas* and began to worship Govardhana Hill by chanting Vedic hymns and offering *prasādam*. The inhabitants of Vṛndāvana assembled together, decorated their cows and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill.”

TEXT 87

*sakala brāhmaṇe purī vaiṣṇava karila
sei sei sevā-madhye sabā niyojila*

sakala brāhmaṇe—all the *brāhmaṇas* who were present there; *purī*—Mādhavendra Purī Gosvāmī; *vaiṣṇava karila*—elevated to the position of Vaiṣṇavas; *sei sei*—under different divisions; *sevā-madhye*—in rendering service; *sabā*—all of them; *niyojila*—were engaged.

All the brāhmaṇas present on that occasion were initiated by Mādhavendra Purī into the Vaiṣṇava cult, and Mādhavendra Purī engaged them in different types of service.

In the scriptures it is stated, *ṣaṭ-karma-niṣuṇo vipro mantra-tantra-viśāradaḥ*. A qualified *brāhmaṇa* must be expert in the occupational duties of a *brāhmaṇa*. His duties are mentioned as six brahminical engagements. *Paṭhana* means that a *brāhmaṇa* must be conversant with the Vedic scriptures. He must also be able to teach others to study the Vedic literatures. This is *pāṭhana*. He must also be expert in worshiping different deities and in performing the Vedic rituals (*yajana*). On account of this *yajana*, the *brāhmaṇa*, being the head of society, performs all the Vedic rituals for *kṣatriyas*, *vaiśyas* and *śūdras*. This is called *yājana*, assisting others in performing ceremonies. The remaining two items are *dāna* and *pratigraha*. The *brāhmaṇa* accepts all kinds of contributions (*pratigraha*) from his followers (namely, the *kṣatriyas*, *vaiśyas* and *śūdras*). But he does not keep all the money. He keeps only as much as required and gives the balance to others in charity (*dāna*).

In order for such a qualified *brāhmaṇa* to worship the Deity, he must be a Vaiṣṇava. Thus the Vaiṣṇava's position is superior to that of the *brāhmaṇa*. This example given by Mādhavendra Purī confirms that even though a *brāhmaṇa* may be very expert, he cannot become a priest or servitor of the *viṣṇu-mūrti* unless he is initiated in *vaiṣṇava-mantra*. After installing the Deity of Gopāla, Mādhavendra Purī initiated all the *brāhmaṇas* into Vaiṣṇavism. He then allotted the *brāhmaṇas* different types of service to the Deity. From four in the morning until ten at night (from *maṅgala-ārātrika* to *śayana-ārātrika*), there must be at least five or six *brāhmaṇas* to take care of the Deity. Six *ārātrikas* are performed in the temple, and food

is frequently offered to the Deity and the *prasādam* distributed. This is the method of worshipping the Deity according to the rules and regulations set by the predecessors. Our *sampradāya* belongs to the disciplic succession of Mādhavendra Purī, who belonged to the Madhva-sampradāya. We are in the disciplic succession of Śrī Caitanya Mahāprabhu, who was initiated by Śrī Īśvara Purī, a disciple of Mādhavendra Purī's. Our *sampradāya* is therefore called the Mādhva-Gauḍīya-sampradāya. As such, we must carefully follow in the footsteps of Śrī Mādhavendra Purī and observe how he installed the Gopāla Deity on top of Govardhana Hill, how he arranged and performed the Annakūṭa ceremony in only one day, and so forth. Our installation of Deities in America and in the wealthy countries of Europe should be carried out in terms of Śrī Mādhavendra Purī's activities. All the servitors of the Deity must be strictly qualified as *brāhmaṇas* and, specifically, must engage in the Vaiṣṇava custom of offering as much *prasādam* as possible and distributing it to the devotees who visit the temple to see the Lord.

TEXT 88

*punaḥ dina-śeṣe prabhura karāila utthāna
kichu bhoga lāgāila karāila jala-pāna*

punaḥ—again; *dina-śeṣe*—at the end of the day; *prabhura*—of the Lord; *karāila*—caused to do; *utthāna*—rising; *kichu*—some; *bhoga*—food; *lāgāila*—offered; *karāila*—caused to do; *jala*—water; *pāna*—drinking.

After taking rest, the Deity must be awakened at the end of the day, and immediately some food and some water must be offered to Him.

This offering is called *vaikāli-bhoga*, food offered at the end of the day.

TEXT 89

*gopāla prakāṣa haila,—deśe śabda haila
āśa-pāśa grāmera loka dekhite āila*

gopāla—Lord Gopāla; *prakāṣa haila*—has appeared; *deśe*—throughout the country; *śabda haila*—the news spread; *āśa-pāśa*—neighboring; *grāmera*—of the villages; *loka*—the people; *dekhite āila*—came to see.

When it was advertised throughout the country that Lord Gopāla had appeared atop Govardhana Hill, all the people from neighboring villages came to see the Deity.

TEXT 90

*ekeka dina ekeka grāme la-ila māgiñā
anna-kūṭa kare sabe haraṣita hañā*

ekeka dina—one day after another; *ekeka grāme*—one village after another; *la-ila*—took permission; *māgiñā*—begging; *anna-kūṭa kare*—perform the Annakūṭa ceremony; *sabe*—all; *haraṣita*—pleased; *hañā*—becoming.

One village after another was pleased to beg Mādhavendra Purī to allot them one day to perform the Annakūṭa ceremony. Thus, day after day, the Annakūṭa ceremony was performed for some time.

TEXT 91

*rātri-kāle ṭhākurere karāiyā śayana
purī-gosāñi kaila kichu gavya bhojana*

rātri-kāle—at night; *ṭhākurere*—the Deity; *karāiyā*—causing to do; *śayana*—lying down for rest; *purī-gosāñi*—Mādhavendra Purī; *kaila*—did; *kichu*—some; *gavya*—milk preparation; *bhojana*—eating.

Śrī Mādhavendra Purī did not eat anything throughout the day, but at night, after laying the Deity down to rest, he took a milk preparation.

TEXT 92

*prātaḥ-kāle punaḥ taiche karila sevana
anna lañā eka-grāmera āila loka-gaṇa*

prātaḥ-kāle—in the morning; *punaḥ*—again; *taiche*—just as before; *karila*—rendered; *sevana*—service; *anna lañā*—with food grains; *eka-grāmera*—of one village; *āila*—came; *loka-gaṇa*—the people.

The next morning, the rendering of service to the Deity began again, and people from one village arrived with all kinds of food grains.

TEXT 93

*anna, ghr̥ta, dadhi, dugdha,—grāme yata chila
gopālera āge loka āniyā dharila*

anna—food grain; *ghr̥ta*—ghee, or clarified butter; *dadhi*—yogurt; *dugdha*—milk; *grāme*—in the village; *yata*—as much; *chila*—as there was; *gopālera āge*—before the Deity Gopāla; *loka*—all people; *āniyā*—bringing; *dharila*—placed.

The inhabitants of the village brought to the Deity of Gopāla as much food grains, ghee, yogurt and milk as they had in their village.

Anna, ghr̥ta, dadhi and *dugdha* are food grains, ghee, yogurt and milk. Actually these are the basis of all food. Vegetables and fruits are subsidiary. Hundreds and thousands of preparations can be made out of grains, vegetables, ghee, milk and yogurt. The food offered to Gopāla in the Annakūṭa ceremony contained only these five ingredients. Only demoniac people are attracted to other types of food, which we will not even mention in this connection. We should understand that in order to prepare nutritious food, we require only grains, ghee, yogurt and milk. We cannot offer anything else to the Deity. The Vaiṣṇava, the perfect human being, does not accept anything not offered to the Deity. People are often frustrated with national food policies, but from the Vedic scriptures we find that if there are sufficient cows and grains, the entire food problem is solved. The *vaiśyas* (people engaged in agriculture and commerce) are therefore recommended in the *Bhagavad-gītā* to produce grains and give protection to cows. Cows are the most important animal because they produce the miracle food, milk, from which we can prepare ghee and yogurt.

The perfection of human civilization depends on Kṛṣṇa consciousness, which recommends Deity worship. Preparations made from vegetables, grains, milk, ghee and yogurt are offered to the Deity and then distributed. Here we can see the difference between the East and the West. The people who came to see the Deity of Gopāla brought all kinds of food to offer the

Deity. They brought all the food they had in stock, and they came before the Deity not only to accept *prasādam* for themselves but to distribute it to others. The Kṛṣṇa consciousness movement vigorously approves this practice of preparing food, offering it to the Deity and distributing it to the general population. This activity should be extended universally to stop sinful eating habits as well as other behavior befitting only demons. A demoniac civilization will never bring peace within the world. Since eating is the first necessity in human society, those engaged in solving the problems of preparing and distributing food should take lessons from Mādhavendra Purī and execute the Annakūṭa ceremony. When the people take to eating only *prasādam* offered to the Deity, all the demons will be turned into Vaiṣṇavas. When the people are Kṛṣṇa conscious, naturally the government will be so also. A Kṛṣṇa conscious man is always a very liberal well-wisher of everyone. When such men head the government, the people will certainly be sinless. They will no longer be disturbing demons. It is then and then only that a peaceful condition can prevail in society.

TEXT 94

*pūrva-dina-prāya vipra karila randhana
taiche anna-kūṭa gopāla karila bhojana*

pūrva-dina-prāya—almost as on the previous day; *vipra*—all the brāhmaṇas; *karila*—did; *randhana*—cooking; *taiche*—similarly; *anna-kūṭa*—heaps of food; *gopāla*—the Deity of Lord Gopāla; *karila*—did; *bhojana*—eating.

The next day, almost as before, there was an Annakūṭa ceremony. All the brāhmaṇas prepared foods and Gopāla accepted them.

TEXT 95

*vraja-vāsī lokera kṛṣṇe sahaja pīṛiti
gopālera sahaja-pṛīti vraja-vāsi-prati*

vraja-vāsī—the inhabitants of Vṛndāvana (Vrajabhūmi); *lokera*—of the people; *kṛṣṇe*—unto Lord Kṛṣṇa; *sahaja*—natural; *pīṛiti*—love; *gopālera*—of Lord Gopāla; *sahaja*—natural; *pṛīti*—love; *vraja-vāsi-prati*—toward the inhabitants of Vrajabhūmi.

The ideal place to execute Kṛṣṇa consciousness is Vrajabhūmi, or Vṛndāvana, where the people are naturally inclined to love Kṛṣṇa and Kṛṣṇa is naturally inclined to love them.

In the *Bhagavad-gītā* (4.11) it is said, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*. There is a responsive cooperation between the Supreme Lord Kṛṣṇa and His devotees. The more a devotee sincerely loves Kṛṣṇa, the more Kṛṣṇa reciprocates, so much so that a highly advanced devotee can talk with Kṛṣṇa face to face. Kṛṣṇa confirms this in the *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena māṁ upayānti te*

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.” The actual mission of human life is to understand Kṛṣṇa and return home, back to Godhead. Therefore one who is sincerely engaged in the service of the Lord with love and faith can talk with Kṛṣṇa and receive instructions by which he can speedily return home, back to Godhead. Today many scholars defend the science of religion, and they have some conception of the Supreme Personality of Godhead, but religion without practical experience of the Supreme Personality of Godhead is no religion at all. *Śrīmad-Bhāgavatam* describes this as a form of cheating. Religion means abiding by the orders of Kṛṣṇa, the Supreme Personality of Godhead. If one is not qualified to talk with Him and take lessons from Him, how can one understand the principles of religion? Thus talks of religion or religious experience without Kṛṣṇa consciousness are a useless waste of time.

TEXT 96

*mahā-prasāda khāila āsiyā saba loka
gopāla dekhīyā sabāra khaṇḍe duḥkha-śoka*

mahā-prasāda—spiritualized foods offered to Kṛṣṇa; *khāila*—ate; *āsiyā*—coming; *saba*—all; *loka*—people; *gopāla*—the Deity of Śrī Gopāla;

dekhiyā—seeing; *sabāra*—of all of them; *khaṇḍe*—disappears; *duḥkhaśoka*—all lamentation and unhappiness.

Throng of people came from different villages to see the Deity of Gopāla, and they took mahā-prasādam sumptuously. When they saw the superexcellent form of Lord Gopāla, all their lamentation and unhappiness disappeared.

TEXT 97

*āśa-pāśa vraja-bhūmera yata grāma saba
eka eka dina sabe kare mahotsava*

āśa-pāśa—neighboring; *vraja-bhūmera*—of Vrajabhūmi; *yata*—all; *grāma*—villages; *saba*—all; *eka eka*—one after another; *dina*—days; *sabe*—all; *kare*—perform; *mahā-utsava*—festivals.

All the villages in neighboring Vrajabhūmi [Vṛndāvana] became aware of the appearance of Gopāla, and all the people from these villages came to see Him. Day after day they all performed the Annakūṭa ceremony.

TEXT 98

*gopāla-prakaṭa śuni' nānā deśa haite
nānā dravya lañā loka lāgila āsite*

gopāla—of the Deity of Gopāla; *prakaṭa*—appearance; *śuni'*—hearing; *nānā*—various; *deśa*—countries; *haite*—from; *nānā*—various; *dravya*—things; *lañā*—bringing; *loka*—people; *lāgila*—began; *āsite*—to come.

In this way not only the neighboring villages but all the other provinces came to know of Gopāla's appearance. Thus people came from all over, bringing a variety of presentations.

TEXT 99

*mathurāra loka saba baḍa baḍa dhanī
bhakti kari' nānā dravya bheṭa deya āni'*

mathurāra—of the city of Mathurā; *loka*—the people; *saba*—all; *baḍa baḍa*—very big; *dhanī*—capitalists; *bhakti kari'*—out of devotion; *nānā dravya*—various kinds of things; *bheṭa*—presents; *deya*—gave; *āni'*—bringing.

The people of Mathurā, who are very big capitalists, also brought various presentations and offered them before the Deity in devotional service.

TEXT 100

*svarṇa, rauṇya, vastra, gandha, bhakṣya-upahāra
asaṅkhya āise, nitya bāḍila bhāṅḍāra*

svarṇa—gold; *rauṇya*—silver; *vastra*—garments; *gandha*—scents; *bhakṣya-upahāra*—presentations for eating; *asaṅkhya*—countless; *āise*—came; *nitya*—daily; *bāḍila*—increased; *bhāṅḍāra*—the store.

Thus countless presentations of gold, silver, garments, scented articles and eatables arrived. The store of Gopāla increased daily.

TEXT 101

*eka mahā-dhanī kṣatriya karāila mandira
keha pāka-bhāṅḍāra kaila, keha ta' prācīra*

eka—one; *mahā-dhanī*—very rich man; *kṣatriya*—of the royal order; *karāila*—constructed; *mandira*—a temple; *keha*—someone; *pāka-bhāṅḍāra*—clay pots for cooking; *kaila*—made; *keha*—someone; *ta'*—certainly; *prācīra*—the boundary walls.

One very rich kṣatriya of the royal order constructed a temple, someone made cooking utensils, and someone constructed boundary walls.

TEXT 102

*eka eka vraja-vāsī eka eka gābhī dila
sahasra sahasra gābhī gopālera haila*

eka eka—each and every; *vraja-vāsī*—resident of Vṛndāvana; *eka eka*—one; *gābhī*—cow; *dila*—contributed; *sahasra sahasra*—thousands and thousands; *gābhī*—cows; *gopālera*—of Gopāla; *haila*—there were.

Each and every family residing in the land of Vrajabhūmi contributed one cow. In this way, thousands of cows became the property of Gopāla.

This is the way to install the Deity, construct the temple and increase the property of the temple. Everyone should be enthusiastic to contribute to the construction of the temple for the Deity, and everyone should also contribute food for the distribution of *prasādam*. The devotees should preach the gospel of devotional service and thus engage people in practical service to the Deity. Wealthy people can also be attracted to take part in these activities. In this way everyone will become spiritually inclined, and the entire society will be converted to Kṛṣṇa consciousness. The desire to satisfy the material senses will automatically diminish, and the senses will become so purified that they will be able to engage in *bhakti* (devotional service to the Lord). *Hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate* [Cc. *Madhya* 19.170]. By serving the Lord, one's senses are gradually purified. The engagement of one's purified senses in the service of Lord Hṛṣīkeśa is called *bhakti*. When the dormant propensity for *bhakti* is awakened, one can understand the Supreme Personality of Godhead as He is. *Bhaktiyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*. (Bg. 18.55) This is the process of giving humanity the chance to awaken Kṛṣṇa consciousness. Thus people can perfect their lives in all respects.

TEXT 103

*gauḍa ha-ite āilā dui vairāgī brāhmaṇa
purī-gosāñi rākhila tāre kariyā yatana*

gauḍa ha-ite—from Bengal; *āilā*—came; *dui*—two; *vairāgī*—of the renounced order; *brāhmaṇa*—persons born in *brāhmaṇa* families; *purī-gosāñi*—Mādhavendra Purī; *rākhila*—kept; *tāre*—them; *kariyā*—making; *yatana*—all efforts.

Eventually two brāhmaṇas in the renounced order arrived from Bengal, and Mādhavendra Purī, who liked them very much, kept them in Vṛndāvana and gave them all kinds of comforts.

TEXT 104

*sei dui śiṣya kari' sevā samarpila
rāja-sevā haya,—purīra ānanda bādila*

sei dui—these two persons; *śiṣya kari'*—initiating; *sevā*—with the service; *samarpila*—entrusted; *rāja-sevā*—gorgeous performance of service; *haya*—is; *purīra*—of Mādhavendra Purī; *ānanda*—pleasure; *bādila*—increased.

These two were then initiated by Mādhavendra Purī, and he entrusted them with the daily service of the Lord. This service was performed continuously, and the worship of the Deity became very gorgeous. Thus Mādhavendra Purī was very pleased.

The six Gosvāmīs and their followers started many temples, including the temples of Govinda, Gopīnātha, Madana-mohana, Rādhā-Dāmodara, Śyāmasundara, Rādhā-ramaṇa and Gokulānanda. The disciples of the Gosvāmīs were entrusted with the *sevā-pūjā* (Deity worship) of these temples. It was not that the disciples were family members of the original Gosvāmīs. All the Gosvāmīs were in the renounced order of life, and Jīva Gosvāmī in particular was a lifelong *brahmacārī*. At present, *sevāītas* assume the title of *gosvāmī* on the basis of their being engaged as *sevāītas* of the Deity. The *sevāītas* who have inherited their positions now assume proprietorship of the temples, and some of them are selling the Deities' property as if it were their own. However, the temples did not originally belong to these *sevāītas*.

TEXT 105

*ei-mata vatsara dui karila sevana
eka-dina purī-gosāñi dekhila svapana*

ei-mata—in this way; *vatsara*—years; *dui*—two; *karila*—performed; *sevana*—worship; *eka-dina*—one day; *purī-gosāñi*—Mādhavendra Purī; *dekhila*—saw; *svapana*—a dream.

In this way the Deity worship in the temple was very gorgeously performed for two years. Then one day Mādhavendra Purī had a dream.

TEXT 106

*gopāla kahe, purī āmāra tāpa nāhi yāya
malayaja-candana lepa', tabe se juḍāya*

gopāla—the Deity of Gopāla; *kahe*—said; *purī*—My dear Mādhavendra Purī; *āmāra*—My; *tāpa*—body temperature; *nāhi*—does not; *yāya*—go away; *malayaja-candana*—sandalwood produced in the Malaya Hills; *lepa'*—smear over the body; *tabe*—then; *se*—that; *juḍāya*—cools.

In his dream, Mādhavendra Purī saw Gopāla, who said, “My bodily temperature still has not decreased. Please bring sandalwood from the Malaya province and smear the pulp over My body to cool Me.

The Deity of Gopāla had been buried within the jungle for many years, and although He was installed and was offered thousands of pots of water, He still felt very hot. He therefore asked Mādhavendra Purī to bring sandalwood from the Malaya province. Sandalwood produced in Malaya is very popular. That province is situated on the western *ghāṭa*, and the hill Nīlagiri is sometimes known as Malaya Hill. The word *malaya-ja* is used to indicate the sandalwood produced in Malaya Province. Sometimes the word Malaya refers to the modern country of Malaysia. Formerly this country also produced sandalwood, but now they have found it profitable to produce rubber trees. Although the Vedic culture was once prevalent in Malaysia, now all the inhabitants are Muslims. The Vedic culture is now lost in Malaysia, Java and Indonesia.

TEXT 107

*malayaja āna, yāñā nīlācala haite
anye haite nahe, tumi calaha tvarite*

malaya-ja—sandalwood; *āna*—bring; *yāñā*—coming; *nīlācala haite*—from Jagannātha Purī; *anye*—others; *haite*—from; *nahe*—not; *tumi*—you; *calaha*—go; *tvarite*—quickly.

“Bring sandalwood pulp from Jagannātha Purī. Kindly go quickly. Since no one else can do it, you must.”

TEXT 108

svapna dekhi' purī-gosāñira haila premāveśa
prabhu-ājñā pālibāre gelā pūrva-deśa

svapna dekhi'—after seeing the dream; *purī-gosāñira*—of Mādhavendra Purī; *haila*—there was; *prema-āveśa*—ecstasy on account of love of God; *prabhu-ājñā*—the order of the Lord; *pālibāre*—to execute; *gelā*—started; *pūrva-deśa*—for the eastern countries (Bengal).

After having this dream, Mādhavendra Purī Gosvāmī became very glad due to ecstasy of love of Godhead, and in order to execute the command of the Lord, he started east toward Bengal.

TEXT 109

sevāra nirbandha—loka karila sthāpana
ājñā māgi' gauḍa-deśe karila gamana

sevāra nirbandha—the arrangements for executing the daily routine of the worship of the Lord; *loka*—the people; *karila*—did; *sthāpana*—establish; *ājñā māgi'*—taking the order; *gauḍa-deśe*—toward Bengal; *karila*—did; *gamana*—going.

Before leaving, Mādhavendra Purī made all arrangements for regular Deity worship, and he engaged different people in various duties. Then, taking up the order of Gopāla, he started for Bengal.

TEXT 110

*śāntipura āilā advaitācāryera ghare
purīra prema dekhi' ācārya ānanda antare*

śāntipura—to the place known as Śāntipura; *āilā*—came; *advaitācāryera*—of Śrī Advaita Ācārya; *ghare*—to the home; *purīra prema*—the ecstatic love of Mādhavendra Purī; *dekhi'*—seeing; *ācārya*—Advaita Ācārya; *ānanda*—pleased; *antare*—within Himself.

When Mādhavendra Purī arrived at the house of Advaita Ācārya in Śāntipura, the Ācārya became very pleased upon seeing the ecstatic love of Godhead manifest in Mādhavendra Purī.

TEXT 111

*tānra ṭhāñi mantra laila yatana kariñā
calilā dakṣiṇe purī tānre dīkṣā diñā*

tānra ṭhāñi—from him; *māntra*—initiation; *laila*—accepted; *yatana*—efforts; *kariñā*—making; *calilā*—started; *dakṣiṇe*—toward the south; *purī*—Mādhavendra Purī; *tānre*—to Him (Advaita Ācārya); *dīkṣā*—initiation; *diñā*—giving.

Advaita Ācārya begged to be initiated by Mādhavendra Purī. After initiating Him, Mādhavendra Purī started for South India.

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Advaita Ācārya took initiation from Mādhavendra Purī, who was a *sannyāsī* in the disciplic succession of the Madhva-sampradāya. According to Śrī Caitanya Mahāprabhu:

*kibā vipra kibā nyāsī śūdra kene naya,
yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

“A person may be a *brāhmaṇa*, a *sannyāsī*, a *śūdra* or whatever, but if he is well conversant in the science of Kṛṣṇa, he can become a *guru*.” (Cc. *Madhya* 8.128) This statement is supported by Śrī Mādhavendra Purī. According to the *pañcarātra* injunction, only a householder *brāhmaṇa*

can initiate. Others cannot. When a person is initiated, it is assumed that he has become a *brāhmaṇa*; without being initiated by a proper *brāhmaṇa*, one cannot be converted into a *brāhmaṇa*. In other words, unless one is a *brāhmaṇa*, he cannot make another a *brāhmaṇa*. A *gṛhastha-brāhmaṇa* partaking of the *varṇāśrama-dharma* institution can secure various types of paraphernalia to worship Lord Viṣṇu through his honest labor. Actually, people beg to be initiated by these householder *brāhmaṇas* just to become successful in the *varṇāśrama* institution or to become free from material desires. It is therefore necessary for a spiritual master in the *gṛhastha-āśrama* to be a strict Vaiṣṇava. A spiritual master from the *sannyāsa* order has very little opportunity to perform *arcana*, Deity worship, but when one accepts a spiritual master from the transcendental *sannyāsīs*, the principle of Deity worship is not at all neglected. To implement this conclusion, Śrī Caitanya Mahāprabhu gave us His opinion in the verse *kibā vipra kibā nyāsī*, etc. This indicates that the Lord understood the weakness of society in its maintaining that only a *gṛhastha-brāhmaṇa* should be a spiritual master. Śrī Caitanya Mahāprabhu indicated that it does not matter whether the spiritual master is a *gṛhastha* (householder), a *sannyāsī* or even a *śūdra*. A spiritual master simply must be conversant in the essence of the *śāstra*; he must understand the Supreme Personality of Godhead. Only then can one become a spiritual master. *Dīkṣā* actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination.

TEXT 112

*remuṇāte kaila goṇīnātha daraśana
tānra rūpa dekhiñā haila vihvāla-mana*

remuṇāte—in the village of Remuṇā; *kaila*—did; *goṇīnātha*—the Deity of Gopīnātha; *daraśana*—seeing; *tānra*—His; *rūpa*—beauty; *dekhiñā*—seeing; *haila*—became; *vihvāla*—bewildered; *mana*—mind.

Going into South India, Śrī Mādhavendra Purī visited Remuṇā, where Gopīnātha is situated. Upon seeing the beauty of the Deity, Mādhavendra Purī was overwhelmed.

TEXT 113

*nṛtya-gīta kari' jaga-mohane vasilā
'kyā kyā bhoga lāge?' brāhmaṇe puchilā*

nṛtya-gīta kari'—after performing dancing and chanting; *jaga-mohane*—in the corridor of the temple; *vasilā*—he sat down; *kyā kyā*—what; *bhoga*—foods; *lāge*—they offer; *brāhmaṇe*—from the *brāhmaṇa* priest; *puchilā*—inquired.

In the corridor of the temple, from which people generally viewed the Deity, Mādhavendra Purī chanted and danced. Then he sat down there and asked a *brāhmaṇa* what kinds of foods they offered to the Deity.

TEXT 114

*sevāra sauṣṭhava dekhi' ānandita mane
uttama bhoga lāge—ethā bujhi anumāne*

sevāra—of the worship; *sauṣṭhava*—excellence; *dekhi'*—seeing; *ānandita*—pleased; *mane*—in the mind; *uttama bhoga*—first-class foods; *lāge*—they offer; *ethā*—thus; *bujhi*—I understand; *anumāne*—by deduction.

From the excellence of the arrangements, Mādhavendra Purī understood by deduction that only the best food was offered.

TEXT 115

*yaiche ihā bhoga lāge, sakala-i puchiba
taiche bhiyāne bhoga gopāle lāgāiba*

yaiche—just like; *ihā*—here; *bhoga*—foods; *lāge*—they offer; *sakala-i*—all; *puchiba*—I shall inquire; *taiche*—similarly; *bhiyāne*—in the kitchen; *bhoga*—foods; *gopāle*—to Śrī Gopāla; *lāgāiba*—I shall arrange.

Mādhavendra Purī thought, “I shall inquire from the priest what foods are offered to Gopīnātha so that by making arrangements in our kitchen, we can offer similar foods to Śrī Gopāla.”

TEXT 116

*ei lāgi' puchilena brāhmaṇera sthāne
brāhmaṇa kahila saba bhoga-vivaraṇe*

ei lāgi'—for this matter; *puchilena*—he inquired; *brāhmaṇera sthāne*—from the *brāhmaṇa*; *brāhmaṇa*—the priest; *kahila*—informed; *saba*—everything; *bhoga*—foods; *vivaraṇe*—in description.

When the brāhmaṇa priest was questioned about this matter, he explained in detail what kinds of foods were offered to the Deity of Gopīnātha.

TEXT 117

*sandhyāya bhoga lāge kṣīra—'amṛta-keli'-nāma
dvādaśa mṛt-pātre bhari' amṛta-samāna*

sandhyāya—in the evening; *bhoga*—foods; *lāge*—they offer; *kṣīra*—sweet rice; *amṛta-keli-nāma*—named *amṛta-keli*; *dvādaśa*—twelve; *mṛt-pātre*—earthen pots; *bhari'*—filling; *amṛta-samāna*—just like nectar.

The brāhmaṇa priest said, “In the evening the Deity is offered sweet rice in twelve earthen pots. Because the taste is as good as nectar [amṛta], it is named amṛta-keli.

TEXT 118

*'gopīnāthera kṣīra' bali' prasiddha nāma yāra
pṛthivīte aiche bhoga kāhāñ nāhi āra*

gopīnāthera kṣīra—the sweet rice offered to Gopīnātha; *bali'*—as; *prasiddha*—celebrated; *nāma*—the name; *yāra*—of which; *pṛthivīte*—throughout the whole world; *aiche*—such; *bhoga*—food; *kāhāñ*—anywhere; *nāhi*—not; *āra*—else.

“This sweet rice is celebrated throughout the world as gopīnātha-kṣīra. It is not offered anywhere else in the world.”

TEXT 119

*hena-kāle sei bhoga ṭhākure lāgila
śuni' purī-gosāñi kichu mane vicārila*

hena-kāle—at this time; *sei bhoga*—that wonderful food; *ṭhākure*—in front of the Deity; *lāgila*—was placed; *śuni'*—hearing; *purī-gosāñi*—Mādhavendra Purī; *kichu*—something; *mane*—within the mind; *vicārila*—considered.

While Mādhavendra Purī was talking with the brāhmaṇa priest, the sweet rice was placed before the Deity as an offering. Hearing this, Mādhavendra Purī thought as follows.

TEXT 120

*ayācita kṣīra prasāda alpa yadi pāi
svāda jāni' taiche kṣīra gopāle lāgāi*

ayācita—without asking; *kṣīra*—sweet rice; *prasāda*—remnants of food; *alpa*—a little; *yadi*—if; *pāi*—I get; *svāda*—the taste; *jāni'*—knowing; *taiche*—similar; *kṣīra*—sweet rice; *gopāle*—to my Gopāla; *lāgāi*—I can offer.

“If, without my asking, a little sweet rice is given to me, I can then taste it and make a similar preparation to offer my Lord Gopāla.”

TEXT 121

*ei icchāya lajjā pāñā viṣṇu-smaraṇa kaila
hena-kāle bhoga sari' ārati bājila*

ei icchāya—by this desire; *lajjā*—shame; *pāñā*—getting; *viṣṇu-smaraṇa*—remembrance of Lord Viṣṇu; *kaila*—did; *hena-kāle*—at that time; *bhoga*—the food; *sari'*—being finished; *ārati*—the *ārati* ceremony; *bājila*—was sounded.

Mādhavendra Purī became greatly ashamed when he desired to taste the sweet rice, and he immediately began to think of Lord Viṣṇu. While he was thus thinking of Lord Viṣṇu, the offering was completed, and the āraṭi ceremony began.

TEXT 122

*āraṭi dekhiyā purī kaila namaskāra
bāhire āilā, kāre kichu nā kahila āra*

āraṭi dekhiyā—after seeing the *āraṭi*; *purī*—Mādhavendra Purī; *kaila*—offered; *namaskāra*—obeisances; *bāhire āilā*—he went out; *kāre*—to anyone; *kichu*—anything; *nā*—not; *kahila*—say; *āra*—more.

After the āraṭi was finished, Mādhavendra Purī offered his obeisances to the Deity and then left the temple. He did not say anything more to anyone.

TEXT 123

*ayācita-vṛtti purī—virakta, udāsa
ayācita pāile khā'na, nahe upavāsa*

ayācita-vṛtti—accustomed to avoid begging; *purī*—Mādhavendra Purī; *virakta*—unattached; *udāsa*—indifferent; *ayācita*—without begging; *pāile*—if getting; *khā'na*—he eats; *nahe*—if not; *upavāsa*—fasting.

Mādhavendra Purī avoided begging. He was completely unattached and indifferent to material things. If, without his begging, someone offered him some food, he would eat; otherwise he would fast.

This is the *paramahansa* stage, the highest stage for a *sannyāsī*. A *sannyāsī* can beg from door to door just to collect food, but a *paramahansa* who has taken *ayācita-vṛtti*, or *ājagara-vṛtti*, does not ask anyone for food. If someone offers him food voluntarily, he eats. *Ayācita-vṛtti* means being accustomed to refrain from begging, and *ājagara-vṛtti* indicates one who is compared to a python, the big snake that makes no effort to acquire food but rather allows food to come automatically within its mouth. In other words, a *paramahansa* simply engages exclusively in the service of the

Lord without caring even for eating or sleeping. It was stated about the six Gosvāmīs: *nidrāhāra-vihāarakādi-vijitau*. In the *paramahansa* stage one conquers the desire for sleep, food and sense gratification. One remains a humble, meek mendicant engaged in the service of the Lord day and night. Mādhavendra Purī had attained this *paramahansa* stage.

TEXT 124

*premāmṛte tṛpta, kṣudhā-tṛṣṇā nāhi bādhe
kṣīra-icchā haila, tāhe māne aparādhe*

prema-amṛte tṛpta—being satisfied only in the loving service of the Lord; *kṣudhā-tṛṣṇā*—hunger and thirst; *nāhi*—not; *bādhe*—impede; *kṣīra*—for sweet rice; *icchā*—the desire; *haila*—became; *tāhe*—for that reason; *māne*—he considers; *aparādhe*—offense.

A paramahansa like Mādhavendra Purī is always satisfied in the loving service of the Lord. Material hunger and thirst cannot impede his activities. When he desired to taste a little sweet rice offered to the Deity, he considered that he had committed an offense by desiring to eat what was being offered to the Deity.

It is advisable that food being offered to the Deity be covered when taken from the kitchen to the Deity room. In that way, others may not see it. Those who are not accustomed to following the advanced regulative devotional principles may desire to eat the food, and that is an offense. Therefore no one should be given a chance to even see it. However, when it is brought before the Deity, it must be uncovered. Seeing the food uncovered before the Deity, Mādhavendra Purī desired to taste a little of it so that he could prepare a similar sweet rice for his Gopāla. Mādhavendra Purī was so strict, however, that he considered this to be an offense. Consequently he left the temple without saying anything to anyone. The *paramahansa* is therefore called *vijita-ṣaḍ-guṇa*. He must conquer the six material qualities—*kāma*, *krodha*, *lobha*, *moha*, *matsarya* and *kṣudhā-tṛṣṇā* (lust, anger, greed, illusion, enviousness and hunger and thirst).

TEXT 125

*grāmera śūnya-hāṭe vasi' karena kīrtana
ethā pūjārī karāila ṭhākure śayana*

grāmera—of the village; *śūnya-hāṭe*—in the vacant marketplace; *vasi'*—sitting down; *karena*—performs; *kīrtana*—chanting; *ethā*—in the temple; *pūjārī*—the priest; *karāila*—made; *ṭhākure*—the Deity; *śayana*—lying down.

Mādhavendra Purī left the temple and sat down in the village marketplace, which was vacant. Sitting there, he began to chant. In the meantime, the temple priest laid the Deity down to rest.

Although Mādhavendra Purī was not interested in eating and sleeping, his interest in chanting the *mahā-mantra* was as acute as if he were an aspiring transcendentalist rather than a *paramahansa*. This means that even in the *paramahansa* stage, one cannot give up chanting. Haridāsa Ṭhākura and the Gosvāmīs were all engaged in chanting a fixed number of rounds; therefore chanting on beads is very important for everyone, even though one may become a *paramahansa*. This chanting can be executed anywhere, either inside or outside the temple. Mādhavendra Purī even sat down in a vacant marketplace to perform his chanting. As stated by Śrīnivāsa Ācārya in his prayers to the Gosvāmīs: *nāma-gāna-natibhiḥ*. A *paramahansa* devotee is always engaged in chanting and rendering loving service to the Lord. Chanting the Lord's holy names and engaging in His service are identical. As stated in *Śrīmad-Bhāgavatam* (7.5.23), there are nine kinds of devotional service: hearing (*śravaṇam*), chanting (*kīrtanam*), remembering (*viṣṇoḥ smaraṇam*), serving (*pāda-sevanam*), worship of the Deity (*arcanam*), praying (*vandanam*), carrying out orders (*dāsyam*), serving Him as a friend (*sakhyam*) and sacrificing everything for the Lord (*ātma-nivedanam*). Although each process appears distinct, when one is situated on the absolute platform he can see that they are identical. For instance, hearing is as good as chanting, and remembering is as good as chanting or hearing. Similarly, engaging in Deity worship is as good as chanting, hearing or remembering. The devotee is expected to accept all nine processes of devotional service, but even if only one process is properly executed, he can still attain the highest position (*paramahansa*) and go back home, back to Godhead.

TEXT 126

*nija kṛtya kari' pūjārī karila śayana
svapane ṭhākura āsi' balilā vacana*

nija kṛtya—his own duty; *kari'*—finishing; *pūjārī*—the *brāhmaṇa* priest in the temple; *karila*—took; *śayana*—rest; *svapane*—in a dream; *ṭhākura*—the Deity; *āsi'*—coming there; *balilā*—said; *vacana*—the words.

Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopinātha Deity come to talk to him, and He spoke as follows.

TEXT 127

*uṭhaha, pūjārī, kara dvāra vimocana
kṣīra eka rākhiyāchi sannyāsi-kāraṇa*

uṭhaha—please get up; *pūjārī*—O priest; *kara*—just do; *dvāra*—the door; *vimocana*—opening; *kṣīra*—sweet rice; *eka*—one pot; *rākhiyāchi*—I have kept; *sannyāsi*—of the mendicant, Mādhavendra Purī; *kāraṇa*—for the reason.

“O priest, please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyāsi Mādhavendra Purī.

TEXT 128

*dhaḍāra aṅcale ḍhākā eka kṣīra haya
tomarā nā jānilā tāhā āmāra māyāya*

dhaḍāra—of the cloth curtain; *aṅcale*—by the skirt; *ḍhākā*—covered; *eka*—one; *kṣīra*—pot of sweet rice; *haya*—there is; *tomarā*—you; *nā*—not; *jānilā*—knew; *tāhā*—that; *āmāra*—of Me; *māyāya*—by the trick.

“This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks.

TEXT 129

*mādhava-ṭpurī sanṅyāsī āche hāṭete vasiñā
tāhāke ta' ei kṣīra śīghra deha lañā*

mādhava-ṭpurī—of the name Mādhavendra Purī; *sanṅyāsī*—a mendicant; *āche*—there is; *hāṭete*—in the marketplace; *vasiñā*—sitting; *tāhāke*—to him; *ta'*—certainly; *ei*—this; *kṣīra*—pot of sweet rice; *śīghra*—very quickly; *deha*—give; *lañā*—taking.

“A sanṅyāsī named Mādhavendra Purī is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him.”

TEXT 130

*svaṇṇa dekhi' pūjārī uṭhi' karilā vicāra
snāna kari' kapāṭa khuli, mukta kaila dvāra*

svaṇṇa dekhi'—after seeing the dream; *pūjārī*—the priest; *uṭhi'*—getting up; *karilā*—made; *vicāra*—considerations; *snāna kari'*—taking his bath before entering the Deity room; *kapāṭa*—the door; *khuli*—opening; *mukta*—opened; *kaila*—made; *dvāra*—the doors.

Awaking from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity's room. He then opened the temple door.

TEXT 131

*dhaḍāra āñcala-tale pāila sei kṣīra
sthāna lepi' kṣīra lañā ha-ila bāhira*

dhaḍāra—of the mantle; *āñcala-tale*—at the skirt; *pāila*—he got; *sei*—that; *kṣīra*—pot of sweet rice; *sthāna lepi'*—mopping that place; *kṣīra*—the pot of sweet rice; *lañā*—taking; *ha-ila*—he went; *bāhira*—out of the temple.

According to the Deity's directions, the priest found the pot of sweet rice behind the cloth curtain. He removed the pot and mopped up the place where it had been kept. He then went out of the temple.

TEXT 132

*dvāra diyā grāme gelā sei kṣīra lañā
hāṭe hāṭe bule mādharma-purīke cāhiñā*

dvāra diyā—closing the door; *grāme*—to the village; *gelā*—went; *sei*—that; *kṣīra*—pot of sweet rice; *lañā*—taking; *hāṭe hāṭe*—in every stall; *bule*—walks; *mādharma-purīke*—to Mādhavendra Purī; *cāhiñā*—calling.

Closing the door of the temple, he went to the village with the pot of sweet rice. He called out in every stall in search of Mādhavendra Purī.

TEXT 133

*kṣīra laha ei, yāra nāma 'mādharma-purī'
tomā lāgi' goṣinātha kṣīra kaila curi*

kṣīra laha—take the pot of sweet rice; *ei*—this; *yāra*—whose; *nāma*—name; *mādharma-purī*—Mādhavendra Purī; *tomā lāgi'*—for you only; *goṣinātha*—the Deity of Lord Gopīnātha; *kṣīra*—the pot of sweet rice; *kaila*—did; *curi*—steal.

Holding the pot of sweet rice, the priest called, “Will he whose name is Mādhavendra Purī please come and take this pot! Gopīnātha has stolen this pot of sweet rice for you!”

The difference between the Absolute Truth and relative truth is explained here. Lord Gopīnātha has openly declared herein that He is a thief. He had stolen the pot of sweet rice, and this was not kept a secret because His act of stealing is a source of great transcendental bliss. In the material world, theft is criminal, but in the spiritual world the Lord's stealing is a source of transcendental bliss. Mundane rascals, who cannot understand the absolute nature of the Personality of Godhead, sometimes call Lord Śrī Kṛṣṇa immoral, but they do not know that His seemingly immoral



"Finishing his daily duties, the priest went to take rest. In a dream he saw the Gopinātha Deity come to talk to him, and He spoke as follows. 'Please get up and open the door of the temple. I have kept one pot of sweet rice for the sannyāsī, Mādhavendra Purī. This pot of sweet rice is just behind My cloth curtain. You did not see it because of My tricks. A sannyāsī named Mādhavendra Purī is sitting in the vacant marketplace. Please take this pot of sweet rice from behind Me and deliver it to him.' Awaking from the dream, the priest immediately rose from bed and thought it wise to take a bath before entering the Deity's room. He then opened the temple door. According to the Deity's directions, the priest found the pot of sweet rice behind the cloth curtain."

activities, which are not kept secret, afford pleasure to the devotees. Not understanding the transcendental behavior of the Supreme Personality of Godhead, these rascals slur His character and immediately fall into the category of miscreants (rascals, lowest among men, demons and those whose knowledge is taken away by the illusory energy). Kṛṣṇa explains in the *Bhagavad-gītā*:

*na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ
māyayāpahṛta-jñānā āsuram bhāvam āśritāḥ*

“Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me.” (Bg. 7.15)

Mundane rascals cannot understand that whatever Kṛṣṇa does, being absolute in nature, is all-good. This quality of the Lord is explained in *Śrīmad-Bhāgavatam* (10.33.29). One may consider certain acts of a supremely powerful person to be immoral by mundane calculations, but this is not actually the case. For example, the sun absorbs water from the surface of the earth, but it does not absorb water only from the sea. It also absorbs water from filthy sewers and ditches containing urine and other impure substances. The sun is not polluted by absorbing such water. Rather, the sun makes the filthy place pure. If a devotee approaches the Supreme Personality of Godhead for an immoral or improper purpose, he nonetheless becomes purified; the Lord does not become infected. In *Śrīmad-Bhāgavatam* (10.29.15) it is stated that if one approaches the Supreme Lord even out of lust, anger or fear (*kāmaṁ krodham bhayam*), he is purified. The *gopīs*, being young girls, approached Kṛṣṇa because He was a beautiful young boy. From the external point of view, they approached the Lord out of lust, and the Lord danced with them at midnight. From the mundane point of view, these activities may appear immoral because a married or unmarried young girl cannot leave home to mix with a young boy and dance with him. Although this is immoral from the mundane viewpoint, the activities of the *gopīs* are accepted as the highest form of worship because it was Lord Kṛṣṇa whom they approached with lusty desires in the dead of night.

But these things cannot be understood by nondevotees. One must understand Kṛṣṇa in *tattva* (truth). One should use his common sense and consider that if simply by chanting Kṛṣṇa's holy name one is purified, how

then can the person Kṛṣṇa be immoral? Unfortunately, mundane fools are accepted as educational leaders and are offered exalted posts for teaching irreligious principles to the general populace. This is explained in *Śrīmad-Bhāgavatam* (7.5.31): *andhā yathāndhair uṇāṇīyamānāḥ*. Blind men are trying to lead other blind men. Due to the immature understanding of such rascals, common men should not discuss Kṛṣṇa’s pastimes with the *gopīs*. A nondevotee should not even discuss His stealing sweet rice for His devotees. It is warned that one should not even think about these things. Although Kṛṣṇa is the purest of the pure, mundane people, thinking of Kṛṣṇa’s pastimes that appear immoral, themselves become polluted. Śrī Caitanya Mahāprabhu therefore never publicly discussed Kṛṣṇa’s dealings with the *gopīs*. He used to discuss these dealings only with three confidential friends. He never discussed *rāsa-līlā* publicly, as the professional reciters do, although they do not understand Kṛṣṇa or the nature of the audience. However, Śrī Caitanya Mahāprabhu encouraged the public chanting of the holy name on a huge scale for as many hours as possible.

TEXT 134

*kṣīra lañā sukhe tumi karaha bhakṣaṇe
tomā-sama bhāgyavān nāhi tribhuvane*

kṣīra lañā—taking the pot of sweet rice; *sukhe*—in happiness; *tumi*—you; *karaha*—do; *bhakṣaṇe*—eating; *tomā-sama*—like you; *bhāgyavān*—fortunate; *nāhi*—there is no one; *tri-bhuvane*—within the three worlds.

The priest continued, “Would the sannyāsī whose name is Mādhavendra Purī please come and take this pot of sweet rice and enjoy the prasādam with great happiness! You are the most fortunate person within these three worlds!”

Here is an example of a personal benediction by Kṛṣṇa’s immoral activity. By Gopīnātha’s stealing for His devotee, the devotee becomes the most fortunate person within the three worlds. Thus even the Lord’s criminal activities make His devotee the most fortunate person. How can a mundane rascal understand the pastimes of Kṛṣṇa and judge whether He is moral or immoral? Since Kṛṣṇa is the Absolute Truth, there are no mundane

distinctions such as moral and immoral. Whatever He does is good. This is the real meaning of “God is good.” He is good in all circumstances because He is transcendental, outside the jurisdiction of this material world. Therefore, Kṛṣṇa can be understood only by those who are already living in the spiritual world. This is corroborated in the *Bhagavad-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatīyaitān brahma-bhūyāya kalpate*

“One who engages in full devotional service, unflinching in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.”

One who is engaged in unalloyed devotional service to the Lord is already situated in the spiritual world (*brahma-bhūyāya kalpate*). In all circumstances, his activities and dealings with Kṛṣṇa are transcendental and thus not understandable by mundane moralists. It is therefore better not to discuss such activities among mundane people. It is better to give them the Hare Kṛṣṇa *mahā-mantra* so that they will be gradually purified and then come to understand the transcendental activities of Kṛṣṇa.

TEXT 135

*eta śuni' purī-gosāñi paricaya dila
kṣīra diyā pūjārī tāñre daṇḍavat haila*

eta śuni'—hearing this; *purī-gosāñi*—Mādhavendra Purī; *paricaya*—introduction; *dila*—gave; *kṣīra diyā*—delivering the pot of sweet rice; *pūjārī*—the priest; *tāñre*—to him; *daṇḍavat haila*—offered obeisances.

Hearing this invitation, Mādhavendra Purī came out and identified himself. The priest then delivered the pot of sweet rice and offered his obeisances, falling flat before him.

A *brāhmaṇa* is not supposed to offer his obeisances by falling flat before anyone because a *brāhmaṇa* is considered to be in the highest caste. However, when a *brāhmaṇa* sees a devotee, he offers his *daṇḍavats*. This *brāhmaṇa* priest did not ask Mādhavendra Purī whether he was a *brāhmaṇa*, but when he saw that Mādhavendra Purī was such a bona fide devotee that Kṛṣṇa would even steal for him, he immediately understood

the position of the saint. As stated by Śrī Caitanya Mahāprabhu: *kibā vipra, kibā nyāsī, śūdra kene naya/ yei kṛṣṇa-tattva-vettā, sei 'guru' haya*. (Cc. Madhya 8.128) Had the *brāhmaṇa* priest been an ordinary *brāhmaṇa*, Gopīnātha would not have talked with him in a dream. Since the Deity spoke to both Mādhavendra Purī and the *brāhmaṇa* priest in dreams, practically speaking they were on the same platform. However, because Mādhavendra Purī was a senior *sannyāsī* Vaiṣṇava, a *paramahansa*, the priest immediately fell flat before him and offered obeisances.

TEXT 136

*kṣīrera vṛttānta tāñre kahila pūjārī
śuni' premāviṣṭa haila śrī-mādhava-purī*

kṣīrera vṛttānta—all the incidents that took place on account of the pot of sweet rice; *tāñre*—to Mādhavendra Purī; *kahila*—explained; *pūjārī*—the priest; *śuni'*—hearing; *prema-āviṣṭa*—saturated with love of Godhead; *haila*—became; *śrī-mādhava-purī*—Śrīlā Mādhavendra Purī.

When the story about the pot of sweet rice was explained to him in detail, Śrī Mādhavendra Purī at once became absorbed in ecstatic love of Kṛṣṇa.

TEXT 137

*prema dekhi' sevaka kahe ha-iyā vismita
kṛṣṇa ye inhāra vaśa,—haya yathocita*

prema dekhi'—seeing the ecstatic position of Mādhavendra Purī; *sevaka*—the priest; *kahe*—said; *ha-iyā*—being; *vismita*—struck with wonder; *kṛṣṇa*—Lord Kṛṣṇa; *ye*—that; *inhāra*—by him; *vaśa*—obliged; *haya*—it is; *yathocita*—befitting.

Upon seeing the ecstatic loving symptoms manifest in Mādhavendra Purī, the priest was struck with wonder. He could understand why Kṛṣṇa had become so much obliged to him, and he saw that Kṛṣṇa's action was befitting.

A devotee can bring Kṛṣṇa perfectly under his control. This is explained in *Śrīmad-Bhāgavatam* (10.14.3): *ajita jito 'py asi tais tri-lokyām*. Kṛṣṇa is never conquered by anyone, but a devotee can conquer Him through devotional service. As stated in the *Brahma-saṁhitā* (5.33): *vedeṣu durlabham adurlabham ātma-bhaktau*. One cannot understand Kṛṣṇa simply by reading Vedic literature. Although all Vedic literature is meant for understanding Kṛṣṇa, one cannot understand Kṛṣṇa without being a lover of Kṛṣṇa. Therefore along with the reading of Vedic literature (*svādhyāya*), one must engage in devotional worship of the Deity (*arcana-vidhi*). Together these will enhance the devotee's transcendental understanding of devotional service. *Śravaṇādi śuddha-citte karaye udaya* (Cc. *Madhya* 22.107). Love of Godhead is dormant within everyone's heart, and if one simply follows the standard process of devotional service, it is awakened. But foolish mundane people who simply read about Kṛṣṇa mistakenly think that He is immoral or criminal.

TEXT 138

*eta bali' namaskari' karilā gamana
āveṣe karilā purī se kṣīra bhakṣaṇa*

eta bali'—saying this; *namaskari'*—offering obeisances; *karilā gamana*—returned; *āveṣe*—in ecstasy; *karilā*—did; *purī*—Purī Gosāñi; *se*—that; *kṣīra*—sweet rice; *bhakṣaṇa*—eating.

The priest offered his obeisances to Mādhavendra Purī and returned to the temple. Then, in ecstasy, Mādhavendra Purī ate the sweet rice offered to him by Kṛṣṇa.

TEXT 139

*pātra prakṣālana kari' khaṇḍa khaṇḍa kaila
bahir-vāse bāndhi' sei ṭhikāri rākhila*

pātra—the pot; *prakṣālana kari'*—washing; *khaṇḍa khaṇḍa*—breaking into pieces; *kaila*—did; *bahir-vāse*—in his outer wrapper; *bāndhi'*—binding; *sei*—those; *ṭhikāri*—pieces of pot; *rākhila*—kept.

After this, Mādhavendra Purī washed the pot and broke it into pieces. He then bound all the pieces in his outer cloth and kept them nicely.

TEXT 140

*prati-dina eka-khāni kareṇa bhakṣaṇa
khāile premāveśa haya,—adbhuta kathana*

prati-dina—every day; *eka-khāni*—one piece; *kareṇa*—does; *bhakṣaṇa*—eating; *khāile*—by eating; *prema-āveśa*—ecstasy; *haya*—there is; *adbhuta*—wonderful; *kathana*—narrations.

Each day, Mādhavendra Purī would eat one piece of that earthen pot, and after eating it he would immediately be overwhelmed with ecstasy. These are wonderful stories.

TEXT 141

*‘ṭhākura more kṣīra dila—loka saba śuni’
dine loka-bhīḍa habe mora pratiṣṭhā jāni’*

ṭhākura—the Lord; *more*—to me; *kṣīra*—sweet rice; *dila*—has given; *loka*—the people; *saba*—all; *śuni’*—after hearing; *dine*—at daytime; *loka*—of people; *bhīḍa*—crowd; *habe*—there will be; *mora*—my; *pratiṣṭhā*—fame; *jāni’*—knowing.

Having broken the pot and bound the pieces in his cloth, Mādhavendra Purī began to think, “The Lord has given me a pot of sweet rice, and when the people hear of this tomorrow morning, there will be great crowds.”

TEXT 142

*sei bhaye rātri-śeṣe calilā śrī-purī
sei-khāne gopīnāthe daṇḍavat kari’*

sei bhaye—fearing that; *rātri-śeṣe*—at the end of the night; *calilā*—left; *śrī-purī*—Śrī Mādhavendra Purī; *sei-khāne*—on that spot; *gopīnāthe*—to Lord Gopīnātha; *daṇḍavat*—obeisances; *kari’*—doing.

Thinking this, Śrī Mādhavendra Purī offered his obeisances to Gopīnātha on the spot and left Remuṇā before morning.

TEXT 143

*cali' cali' āilā purī śrī-nīlācala
jagannātha dekhi' hailā premete vihvala*

cali' cali'—walking and walking; *āilā*—he reached; *purī*—Jagannātha Purī; *śrī-nīlācala*—known as Nīlācala; *jagannātha dekhi'*—seeing Lord Jagannātha; *hailā*—became; *premete*—in love; *vihvala*—overwhelmed.

Walking and walking, Mādhavendra Purī finally reached Jagannātha Purī, which is also known as Nīlācala. There he saw Lord Jagannātha and was overwhelmed with loving ecstasy.

TEXT 144

*premāveśe uṭhe, paḍe, hāse, nāce, gāya
jagannātha-daraśane mahā-sukha pāya*

prema-āveśe—in loving ecstasy; *uṭhe*—sometimes stands; *paḍe*—sometimes falls; *hāse*—laughs; *nāce*—dances; *gāya*—sings; *jagannātha daraśane*—by seeing Lord Jagannātha in the temple; *mahā-sukha*—transcendental happiness; *pāya*—he felt.

When Mādhavendra Purī was overwhelmed in the ecstasy of love of Godhead, he sometimes stood up and sometimes fell to the ground. Sometimes he laughed, danced and sang. In this way he enjoyed transcendental bliss by seeing the Jagannātha Deity.

TEXT 145

*'mādhava-purī śrīpāda āila',—loke haila khyāti
saba loka āsi' tāñre kare bahu bhakti*

mādhava-purī—Śrī Mādhavendra Purī; *śrīpāda*—sannyāsī; *āila*—has come; *loke*—among the people; *haila*—there was; *khyāti*—reputation; *saba loka*—all people; *āsi'*—coming; *tānre*—unto him; *kare*—do; *bahu*—much; *bhakti*—devotion.

When Mādhavendra Purī came to Jagannātha Purī, people were aware of his transcendental reputation. Therefore crowds of people came and offered him all sorts of respect in devotion.

TEXT 146

pratiṣṭhāra svabhāva ei jagate vidita
ye nā vāñche, tāra haya vidhātā-nirmita

pratiṣṭhāra—of reputation; *svabhāva*—the nature; *ei*—this; *jagate*—in the world; *vidita*—known; *ye*—the person who; *nā vāñche*—does not desire it; *tāra*—of him; *haya*—it is; *vidhātā-nirmita*—created by providence.

Even though one may not like it, reputation, as ordained by providence, comes to him. Indeed, one's transcendental reputation is known throughout the entire world.

TEXT 147

pratiṣṭhāra bhaye purī gelā palāñā
kṛṣṇa-preme pratiṣṭhā cale saṅge gaḍāñā

pratiṣṭhāra bhaye—in fear of reputation; *purī*—Mādhavendra Purī; *gelā*—went away; *palāñā*—fleeing; *kṛṣṇa-preme*—in love of Kṛṣṇa; *pratiṣṭhā*—reputation; *cale*—goes; *saṅge*—simultaneously; *gaḍāñā*—gliding down.

Being afraid of his reputation [pratiṣṭhā], Mādhavendra Purī fled from Remuṅā. But the reputation brought by love of Godhead is so sublime that it goes along with the devotee, as if following him.

Almost all the conditioned souls within the material world are envious. Jealous people generally turn against one who automatically attains some reputation. This is natural for jealous people. Consequently, when a

devotee is fit to receive worldly reputation, he is envied by many people. This is quite natural. When a person, out of humility, does not desire fame, people generally think him quite humble and consequently give him all kinds of fame. Actually a Vaiṣṇava does not hanker after fame or a great reputation. Mādhavendra Purī, the king of Vaiṣṇavas, bore his reputation, but he wanted to keep himself outside of the vision of the general populace. He wanted to cover his real identity as a great devotee of the Lord, but when people saw him overwhelmed in the ecstasy of love of Godhead, they naturally gave credit to him. Actually a first-class reputation is due Mādhavendra Purī because he was a most confidential devotee of the Lord. Sometimes a *sahajiyā* presents himself as being void of desires for reputation (*pratiṣṭhā*) in order to become famous as a humble man. Such people cannot actually attain the platform of celebrated Vaiṣṇavas.

TEXT 148

*yadyapi udvega haila palāite mana
ṭhākurerā candana-sādhana ha-ila bandhana*

yadyapi—although; *udvega*—anxiety; *haila*—there was; *palāite*—to go away; *mana*—the mind; *ṭhākurerā*—of the Lord; *candana*—of the sandalwood; *sādhana*—the collecting; *ha-ila*—there was; *bandhana*—bondage.

Mādhavendra Purī wanted to leave Jagannātha Purī because the people were honoring him as a great devotee; however, this threatened to hinder his collecting sandalwood for the Gopāla Deity.

TEXT 149

*jagannāthera sevaka yata, yateka mahānta
sabāke kahila purī gopāla-vṛttānta*

jagannāthera sevaka—the servants of Lord Jagannātha; *yata*—all; *yateka mahānta*—all respectable devotees; *sabāke*—unto everyone; *kahila*—told; *purī*—Mādhavendra Purī; *gopāla-vṛttānta*—the narration of Gopāla.

Śrī Mādhavendra Purī told all the servants of Lord Jagannātha and all the great devotees there the story of the appearance of Śrī Gopāla.

TEXT 150

*gopāla candana māge,—śuni' bhakta-gaṇa
ānande candana lāgi' karila yatana*

gopāla—Lord Gopāla at Vṛndāvana; *candana*—sandalwood; *māge*—wants; *śuni'*—hearing; *bhakta-gaṇa*—all the devotees; *ānande*—in great pleasure; *candana lāgi'*—for sandalwood; *karila*—made; *yatana*—endeavor.

When all the devotees at Jagannātha Purī heard that the Gopāla Deity wanted sandalwood, in great pleasure they all endeavored to collect it.

TEXT 151

*rāja-pātra-sane yāra yāra paricaya
tāre māgi' karpūra-candana karilā sañcaya*

rāja-pātra—government officers; *sane*—with; *yāra yāra*—whoever; *paricaya*—had acquaintance; *tāre māgi'*—begging them; *karpūra-candana*—camphor and sandalwood; *karilā*—made; *sañcaya*—collection.

Those who were acquainted with government officers met with them and begged for camphor and sandalwood, which they collected.

It appears that *malayaja-candana* (sandalwood) and camphor were used for the Jagannātha Deity. The camphor was used in His *ārātrika*, and the sandalwood was used to smear His body. Both these items were under government control; therefore the devotees had to meet with the government officials. Informing them of all the details, they attained permission to take the sandalwood and camphor outside Jagannātha Purī.

TEXT 152

*eka vipra, eka sevaka, candana vahite
purī-gosāñira saṅge dila sambala-sahite*

eka vipra—one *brāhmaṇa*; *eka sevaka*—one servant; *candana*—the sandalwood; *vahite*—to carry; *purī-gosāñira*—Mādhavendra Purī; *saṅge*—with; *dila*—gave; *sambala-sahite*—with the necessary expenditure.

One *brāhmaṇa* and one servant were given to Mādhavendra Purī just to carry the sandalwood. He was also given the necessary traveling expenses.

TEXT 153

*ghāṭī-dānī chāḍāite rāja-pātra dvāre
rāja-lekhā kari' dila purī-gosāñira kare*

ghāṭī-dānī—from the toll collectors; *chāḍāite*—to get release; *rāja-pātra*—papers showing governmental sanction; *dvāre*—at the gates; *rāja-lekhā*—governmental permission; *kari'*—showing; *dila*—delivered; *purī-gosāñira*—of Purī Gosāñi, Mādhavendra Purī; *kare*—into the hand.

To get past the toll collectors along the way, Mādhavendra Purī was supplied with the necessary release papers from government officers. The papers were placed in his hand.

TEXT 154

*calila mādharma-purī candana lañā
kata-dine remuṇāte uttarila giyā*

calila—proceeded; *mādharma-purī*—Mādhavendra Purī; *candana lañā*—taking the sandalwood; *kata-dine*—after some days; *remuṇāte*—at the same temple of Remuṇā; *uttarila*—reached; *giyā*—going.

In this way Mādhavendra Purī started for Vṛndāvana with the burden of sandalwood, and after some days he again reached the village of Remuṇā and the Gopīnātha temple there.

TEXT 155

*goṣṭhīnātha-carāṇe kaila bahu namaskāra
premāveśe nṛtya-gīta karilā apāra*

goṣṭhīnātha-carāṇe—at the lotus feet of Lord Gopīnātha; *kaila*—made; *bahu*—many; *namaskāra*—obeisances; *prema-āveśe*—in the ecstasy of love; *nṛtya-gīta*—dancing and chanting; *karilā*—performed; *apāra*—unlimitedly.

When Mādhavendra Purī reached the temple of Gopīnātha, he offered his respectful obeisances many times at the lotus feet of the Lord. In the ecstasy of love, he began to dance and sing without cessation.

TEXT 156

*purī dekhi' sevaka saba sammāna karila
kṣīra-prasāda diyā tānre bhikṣā karāila*

purī dekhi'—by seeing Mādhavendra Purī; *sevaka*—the priest or servant; *saba sammāna*—all respects; *karila*—offered; *kṣīra-prasāda*—sweet rice prasādam; *diyā*—offering; *tānre*—him; *bhikṣā karāila*—made to eat.

When the priest of Gopīnātha saw Mādhavendra Purī again, he offered all respects to him and, giving him the sweet rice prasādam, made him eat.

TEXT 157

*sei rātre devālaye karila śayana
śeṣa-rātri haile purī dekhila svaṇana*

sei rātre—on that night; *deva-ālaye*—in the temple; *karila*—did; *śayana*—sleeping; *śeṣa-rātri*—at the end of the night; *haile*—when it was; *purī*—Mādhavendra Purī; *dekhila*—saw; *svaṇana*—a dream.

Mādhavendra Purī took rest that night in the temple, but toward the end of the night he had another dream.

TEXT 158

*gopāla āsiyā kahe,—śuna he mādharma
karpūra-candana āmi pāilāma saba*

gopāla—the Deity of Gopāla; *āsiyā*—coming; *kahe*—says; *śuna*—hear; *he*—O; *mādhava*—Mādhavendra Purī; *karpūra-candana*—the camphor and sandalwood; *āmi*—I; *pāilāma*—have received; *saba*—all.

Mādhavendra Purī dreamed that Gopāla came before him and said, “O Mādhavendra Purī, I have already received all the sandalwood and camphor.

TEXT 159

*karpūra-sahita ghaṣi' e-saba candana
goṣināthera aṅge nitya karaha lepana*

karpūra-sahita—with the camphor; *ghaṣi'*—grinding; *e-saba*—all this; *candana*—sandalwood; *goṣināthera*—of Śrī Gopīnātha; *aṅge*—on the body; *nitya*—daily; *karaha*—do; *lepana*—smearing.

“Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopīnātha daily until it is finished.

TEXT 160

*goṣinātha āmāra se eka-i aṅga haya
inhāke candana dile habe mora tāpa-kṣaya*

goṣinātha—Lord Gopīnātha; *āmāra*—My; *se*—that; *eka-i*—one; *aṅga*—body; *haya*—is; *inhāke*—unto Him; *candana dile*—in offering this sandalwood; *habe*—there will be; *mora*—My; *tāpa-kṣaya*—reduction of temperature.

“There is no difference between My body and Gopīnātha's body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopīnātha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced.

Gopāla was situated in Vṛndāvana, which was far from Remuṇā. In those days, one had to pass through provinces governed by the Muslims, who sometimes hindered travelers. Considering the trouble of His devotee, Lord Gopāla, the greatest well-wisher of His devotees, ordered Mādhavendra Purī to smear the sandalwood pulp on the body of Gopīnātha, which was nondifferent from the body of Gopāla. In this way the Lord relieved Mādhavendra Purī from trouble and inconvenience.

TEXT 161

*dvidhā nā bhāviha, nā kariha kichu mane
viśvāsa kari' candana deha āmāra vacane*

dvidhā nā bhāviha—do not hesitate; *nā kariha*—do not do; *kichu*—anything; *mane*—in the mind; *viśvāsa kari'*—believing Me; *candana*—sandalwood; *deha*—offer; *āmāra vacane*—under My order.

“You should not hesitate to act according to My order. Believing in Me, just do what is needed.”

TEXT 162

*eta bali' gopāla gela, gosāñi jāgilā
goṣīnāthera sevaka-gaṇe ḍākiyā ānilā*

eta bali'—saying this; *gopāla*—the Deity of Gopāla; *gela*—disappeared; *gosāñi jāgilā*—Mādhavendra Purī awoke; *goṣīnāthera*—of Lord Gopīnātha; *sevaka-gaṇe*—to the servitors; *ḍākiyā*—calling; *ānilā*—brought them.

After giving these instructions, Gopāla disappeared, and Mādhavendra Purī awoke. He immediately called for all the servants of Gopīnātha, and they came before him.

TEXT 163

*prabhura ājñā haila,—ei karpūra-candana
goṣīnāthera aṅge nitya karaha lepana*



"Mādhavendra Purī took rest that night in the temple, but toward the end of the night he had another dream. He dreamed that Gopāla came before him and said: 'O Mādhavendra Purī, I have already received all the sandalwood and camphor. Now just grind all the sandalwood together with the camphor and then smear the pulp on the body of Gopinātha daily until it is finished. There is no difference between My body and Gopinātha's body. They are one and the same. Therefore if you smear the sandalwood pulp on the body of Gopinātha, you will naturally also smear it on My body. Thus the temperature of My body will be reduced. You should not hesitate to act according to My order. Believing in Me, just do what is needed.' "

prabhura ājñā haila—there was an order of the Lord; *ei*—this; *karpūra*—camphor; *candana*—and sandalwood; *gopīnāthera aṅge*—on the body of Gopīnātha; *nitya*—daily; *karaha*—do; *lepana*—smearing.

Mādhavendra Purī said, “Smear the body of Gopīnātha with this camphor and sandalwood I have brought for Gopāla in Vṛndāvana. Do this regularly every day.

TEXT 164

inhāke candana dile, gopāla ha-ibe śītala
svatantra īśvara—*tāñra ājñā se prabala*

inhāke—unto Gopīnātha; *candana dile*—when sandalwood will be given; *gopāla*—Lord Gopāla in Vṛndāvana; *ha-ibe*—will become; *śītala*—cool; *svatantra īśvara*—the most independent Supreme Personality of Godhead; *tāñra*—His; *ājñā*—order; *se*—that; *prabala*—powerful.

“If the sandalwood pulp is smeared over the body of Gopīnātha, then Gopāla will be cooled. After all, the Supreme Personality of Godhead is completely independent; His order is all-powerful.”

TEXT 165

grīṣma-kāle gopīnātha pariibe candana
śuni’ ānandita haila sevakera mana

grīṣma-kāle—in the summer; *gopīnātha*—Lord Gopīnātha; *pariibe*—will put on; *candana*—sandalwood pulp; *śuni’*—hearing; *ānandita*—pleased; *haila*—became; *sevakera*—of the servants; *mana*—the minds.

The servants of Gopīnātha became very pleased to hear that in the summer all the sandalwood pulp would be used to anoint the body of Gopīnātha.

TEXT 166

*purī kahe,—ei dui ghaṣibe candana
āra janā-dui deha, diba ye vetana*

purī kahe—Mādhavendra Purī said; *ei dui*—these two assistants; *ghaṣibe*—will grind; *candana*—the sandalwood; *āra*—another; *janā-dui*—two men; *deha*—apply; *diba*—I shall pay; *ye*—that; *vetana*—salary.

Mādhavendra Purī said, “These two assistants will regularly grind the sandalwood, and you should also get two other people to help. I shall pay their salaries.”

TEXT 167

*ei mata candana deya pratyaha ghaṣiyā
parāya sevaka saba ānanda kariyā*

ei mata—in this way; *candana*—sandalwood; *deya*—gives; *pratyaha*—daily; *ghaṣiyā*—grinding; *parāya*—caused to put on; *sevaka*—servants; *saba*—all of it; *ānanda*—pleasure; *kariyā*—feeling.

In this way Gopīnāthajī was supplied ground sandalwood pulp daily. The servants of Gopīnātha were very pleased with this.

TEXT 168

*pratyaha candana parāya, yāvat haila anta
tathāya rahila purī tāvat paryanta*

pratyaha—daily; *candana*—sandalwood pulp; *parāya*—smears over the body; *yāvat*—until; *haila*—there was; *anta*—an end; *tathāya*—there; *rahila*—remained; *purī*—Mādhavendra Purī; *tāvat*—that time; *paryanta*—until.

In this way the sandalwood pulp was smeared over the body of Gopīnātha until the whole stock was finished. Mādhavendra Purī stayed there until that time.

TEXT 169

*grīṣma-kāla-ante punaḥ nilācale gelā
nilācale cāturmāsya ānande rahilā*

grīṣma-kāla—of the summer season; *ante*—at the end; *punaḥ*—again; *nilācale*—to Jagannātha Purī; *gelā*—went; *nilācale*—in Jagannātha Purī; *cātur-māsya*—the four months for vows; *ānande*—in great pleasure; *rahilā*—remained.

At the end of summer Mādhavendra Purī returned to Jagannātha Purī, where he remained with great pleasure during the whole period of Cāturmāsya.

The Cāturmāsya period begins in the month of Āṣāḍha (June-July) from the day of Ekādaśī called Śayanā-ekādaśī, in the fortnight of the waxing moon. The period ends in the month of Kārtika (October-November) on the Ekādaśī day known as Utthānā-ekādaśī, in the fortnight of the waxing moon. This four-month period is known as Cāturmāsya. Some Vaiṣṇavas also observe it from the full-moon day of Āṣāḍha until the full-moon day of Kārtika. That is also a period of four months. This period, calculated by the lunar months, is called Cāturmāsya, but others also observe Cāturmāsya according to the solar month from Śrāvaṇa to Kārtika. The whole period, either lunar or solar, takes place during the rainy season. Cāturmāsya should be observed by all sections of the population. It does not matter whether one is a *gṛhastha* or a *sannyāsī*. The observance is obligatory for all *āśramas*. The real purpose behind the vow taken during these four months is to minimize the quantity of sense gratification. This is not very difficult. In the month of Śrāvaṇa one should not eat spinach, in the month of Bhādra one should not eat yogurt, and in the month of Āśvina one should not drink milk. One should not eat fish or other nonvegetarian food during the month of Kārtika. A nonvegetarian diet means fish and meat. Similarly, *masūra* dhal and *urad* dhal are also considered nonvegetarian. These two dhals contain a great amount of protein, and food rich in protein is considered nonvegetarian. On the whole, during the four-month period of Cāturmāsya one should practice giving up all food intended for sense enjoyment.

TEXT 170

*śrī-mukhe mādharma-purīra amṛta-carita
bhakta-gaṇe śunāñā prabhu kare āsvādita*

śrī-mukhe—from the mouth of Śrī Caitanya Mahāprabhu; *mādhava-purīra*—of Mādhavendra Purī; *amṛta-carita*—nectarean characteristics; *bhakta-gaṇe*—the devotees; *śunāñā*—making hear; *prabhu*—the Lord; *kare*—does; *āsvādita*—relished.

Thus Śrī Caitanya Mahāprabhu personally praised the nectarean characteristics of Mādhavendra Purī, and while He related all this to the devotees, He personally relished it.

TEXT 171

*prabhu kahe,—nityānanda, karaha vicāra
purī-sama bhāgyavān jagate nāhi āra*

prabhu kahe—the Lord said; *nityānanda*—Nityānanda Prabhu; *karaha vicāra*—just consider; *purī-sama*—like Mādhavendra Purī; *bhāgyavān*—fortunate; *jagate*—in the world; *nāhi*—there is not; *āra*—anyone else.

Lord Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to judge whether there was anyone within the world as fortunate as Mādhavendra Purī.

TEXT 172

*dugdha-dāna-chale kṛṣṇa yāñre dekhā dila
tina-bāre svaṇne āsi' yāñre ājñā kaila*

dugdha-dāna-chale—on the plea of delivering milk; *kṛṣṇa*—Lord Kṛṣṇa; *yāñre*—unto whom; *dekhā dila*—made His appearance; *tina-bāre*—three times; *svaṇne*—in dreams; *āsi'*—coming; *yāñre*—unto whom; *ājñā*—order; *kaila*—gave.

Śrī Caitanya Mahāprabhu said, “Mādhavendra Purī was so fortunate that Kṛṣṇa personally appeared before him on the plea of delivering milk. Three times the Lord gave orders to Mādhavendra Purī in dreams.

TEXT 173

*yāñra preme vaśa hañā prakāṣa ha-ilā
sevā aṅgikāra kari' jagata tārīlā*

yāñra—of whom; *preme*—by love of Godhead; *vaśa*—obliged; *hañā*—being; *prakāṣa*—manifest; *ha-ilā*—became; *sevā*—service; *aṅgikāra*—acceptance; *kari'*—doing; *jagata*—the whole world; *tārīlā*—delivered.

“Being obliged because of the loving affairs of Mādhavendra Purī, Lord Kṛṣṇa Himself appeared as the Gopāla Deity, and, accepting his service, He liberated the whole world.

TEXT 174

*yāñra lāgi' gopīnātha kṣīra kaila curi
ataeva nāma haila 'kṣīra-corā' kari'*

yāñra—whom; *lāgi'*—on account of; *gopīnātha*—Lord Gopīnātha; *kṣīra*—sweet rice; *kaila*—did; *curi*—steal; *ataeva*—therefore; *nāma*—the name; *haila*—became; *kṣīra-corā*—the thief of sweet rice; *kari'*—making.

“On account of Mādhavendra Purī, Lord Gopīnātha stole the pot of sweet rice. Thus He became famous as Kṣīra-corā [the thief who stole the sweet rice].

TEXT 175

*karṣūra-candana yāñra aṅge caḍāila
ānande purī-gosāñira prema uthalila*

karṣūra-candana—camphor and sandalwood; *yāñra aṅge*—on whose body; *caḍāila*—put; *ānande*—in great pleasure; *purī-gosāñira*—of Mādhavendra Purī; *prema*—love of Godhead; *uthalila*—welled up.

“Mādhavendra Purī smeared the sandalwood pulp over the body of Gopīnātha, and in this way he was overpowered with love of Godhead.

TEXT 176

*mleccha-deśe karpūra-candana ānite jañjāla
purī duḥkha pābe ihā jāniyā goṣāla*

mleccha-deśe—through the countries where Muslims ruled; *karpūra-candana*—camphor and sandalwood; *ānite*—to bring; *jañjāla*—inconvenience; *purī*—Mādhavendra Purī; *duḥkha*—unhappiness; *pābe*—will get; *ihā*—this; *jāniyā*—knowing; *goṣāla*—Gopāla.

“In the provinces of India governed by the Muslims, there was much inconvenience in traveling with sandalwood and camphor. Because of this, Mādhavendra Purī might have gotten into trouble. This became known to the Gopāla Deity.

TEXT 177

*mahā-dayā-maya prabhu—bhakata-vatsala
candana pari' bhakta-śrama karila saphala*

mahā—very; *dayā-maya*—merciful; *prabhu*—the Lord; *bhakata-vatsala*—very much attached to His devotees; *candana pari'*—putting on the sandalwood; *bhakta-śrama*—the trouble of the devotee; *karila*—made; *saphala*—successful.

“The Lord is very merciful and attached to His devotees, so when Gopīnātha was covered with sandalwood pulp, Mādhavendra Purī's labor became successful.”

TEXT 178

*purīra prema-parākāṣṭhā karaha vicāra
alaukika prema citte lāge camatkāra*

purīra—of Mādhavendra Purī; *prema-parā-kāṣṭhā*—the standard of intense love of Godhead; *karaha*—just make; *vicāra*—judgment; *alaukika*—uncommon; *prema*—love of Godhead; *citte*—in the mind; *lāge*—strikes; *camatkāra*—wonder.

Caitanya Mahāprabhu placed the standard of Mādhavendra Purī’s intense love before Nityānanda Prabhu for judgment. “All his loving activities are uncommon,” Caitanya Mahāprabhu said. “Indeed, one is struck with wonder to hear of his activities.”

When the living entity feels spiritual separation from Kṛṣṇa (*kṛṣṇa-viraha*), he has achieved the prime success of life. When one becomes disinterested in material things, he is simply experiencing the other side of attraction for material things. However, feeling separation from Kṛṣṇa and engaging in the service of the Lord to fulfill His mission constitute the best example of love of Kṛṣṇa. Śrī Caitanya Mahāprabhu wanted to point out this intense love of Kṛṣṇa exhibited by Mādhavendra Purī. All Caitanya Mahāprabhu’s devotees later followed in the footsteps of Mādhavendra Purī, serving the Lord without personal considerations.

TEXT 179

*parama virakta, maunī, sarvatra udāsīna
grāmya-vārtā-bhaye dvitīya-saṅga-hīna*

parama virakta—totally renounced or unattached; *maunī*—silent; *sarvatra*—everywhere; *udāsīna*—uninterested; *grāmya-vārtā*—of mundane topics; *bhaye*—in fear; *dvitīya*—second; *saṅga*—associate; *hīna*—without.

Caitanya Mahāprabhu continued, “Śrī Mādhavendra Purī used to remain alone. He was completely renounced and always very silent. He was uninterested in everything material, and for fear of talking about mundane things, he always lived without a companion.

TEXT 180

*hena-jana goṣālera ājñā-mṛta pāñā
sahasra krośa āsi’ bule candana māgiñā*

hena-jana—such a personality; *goṣālera*—of the Gopāla Deity; *ājñā-mṛta*—the nectarean order; *pāñā*—getting; *sahasra*—a thousand; *krośa*—a distance of two miles; *āsi’*—coming; *bule*—walks; *candana*—sandalwood; *māgiñā*—begging.

“After receiving the transcendental orders of Gopāla, this great personality traveled thousands of miles just to collect sandalwood by begging.

TEXT 181

*bhoke rahe, tabu anna māgiñā nā khāya
hena-jana candana-bhāra vahi' lañā yāya*

bhoke—hungry; *rahe*—remains; *tabu*—still; *anna*—food; *māgiñā*—begging; *nā*—does not; *khāya*—eat; *hena-jana*—such a person; *candana-bhāra*—the load of sandalwood; *vahi'*—carrying; *lañā*—taking; *yāya*—goes.

“Although Mādhavendra Purī was hungry, he would not beg food to eat. This renounced person carried a load of sandalwood for the sake of Śrī Gopāla.

TEXT 182

*'maṇeka candana, tolā-viśeka karpūra
gopāle parāiba'*—*ei ānanda pracura*

maṇeka candana—one maund of sandalwood; *tolā*—a measurement of weight; *viśeka*—twenty; *karpūra*—camphor; *gopāle*—on Gopāla; *parāiba*—I shall smear; *ei*—this; *ānanda*—pleasure; *pracura*—sufficient.

“Without considering his personal comforts, Mādhavendra Purī carried one maund [about eighty-two pounds] of sandalwood and twenty tolās [about eight ounces] of camphor to smear over the body of Gopāla. This transcendental pleasure was sufficient for him.

TEXT 183

*utkalera dānī rākhe candana dekhiñā
tāhāñ eḍāila rāja-ṭatra dekhāñā*

utkalera—of Orissa; *dānī*—toll officer; *rākhe*—takes; *candana*—sandalwood; *dekhiñā*—seeing; *tāhāñ*—there; *eḍāila*—escaped; *rāja-patra*—governmental release; *dekhāñā*—by showing.

“Since there were restrictions against taking the sandalwood out of the Orissa province, the toll official confiscated the stock, but Mādhavendra Purī showed him the release papers given by the government and consequently escaped difficulties.

TEXT 184

mleccha-deśa dūra patha, jagāti apāra
ke-mate candana niba—nāhi e vicāra

mleccha-deśa—the countries governed by Muslims; *dūra patha*—long journey; *jagāti*—watchmen; *apāra*—unlimited; *ke-mate*—how; *candana*—the sandalwood; *niba*—I shall take; *nāhi*—there was not; *e*—this; *vicāra*—consideration.

“Mādhavendra Purī was not at all anxious during the long journey to Vṛndāvana through the provinces governed by the Muslims and filled with unlimited numbers of watchmen.

TEXT 185

saṅge eka vaṭa nāhi ghāṭī-dāna dite
tathāpi utsāha baḍa candana lañā yāite

saṅge—with him; *eka*—one; *vaṭa*—farthing; *nāhi*—there was not; *ghāṭī-dāna*—as a toll tax; *dite*—to give; *tathāpi*—still; *utsāha*—enthusiasm; *baḍa*—much; *candana*—sandalwood; *lañā*—taking; *yāite*—to go.

“Although Mādhavendra Purī did not have a farthing with him, he was not afraid to pass by the toll officers. His only enjoyment was in carrying the load of sandalwood to Vṛndāvana for Gopāla.

TEXT 186

*pragāḍha-premera ei svabhāva-ācāra
nija-duḥkha-vighnādīra nā kare vicāra*

pragāḍha—intense; *premera*—of love of Godhead; *ei*—this; *svabhāva*—natural; *ācāra*—behavior; *nija*—personal; *duḥkha*—inconvenience; *vighna*—impediments; *ādīra*—and so on; *nā*—not; *kare*—does; *vicāra*—consideration.

“This is the natural result of intense love of Godhead. The devotee does not consider personal inconveniences or impediments. In all circumstances he wants to serve the Supreme Personality of Godhead.

It is natural for those who have developed intense love for Kṛṣṇa not to care for personal inconvenience and impediments. Such devotees are simply determined to execute the order of the Supreme Personality of Godhead or His representative, the spiritual master. In all circumstances, even amidst the greatest dangers, they undeviatingly carry on with the greatest determination. This definitely proves the intense love of the servitor. As stated in *Śrīmad-Bhāgavatam* (10.14.8), *tat te 'nukampām susamīkṣamāṇaḥ*: those who seriously desire to get free from the clutches of material existence, who have developed intense love for Kṛṣṇa, are worthy candidates for going back home, back to Godhead. An intense lover of Kṛṣṇa does not care for any number of material discomforts, scarcity, impediments or unhappiness. It is said that when one sees apparent unhappiness or distress in a perfect Vaiṣṇava, it is not at all unhappiness for him; rather, it is transcendental bliss. In the *Śikṣāṣṭaka* (8), Śrī Caitanya Mahāprabhu has also instructed, *āśliṣya vā pāda-ratām pinaṣṭu mām* [Cc. *Antya* 20.47]. The intense lover of Kṛṣṇa is never deviated from his service, despite all difficulties and impediments brought before him.

TEXT 187

*ei tāra gāḍha premā loke dekhāite
gopāla tāñre ājñā dila candana ānite*

ei—this; *tāra*—of Mādhavendra Purī; *gāḍha*—intense; *premā*—love of Godhead; *loke*—unto the people; *dekhāite*—to show; *gopāla*—Lord

Gopāla; *tānre*—to him; *ājñā*—order; *dila*—gave; *candana*—sandalwood; *ānite*—to bring.

“Śrī Gopāla wanted to show how intensely Mādhavendra Purī loved Kṛṣṇa; therefore He asked him to go to Nīlācala to fetch sandalwood and camphor.

TEXT 188

bahu pariśrame candana remuṇā ānila
ānanda bāḍila mane, duḥkha nā gaṇila

bahu—much; *pariśrame*—with labor; *candana*—sandalwood; *remuṇā*—to Remuṇā (the village of Gopīnātha); *ānila*—brought; *ānanda*—pleasure; *bāḍila*—increased; *mane*—in the mind; *duḥkha*—difficulties; *nā*—not; *gaṇila*—counted.

“With great trouble and after much labor, Mādhavendra Purī brought the load of sandalwood to Remuṇā. However, he was still very pleased; he discounted all the difficulties.

TEXT 189

parīkṣā karite goṇāla kaila ājñā dāna
parīkṣā kariyā śeṣe haila dayāvān

parīkṣā—test; *karite*—to make; *goṇāla*—Lord Gopāla; *kaila*—did; *ājñā*—the order; *dāna*—giving; *parīkṣā*—the test; *kariyā*—making; *śeṣe*—at the end; *haila*—became; *dayā-vān*—merciful.

“To test the intense love of Mādhavendra Purī, Gopāla, the Supreme Personality of Godhead, ordered him to bring sandalwood from Nīlācala, and when Mādhavendra Purī passed this examination, the Lord became very merciful to him.

TEXT 190

*ei bhakti, bhakta-priya-kṛṣṇa-vyavahāra
bujhiteo āmā-sabāra nāhi adhikāra*

ei bhakti—this type of devotion; *bhakta*—of the devotee; *priya*—and the most lovable object; *kṛṣṇa*—Lord Kṛṣṇa; *vyavahāra*—the behavior; *bujhiteo*—to understand; *āmā-sabāra*—of all of us; *nāhi*—there is not; *adhikāra*—the capacity.

“Such behavior exhibited in loving service between the devotee and the devotee’s lovable object, Śrī Kṛṣṇa, is transcendental. It is not possible for a common man to understand. Common men do not even have the capacity.”

TEXT 191

*eta bali' paḍe prabhu tānra kṛta śloka
yei śloka-candre jagat karyāche āloka*

eta bali'—saying this; *paḍe*—reads; *prabhu*—Lord Caitanya Mahāprabhu; *tānra*—by Mādhavendra Purī; *kṛta*—composed; *śloka*—verse; *yei*—that; *śloka-candre*—by the moonlike verse; *jagat*—all over the world; *karyāche*—produced; *āloka*—light.

After saying this, Lord Caitanya Mahāprabhu read the famous verse of Mādhavendra Purī. That verse is just like the moon. It has spread illumination all over the world.

TEXT 192

*ghaṣite ghaṣite yaiche malayaja-sāra
gandha bāḍe, taiche ei ślokerā vicāra*

ghaṣite ghaṣite—rubbing and rubbing; *yaiche*—just as; *malayaja-sāra*—sandalwood; *gandha*—the fragrance; *bāḍe*—increases; *taiche*—similarly; *ei*—this; *ślokerā*—of the verse; *vicāra*—the consideration.

Continuous rubbing increases the aroma of Malaya sandalwood. Similarly, consideration of this verse increases one's understanding of its importance.

TEXT 193

*ratna-gaṇa-madhye yaiche kaustubha-maṇi
rasa-kāvya-madhye taiche ei śloka gaṇi*

ratna-gaṇa—the valuable jewels; *madhye*—among; *yaiche*—just as; *kaustubha-maṇi*—the jewel known as Kaustubha-maṇi; *rasa-kāvya*—poetry dealing with the mellows of devotional service; *madhye*—among; *taiche*—similarly; *ei*—this; *śloka*—verse; *gaṇi*—I count.

As the Kaustubha-maṇi is considered the most precious of valuable stones, this verse is similarly considered the best of poems dealing with the mellows of devotional service.

TEXT 194

*ei śloka kahiyāchena rādhā-ṭhākuraṇī
tānra kṛpāya sphuriyāche mādhavendra-vāṇī*

ei—this; *śloka*—verse; *kahiyāchena*—has spoken; *rādhā-ṭhākuraṇī*—Śrīmatī Rādhārāṇī; *tānra*—Her; *kṛpāya*—by the mercy; *sphuriyāche*—has manifested; *mādhavendra*—of Mādhavendra Purī; *vāṇī*—the words.

Actually this verse was spoken by Śrīmatī Rādhārāṇī Herself, and by Her mercy only was it manifest in the words of Mādhavendra Purī.

TEXT 195

*kibā gauracandra ihā kare āsvādana
ihā āsvādite āra nāhi cauṭha-jana*

kibā—how excellent; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *ihā*—this; *kare*—does; *āsvādana*—tasting; *ihā*—this verse; *āsvādite*—to taste; *āra*—another; *nāhi*—there is not; *cauṭha-jana*—a fourth man.

Only Śrī Caitanya Mahāprabhu has tasted the poetry of this verse. No fourth man is capable of understanding it.

This indicates that only Śrīmatī Rādhārāṇī, Mādhavendra Purī and Caitanya Mahāprabhu are capable of understanding the purport of this verse.

TEXT 196

*śeṣa-kāle ei śloka paṭhite paṭhite
siddhi-prāpti haila purīra ślokerā sahite*

śeṣa-kāle—at the end; *ei śloka*—this verse; *paṭhite paṭhite*—by reciting repeatedly; *siddhi-prāpti*—attainment of perfection; *haila*—there was; *purīra*—of Mādhavendra Purī; *ślokerā*—this verse; *sahite*—with.

Mādhavendra Purī recited this verse again and again at the end of his material existence. Thus uttering this verse, he attained the ultimate goal of life.

TEXT 197

*ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayam tvad-aloka-kātaram
dayita bhrāmyati kim karomy aham*

ayi—O My Lord; *dīna*—on the poor; *dayā-ārdra*—compassionate; *nātha*—O master; *he*—O; *mathurā-nātha*—the master of Mathurā; *kadā*—when; *avalokyase*—I shall see You; *hṛdayam*—My heart; *tvad*—of You; *aloka*—without seeing; *kātaram*—very much aggrieved; *dayita*—O most beloved; *bhrāmyati*—becomes overwhelmed; *kim*—what; *karomi*—shall do; *aham*—I.

“O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?”

The uncontaminated devotees who strictly depend on the Vedānta philosophy are divided into four *sampradāyas*, or transcendental parties. Out of the four *sampradāyas*, the Śrī Madhvācārya-sampradāya was accepted by Mādhavendra Purī. Thus he took *sannyāsa* according to *paramparā*, the disciplic succession. Beginning from Madhvācārya down to the spiritual master of Mādhavendra Purī, the *ācārya* named Lakṣmīpati, there was no realization of devotional service in conjugal love. Śrī Mādhavendra Purī introduced the conception of conjugal love for the first time in the Madhvācārya-sampradāya, and this conclusion of the Madhvācārya-sampradāya was revealed by Śrī Caitanya Mahāprabhu when He toured southern India and met the Tattvavādīs, who supposedly belonged to the Madhvācārya-sampradāya.

When Śrī Kṛṣṇa left Vṛndāvana and accepted the kingdom of Mathurā, Śrīmatī Rādhārāṇī, out of ecstatic feelings of separation, expressed how Kṛṣṇa can be loved in separation. Thus devotional service in separation is central to this verse. Worship in separation is considered by the Gauḍīya-Mādhva-sampradāya to be the topmost level of devotional service. According to this conception, the devotee thinks of himself as very poor and neglected by the Lord. Thus he addresses the Lord as *dīna-dayārdrā nātha*, as did Mādhavendra Purī. Such an ecstatic feeling is the highest form of devotional service. Because Kṛṣṇa had gone to Mathurā, Śrīmatī Rādhārāṇī was very much affected, and She expressed Herself thus: “My dear Lord, because of Your separation My mind has become overly agitated. Now tell Me, what can I do? I am very poor and You are very merciful, so kindly have compassion upon Me and let Me know when I shall see You.” Śrī Caitanya Mahāprabhu was always expressing the ecstatic emotions of Śrīmatī Rādhārāṇī that She exhibited when She saw Uddhava at Vṛndāvana. Similar feelings, experienced by Mādhavendra Purī, are expressed in this verse. Therefore, Vaiṣṇavas in the Gauḍīya-Mādhva-sampradāya say that the ecstatic feelings experienced by Śrī Caitanya Mahāprabhu during His appearance came from Śrī Mādhavendra Purī through Īśvara Purī. All the devotees in the line of the Gauḍīya-Mādhva-sampradāya accept these principles of devotional service.

TEXT 198

*ei śloka paḍite prabhu ha-ilā mūrccchite
premete vivaśa hañā paḍila bhūmite*

ei śloka—this verse; *paḍite*—reciting; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *mūrcchite*—unconscious; *premete*—in ecstatic love; *vivaśa*—uncontrolled; *hañā*—becoming; *paḍila*—fell down; *bhūmite*—on the ground.

When Śrī Caitanya Mahāprabhu recited this verse, He immediately fell to the ground unconscious. He was overwhelmed and had no control over Himself.

TEXT 199

*āste-vyaste kole kari' nila nityānanda
krandana kariyā tabe uṭhe gauracandra*

āste-vyaste—in great haste; *kole*—on the lap; *kari'*—making; *nila*—took; *nityānanda*—Lord Nityānanda Prabhu; *krandana*—crying; *kariyā*—doing; *tabe*—at that time; *uṭhe*—got up; *gauracandra*—Lord Śrī Caitanya Mahāprabhu.

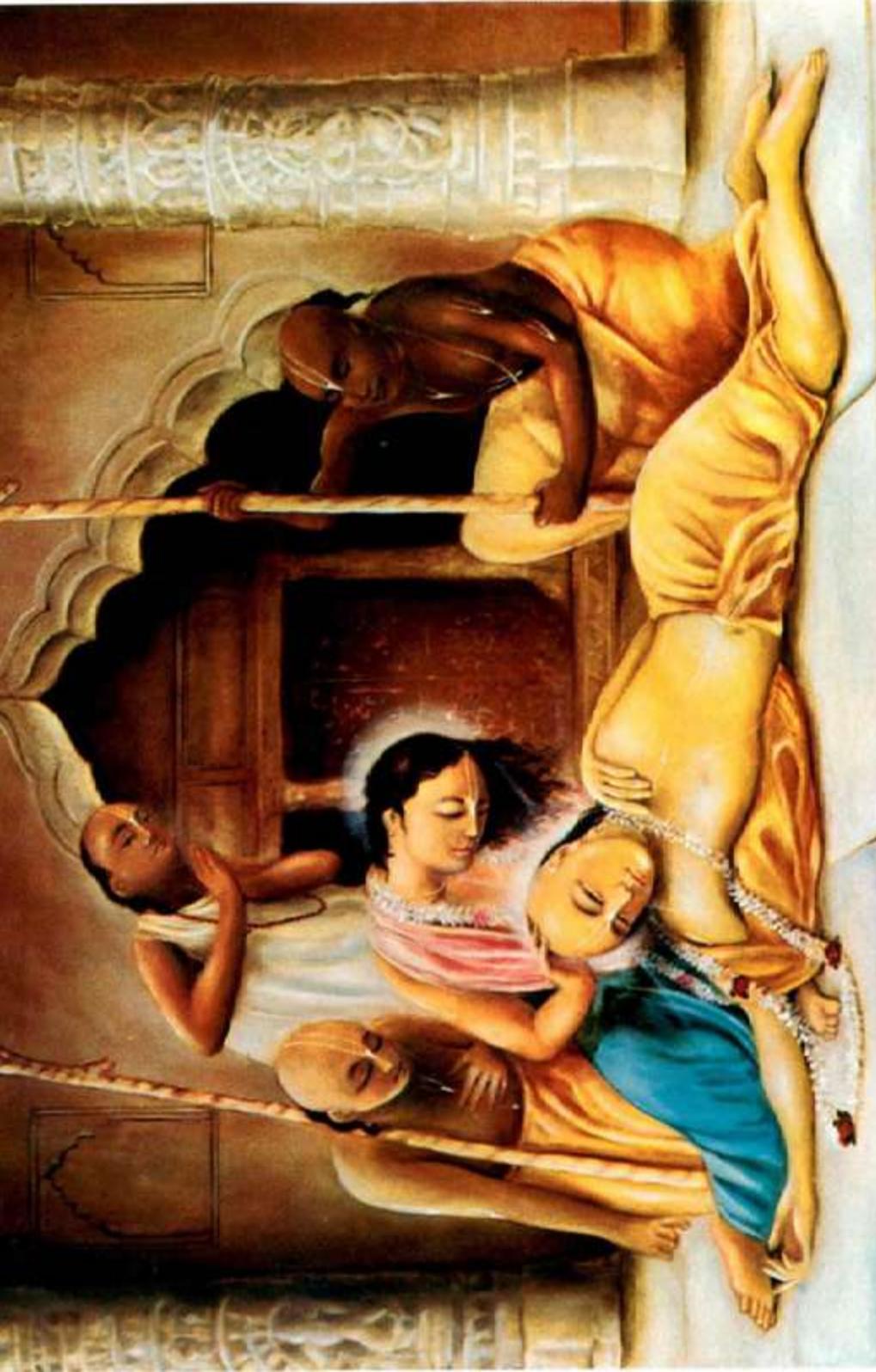
When Lord Śrī Caitanya Mahāprabhu fell to the ground in ecstatic love, Lord Nityānanda quickly took Him on His lap. Crying, Caitanya Mahāprabhu then got up again.

TEXT 200

*premonmāda haila, uṭhi' iti-uti dhāya
huñkāra karaye, hāse, kānde, nāce, gāya*

prema-unmāda—the madness of love; *haila*—there was; *uṭhi'*—getting up; *iti-uti dhāya*—runs here and there; *huñkāra*—resounding; *karaye*—does; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—and sings.

Exhibiting ecstatic emotions, the Lord began to run here and there, making resounding noises. Sometimes He laughed, and sometimes He cried, and sometimes He danced and sang.



'O My Lord! O most merciful master! O master of Mathura! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?'

TEXT 201

*'ayi dīna, ayi dīna' bale bāra-bāra
kaṅṭhe nā niḥsare vāñī, netre aśru-dhāra*

ayi dīna—O My Lord, master of the poor; *ayi dīna*—O My Lord, master of the poor; *bale*—says; *bāra-bāra*—repeatedly; *kaṅṭhe*—in the throat; *nā*—not; *niḥsare*—comes out; *vāñī*—the voice; *netre*—in the eyes; *aśru-dhāra*—torrents of tears.

Caitanya Mahāprabhu could not recite the whole verse. He simply said, “Ayi dīna! Ayi dīna!” repeatedly. Thus He could not speak, and profuse tears were in His eyes.

TEXT 202

*kamṭa, sveda, pulakāśru, stambha, vaivarṇya
nirveda, viśāda, jāḍya, garva, harṣa, dainya*

kamṭa—trembling; *sveda*—perspiration; *pulaka-aśru*—jubilation and tears; *stambha*—shock; *vaivarṇya*—loss of color; *nirveda*—disappointment; *viśāda*—moroseness; *jāḍya*—loss of memory; *garva*—pride; *harṣa*—joy; *dainya*—humility.

Trembling, perspiration, jubilant tears, shock, fading of the bodily luster, disappointment, moroseness, loss of memory, pride, joy and humility were all visible in Śrī Caitanya Mahāprabhu's body.

In the *Bhakti-rasāmṛta-sindhu*, *jāḍya* is explained as loss of memory brought about by severe shock due to separation from the beloved. In that state of mind, one loses all concern for loss and gain, hearing and seeing, as well as all other considerations. This marks the preliminary appearance of illusion.

TEXT 203

*ei śloke ughāḍilā premera kapāṭa
goṇīnātha-sevaka dekhe prabhura prema-nāṭa*

ei śloke—this verse; *ughāḍilā*—uncovered; *premera*—of conjugal love; *kapāṭa*—the door; *gopīnātha-sevaka*—the servants of the Gopīnātha Deity; *dekhe*—see; *prabhura*—of Lord Caitanya Mahāprabhu; *premanāṭa*—the dance in ecstatic love.

This verse uncovered the door of ecstatic love, and when it was exhibited, all the servants of Gopīnātha saw Caitanya Mahāprabhu dance in ecstasy.

TEXT 204

lokera saṅghaṭṭa dekhi' prabhura bāhya haila
ṭhākurerā bhoga sari' ārati bājila

lokera—of people; *saṅghaṭṭa*—a crowd; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya*—external consciousness; *haila*—appeared; *ṭhākurerā*—of the Deity; *bhoga*—offering; *sari'*—finishing; *ārati*—performance of *ārati*; *bājila*—resounded.

When many people crowded around Śrī Caitanya Mahāprabhu, He regained His external senses. In the meantime, the offering to the Deity had been finished, and there was a resounding ārati performance.

TEXT 205

ṭhākure śayana karāñā pūjārī haila bāhira
prabhura āge āni' dila prasāda bāra kṣīra

ṭhākure—the Deity; *śayana*—lying down; *karāñā*—causing to do; *pūjārī*—the priest; *haila*—was; *bāhira*—out of the temple; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *āge*—in front; *āni'*—bringing; *dila*—offered; *prasāda*—the remnants of food; *bāra*—twelve; *kṣīra*—pots of sweet rice.

When the Deities were laid down to rest, the priest came out of the temple and offered all twelve pots of sweet rice to Lord Caitanya Mahāprabhu.

TEXT 206

*kṣīra dekhi' mahāprabhura ānanda bāḍila
bhakta-gaṇe khāoyāite pañca kṣīra laila*

kṣīra—the sweet rice; *dekhi'*—seeing; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānanda*—the pleasure; *bāḍila*—increased; *bhakta-gaṇe*—the devotees; *khāoyāite*—to feed them; *pañca*—five pots; *kṣīra*—sweet rice; *laila*—accepted.

When all the pots of sweet rice, remnants left by Gopīnātha, were placed before Śrī Caitanya Mahāprabhu, He became very pleased. In order to feed the devotees, He accepted five of them.

TEXT 207

*sāta kṣīra pūjārike bāhuḍiyā dila
pañca-kṣīra pañca-jane vāñṭiyā khāila*

sāta kṣīra—seven pots of sweet rice; *pūjārike*—toward the *pūjārī*; *bāhuḍiyā*—pushing forward; *dila*—gave; *pañca-kṣīra*—five pots of sweet rice; *pañca-jane*—to five men; *vāñṭiyā*—distributing; *khāila*—ate.

The seven remaining pots were pushed forward and delivered to the priest. Then the five pots of sweet rice the Lord had accepted were distributed among the five devotees, and they ate the prasādam.

TEXT 208

*gopīnātha-rūpe yadi kariyāchena bhojana
bhakti dekhāite kaila prasāda bhakṣaṇa*

gopīnātha-rūpe—in His *arcā* incarnation as Gopīnātha; *yadi*—although; *kariyāchena*—has done; *bhojana*—eating; *bhakti*—devotional service; *dekhāite*—to exhibit; *kaila*—did; *prasāda bhakṣaṇa*—eating.

Being identical with the Gopīnātha Deity, Śrī Caitanya Mahāprabhu had already tasted and eaten the pots of sweet rice. Yet just to manifest devotional service, He again ate the pots of sweet rice as a devotee.

TEXT 209

*nāma-saṅkīrtane sei rātri goṅāilā
maṅgala-ārati dekhi' prabhāte calilā*

nāma-saṅkīrtane—in congregational chanting; *sei*—that; *rātri*—night; *goṅāilā*—passed; *maṅgala-ārati*—the early *ārati*; *dekhi'*—after seeing; *prabhāte*—in the morning; *calilā*—departed.

Śrī Caitanya Mahāprabhu passed that night at the temple engaged in congregational chanting. In the morning, after seeing the maṅgala-ārati performance, He departed.

TEXT 210

*gopāla-gopīnātha-purī-gosāñīra guṇa
bhakta-saṅge śrī-mukhe prabhu kailā āsvādana*

gopāla—of the Gopāla Deity; *gopīnātha*—of the Gopīnātha Deity; *purī-gosāñīra*—of Mādhavendra Purī; *guṇa*—the qualities; *bhakta-saṅge*—with the devotees; *śrī-mukhe*—in His own mouth; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *āsvādana*—tasting.

In this way, Lord Śrī Caitanya Mahāprabhu personally tasted with His own mouth the transcendental qualities of Gopāljī, Gopīnātha and Śrī Mādhavendra Purī.

TEXT 211

*ei ta' ākhyāne kahilā donhāra mahimā
prabhura bhakta-vātsalya, āra bhakta-prema-sīmā*

ei ta'—thus; *ākhyāne*—in the narration; *kahilā*—described; *donhāra*—of the two; *mahimā*—the glories; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—attachment for His devotees; *āra*—and; *bhakta-prema-sīmā*—the highest limit of ecstatic love by the devotee.

Thus I have described both the transcendental glories of Lord Caitanya Mahāprabhu's affection for His devotees and the highest limit of ecstatic love of God.

TEXT 212

*śraddhā-yukta hañā ihā śune yei jana
śrī-kṛṣṇa-caraṇe sei pāya prema-dhana*

śraddhā-yukta—possessed of faith; *hañā*—being; *ihā*—this; *śune*—hears; *yei*—that; *jana*—person; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Śrī Kṛṣṇa; *sei*—that person; *pāya*—gets; *prema-dhana*—the treasure of love of Godhead.

One who hears this narration with faith and devotion attains the treasure of love of Godhead at the lotus feet of Śrī Kṛṣṇa.

TEXT 213

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fourth Chapter, describing Śrī Mādhavendra Purī's devotional service.

CHAPTER FIVE

The Activities of Sākṣi-gopāla

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Fifth Chapter in his *Amṛta-pravāha-bhāṣya*. After passing through Yājapura, Śrī Caitanya Mahāprabhu reached the town of Kaṭaka (Cuttak) and there went to see the temple of Sākṣi-gopāla. While there, He heard the story of Sākṣi-gopāla from the mouth of Śrī Nityānanda Prabhu.

Once there were two *brāhmaṇas*, one elderly and the other young, who were inhabitants of a place known as Vidyānagara. After touring many places of pilgrimage, the two *brāhmaṇas* finally reached Vṛndāvana. The elderly *brāhmaṇa* was very satisfied with the service of the young *brāhmaṇa*, and he wanted to offer him his youngest daughter in marriage. The young *brāhmaṇa* received the promise of his elder before the Gopāla Deity of Vṛndāvana. Thus the Gopāla Deity acted as a witness. When the two *brāhmaṇas* returned to Vidyānagara, the younger *brāhmaṇa* raised the question of this marriage, but the elderly *brāhmaṇa*, due to obligations to his friends and wife, answered that he could not remember his promise. Because of this, the younger *brāhmaṇa* returned to Vṛndāvana and narrated the whole story to Gopālajī. Thus Gopālajī, being obliged by the young man's devotional service, accompanied him to southern India. Gopālajī followed the younger *brāhmaṇa*, who could hear the tinkling sound of Gopālajī's ankle bells. When all the respectable gentlemen of Vidyānagara were assembled, Gopālajī testified to the promise of the elderly *brāhmaṇa*. Thus the marriage was performed. Later, the king of that country constructed a fine temple for Gopāla.

Afterwards, King Puruṣottama-deva of Orissa was insulted by the King of Kaṭaka, who refused to give him his daughter in marriage and called him a sweeper of Lord Jagannātha. With the help of Lord Jagannātha, King Puruṣottama-deva fought the King of Kaṭaka and defeated him. Thus he took charge of both the King's daughter and the state of Kaṭaka as well. At that time, Gopālajī, being very much obligated by the devotional service of King Puruṣottama-deva, was brought to the town of Kaṭaka.

After hearing this narration, Śrī Caitanya Mahāprabhu visited the temple of Gopāla in great ecstasy of love of God. From Kaṭaka He went to Bhuvaneśvara and saw the temple of Lord Śiva. In this way, He gradually arrived at Kamalapura, and on the banks of the Bhārgī River He came to the temple of Lord Śiva, where He entrusted His *sannyāsa* staff to Nityānanda Prabhu. However, Nityānanda Prabhu broke the staff into three pieces and threw it into the Bhārgī River at a place known as Āṭhāranālā. Being angry at not getting His staff back, Śrī Caitanya Mahāprabhu left the company of Nityānanda Prabhu and went alone to see the Jagannātha temple.

TEXT 1

*padbhyām calan yaḥ pratimā-svarūpo
brahmaṇya-devo hi śatāha-gamyam
deśam yayau vipra-kṛte 'dbhuteham
tam sākṣi-gopālam aham nato 'smi*

padbhyām—by the two legs; *calan*—walking; *yaḥ*—one who; *pratimā*—of the Deity; *svarūpaḥ*—in the form; *brahmaṇya-devaḥ*—the Supreme Lord of brahminical culture; *hi*—certainly; *śata-āha*—in one hundred days; *gamyam*—to be passed over; *deśam*—the country; *yayau*—went; *vipra-kṛte*—for the benefit of a *brāhmaṇa*; *adbhuta*—most wonderful; *īham*—activity; *tam*—unto that; *sākṣi-gopālam*—the Gopāla known as the witness Gopāla; *aham*—I; *nataḥ asmi*—offer respectful obeisances.

I offer my respectful obeisances unto the Supreme Personality of God [brahmaṇya-deva], who appeared as Śākṣi-gopāla to benefit a brāhmaṇa. For one hundred days He traveled through the country, walking on His own legs. Thus His activities are wonderful.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda*

jaya—all glories; *jaya*—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Śrī Nityānanda

Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

*calite calite āilā yājapura-grāma
varāha-ṭhākura dekhi' karilā praṇāma*

calite calite—walking on and on; *āilā*—reached; *yājapura-grāma*—the village of Yājapura-grāma; *varāha-ṭhākura*—the temple of Varāhadeva; *dekhi'*—seeing; *karilā*—offered; *praṇāma*—obeisances.

Walking and walking, Śrī Caitanya Mahāprabhu and His party finally arrived at Yājapura, on the river Vaitaraṇī. There He saw the temple of Varāhadeva and offered His obeisances unto Him.

TEXT 4

*nṛtya-gīta kaila preme bahuta stavana
yājapure se rātri karilā yāpana*

nṛtya-gīta—dancing and chanting; *kaila*—executed; *preme*—in love of Godhead; *bahuta*—various; *stavana*—prayers; *yājapure*—in the village of Yājapura; *se rātri*—that night; *karilā*—did; *yāpana*—passing.

In the temple of Varāhadeva, Śrī Caitanya Mahāprabhu engaged in chanting and dancing and offered prayers. He passed that night in the temple.

TEXT 5

*kaṭake āilā sākṣi-gopāla dekhite
gopāla-saundarya dekhi' hailā ānandite*

kaṭake—in the town of Kaṭaka (Cuttak); *āilā*—arrived; *sākṣi-gopāla*—the witness Gopāla; *dekhite*—to see; *gopāla*—of the Deity of Gopāla; *saundarya*—the beauty; *dekhi'*—seeing; *hailā*—became; *ānandite*—very much pleased.

Afterwards, Śrī Caitanya Mahāprabhu went to the town of Kaṭaka to see the temple of the witness Gopāla. When He saw the Deity of Gopāla, He was very much pleased by His beauty.

TEXT 6

premāveśe nṛtya-gīta kaila kata-kṣaṇa
āviṣṭa hañā kaila gopāla stavana

prema-āveśe—in the ecstasy of love of God; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *kata-kṣaṇa*—for some time; *āviṣṭa hañā*—being overwhelmed; *kaila*—offered; *gopāla stavana*—prayers to Gopāla.

While there, Śrī Caitanya Mahāprabhu engaged in chanting and dancing for some time, and being overwhelmed, He offered many prayers to Gopāla.

TEXT 7

sei rātri tāhāñ rahi' bhakta-gaṇa-saṅge
gopālera pūrva-kathā śune bahu raṅge

sei rātri—that night; *tāhāñ*—there; *rahi'*—remaining; *bhakta-gaṇa-saṅge*—with the other devotees; *gopālera*—of Lord Gopāla; *pūrva-kathā*—previous narration; *śune*—hears; *bahu*—much; *raṅge*—in pleasure.

That night Śrī Caitanya Mahāprabhu stayed in the temple of Gopāla, and along with all the devotees, He heard the narration of the witness Gopāla with great pleasure.

TEXT 8

*nityānanda-gosāñi yabe tīrtha bhramilā
sākṣi-gopāla dekhibāre kaṭaka āilā*

nityānanda-gosāñi—Lord Nityānanda Prabhu; *yabe*—when; *tīrtha bhramilā*—traveled to the places of pilgrimage; *sākṣi-gopāla*—the witness Gopāla; *dekhībāre*—to see; *kaṭaka*—to the town of Kaṭaka; *āilā*—came.

Previously, when Nityānanda Prabhu had toured all over India to see different places of pilgrimage, He also had come to see Sākṣi-gopāla at Kaṭaka.

TEXT 9

*sākṣi-gopālera kathā śuni, loka-mukhe
sei kathā kahena, prabhu śune mahā-sukhe*

sākṣi-gopālera—of the witness Gopāla; *kathā*—the narration; *śuni*—hearing; *loka-mukhe*—from the people; *sei kathā*—that narration; *kahena*—Nityānanda Prabhu narrates; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śune*—hears; *mahā-sukhe*—in great pleasure.

At that time, Nityānanda Prabhu had heard the story of Sākṣi-gopāla from the townspeople. He now recited this again, and Lord Caitanya Mahāprabhu heard the narration with great pleasure.

The Sākṣi-gopāla temple is situated between the Khurdā Road railway station and the Jagannātha Purī station. The Deity is not presently situated in Kaṭaka, but when Nityānanda Prabhu traveled there, the Deity was present. Kaṭaka is a town in Orissa situated on the Mahānadi River. When Sākṣi-gopāla was brought from Vidyānagara in southern India, He stayed for some time at Kaṭaka. Thereafter, He was situated for some time in the Jagannātha temple. It seems that in the temple of Jagannātha there was some disagreement between Jagannātha and Sākṣi-gopāla, a disagreement called *prema-kalaha*, a quarrel of love. In order to settle this love quarrel, the King of Orissa constructed a village about eleven miles from Jagannātha Purī. The village was called Satyavādī, and Gopāla was

stationed there. Thereafter, a new temple was constructed. Now there is a Sākṣi-gopāla station, and people go to Satyavādī to see the witness Gopāla.

TEXT 10

*pūrve vidyānagarera dui ta' brāhmaṇa
tīrtha karibāre duñhe karilā gamana*

pūrve—previously; *vidyānagarera*—of the town known as Vidyānagara; *dui*—two; *ta'*—certainly; *brāhmaṇa*—*brāhmaṇas*; *tīrtha karibāre*—to tour places of pilgrimage; *duñhe*—both of them; *karilā*—began; *gamana*—journey.

Formerly at Vidyānagara in South India there were two brāhmaṇas who made a long tour to see different places of pilgrimage.

TEXT 11

*gayā, vārāṇasī, prayāga—sakala kariyā
mathurāte āilā duñhe ānandita hañā*

gayā—the pilgrimage site of the name Gayā; *vārāṇasī*—Benares, or Kāśī; *prayāga*—Allahabad; *sakala*—all; *kariyā*—touring; *mathurāte*—Mathurā; *āilā*—they reached; *duñhe*—both; *ānandita*—pleased; *hañā*—becoming.

First of all they visited Gayā, then Kāśī, then Prayāga. Finally, with great pleasure, they came to Mathurā.

TEXT 12

*vana-yātrāya vana dekhi' dekhe govardhana
dvādaśa-vana dekhi' šeṣe gelā vṛndāvana*

vana-yātrāya—in touring the different forests; *vana dekhi'*—while seeing the forests; *dekhe*—they see; *govardhana*—Govardhana Hill; *dvādaśa-vana dekhi'*—visiting the twelve forests in Vṛndāvana; *šeṣe*—at last; *gelā*—reached; *vṛndāvana*—Vṛndāvana.

After reaching Mathurā, they started visiting the different forests of Vṛndāvana and came to Govardhana Hill. They visited all twelve forests [vanas] and at last came to the town of Vṛndāvana.

The five forests situated on the eastern side of the river Yamunā are Bhadra, Bilva, Loha, Bhāṅḍīra and Mahāvana. The seven forests situated on the western side of the Yamunā are Madhu, Tāla, Kumuda, Bahulā, Kāmya, Khadira and Vṛndāvana. After visiting all these forests, these pilgrims went to a place known as Pañcakrośī Vṛndāvana. Out of the twelve forests, the Vṛndāvana forest extends from the town of Vṛndāvana up to Nanda-grāma and Varṣāṇā, a distance of thirty-two miles, within which the Pañcakrośī Vṛndāvana town is situated.

TEXT 13

*vṛndāvane govinda-sthāne mahā-devālaya
se mandire gopālera mahā-sevā haya*

vṛndāvane—within Pañcakrośī Vṛndāvana; *govinda-sthāne*—at the place where the present Govinda temple is situated; *mahā-deva-ālaya*—a great temple; *se mandire*—in that temple; *gopālera*—of the Deity of Gopāla; *mahā-sevā*—gorgeous worship; *haya*—there is.

In the village of Pañcakrośī Vṛndāvana, at the site where the Govinda temple is now situated, there was a great temple where gorgeous worship of Gopāla was performed.

TEXT 14

*keśī-tīrtha, kāliya-hradādike kaila snāna
śrī-gopāla dekhi' tāhān karilā viśrāma*

keśī-tīrtha—the bathing place on the bank of the Yamunā known as Keśī-ghāṭa; *kāliya-hrada*—the bathing place on the bank of the Yamunā known as Kāliya-ghāṭa; *ādike*—in such different bathing places; *kaila*—did; *snāna*—bathing; *śrī-gopāla dekhi'*—by visiting the temple of Gopāla; *tāhān*—there; *karilā*—took; *viśrāma*—rest.

After taking baths at different bathing places along the river Yamunā, such as Keśi-ghāṭa and Kāliya-ghāṭa, the pilgrims visited the temple of Gopāla. Afterwards, they took rest in that temple.

TEXT 15

*gopāla-saundarya duṅhāra mana nila hari'
sukha pāñā rahe tāhāñ dina dui-cāri*

gopāla-saundarya—the beauty of the Gopāla Deity; *duṅhāra*—of both of them; *mana*—the minds; *nila*—took away; *hari'*—carrying; *sukha pāñā*—feeling this transcendental happiness; *rahe*—remained; *tāhāñ*—in that temple; *dina*—days; *dui-cāri*—two or four.

The beauty of the Gopāla Deity stole away their minds, and feeling great happiness, they remained there for two or four days.

TEXT 16

*dui-vipra-madhye eka vipra—vṛddha-prāya
āra vipra—yuvā, tāñra karena sahāya*

dui-vipra-madhye—between the two *brāhmaṇas*; *eka vipra*—one *brāhmaṇa*; *vṛddha-prāya*—elderly man; *āra vipra*—the second *brāhmaṇa*; *yuvā*—young man; *tāñra*—of the older *brāhmaṇa*; *karena*—does; *sahāya*—assistance.

One of the two *brāhmaṇas* was an old man, and the other was young. The young man was assisting the old one.

TEXT 17

*choṭa-vipra kare sadā tāñhāra sevana
tāñhāra sevāya viprera tuṣṭa haila mana*

choṭa-vipra—the younger *brāhmaṇa*; *kare*—does; *sadā*—always; *tāñhāra*—his (the old *brāhmaṇa*'s); *sevana*—service; *tāñhāra*—his; *sevāya*—by the

service; *viprera*—of the old *brāhmaṇa*; *tuṣṭa*—pacified; *haila*—became; *mana*—the mind.

Indeed, the young *brāhmaṇa* always rendered service to the older one, and the old man, being very satisfied with his service, was pleased with him.

TEXT 18

vipra bale—tumi mora bahu sevā kailā
sahāya hañā more tīrtha karāilā

vipra bale—the elderly *brāhmaṇa* says; *tumi*—you; *mora*—my; *bahu*—various; *sevā*—service; *kailā*—have rendered; *sahāya*—assistant; *hañā*—being; *more*—to me; *tīrtha*—pilgrimage; *karāilā*—helped to do.

The older man told the younger, “You have rendered various types of service to me. You have assisted me in traveling to all these places of pilgrimage.

TEXT 19

putreo pitāra aiche nā kare sevana
tomāra prasāde āmi nā pāilāma śrama

putreo—even my own son; *pitāra*—of the father; *aiche*—in this way; *nā*—not; *kare*—renders; *sevana*—service; *tomāra*—your; *prasāde*—by the mercy; *āmi*—I; *nā*—not; *pāilāma*—have gotten; *śrama*—fatigue.

“Even my own son does not render such service. By your mercy, I did not become fatigued while on this tour.

TEXT 20

kṛta-ghnatā haya tomāya nā kaile sammāna
ataeva tomāya āmi diba kanyā-dāna

kṛta-ghnatā—ungratefulness; *haya*—it is; *tomāya*—to you; *nā*—not; *kaile*—if doing; *sammāna*—respect; *ataeva*—therefore; *tomāya*—to you; *āmi*—I; *diba*—shall give; *kanyā-dāna*—my daughter as charity.

“If I did not show you any respect, I would be ungrateful. Therefore, I promise to give you my daughter in charity.”

TEXT 21

*choṭa-vipra kahe, “śuna, vipra-mahāśaya
asambhava kaha kene, yei nāhi haya*

choṭa-vipra—the younger *brāhmaṇa*; *kahe*—replies; *śuna*—hear; *vipra-mahāśaya*—my dear *brāhmaṇa*; *asambhava*—unlikely; *kaha*—you say; *kene*—why; *yei*—which; *nāhi*—not; *haya*—happens.

The younger *brāhmaṇa* replied, “My dear sir, please hear me. You are saying something very unusual. Such a thing never happens.

TEXT 22

*mahā-kulīna tumi—vidyā-dhanādi-pravīṇa
āmi akulīna, āra dhana-vidyā-hīna*

mahā-kulīna—highly aristocratic; *tumi*—you; *vidyā*—education; *dhana-ādi*—riches; *pravīṇa*—enriched; *āmi*—I; *akulīna*—not aristocratic; *āra*—and; *dhana-vidyā-hīna*—without any wealth and education.

“You are a most aristocratic family man, well educated and very rich. I am not at all aristocratic, and I am without a decent education and have no wealth.

Due to pious activities, one can be enriched by four opulences: one may obtain birth in an aristocratic family, become highly educated, become very beautiful or get a sufficient quantity of riches. These are symptoms of pious activities performed in one’s past life. In India it is still current for an aristocratic family never to consider a marriage with a common family. Though the caste may be the same, to maintain the aristocracy

such marriages are rejected. No poor man will dare marry the daughter of a rich man. Because of this, when the elderly *brāhmaṇa* offered the young *brāhmaṇa* his daughter, the young *brāhmaṇa* did not believe that it would be possible to marry her. Therefore he asked the elderly *brāhmaṇa* why he was proposing something unprecedented (*asambhava*). It was unheard of for an aristocratic person to offer his daughter to a person who was both uneducated and poor.

TEXT 23

*kanyā-dāna-pātra āmi nā ha-i tomāra
kṛṣṇa-prītye kari tomāra sevā-vyavahāra*

kanyā-dāna-pātra—a bridegroom suitable for one’s daughter; *āmi*—I; *nā*—not; *ha-i*—am; *tomāra*—of you; *kṛṣṇa-prītye*—only for satisfaction of Kṛṣṇa; *kari*—I do; *tomāra*—of you; *sevā*—of service; *vyavahāra*—activities.

“Sir, I am not a suitable bridegroom for your daughter. I render service to you only for the satisfaction of Kṛṣṇa.

Both *brāhmaṇas* were pure Vaiṣṇavas. The younger man took special care of the older one simply to please Kṛṣṇa. In *Śrīmad-Bhāgavatam* (11.19.21) Kṛṣṇa says, *mad-bhakta-pūjābhādhikā*: “It is better to render service to My devotee.” Thus, according to the Gauḍīya-Vaiṣṇava philosophy of Caitanya Mahāprabhu, it is better to be a servant of the servant of God [Cc. *Madhya* 13.80]. One should not try to serve Kṛṣṇa directly. A pure Vaiṣṇava serves a servant of Kṛṣṇa and identifies himself as a servant of a servant of Kṛṣṇa. This is pleasing to Lord Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura confirms this philosophy: *chāḍiyā vaiṣṇava-sevā nistāra peyeche kebā*. Unless one serves a liberated Vaiṣṇava, he cannot attain liberation by directly serving Kṛṣṇa. He must serve the servant of Kṛṣṇa.

TEXT 24

*brāhmaṇa-sevāya kṛṣṇera prīti baḍa haya
tānhāra santoṣe bhakti-sampad bāḍaya”*

brāhmaṇa-sevāya—by rendering service to a *brāhmaṇa*; *kṛṣṇera*—of Lord Kṛṣṇa; *prīti*—the satisfaction; *baḍa*—very great; *haya*—is; *tānhāra santoṣe*—by pleasing the Lord; *bhakti*—of devotional service; *sampad*—the opulence; *bāḍaya*—increases.

“Lord Kṛṣṇa is very much pleased by service rendered to brāhmaṇas, and when the Lord is pleased, the opulence of one’s devotional service increases.”

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that the younger *brāhmaṇa* rendered service to the older one with the purpose of pleasing Kṛṣṇa. It was not a matter of ordinary worldly dealings. Kṛṣṇa is pleased when a Vaiṣṇava is rendered service. Because the younger *brāhmaṇa* served the older one, Lord Gopāla agreed to become a witness of the marriage negotiation in order to maintain the prestige of both devotees. Śrī Caitanya Mahāprabhu would certainly not have liked to hear about marital dealings unless such dealings were exchanged between two Vaiṣṇavas. Marriage arrangements and ceremonies belong to ordinary material *karma-kāṇḍa* sections of the scriptures. The Vaiṣṇavas, however, are not interested in any kind of *karma-kāṇḍa* dealings. Śrīla Narottama dāsa Ṭhākura says: *karma-kāṇḍa jñāna-kāṇḍa kevala viṣera bhāṇḍa*. For a Vaiṣṇava, the *karma-kāṇḍa* and *jñāna-kāṇḍa* sections of the *Vedas* are unnecessary. Indeed, a real Vaiṣṇava takes these sections as a poison pot (*viṣera bhāṇḍa*). Sometimes we take part in a marriage ceremony for our disciples, but this does not mean that we are interested in *karma-kāṇḍa* activities. Sometimes, not knowing the Vaiṣṇava philosophy, an outsider criticizes such activity, maintaining that a *sannyāsī* should not take part in a marriage ceremony between a young boy and a young girl. However, this is not a *karma-kāṇḍa* activity, because our purpose is to spread the Kṛṣṇa consciousness movement. We are giving all facility to the general populace to take to Kṛṣṇa consciousness, and in order to fix the devotees in concentration on the service of the Lord, marriage is sometimes allowed. We have experienced that such married couples actually render very important service to the mission. Therefore, one should not misunderstand when a *sannyāsī* takes part in a marriage ceremony. Śrī Caitanya Mahāprabhu and Nityānanda Prabhu took great pleasure in hearing about the marriage ceremony between the young *brāhmaṇa* and the daughter of the elderly *brāhmaṇa*.

TEXT 25

*baḍa-vīpra kahe,—“tumi nā kara saṁśaya
tomāke kanyā diba āmi, karila niścaya”*

baḍa-vīpra—the older *brāhmaṇa*; *kahe*—replies; *tumi*—you; *nā*—not; *kara*—do; *saṁśaya*—doubt; *tomāke*—to you; *kanyā*—the daughter; *diba*—shall give; *āmi*—I; *karila*—made; *niścaya*—certainty.

The older *brāhmaṇa* replied, “My dear boy, do not doubt me. I will give you my daughter in charity. I have already decided this.”

TEXT 26

*choṭa-vīpra bale,—“tomāra strī-putra saba
bahu jñāti-goṣṭhī tomāra bahuta bāndhava*

choṭa-vīpra—the young *brāhmaṇa*; *bale*—says; *tomāra*—your; *strī-putra*—wife and sons; *saba*—all; *bahu*—many; *jñāti*—of family relations; *goṣṭhī*—group; *tomāra*—your; *bahuta*—many; *bāndhava*—friends.

The young *brāhmaṇa* said, “You have a wife and sons, and you have a large circle of relatives and friends.

TEXT 27

*tā'-sabāra sammati vinā nahe kanyā-dāna
rukmiṇīra pitā bhīṣmaka tāhāte pramāṇa*

tā'-sabāra—of all of them; *sammati*—consent; *vinā*—without; *nahe*—not; *kanyā-dāna*—giving the daughter in charity; *rukmiṇīra*—of Queen Rukmiṇī; *pitā*—father; *bhīṣmaka*—Bhīṣmaka; *tāhāte*—of that; *pramāṇa*—evidence.

“Without the consent of all your friends and relatives, it is not possible to give me your daughter in charity. Just consider the story of Queen Rukmiṇī and her father, Bhīṣmaka.

TEXT 28

*bhīṣmakera icchā,—kṛṣṇe kanyā samarpite
putrera virodhe kanyā nārila arpite*

bhīṣmakera—of King Bhīṣmaka; *icchā*—the desire; *kṛṣṇe*—unto Kṛṣṇa; *kanyā*—daughter; *samarpite*—to give; *putrera*—of his son; *virodhe*—by the objection; *kanyā*—daughter; *nārila*—was unable; *arpite*—to offer.

“King Bhīṣmaka wanted to give his daughter, Rukmiṇī, in charity to Kṛṣṇa, but Rukmī, his eldest son, objected. Therefore he could not carry out his decision.”

As stated in *Śrīmad-Bhāgavatam* (10.52.25):

*bandhūnām icchatām dātum kṛṣṇāya bhaginīm nṛpa
tato nivārya kṛṣṇa-dviḍ rukmī caidyam amanyata*

King Bhīṣmaka of Vidarbha wanted to offer Kṛṣṇa his daughter, Rukmiṇī, but Rukmī, the eldest of his five sons, objected. Therefore Bhīṣmaka withdrew his decision and decided to offer Rukmiṇī to the King of Cedi, Śiśupāla, who was a cousin of Kṛṣṇa’s. However, Rukmiṇī conceived of a trick: she sent a letter to Kṛṣṇa asking Him to kidnap her. Thus in order to please Rukmiṇī, who was His great devotee, Kṛṣṇa kidnapped her. There ensued a great fight between Kṛṣṇa and the opposing party, headed by Rukmiṇī’s brother Rukmī. Rukmī was defeated and, because of his harsh words against Kṛṣṇa, was about to be killed, but he was saved at the request of Rukmiṇī. However, Kṛṣṇa shaved off all of Rukmī’s hair with His sword. Śrī Balarāma did not like this, and so to please Rukmiṇī, Balarāma rebuked Kṛṣṇa.

TEXT 29

*baḍa-vipra kahe,—“kanyā mora nija-dhana
nija-dhana dite niṣedhibe kon jana*

baḍa-vipra kahe—the elderly *brāhmaṇa* says; *kanyā*—the daughter; *mora*—my; *nija-dhana*—own property; *nija-dhana*—one’s own property; *dite*—to give; *niṣedhibe*—will object; *kon*—what; *jana*—person.

The elderly brāhmaṇa said, “My daughter is my own property. If I choose to give my property to someone, who has the power to stop me?”

TEXT 30

*tomāke kanyā diba, sabāke kari’ tiraskāra
saṁśaya nā kara tumi, karaha svikāra”*

tomāke—to you; *kanyā*—the daughter; *diba*—I shall offer; *sabāke*—all others; *kari’*—doing; *tiraskāra*—neglecting; *saṁśaya*—doubt; *nā*—not; *kara*—do; *tumi*—you; *karaha*—just do; *svikāra*—acceptance.

“My dear boy, I will give my daughter to you in charity, and I will neglect the position of all others. Don’t doubt me in this regard; just accept my proposal.”

TEXT 31

*choṭa-vipra kahe,—“yadi kanyā dite mana
gopālera āge kaha e satya-vacana”*

choṭa-vipra kahe—the younger brāhmaṇa replies; *yadi*—if; *kanyā*—daughter; *dite*—to give in charity; *mana*—the mind; *gopālera*—of the Gopāla Deity; *āge*—in front; *kaha*—say; *e*—these; *satya-vacana*—words in truth.

The younger brāhmaṇa replied, “If you have decided to give your young daughter to me, then say so before the Gopāla Deity.”

TEXT 32

*gopālera āge vipra kahite lāgila
‘tumi jāna, nija-kanyā ihāre āmi dila’*

gopālera āge—in front of the Gopāla Deity; *vipra*—the elderly brāhmaṇa; *kahite*—to speak; *lāgila*—began; *tumi jāna*—my Lord, please know; *nija-kanyā*—my own daughter; *ihāre*—to this boy; *āmi*—I; *dila*—have given in charity.

Coming before Gopāla, the elderly brāhmaṇa said, “My dear Lord, please witness that I have given my daughter to this boy.”

In India it is still the custom for a daughter to be offered to someone simply by word. This is called *vāg-datta*. This means that the father, brother or guardian of a girl has given his word that she will be married to a certain man. Consequently, that daughter cannot be married to anyone else. She is reserved by virtue of the honest words of the father or guardian. There are many instances in which the parents of a female child have given someone a verbal promise that their daughter will be married to his son. Both parties agree to wait until the boy and girl are grown up, and then the marriage takes place. Following this custom, which is very old in India, the elderly *brāhmaṇa* promised to give his daughter to the younger *brāhmaṇa* in charity, and he promised this before the Gopāla Deity. In India the custom is to honor any promise made before the Deity. Such a promise cannot be canceled. In Indian villages, whenever there is a quarrel between two parties, they go to a temple to settle the quarrel. Whatever is spoken in front of the Deity is taken to be true, for no one would dare lie before the Deity. This same principle was followed in the Battle of Kurukṣetra. Therefore in the very beginning of the *Bhagavad-gītā* it is stated: *dharma-kṣetre kuru-kṣetre* [Bg. 1.1].

By not becoming God conscious, human society is deteriorating to the lowest standard of animal life. This Kṛṣṇa consciousness movement is very essential to reviving God consciousness among the general populace. If people actually become God conscious, all quarrels can be settled outside of court, as happened in the case of the two *brāhmaṇas* whose disagreement was settled by the witness Gopāla.

TEXT 33

*choṭa-vipra bale,—“ṭhākura, tumi mora sākṣī
tomā sākṣī bolāimu, yadi anyathā dekhi”*

choṭa-vipra bale—the younger *brāhmaṇa* replied; *ṭhākura*—my dear Lord Gopāla; *tumi*—You; *mora*—my; *sākṣī*—witness; *tomā*—unto You; *sākṣī*—witness; *bolāimu*—I shall call as; *yadi*—if; *anyathā*—otherwise; *dekhi*—I see.

Then the younger brāhmaṇa addressed the Deity, saying, “My dear Lord, You are my witness. I shall call for You to testify if it is necessary later on.”

TEXT 34

*eta bali' dui-jane calilā deśere
guru-buddhye choṭa-vipra bahu sevā kare*

eta bali'—speaking this; *dui-jane*—both the brāhmaṇas; *calilā*—went; *deśere*—toward their own country; *guru-buddhye*—accepting the elderly brāhmaṇa as guru; *choṭa-vipra*—the young brāhmaṇa; *bahu*—various; *sevā*—services; *kare*—renders.

After these talks, the two brāhmaṇas started for home. As usual, the young brāhmaṇa accompanied the elderly brāhmaṇa as if the older brāhmaṇa were a guru [spiritual master] and rendered him service in various ways.

TEXT 35

*deśe āsi' dui-jane gelā nija-ghare
kata dine baḍa-vipra cintita antare*

deśe āsi'—after returning to their own country; *dui-jane*—both of them; *gelā*—went; *nija-ghare*—to their respective homes; *kata dine*—after some time; *baḍa-vipra*—the elderly brāhmaṇa; *cintita*—very anxious; *antare*—within.

After returning to Vidyānagara, each brāhmaṇa went to his respective home. After some time, the elderly brāhmaṇa became very anxious.

TEXT 36

*tīrthe vipre vākya diluṅ,—kemate satya haya
strī, putra, jñāti, bandhu jānibe niścaya*

tīrthe—on pilgrimage; *vipre*—to a brāhmaṇa; *vākya*—word of honor; *diluṅ*—I have given; *kemate*—how; *satya*—true; *haya*—it is; *strī*—wife;

putra—sons; *jñāti*—relatives; *bandhu*—friends; *jānibe*—will know; *nīścaya*—certainly.

He began to think, “I have given my word to a brāhmaṇa in a holy place, and what I promised will certainly come to pass. I must now disclose this to my wife, sons, other relatives and friends.”

TEXT 37

eka-dīna nija-loka ekatra karila
tā-sabāra āge saba vṛttānta kahila

eka-dīna—one day; *nija-loka*—all his relatives; *ekatra*—in one place; *karila*—assembled; *tā-sabāra*—of all of them; *āge*—in front; *saba*—all; *vṛttānta*—narration; *kahila*—spoke.

Thus one day the elderly brāhmaṇa called for a meeting of all his relatives and friends, and before them all he narrated what had taken place in front of Gopāla.

TEXT 38

śuni’ saba goṣṭhī tāra kare hāhā-kāra
‘aiche bāt mukhe tumi nā ānibe āra

śuni’—hearing; *saba*—all; *goṣṭhī*—family members and friends; *tāra*—of the elderly brāhmaṇa; *kare*—do; *hā-hā-kāra*—exclamation of disappointment; *aiche*—such; *bāt*—proposal; *mukhe*—in the mouth; *tumi*—you; *nā*—not; *ānibe*—should bring; *āra*—again.

When those who belonged to the family circle heard the narration of the old brāhmaṇa, they made exclamations showing their disappointment. They all requested that he not make such a proposal again.

TEXT 39

*nīce kanyā dile kula yāibeka nāśa
śuniñā sakala loka karibe upahāsa'*

nīce—to a lower family; *kanyā*—daughter; *dile*—if offering; *kula*—family tradition; *yāibeka*—will go to; *nāśa*—destruction; *śuniñā*—hearing; *sakala*—all; *loka*—friends; *karibe*—will do; *upahāsa*—joking.

They unanimously agreed, “If you offer your daughter to a degraded family, your aristocracy will be lost. When people hear of this, they will make jokes and laugh at you.”

TEXT 40

*vipra bale,—“tīrtha-vākya kemane kari āna
ye ha-uk, se ha-uka, āmi diba kanyā-dāna”*

vipra bale—the brāhmaṇa says; *tīrtha-vākya*—the promise made on the pilgrimage; *kemane*—how; *kari*—I shall do; *āna*—otherwise; *ye ha-uk*—whatever may be; *se ha-uka*—let it take place; *āmi*—I; *diba*—shall give; *kanyā-dāna*—my daughter in charity.

The elderly brāhmaṇa said, “How can I undo the promise I made in a holy place while on pilgrimage? Whatever may happen, I must give him my daughter in charity.”

TEXT 41

*jñāti loka kahe,—‘morā tomāke chāḍiba’
strī-putra kahe,—‘viṣa khāiyā mariba’*

jñāti loka—the relatives; *kahe*—answer; *morā*—we all; *tomāke*—you; *chāḍiba*—will give up; *strī*—wife; *putra*—sons; *kahe*—say; *viṣa*—poison; *khāiyā*—drinking; *mariba*—we shall die.

The relatives unanimously said, “If you give your daughter to that boy, we shall give up all connection with you.” Indeed, his wife and sons declared, “If such a thing happens, we shall take poison and die.”

TEXT 42

*vipra bale,—“sākṣī bolāñā karibeka nyāya
jiti’ kanyā labe, mora vyartha dharma haya”*

vipra bale—the *brāhmaṇa* says; *sākṣī*—a witness; *bolāñā*—calling for; *karibeka*—there will be; *nyāya*—justice; *jiti’*—winning; *kanyā*—the daughter; *labe*—he will take; *mora*—my; *vyartha*—meaningless; *dharma*—religious principles; *haya*—will be.

The elderly *brāhmaṇa* said, “If I do not give my daughter to the young *brāhmaṇa*, he will call Śrī Gopārajī as a witness. Thus he will take my daughter by force, and in that case my religious principles will become meaningless.”

TEXT 43

*putra bale,—“pratimā sākṣī, seha dūra deṣe
ke tomāra sākṣī dibe, cintā kara kise*

putra bale—his son says; *pratimā*—the Deity; *sākṣī*—witness; *seha*—He also; *dūra*—distant; *deṣe*—in country; *ke*—who; *tomāra*—of you; *sākṣī*—witness; *dibe*—will give; *cintā*—anxiety; *kara*—you do; *kise*—why.

His son replied, “The Deity may be a witness, but He is in a distant country. How can He come to bear witness against you? Why are you so anxious over this?”

TEXT 44

*nāhi kahi—nā kahio e mithyā-vacana
sabe kahibe—‘mora kichu nāhika smaraṇa’*

nāhi kahi—I did not say; *nā kahio*—do not say; *e*—this; *mithyā-vacana*—false statement; *sabe*—only; *kahibe*—you shall say; *mora*—my; *kichu*—anything; *nāhika*—not; *smaraṇa*—remembrance.

“You do not have to flatly deny that you spoke such a thing. There is no need to make a false statement. Simply say that you do not remember what you said.

TEXT 45

*tumi yadi kaha,—‘āmi kichui nā jāni’
tabe āmi nyāya kari’ brāhmaṇere jini”*

tumi—you; *yadi*—if; *kaha*—say; *āmi kichui nā jāni*—I do not remember anything; *tabe*—in that case; *āmi*—I; *nyāya kari’*—arguing; *brāhmaṇere*—the younger *brāhmaṇa*; *jini*—shall conquer.

“If you simply say, ‘I do not remember,’ I shall take care of the rest. By argument, I shall defeat the young brāhmaṇa.”

The son of the elderly *brāhmaṇa* was an atheist and a follower of the *Raghunātha-smṛti*. He was very expert in dealing with pounds-shillings-pence, but he was fool number one. Consequently, he did not believe in the spiritual position of the Deity, nor did he have any faith in the Supreme Personality of Godhead. Therefore, as a typical idol worshiper, he considered the form of the Lord to be made of stone or wood. Thus he assured his father that the witness was only a stone Deity and was not capable of speaking. Besides that, he assured his father that the Deity was situated far away and consequently could not come to bear witness. In essence, he was saying, “Have no anxiety. You do not have to lie directly, but you should speak like a diplomat, like King Yudhiṣṭhira when he spoke to Droṇācārya—*aśvatthāmā hata iti gajaḥ*. Following this principle, simply say that you do not remember anything and are completely unaware of the statements given by the young *brāhmaṇa*. If you make the background like that, I shall know how to fill in the argument and defeat him by word jugglery. Thus I shall save you from having to give your daughter to him. In this way, our aristocracy will be saved. You have nothing to worry about.”

TEXT 46

*eta śuni’ viprera cintita haila mana
ekānta-bhāve cinte vipra gopāla-caraṇa*

eta śuni'—hearing this; *viṣṇera*—of the old *brāhmaṇa*; *cintita*—agitated; *haila*—became; *mana*—the mind; *ekānta-bhāve*—with single-minded attention; *cinte*—thinks; *viṣṇa*—the *brāhmaṇa*; *gopāla-caraṇa*—of the lotus feet of Śrī Gopālajī.

When the elderly *brāhmaṇa* heard this, his mind became very much agitated. Feeling helpless, he simply turned his attention to the lotus feet of Gopāla.

TEXT 47

*'mora dharma rakṣā pāya, nā mare nija-jana
dui rakṣā kara, gopāla, lainu śaraṇa'*

mora—my; *dharma*—religious principles; *rakṣā pāya*—spared; *nā*—not; *mare*—die; *nija-jana*—own kinsmen; *dui*—two; *rakṣā kara*—You kindly protect; *gopāla*—my Lord Gopāla; *lainu*—I have taken; *śaraṇa*—shelter under Your lotus feet.

The elderly *brāhmaṇa* prayed, “My dear Lord Gopāla, I have taken shelter of Your lotus feet, and therefore I request You to please protect my religious principles from disturbance and at the same time save my kinsmen from dying.”

TEXT 48

*ei-mata viṣṇa citte cintite lāgila
āra dina laghu-viṣṇa tāṅra ghare āila*

ei-mata—in this way; *viṣṇa*—the elderly *brāhmaṇa*; *citte*—within the mind; *cintite*—to think; *lāgila*—began; *āra dina*—the next day; *laghu-viṣṇa*—the young *brāhmaṇa*; *tāṅra*—his; *ghare*—to the home; *āila*—came.

The next day, the elderly *brāhmaṇa* was thinking deeply about this matter when the young *brāhmaṇa* came to his house.

TEXT 49

*āsiñā parama-bhaktye namaskāra kari’
vinaya kariñā kahe kara dui yuḍi’*

āsiñā—coming; *parama-bhaktye*—in great devotion; *namaskāra kari’*—offering obeisances; *vinaya kariñā*—with great humility; *kahe*—says; *kara*—hands; *dui*—two; *yuḍi’*—folding.

The young brāhmaṇa came to him and offered respectful obeisances. Then, very humbly folding his hands, he spoke as follows.

TEXT 50

*tumi more kanyā dite karyācha aṅgikāra
ebe kichu nāhi kaha, ki tomāra vicāra’*

tumi—you; *more*—to me; *kanyā*—your daughter; *dite*—to give in charity; *karyācha*—have made; *aṅgikāra*—a promise; *ebe*—now; *kichu*—something; *nāhi*—not; *kaha*—you say; *ki*—what; *tomāra*—your; *vicāra*—conclusion.

“You have promised to give your daughter in charity to me. Now you do not say anything. What is your conclusion?”

TEXT 51

*eta śuni’ sei vipra rahe mauna dhari’
tāñra putra mārīte āila hāte theṅgā kari’*

eta śuni’—hearing this; *sei vipra*—the elderly brāhmaṇa; *rahe*—remains; *mauna dhari’*—holding silence; *tāñra*—his; *putra*—son; *mārīte*—to strike; *āila*—came out; *hāte*—in hand; *theṅgā*—stick; *kari’*—taking.

After the young brāhmaṇa submitted this statement, the elderly brāhmaṇa remained silent. Taking this opportunity, his son immediately came out with a stick to strike the younger man.

TEXT 52

*‘āre adhama! mora bhagnī cāha vivāhite
vāmana hañā cānda yena cāha ta’ dharite’*

āre adhama—O most degraded one; *mora*—my; *bhagnī*—sister; *cāha*—you want; *vivāhite*—to marry; *vāmana*—a dwarf; *hañā*—being; *cānda*—the moon; *yena*—as if; *cāha*—you want; *ta’*—certainly; *dharite*—to capture.

The son said, “Oh, you are most degraded! You want to marry my sister, just like a dwarf who wants to catch the moon!”

TEXT 53

*ṭheñā dekhi’ sei vipra palāñā gela
āra dina grāmera loka ekatra karila*

ṭheñā dekhi’—seeing the stick in his hand; *sei vipra*—the young *brāhmaṇa*; *palāñā gela*—fled from that place; *āra dina*—the next day; *grāmera loka*—the inhabitants of the village; *ekatra karila*—gathered in one place.

Seeing a stick in the hand of the son, the younger *brāhmaṇa* fled. The next day, however, he gathered together all the people of the village.

TEXT 54

*saba loka baḍa-vipre ḍākiyā ānila
tabe sei laghu-vipra kahite lāgila*

saba loka—all the village inhabitants; *baḍa-vipre*—to the senior *brāhmaṇa*; *ḍākiyā*—calling; *ānila*—brought; *tabe*—then; *sei laghu-vipra*—the junior *brāhmaṇa*; *kahite lāgila*—began to speak.

All the people of the village then called for the elderly *brāhmaṇa* and brought him to their meeting place. The young *brāhmaṇa* then began to speak before them as follows.

TEXT 55

*‘iṅha more kanyā dite karyāche aṅgikāra
ebe ye nā dena, pucha iṅhāra vyavahāra’*

iṅha—this gentleman; *more*—to me; *kanyā*—his daughter; *dite*—to give in charity; *karyāche*—has made; *aṅgikāra*—promise; *ebe*—now; *ye*—indeed; *nā*—not; *dena*—he gives; *pucha*—kindly ask; *iṅhāra*—of him; *vyavahāra*—the behavior.

“This gentleman has promised to hand over his daughter to me, yet now he does not follow his promise. Please ask him about his behavior.”

TEXT 56

*tabe sei viprere puchila sarva-jana
‘kanyā kene nā deha, yadi diyācha vacana’*

tabe—then; *sei*—that; *viprere*—brāhmaṇa; *puchila*—asked; *sarva-jana*—all the people; *kanyā*—daughter; *kene*—why; *nā deha*—you do not give in charity; *yadi*—if; *diyācha*—have given; *vacana*—word of honor.

All the people gathered there asked the elderly brāhmaṇa, “If you have already promised to give him your daughter in charity, why are you not fulfilling your promise? You have given your word of honor.”

TEXT 57

*vipra kahe,— ‘śuna, loka, mora nivedana
kabe ki baliyāchi, mora nāhika smaraṇa’*

vipra kahe—the senior brāhmaṇa replied; *śuna*—please hear; *loka*—all people; *mora*—my; *nivedana*—submission; *kabe*—when; *ki*—what; *baliyāchi*—I have said; *mora*—my; *nāhika*—there is not; *smaraṇa*—remembrance.

The elderly brāhmaṇa said, “My dear friends, please hear what I have to submit. I do not exactly remember making a promise like that.”

TEXT 58

*eta śuni' tāñra putra vākya-cchala pāñā
pragalbha ha-iyā kahe sammukhe āsiñā*

eta śuni'—hearing this; *tāñra putra*—his son; *vākya-cchala*—for jugglery of words; *pāñā*—getting a chance; *pragalbha*—impudent; *ha-iyā*—becoming; *kahe*—says; *sammukhe*—in the front; *āsiñā*—coming.

When the elderly brāhmaṇa's son heard this, he took the opportunity to juggle some words. Becoming very impudent, he stood before the assembly and spoke as follows.

TEXT 59

*'tīrtha-yātrāya pitāra sañge chila bahu dhana
dhana dekhi ei duṣṭera laite haila mana*

tīrtha-yātrāya—when touring the holy places; *pitāra*—my father; *sañge*—with; *chila*—there was; *bahu*—much; *dhana*—money; *dhana*—money; *dekhi*—seeing; *ei*—this; *duṣṭera*—of the rogue; *laite*—to take; *haila*—it was; *mana*—the intention.

“While touring various holy places of pilgrimage, my father carried much money. Seeing the money, this rogue decided to take it away.

TEXT 60

*āra keha sañge nāhi, ei sañge ekala
dhuturā khāoyāñā bāpe karila pāgala*

āra—anyone; *keha*—else; *sañge*—in company; *nāhi*—there was not; *ei*—this brāhmaṇa; *sañge*—in company; *ekala*—alone; *dhuturā*—an intoxicant; *khāoyāñā*—making him eat; *bāpe*—my father; *karila*—made; *pāgala*—mad.

“There was no one besides this man with my father. Giving him an intoxicant known as dhuturā to eat, this rogue made my father mad.

TEXT 61

*saba dhana lañā kahe—‘core la-ila dhana’
‘kanyā dite cāhiyāche’—uṭhāila vacana*

saba—all; *dhana*—money; *lañā*—taking; *kahe*—says; *core*—a thief; *la-ila*—took; *dhana*—all the money; *kanyā*—the daughter; *dite*—to give in charity; *cāhiyāche*—has promised; *uṭhāila*—has raised; *vacana*—a slogan.

“Having taken all my father’s money, this rogue claimed that it was taken by some thief. Now he is claiming that my father has promised to give him his daughter in charity.

TEXT 62

*tomarā sakala loka karaha vicāre
‘mora pītāra kanyā dite yogya ki ihāre’*

tomarā—you; *sakala*—all; *loka*—people; *karaha*—just make; *vicāre*—judgment; *mora*—my; *pītāra*—of the father; *kanyā*—the daughter; *dite*—to give in charity; *yogya*—befitting; *ki*—is it; *ihāre*—to him.

“All of you assembled here are gentlemen. Please judge whether it is befitting to offer this poor brāhmaṇa my father’s daughter.”

TEXT 63

*eta śuni’ lokera mane ha-ila saṁśaya
‘sambhave,—dhana-lobhe loka chāḍe dharma-bhaya’*

eta śuni’—hearing all this; *lokera*—of all the people; *mane*—in the minds; *ha-ila*—there was; *saṁśaya*—doubt; *sambhave*—possible; *dhana-lobhe*—by greed for money; *loka*—some man; *chāḍe*—gives up; *dharma-bhaya*—religious principles.

Hearing all these statements, all the people gathered there became a little doubtful. They thought it quite possible that because of attraction for riches one might give up his religious principles.

TEXT 64

*tabe choṭa-vipra kahe, “śuna, mahājana
nyāya jinibāre kahe asatya-vacana*

tabe—at that time; *choṭa-vipra*—the young *brāhmaṇa*; *kahe*—says; *śuna*—please hear; *mahā-jana*—all gentlemen; *nyāya*—the argument; *jinibāre*—to win; *kahe*—he says; *asatya-vacana*—untruthful statements.

At that time the young brāhmaṇa said, “My dear gentlemen, please hear. Just to gain victory in an argument, this man is lying.

TEXT 65

*ei vipra mora sevāya tuṣṭa yabe hailā
‘tore āmi kanyā diba’ āpane kahilā*

ei vipra—this *brāhmaṇa*; *mora*—my; *sevāya*—by the service; *tuṣṭa*—fully satisfied; *yabe*—when; *hailā*—he was; *tore*—to you; *āmi*—I; *kanyā*—daughter; *diba*—shall give; *āpane*—of his own accord; *kahilā*—promised.

“Being very satisfied with my service, this brāhmaṇa said to me of his own accord, ‘I promise to hand over my daughter to you.’

TEXT 66

*tabe muñi niṣedhinu,—śuna, dvija-vara
tomāra kanyāra yogya nahi muñi vara*

tabe—at that time; *muñi*—I; *niṣedhinu*—forbade; *śuna*—hear; *dvija-vara*—O best of the *brāhmaṇas*; *tomāra*—your; *kanyāra*—for the daughter; *yogya*—suitable; *nahi*—not; *muñi*—I; *vara*—husband.

“At that time I forbade him to do this, telling him, ‘O best of the brāhmaṇas, I am not a fit husband for your daughter.

TEXT 67

*kāhāṅ tumi paṇḍita, dhanī, parama kulīna
kāhāṅ muṅi daridra, mūrkhā, nīca, kula-hīna*

kāhāṅ—whereas; *tumi*—you; *paṇḍita*—learned scholar; *dhanī*—rich man; *parama*—first class; *kulīna*—aristocracy; *kāhāṅ*—whereas; *muṅi*—I; *daridra*—poor man; *mūrkhā*—not educated; *nīca*—fallen; *kula-hīna*—without aristocracy.

“Whereas you are a learned scholar, a rich man belonging to an aristocratic family, I am a poor man, uneducated and with no claim to aristocracy.”

TEXT 68

*tabu ei vipra more kahe bāra bāra
tore kanyā diluṅ, tumi karaha svīkāra*

tabu—still; *ei*—this; *vipra*—brāhmaṇa; *more*—to me; *kahe*—says; *bāra bāra*—again and again; *tore*—to you; *kanyā*—my daughter; *diluṅ*—I have given in charity; *tumi*—you; *karaha*—make; *svīkāra*—acceptance.

“Still this brāhmaṇa insisted. Again and again he asked me to accept his proposal, saying, ‘I have given you my daughter. Please accept her.’”

TEXT 69

*tabe āmi kahilāṅ—śuna, mahā-mati
tomāra strī-putra-jñātira nā habe sammati*

tabe—at that time; *āmi*—I; *kahilāṅ*—said; *śuna*—please hear; *mahā-mati*—O intelligent brāhmaṇa; *tomāra*—your; *strī-putra*—wife and children; *jñātira*—kinsmen; *nā habe sammati*—will not agree.

“I then said, ‘Please hear. You are a learned brāhmaṇa. Your wife, friends and relatives will never agree to this proposal.’”

TEXT 70

*kanyā dite nāribe, habe asatya-vacana
punarapi kahe vipra kariyā yatana*

kanyā—daughter; *dite*—to give; *nāribe*—you will not be able; *habe*—it will become; *asatya-vacana*—a false statement; *punarapi*—again; *kahe*—he says; *vipra*—the *brāhmaṇa*; *kariyā yatana*—with great attention.

“My dear sir, you will not be able to fulfill your promise. Your promise will be broken.’ Yet, again and again the *brāhmaṇa* emphasized his promise.

TEXT 71

*kanyā tore diluṅ, dvidhā nā kariha cite
ātma-kanyā diba, kebā pāre niṣedhite*

kanyā—the daughter; *tore*—to you; *diluṅ*—I have given; *dvidhā*—hesitation; *nā*—do not; *kariha*—do; *cite*—within your mind; *ātma-kanyā*—my own daughter; *diba*—I shall give; *kebā*—who; *pāre*—is able; *niṣedhite*—to forbid.

“I have offered you my daughter. Do not hesitate. She is my daughter, and I shall give her to you. Who can forbid me?”

TEXT 72

*tabe āmi kahilāṅ dṛḍha kari’ mana
gopālera āge kaha e-satya vacana*

tabe—at that time; *āmi*—I; *kahilāṅ*—said; *dṛḍha kari’ mana*—fixing my mind; *gopālera āge*—in front of the Gopāla Deity; *kaha*—speak; *e-satya vacana*—this truthful statement.

“At that time I concentrated my mind and requested the *brāhmaṇa* to make the promise before the Gopāla Deity.

TEXT 73

*tabe inho goṣālera āgete kahila
tumi jāna, ei vipre kanyā āmi dila*

tabe—at that time; *inho*—this gentleman; *goṣālera*—of the Gopāla Deity; *āgete*—in front; *kahila*—he said; *tumi jāna*—my Lord, please know; *ei vipre*—unto this young *brāhmaṇa*; *kanyā*—my daughter; *āmi*—I; *dila*—have offered.

“Then this gentleman said in front of the Gopāla Deity, ‘My dear Lord, please bear witness. I have offered my daughter to this brāhmaṇa in charity.’

TEXT 74

*tabe āmi goṣālere sākṣī kariṇā
kahilāṅ tāṅra pade minati kariṇā*

tabe—at that time; *āmi*—I; *goṣālere*—to the Gopāla Deity; *sākṣī*—the witness; *kariṇā*—making; *kahilāṅ*—said; *tāṅra pade*—at His lotus feet; *minati*—humility; *kariṇā*—making.

“Accepting the Gopāla Deity as my witness, I then submitted the following at His lotus feet.

TEXT 75

*yadi ei vipra more nā dibe kanyā-dāna
sākṣī bolāimu tomāya, ha-io sāvadhāna*

yadi—if; *ei*—this; *vipra*—*brāhmaṇa*; *more*—to me; *nā*—not; *dibe*—will give; *kanyā-dāna*—his daughter in charity; *sākṣī bolāimu*—I shall call as a witness; *tomāya*—You; *ha-io sāvadhāna*—kindly be attentive.

“If this brāhmaṇa later hesitates to give me his daughter, my dear Lord, I shall call on You as a witness. Please note this with care and attention.’

TEXT 76

*ei vākye sākṣī mora āche mahājana
yāñra vākya satya kari māne tribhuvana”*

ei vākye—in this statement; *sākṣī*—witness; *mora*—my; *āche*—there is; *mahājana*—a great personality; *yāñra*—whose; *vākya*—words; *satya*—true; *kari*—taking as; *māne*—accepts; *tri-bhuvana*—the whole world.

“Thus I have called upon a great personality in this transaction. I have asked the Supreme Godhead to be my witness. The entire world accepts the words of the Supreme Personality of Godhead.”

Although the young *brāhmaṇa* described himself as having no claims to aristocracy and being an uneducated common man, still he had one good qualification: he believed that the Supreme Personality of Godhead was the topmost authority, he accepted the words of Lord Kṛṣṇa without hesitation, and he had firm faith in the Lord’s consistency. According to Prahāda Mahārāja, another authority on the Supreme Personality of Godhead, such a staunch and faithful devotee of the Lord must be understood to be a most learned scholar: *tan manye ’dhītam uttamam* (Śrīmad-Bhāgavatam 7.5.24). A pure devotee who has firm faith in the words of the Supreme Personality of Godhead is to be considered a most learned scholar, the topmost aristocrat and the richest man in the whole world. All godly qualities automatically exist in such a devotee. In the preaching work of the Kṛṣṇa consciousness movement, we, as the servant of the servant of the servant of the Supreme Personality of Godhead, fully believe in the words of Kṛṣṇa and His servants, the disciplic succession [Cc. *Madhya* 13.80]. In this way we are presenting the words of Kṛṣṇa throughout the world. Even though we are neither a rich man nor a very learned scholar, and even though we do not belong to any aristocracy, this movement is still being welcomed and is very easily spreading all over the world. Although we are very poor and have no professional source of income, Kṛṣṇa supplies money whenever we need it. Whenever we need some men, Kṛṣṇa supplies them. Thus it is stated in the *Bhagavad-gītā* (6.22): *yaṁ labdhvā cāparam lābham manyate nādhikam tataḥ*. Actually, if we can attain the favor of the Supreme Personality of Godhead, Kṛṣṇa, we do not need anything else. We certainly do not need those things which a mundane person considers to be material assets.

TEXTS 77–78

*tabe baḍa-vīpra kahe, “ei satya kathā
gopāla yadi sākṣī dena, āpane āsi’ ethā
tabe kanyā diba āmi, jāniha niścaya”
tānra putra kahe,—‘ei bhāla bāta haya’*

tabe—at that time; *baḍa-vīpra*—the elderly *brāhmaṇa*; *kahe*—says; *ei satya kathā*—this is true; *gopāla*—the Gopāla Deity; *yadi*—if; *sākṣī*—witness; *dena*—gives; *āpane*—personally; *āsi’*—coming; *ethā*—here; *tabe*—at that time; *kanyā*—daughter; *diba*—must give in charity; *āmi*—I; *jāniha*—you all know it; *niścaya*—certainly; *tānra*—his; *putra*—son; *kahe*—says; *ei*—this; *bhāla*—nice; *bāta*—statement; *haya*—is.

Taking this opportunity, the elderly *brāhmaṇa* immediately confirmed that this was really true. He said, “If Gopāla personally comes here to serve as a witness, I shall surely give my daughter to the young *brāhmaṇa*.”

The elderly *brāhmaṇa*’s son immediately confirmed this, saying, “Yes, this is a very nice settlement.”

As the Supersoul within the heart of all living entities, Kṛṣṇa knows everyone’s desire, everyone’s request and everyone’s prayer. Although all these may be contradictory, the Lord has to create a situation in which everyone will be pleased. This is an instance of a marriage negotiation between an elderly *brāhmaṇa* and a youthful one. The elderly *brāhmaṇa* was certainly willing to give his daughter in charity to the young *brāhmaṇa*, but his son and relatives became impediments to this transaction. The elderly *brāhmaṇa* considered how to get out of this situation and still offer his daughter to the young *brāhmaṇa*. His son, an atheist and a very cunning fellow, was thinking of how to stop the marriage. The father and son were thinking in a contradictory way, yet Kṛṣṇa created a situation wherein they agreed. They both agreed that if the Gopāla Deity would come and serve as a witness, the daughter would be given to the young *brāhmaṇa*.

TEXT 79

*baḍa-viprera mane,—‘kṛṣṇa baḍa dayāvān
avaśya mora vākya teṅho karibe pramāṇa’*

baḍa-viprera mane—within the mind of the elderly *brāhmaṇa*; *kṛṣṇa*—Lord Kṛṣṇa; *baḍa*—very; *dayāvān*—merciful; *avaśya*—certainly; *mora*—my; *vākya*—words; *teṅho*—He; *karibe*—will make; *pramāṇa*—evidence.

The elderly *brāhmaṇa* thought, “Since Lord Kṛṣṇa is very merciful, He will certainly come to prove my statement.”

TEXT 80

*putrera mane,—‘pratimā nā āsibe sākṣī dite’
ei buddhye dui-jana ha-ilā sammate*

putrera mane—in the mind of the son; *pratimā*—the Deity; *nā*—not; *āsibe*—will come; *sākṣī dite*—to give witness; *ei*—this; *buddhye*—in understanding; *dui-jana*—both the father and the son; *ha-ilā sammate*—agreed.

The atheistic son thought, “It is not possible for Gopāla to come and bear witness.” Thinking thus, the father and son agreed.

TEXT 81

*choṭa-vipra bale,—‘patra karaha likhana
punaḥ yena nāhi cale e-saba vacana’*

choṭa-vipra—the young *brāhmaṇa*; *bale*—says; *patra*—paper; *karaha*—do; *likhana*—writing; *punaḥ*—again; *yena*—so that; *nāhi*—not; *cale*—change; *e-saba*—all these; *vacana*—statements.

The young *brāhmaṇa* took this opportunity to speak: “Please write this down on paper in black and white so that you may not again change your word of honor.”

TEXT 82

tabe saba loka meli' patra ta' likhila
duñhāra sammati lañā madhyastha rākhila

tabe—then; *saba loka*—all the people; *meli'*—gathered together; *patra*—leaf paper; *ta'*—indeed; *likhila*—wrote; *duñhāra*—of both of them; *sammati*—the agreement; *lañā*—taking; *madhya-stha*—as mediator; *rākhila*—remained.

All the assembled people got this statement down in black and white and, taking the signatures of agreement from both of them, served as the mediators.

TEXT 83

tabe choṭa-vipra kahe,—śuna, sarva-jana
ei vipra—satya-vākya, dharma-parāyaṇa

tabe—at that time; *choṭa-vipra*—the young *brāhmaṇa*; *kahe*—says; *śuna*—please hear; *sarva-jana*—O all gentlemen present here; *ei vipra*—this elderly *brāhmaṇa*; *satya-vākya*—always truthful; *dharmā-parāyaṇa*—religious.

The young *brāhmaṇa* then said, “Will all you gentlemen present please hear me? This elderly *brāhmaṇa* is certainly truthful and is following religious principles.

TEXT 84

sva-vākya chādite inhāra nāhi kabhu mana
svajana-mṛtyu-bhaye kahe asatya-vacana

sva-vākya—his own promise; *chādite*—to give up; *inhāra*—of this *brāhmaṇa*; *nāhi*—not; *kabhu*—at any time; *mana*—the mind; *sva-jana*—of his own kinsmen; *mṛtyu-bhaye*—fearing the suicide; *kahe*—says; *asatya-vacana*—untruthful words.

“He had no desire to break his promise, but fearing that his kinsmen would commit suicide, he deviated from the truth.

TEXT 85

*inhāra puṇye kṛṣṇe āni’ sākṣī bolāiba
tabe ei viprera satya-pratijñā rākhiba*

inhāra puṇye—by his piety; *kṛṣṇe*—Lord Kṛṣṇa; *āni’*—bringing; *sākṣī*—witness; *bolāiba*—I shall call; *tabe*—at that time; *ei viprera*—of this *brāhmaṇa*; *satya*—truthful; *pratijñā*—the promise; *rākhiba*—I shall keep.

“By the piety of the elderly *brāhmaṇa*, I shall call the Supreme Personality of Godhead as a witness. Thus I shall keep his truthful promise intact.”

TEXT 86

*eta śuni’ nāstika loka upahāsa kare
keha bale, īśvara—dayālu, āsiteha pāre*

eta śuni’—hearing this; *nāstika*—atheistic; *loka*—class of men; *upahāsa*—joking; *kare*—do; *keha bale*—someone says; *īśvara*—God; *dayālu*—merciful; *āsiteha pāre*—He is able to come.

Hearing the emphatic statement of the younger *brāhmaṇa*, some atheists in the meeting began to cut jokes. However, someone else said, “After all, the Lord is merciful, and if He likes, He can come.”

TEXT 87

*tabe sei choṭa-vipra gelā vṛndāvana
daṇḍavat kari’ kahe saba vivaraṇa*

tabe—after this; *sei*—that; *choṭa-vipra*—young *brāhmaṇa*; *gelā*—went; *vṛndāvana*—to Vṛndāvana; *daṇḍavat kari’*—after offering respects; *kahe*—tells; *saba*—all; *vivaraṇa*—the description.

After the meeting, the young brāhmaṇa started for Vṛndāvana. Upon arriving there, he first offered his respectful obeisances to the Deity and then narrated everything in full detail.

TEXT 88

*“brahmaṇya-deva tumi baḍa dayā-maya
dui viprera dharma rākha hañā sadaya*

brahmaṇya-deva—O Lord of brahminical culture; *tumi*—You; *baḍa*—very; *dayā-maya*—merciful; *dui*—two; *viprera*—of brāhmaṇas; *dharma*—the religious principles; *rākha*—protect; *hañā*—becoming; *sa-daya*—merciful.

He said, “My Lord, You are the protector of brahminical culture, and You are also very merciful. Therefore, kindly show Your great mercy by protecting the religious principles of us two brāhmaṇas.

TEXT 89

*kanyā pāba,—mora mane ihā nāhi sukha
brāhmaṇera pratijñā yāya—ei baḍa duḥkha*

kanyā pāba—I shall get the daughter; *mora*—my; *mane*—in the mind; *ihā*—this; *nāhi*—is not; *sukha*—happiness; *brāhmaṇera*—of a pure brāhmaṇa; *pratijñā*—the promise; *yāya*—becomes lost; *ei*—this; *baḍa*—very much; *duḥkha*—unhappiness.

“My dear Lord, I am not thinking to become happy by getting the daughter as a bride. I am simply thinking that the brāhmaṇa has broken his promise, and that is giving me great pain.”

It was not at all the intention of the young brāhmaṇa to get the daughter of the elderly brāhmaṇa in marriage and thus enjoy material happiness and sense gratification. It was not for that reason that the young brāhmaṇa went to Vṛndāvana to ask the Supreme Personality of Godhead to act as a witness. His only concern was that the elderly brāhmaṇa had promised something, and if Gopāla did not bear witness to that transaction, then

the older *brāhmaṇa* would incur a spiritual blemish. Therefore, the young *brāhmaṇa* wanted protection and help from the Deity. The young *brāhmaṇa* was thus a pure Vaiṣṇava, and he had no desire for sense gratification. He wanted only to serve the Supreme Personality of Godhead and the older *brāhmaṇa*, who was also a Vaiṣṇava and very much devoted to the Lord.

TEXT 90

*eta jāni' tumi sākṣi deha, dayā-maya
jāni' sākṣi nāhi deya, tāra pāpa haya*

eta jāni'—knowing this; *tumi*—You; *sākṣi*—witness; *deha*—please give; *dayā-maya*—O most merciful one; *jāni'*—knowing; *sākṣi*—witness; *nāhi deya*—does not give; *tāra*—for him; *pāpa*—sin; *haya*—there is.

The young *brāhmaṇa* continued, “My dear Sir, You are very merciful and You know everything. Therefore, kindly be a witness in this case. A person who knows things as they are and still does not bear witness becomes involved in sinful activities.”

The dealings between a devotee and the Lord are very simple. The young *brāhmaṇa* said to the Lord, “You know everything, but if You do not bear witness, You will be involved in sinful activities.” There is no possibility, however, of the Lord’s being involved in sinful activities. A pure devotee, even though he knows everything of the Supreme Lord, can speak with the Lord exactly as if He were a common man. Although the dealings between the Lord and His devotee are always very simple and open, there is formality. All these things happen because of the connection between the Lord and the devotee.

TEXT 91

*kṛṣṇa kahe,—vipra, tumi yāha sva-bhavane
sabhā kari' more tumi kariha smaraṇe*

kṛṣṇa kahe—Lord Kṛṣṇa says; *vipra*—My dear *brāhmaṇa*; *tumi*—you; *yāha*—go back; *sva-bhavane*—to your own home; *sabhā kari'*—calling a meeting of all the men; *more*—of Me; *tumi*—you; *kariha*—just do; *smaraṇe*—remembering.

Lord Kṛṣṇa replied, “My dear brāhmaṇa, go back to your home and call a meeting of all the men. In that meeting, just try to remember Me.

TEXT 92

*āvirbhāva hañā āmi tāhāñ sākṣī diba
tabe dui viprera satya pratijñā rākhiba*

āvirbhāva—appearance; *hañā*—making; *āmi*—I; *tāhāñ*—there; *sākṣī*—witness; *diba*—shall give; *tabe*—at that time; *dui*—two; *viprera*—of the brāhmaṇas; *satya*—truthful; *pratijñā*—promise; *rākhiba*—I shall keep.

“I shall certainly appear there, and at that time I shall protect the honor of both you brāhmaṇas by bearing witness to the promise.”

TEXT 93

*vipra bale,—“yadi hao caturbhujā-mūrti
tabu tomāra vākye kāru nā habe pratīti*

vipra bale—the young brāhmaṇa says; *yadi*—if; *hao*—You become; *catuḥbhujā*—four-handed; *mūrti*—Deity; *tabu*—still; *tomāra*—Your; *vākye*—in the word; *kāru*—of anyone; *nā*—not; *habe*—there will be; *pratīti*—belief.

The young brāhmaṇa replied, “My dear sir, even if You appear there as a four-handed Viṣṇu Deity, still, none of those people will believe in Your words.

TEXT 94

*ei mūrti giyā yadi ei śrī-vadane
sākṣī deha yadi—tabe sarva-loka śune”*

ei—this; *mūrti*—in the form; *giyā*—going; *yadi*—if; *ei*—this; *śrī-vadane*—from Your beautiful face; *sākṣī*—witness; *deha*—You give; *yadi*—if; *tabe*—then; *sarva-loka*—all people; *śune*—will hear.

“Only if You go there in this form of Gopāla and speak the words from Your beautiful face will Your testimony be heard by all the people.”

TEXT 95

kṛṣṇa kahe,—“*pratimā cale*, *kothāha nā śuni*”
vipra bale,—“*pratimā hañā kaha kene vāṇī*”

kṛṣṇa kahe—Lord Kṛṣṇa says; *pratimā cale*—a Deity walks; *kothāha*—anywhere; *nā śuni*—I have not heard; *vipra bale*—the young *brāhmaṇa* replies; *pratimā hañā*—in Your Deity form; *kaha kene vāṇī*—how do You speak words.

Lord Kṛṣṇa said, “I’ve never heard of a Deity’s walking from one place to another.”

The *brāhmaṇa* replied, “That is true, but how is it that You are speaking to me, although You are a Deity?”

TEXT 96

pratimā naha tumi—*sākṣāt vrajendra-nandana*
vipra lāgi’ kara tumi akārya-karaṇa”

pratimā—a statue; *naha*—are not; *tumi*—You; *sākṣāt*—directly; *vrajendra-nandana*—the son of Nanda Mahārāja; *vipra lāgi’*—for the sake of the *brāhmaṇa*; *kara tumi*—You can do; *akārya-karaṇa*—an action You have never done before.

“My dear Lord, You are not a statue; You are directly the son of Mahārāja Nanda. Now, for the sake of the old *brāhmaṇa*, You can do something You have never done before.”

TEXT 97

hāsiñā gopāla kahe,—“*śunaha*, *brāhmaṇa*
tomāra pāche pāche āmi kariba gamana”

hāsiṅā—smiling; *gopāla*—the Lord Gopāla; *kahe*—says; *śunaha*—just hear; *brāhmaṇa*—O My dear *brāhmaṇa*; *tomāra*—you; *pāche pāche*—behind; *āmi*—I; *kariba*—shall do; *gamana*—walking.

Śrī Gopālājī then smiled and said, “My dear brāhmaṇa, just listen to Me. I shall walk behind you, and in this way I shall go with you.”

The conversation between Lord Śrī Kṛṣṇa and the *brāhmaṇa* is proof that the Lord in His *arcā-mūrti*, or form made of material elements, is not material, for those elements, although separated from the Lord, are also a part of the Lord’s energy, as stated in the *Bhagavad-gītā*. Because the elements are the Lord’s own energy and because there is no difference between the energy and the energetic, the Lord can appear through any element. Just as the sun can act through the sunshine and thus distribute its heat and light, so Kṛṣṇa, by His inconceivable power, can appear in His original spiritual form in any material element, including stone, wood, paint, gold, silver and jewels, because the material elements are all His energy. The *śāstras* warn, *arcye viṣṇau śilā-dhīḥ . . . nārakī saḥ*: one should never think of the *arcā-mūrti*, the Deity within the temple, as stone, wood or any other material element. Because of his advanced devotional position, the younger *brāhmaṇa* knew that although the Deity of Gopāla appeared to be stone, He was not stone. He was the son of Nanda Mahārāja, Vrajendra-nandana Himself. As such, the Deity could act exactly as the Lord does in His original form as Kṛṣṇa.

Lord Kṛṣṇa was talking to the young *brāhmaṇa* just to test his knowledge about the *arcā-vigraha*. In other words, those who have understood the science of Kṛṣṇa—Kṛṣṇa’s name, form, qualities and so forth—can also talk with the Deity. To an ordinary person, however, the Deity will appear to be made of stone, wood or some other material. In the higher sense, since all material elements ultimately emanate from the supreme spiritual entity, nothing is really material. Being omnipotent, omnipresent and omniscient, Kṛṣṇa can deal with His devotee in any form without difficulty. By the mercy of the Lord, the devotee knows perfectly well about the Lord’s dealings. Indeed, he can talk face to face with the Lord.

TEXT 98

*ulaṭiyā āmā tumi nā kariha daraśane
āmāke dekhile, āmi rahiba sei sthāne*

ulaṭiyā—turning your face; *āmā*—Me; *tumi*—you; *nā*—not; *kariha*—do; *daraśane*—seeing; *āmāke*—Me; *dekhile*—if you see; *āmi*—I; *rahiba*—shall stay; *sei sthāne*—in that very place.

The Lord continued, “Do not try to see Me by turning around. As soon as you see Me, I shall remain stationary in that very place.

TEXT 99

*nūpurera dhvani-mātra āmāra śunibā
sei śabde āmāra gamana pratīti karibā*

nūpurera—of the ankle bells; *dhvani-mātra*—the sound only; *āmāra*—My; *śunibā*—you will hear; *sei śabde*—by hearing that sound; *āmāra*—My; *gamana*—coming; *pratīti*—understanding; *karibā*—you will do.

“You will know that I am walking behind you by the sound of My ankle bells.

TEXT 100

*eka-sera anna rāndhi’ kariha samarpaṇa
tāhā khāñā tomāra saṅge kariba gamana*

eka-sera—one kilo; *anna*—of rice; *rāndhi’*—cooking; *kariha*—do; *samarpaṇa*—offering; *tāhā*—that; *khāñā*—eating; *tomāra*—of you; *saṅge*—in the company; *kariba*—I shall do; *gamana*—walking.

“Cook one kilo of rice daily and offer it. I shall eat that rice and follow behind you.”

TEXT 101

*āra dina ājñā māgi' calilā brāhmaṇa
tāra pāche pāche gopāla karilā gamana*

āra dina—the next day; *ājñā*—permission; *māgi'*—begging; *calilā*—started; *brāhmaṇa*—the young *brāhmaṇa*; *tāra*—him; *pāche*—behind; *pāche*—behind; *gopāla*—Lord Gopāla; *karilā*—began; *gamana*—following.

The next day, the *brāhmaṇa* begged permission from Gopāla and started for his country. Gopāla followed him, step by step.

TEXT 102

*nūpurera dhvani śuni' ānandita mana
uttamānna pāka kari' karāya bhojana*

nūpurera—of the ankle bells; *dhvani*—the sounds; *śuni'*—hearing; *ānandita*—very pleased; *mana*—the mind; *uttama-anna*—first-class rice; *pāka*—cooking; *kari'*—doing; *karāya*—causes; *bhojana*—eating.

While Gopāla followed the young *brāhmaṇa*, the tinkling sound of His ankle bells could be heard. The *brāhmaṇa* became very pleased, and he cooked first-class rice for Gopāla to eat.

TEXT 103

*ei-mate cali' vipra nija-deśe āilā
grāmera nikaṭa āsi' manete cintilā*

ei-mate—in this way; *cali'*—walking; *vipra*—the *brāhmaṇa*; *nija*—own; *deśe*—to the country; *āilā*—returned; *grāmera*—to the village; *nikaṭa*—near; *āsi'*—coming; *manete*—within his mind; *cintilā*—thought.

The young *brāhmaṇa* walked and walked in this way until he eventually arrived in his own country. When he neared his own village, he began to think as follows.

TEXT 104

*‘ebe muñi grāme āinu, yāimu bhavana
lokere kahiba giyā sākṣīra āgamana*

ebe—now; *muñi*—I; *grāme*—to the village; *āinu*—have come; *yāimu*—I shall go; *bhavana*—to my home; *lokere*—the people; *kahiba*—I shall tell; *giyā*—going there; *sākṣīra*—of the witness; *āgamana*—about the arrival.

“I have now come to my village, and I shall go to my home and tell all the people that the witness has arrived.”

TEXT 105

*sākṣāte nā dekhile mane pratīti nā haya
ihāñ yadi rahena, tabu nāhi kichu bhaya’*

sākṣāte—directly; *nā*—not; *dekhile*—if seeing; *mane*—in the mind; *pratīti*—assurance; *nā*—not; *haya*—there is; *ihāñ*—here; *yadi*—if; *rahena*—the Lord stays; *tabu*—still; *nāhi*—there is not; *kichu*—any; *bhaya*—fear.

The brāhmaṇa then began to think that if the people didn’t directly see the Gopāla Deity, they would not believe that He had arrived. “But even if Gopāla stays here,” he thought, “there is still nothing to fear.”

TEXT 106

*eta bhāvi’ sei vipra phiriyā cāhila
hāsiñā gopāla-deva tathāya rahila*

eta bhāvi’—thinking like this; *sei*—that; *vipra*—brāhmaṇa; *phiriyā*—turning; *cāhila*—saw; *hāsiñā*—smiling; *gopāla-deva*—Lord Gopāladeva, the Supreme Personality of Godhead; *tathāya*—there; *rahila*—stayed.

Thinking this, the brāhmaṇa turned to look back, and He saw that Gopāla, the Supreme Personality of Godhead, was standing there smiling.

TEXT 107

*brāhmaṇere kahe,—“tumi yāha nija-ghara
ethāya rahiba āmi, nā yāba ataḥpara”*

brāhmaṇere kahe—He asked the *brāhmaṇa*; *tumi*—you; *yāha*—go; *nija-ghara*—to your own home; *ethāya*—here in this place; *rahiba*—shall stay; *āmi*—I; *nā*—not; *yāba*—shall go; *ataḥpara*—hereafter.

The Lord told the *brāhmaṇa*, “Now you can go home. I shall stay here and shall not leave.”

TEXT 108

*tabe sei vipra yāi nagare kahila
śuniñā sakala loka camatkāra haila*

tabe—thereafter; *sei*—that; *vipra*—*brāhmaṇa*; *yāi*—going; *nagare*—to the town; *kahila*—said; *śuniñā*—hearing; *sakala*—all; *loka*—the people; *camatkāra*—struck with wonder; *haila*—were.

The young *brāhmaṇa* then went to the town and informed all the people about *Gopāla*’s arrival. Hearing this, the people were struck with wonder.

TEXT 109

*āila sakala loka sākṣī dekhibāre
gopāla dekhiñā loka daṇḍavat kare*

āila—came; *sakala*—all; *loka*—the people; *sākṣī*—the witness; *dekhibāre*—to see; *gopāla*—Lord *Gopāla*; *dekhiñā*—seeing; *loka*—all the people; *daṇḍavat*—offering obeisances; *kare*—do.

All the townspeople went to see the witness *Gopāla*, and when they saw the Lord actually standing there, they all offered their respectful obeisances.

TEXT 110

*gopāla-saundarya dekhi' loke ānandita
pratimā caliñā āilā,—śuniñā vismita*

gopāla—of Lord Gopāla; *saundarya*—the beauty; *dekhi'*—seeing; *loke*—everyone; *ānandita*—pleased; *pratimā*—the Deity; *caliñā*—walking; *āilā*—came; *śuniñā*—hearing this; *vismita*—surprised.

When the people arrived, they were very pleased to see the beauty of Gopāla, and when they heard that He had actually walked there, they were all surprised.

TEXT 111

*tabe sei baḍa-vipra ānandita hañā
gopālera āge paḍe daṇḍavat hañā*

tabe—thereafter; *sei*—that; *baḍa-vipra*—elderly *brāhmaṇa*; *ānandita*—pleased; *hañā*—becoming; *gopālera*—of Lord Gopāla; *āge*—in front; *paḍe*—falls down; *daṇḍavat*—like a stick; *hañā*—becoming.

Then the elderly *brāhmaṇa*, being very pleased, came forward and immediately fell like a stick in front of Gopāla.

TEXT 112

*sakala lokera āge gopāla sākṣī dila
baḍa-vipra choṭa-vipre kanyā-dāna kaila*

sakala—all; *lokera*—of the people; *āge*—in the presence; *gopāla*—Lord Gopāla; *sākṣī*—witness; *dila*—gave; *baḍa-vipra*—the elderly *brāhmaṇa*; *choṭa-vipre*—unto the young *brāhmaṇa*; *kanyā-dāna*—giving the daughter in charity; *kaila*—did.

Thus in the presence of all the townspeople, Lord Gopāla bore witness that the elderly *brāhmaṇa* had offered his daughter in charity to the young *brāhmaṇa*.

TEXT 113

tabe sei dui vipre kahila īśvara
“tumi-dui—janme-janme āmāra kiṅkara

tabe—thereafter; *sei*—those; *dui*—two; *vipre*—unto the *brāhmaṇas*; *kahila*—spoke; *īśvara*—the Lord; *tumi-dui*—both of you; *janme-janme*—birth after birth; *āmāra*—My; *kiṅkara*—servants.

After the marriage ceremony was performed, the Lord informed both brāhmaṇas, “You two brāhmaṇas are My eternal servants, birth after birth.”

Like these two *brāhmaṇas* of Vidyānagara, there are many devotees who are eternal servants of the Lord. They are specifically known as *nitya-siddha*, eternally perfect. Although the *nitya-siddhas* appear in the material world and seem to be common members of the world, they never forget the Supreme Personality of Godhead in any condition. This is the symptom of a *nitya-siddha*.

There are two kinds of living entities—*nitya-siddha* and *nitya-baddha*. The *nitya-siddha* never forgets his relationship with the Supreme Personality, whereas the *nitya-baddha* is always conditioned, even before the creation. He always forgets his relationship with the Supreme Personality of Godhead. Here the Lord informs the two *brāhmaṇas* that they are His servants birth after birth. The phrase birth after birth refers to the material world because in the spiritual world there is no birth, death, old age or disease. By the order of the Supreme Personality of Godhead, the *nitya-siddha* remains within this material world like an ordinary man, but the only business of the *nitya-siddha* is to broadcast the glories of the Lord. This incident appears to be an ordinary story about a marriage transaction involving two ordinary people. However, Kṛṣṇa accepted the two *brāhmaṇas* as His eternal servants. Both *brāhmaṇas* took much trouble in these negotiations, just like mundane people, yet they were acting as eternal servants of the Lord. All *nitya-siddhas* within this material world may appear to toil like ordinary men, but they never forget their position as servants of the Lord.

Another point: The elderly *brāhmaṇa* belonged to an aristocratic family and was learned and wealthy. The young *brāhmaṇa* belonged to an



"All the townspeople went to see the witness Gopāla, and when they saw the Lord actually standing there, they all offered their respectful obeisances. When the people arrived, they were very pleased to see the beauty of Gopāla, and when they heard that He had actually walked there, they were all surprised. Then the elderly brāhmaṇa, being very pleased, came forward and immediately fell like a stick in front of Gopāla. Thus in the presence of all the townspeople, Lord Gopāla bore witness that the elderly brāhmaṇa had offered his daughter in charity to the young brāhmaṇa."

ordinary family and was uneducated. But these mundane qualifications do not concern a *nitya-siddha* engaged in the service of the Lord. We have to accept the fact that the *nitya-siddhas* are completely distinct from the *nitya-baddhas*, who are ordinary human beings. Śrīla Narottama dāsa Ṭhākura confirms this statement:

*gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,
se yāya vrajendra-suta pāśa
śrī-gauḍa-maṇḍala-bhūmi, yebā jāne cintāmaṇi
tāra haya vraja-bhūme vāsa*

One who accepts the associates of Lord Caitanya Mahāprabhu as *nitya-siddhas* is certain to be elevated to the spiritual kingdom to become an associate of the Supreme Lord. One should also know that Gauḍa-maṇḍala-bhūmi—those places in Bengal where Śrī Caitanya Mahāprabhu stayed—are equal to Vrajabhūmi, or Vṛndāvana. There is no difference between the inhabitants of Vṛndāvana and those of Gauḍa-maṇḍala-bhūmi, or Śrīdhāma Māyāpur.

TEXT 114

*duñhāra satye tuṣṭa ha-ilāñ, duñhe māga' vara"
dui-vīpra vara māge ānanda-antara*

duñhāra satye—in the truthfulness of both of you; *tuṣṭa ha-ilāñ*—I have become satisfied; *duñhe*—both of you; *māga'*—ask; *vara*—some benediction; *dui-vīpra*—both the *brāhmaṇas*; *vara*—a benediction; *māge*—beg; *ānanda*—pleased; *antara*—within.

The Lord continued, “I have become very much pleased by the truthfulness of you both. Now you can ask for a benediction.” Thus with great pleasure the two brāhmaṇas begged for a benediction.

TEXT 115

*“yadi vara dibe, tabe raha ei sthāne
kiṅkarere dayā tava sarva-loke jāne”*

yadi—if; *vara*—benediction; *dibe*—You will offer; *tabe*—then; *raha*—stay; *ei sthāne*—in this quarter; *kiṅkarere*—to Your servants; *dayā*—mercy; *tava*—Your; *sarva-loke*—all people; *jāne*—may know.

The brāhmaṇas said, “Please remain here so that people all over the world will know how merciful You are to Your servants.”

TEXT 116

*gopāla rahilā, duṅhe kareṇa sevana
dekhite āilā saba deśera loka-jana*

gopāla—Lord Gopāla; *rahilā*—stayed; *duṅhe*—both of them; *kareṇa*—do; *sevana*—service; *dekhite*—to see; *āilā*—came; *saba*—all; *deśera*—of the countries; *loka-jana*—the people.

Lord Gopāla stayed, and the two brāhmaṇas engaged in His service. After hearing of the incident, many people from different countries began to come to see Gopāla.

TEXT 117

*se deśera rājā āila āścarya śuniñā
parama santoṣa pāila gopāle dekhiñā*

se deśera—of that country; *rājā*—the King; *āila*—came; *āścarya*—about the wonder; *śuniñā*—hearing; *parama*—great; *santoṣa*—satisfaction; *pāila*—achieved; *gopāle*—Gopāla; *dekhiñā*—by seeing.

Eventually the King of that country heard this wonderful story, and he also came to see Gopāla and thus became very satisfied.

TEXT 118

*mandira kariyā rājā sevā cālāila
'sākṣi-gopāla' bali' tāṅra nāma khyāti haila*

mandira—a temple; *kariyā*—constructing; *rājā*—the King; *sevā*—service; *cālāila*—regularly carried on; *sākṣi-gopāla*—by the name Sākṣi-gopāla; *bali'*—known as; *tānra*—His; *nāma*—name; *khyāti*—celebrated; *haila*—was.

The King constructed a nice temple, and regular service was executed. Gopāla became very famous under the name of Sākṣi-gopāla [the witness Gopāla].

TEXT 119

*ei mata vidyānagare sākṣi-gopāla
sevā aṅgikāra kari' āchena cira-kāla*

ei mata—in this way; *vidyānagare*—in the town of Vidyānagara; *sākṣi-gopāla*—the witness Gopāla; *sevā*—service; *aṅgikāra*—acceptance; *kari'*—doing; *āchena*—remains; *cira-kāla*—a long time.

Thus Sākṣi-gopāla stayed in Vidyānagara and accepted service for a very long time.

This city of Vidyānagara is situated in Trailaṅga-deśa, South India, on the bank of the river Godāvarī. The place where the Godāvarī flows into the Bay of Bengal is called Koṭadeśa. The Orissa kingdom was very powerful, and Koṭadeśa was the capital of Orissa. It was then known as Vidyānagara. Formerly this city was situated on the southern side of the river Godāvarī. At that time King Puruṣottama-deva managed to control Orissa and appoint a government. The present city of Vidyānagara is on the southeast side of the river, only twenty to twenty-five miles from Rājamahendri. During the time of Mahārāja Pratāparudra, Śrī Rāmānanda Rāya was the governor there. Vijaya-nagara is not identical with Vidyānagara.

TEXT 120

*utkalera rājā puruṣottama-deva nāma
sei deśa jini' nila kariyā saṅgrāma*

utkalera—of Orissa; *rājā*—the King; *puruṣottamadeva*—Puruṣottama-deva; *nāma*—named; *sei deśa*—this country; *jini'*—conquering; *nila*—took; *kariyā*—executing; *saṅgrāma*—fight.

Later there was a fight, and this country was conquered by King Puruṣottama-deva of Orissa.

TEXT 121

sei rājā jini' nila tāñra simhāsana
'*māṇikya-simhāsana*' *nāma aneka ratana*

sei rājā—that King (Mahārāja Puruṣottama-deva); *jini'*—conquering; *nila*—took; *tāñra*—his; *simha-āsana*—the throne; *māṇikya-simhāsana*—the throne known as Māṇikya-simhāsana; *nāma*—named; *aneka*—various; *ratana*—bedecked with jewels.

That King was victorious over the King of Vidyānagara, and he took possession of his throne, the Māṇikya-simhāsana, which was bedecked with many jewels.

TEXT 122

puruṣottama-deva sei baḍa bhakta ārya
gopāla-caraṇe māge,—'*cala mora rājya*'

puruṣottama-deva—King Puruṣottama-deva; *sei*—that; *baḍa*—very great; *bhakta*—devotee; *ārya*—Āryan; *gopāla-caraṇe*—at the lotus feet of Gopāla; *māge*—begs; *cala*—please come; *mora*—my; *rājya*—to the kingdom.

King Puruṣottama-deva was a great devotee and was advanced in the civilization of the Āryans. He begged at the lotus feet of Gopāla, "Please come to my kingdom."

TEXT 123

*tāñra bhakti-vaśe gopāla tāñre ājñā dila
gopāla la-iyā sei kaṭake āila*

tāñra—his; *bhakti-vaśe*—under the obligation of the devotional service; *gopāla*—Lord Gopāla; *tāñre*—unto him; *ājñā dila*—gave permission; *gopāla*—the Gopāla Deity; *la-iyā*—taking; *sei*—that King; *kaṭake*—to the city of Kaṭaka; *āila*—returned.

When the King begged Him to come to his kingdom, Gopāla, who was already obliged for his devotional service, accepted his prayer. Thus the King took the Gopāla Deity and went back to Kaṭaka.

TEXT 124

*jagannāthe āni' dila māṇikyā-simhāsana
kaṭake gopāla-sevā karila sthāpana*

jagannāthe—unto Jagannātha; *āni'*—bringing; *dila*—presented; *māṇikyā-simhāsana*—the throne of the name Māṇikyā-simhāsana; *kaṭake*—at Kaṭaka; *gopāla-sevā*—the service of the Gopāla Deity; *karila sthāpana*—established.

After winning the Māṇikyā throne, King Puruṣottama-deva took it to Jagannātha Purī and presented it to Lord Jagannātha. In the meantime, he also established regular worship of the Gopāla Deity at Kaṭaka.

TEXT 125

*tāñhāra mahiṣī āilā gopāla-darśane
bhakti kari' bahu alaṅkāra kaila samarpaṇe*

tāñhāra mahiṣī—his Queen; *āilā*—came; *gopāla-darśane*—to see the Gopāla Deity; *bhakti kari'*—in great devotion; *bahu*—various; *alaṅkāra*—of ornaments; *kaila*—made; *samarpaṇe*—presentation.

When the Gopāla Deity was installed at Kaṭaka, the Queen of Puruṣottama-deva went to see Him and, with great devotion, presented various kinds of ornaments.

TEXT 126

*tānhāra nāsāte bahu-mūlya muktā haya
tāhā dite icchā haila, manete cintaya*

tānhāra nāsāte—on the nostril of the Queen; *bahu-mūlya*—very valuable; *muktā*—pearl; *haya*—there was; *tāhā*—that; *dite*—to give; *icchā*—the desire; *haila*—there was; *manete*—in the mind; *cintaya*—thinks.

The Queen had a very valuable pearl, which she wore on her nose, and she wished to give it to Gopāla. She then began to think as follows.

TEXT 127

*ṭhākurera nāsāte yadi chidra thākita
tabe ei dāsī muktā nāsāya parāita*

ṭhākurera nāsāte—in the nose of the Deity; *yadi*—if; *chidra*—a hole; *thākita*—there were; *tabe*—then; *ei*—this; *dāsī*—maidservant; *muktā*—pearl; *nāsāya*—on the nose; *parāita*—could put on.

“If there were a hole in the Deity’s nose, I could transfer the pearl to Him.”

TEXT 128

*eta cinti’ namaskari’ gelā sva-bhavane
rātri-śeṣe gopāla tāñre kahena svapane*

eta cinti’—thinking like that; *namaskari’*—offering obeisances; *gelā*—went; *sva-bhavane*—to the palace of the King; *rātri-śeṣe*—at the end of night; *gopāla*—the Gopāla Deity; *tāñre*—unto her; *kahena*—says; *svapane*—in a dream.

Considering this, the Queen offered her obeisances to Gopāla and returned to her palace. That night she dreamed that Gopāla appeared and began to speak to her as follows.

TEXT 129

*“bālyā-kāle mātā mora nāsā chidra kari’
muktā parāñāchila bahu yatna kari’*

bālyā-kāle—in My childhood; *mātā*—mother; *mora*—My; *nāsā*—nose; *chidra kari’*—making a hole; *muktā*—a pearl; *parāñāchila*—was put on it; *bahu*—much; *yatna*—endeavor; *kari’*—taking.

“During My childhood My mother made a hole in My nose and with great endeavor set a pearl there.

TEXT 130

*sei chidra adyāpiha āchaye nāsāte
sei muktā parāha, yāhā cāhiyācha dite”*

sei chidra—that hole; *adyāpiha*—still, until now; *āchaye*—is; *nāsāte*—in the nose; *sei*—that; *muktā*—pearl; *parāha*—put on; *yāhā*—which; *cāhiyācha*—you desired; *dite*—to give to Me.

“That very hole is still there, and you can use it to set the pearl you desired to give Me.”

TEXT 131

*svaṇne dekhi’ sei rāṇī rājāke kahila
rājā-saha muktā lañā mandire āila*

svaṇne dekhi’—seeing the dream; *sei rāṇī*—the Queen; *rājāke*—unto the King; *kahila*—spoke; *rājā-saha*—with the King; *muktā*—the pearl; *lañā*—taking; *mandire*—to the temple; *āila*—they went.

After dreaming this, the Queen explained it to her husband, the King. Both the King and the Queen then went to the temple with the pearl.

TEXT 132

*parāila muktā nāsāya chidra dekhiñā
mahā-mahotsava kaila ānandita hañā*

parāila—set; *muktā*—the pearl; *nāsāya*—on the nose; *chidra*—the hole; *dekhiñā*—seeing; *mahā-mahotsava*—a great festival; *kaila*—performed; *ānandita*—pleased; *hañā*—being.

Seeing the hole in the nose of the Deity, they set the pearl there and, being very pleased, held a great festival.

TEXT 133

*sei haite gopālera kaṭakete sthiti
ei lāgi 'sākṣi-gopāla' nāma haila khyāti*

sei haite—since that time; *gopālera*—of Gopāla; *kaṭakete*—in the town of Kaṭaka; *sthiti*—the establishment; *ei lāgi*—for this reason; *sākṣi-gopāla*—the witness Gopāla; *nāma*—named; *haila*—became; *khyāti*—celebrated.

Since then, Gopāla has been situated in the city of Kaṭaka [Cuttak], and He has been known ever since as Sākṣi-gopāla.

TEXT 134

*nityānanda-mukhe śuni' gopāla-carita
tuṣṭa hailā mahāprabhu svabhakta-sahita*

nityānanda-mukhe—from the mouth of Lord Nityānanda Prabhu; *śuni'*—hearing; *gopāla-carita*—the narration of Gopāla; *tuṣṭa hailā*—became very pleased; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sva-bhakta-sahita*—with His devotees.

Thus Śrī Caitanya Mahāprabhu heard the narration of Gopāla's activities. Both He and His personal devotees became very pleased.

TEXT 135

*gopālera āge yabe prabhura haya sthiti
bhakta-gaṇe dekhe—yena duñhe eka-mūrti*

gopālera āge—in front of Gopāla; *yabe*—when; *prabhura*—of Lord Caitanya Mahāprabhu; *haya*—is; *sthiti*—situation; *bhakta-gaṇe*—all the devotees; *dekhe*—see; *yena*—as if; *duñhe*—both of Them; *eka-mūrti*—one form.

When Śrī Caitanya Mahāprabhu was sitting before the Gopāla Deity, all the devotees saw Him and the Deity as being of the same form.

TEXT 136

*duñhe—eka varṇa, duñhe—prakāṇḍa-śarīra
duñhe—raktāmbara, duñhāra svabhāva—gambhīra*

duñhe—both of Them; *eka varṇa*—one complexion; *duñhe*—both of Them; *prakāṇḍa-śarīra*—gigantic bodies; *duñhe*—both of Them; *rakta-ambara*—red clothes; *duñhāra*—of both; *svabhāva*—the natures; *gambhīra*—grave.

They were of the same complexion, and both had gigantic bodies. Both wore saffron cloth, and both were very grave.

TEXT 137

*mahā-tejo-maya duñhe kamala-nayana
duñhāra bhāvāveśa, duñhe—candra-vadana*

mahā-tejaḥ-maya—brilliantly effulgent; *duñhe*—both of Them; *kamala-nayana*—lotus-eyed; *duñhāra*—of both of Them; *bhāva-āveśa*—absorbed in ecstasy; *duñhe*—both of Them; *candra-vadana*—moon-faced.

The devotees saw that both Lord Caitanya Mahāprabhu and Gopāla were brilliantly effulgent and had eyes like lotuses. They were both absorbed in ecstasy, and both Their faces resembled full moons.

TEXT 138

*duñhā dekhi' nityānanda-prabhu mahā-raṅge
ṭhārāṭhāri kari' hāse bhakta-gaṇa-saṅge*

duñhā dekhi'—seeing the two of Them; *nityānanda-prabhu*—Lord Nityānanda Prabhu; *mahā-raṅge*—in great jubilation; *ṭhārāṭhāri*—indication; *kari'*—doing; *hāse*—laughs; *bhakta-gaṇa-saṅge*—along with the other devotees.

When Nityānanda saw the Gopāla Deity and Śrī Caitanya Mahāprabhu in that way, He began to exchange remarks with the devotees, all of whom were smiling.

TEXT 139

*ei-mata mahā-raṅge se rātri vañciyā
prabhāte calilā maṅgala-ārati dekhiñā*

ei-mata—in this way; *mahā-raṅge*—in great pleasure; *se*—that; *rātri*—night; *vañciyā*—passing; *prabhāte*—in the morning; *calilā*—departed; *maṅgala-ārati*—the *maṅgala-ārati* performance; *dekhiñā*—seeing.

Thus with great pleasure Lord Śrī Caitanya Mahāprabhu passed that night in the temple. After seeing the *maṅgala-ārati* ceremony in the morning, He started on His journey.

TEXT 140

*bhuvaneśvara-pathe yaiche kaila daraśana
vistāri' varṇiyāchena dāsa-vṛndāvana*

bhuvaneśvara-pathe—on the way to Bhuvaneśvara; *yaiche*—as; *kaila*—He did; *daraśana*—visiting; *vistāri*’—vividly; *varṇiyāchena*—has described; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

[In his book Caitanya-bhāgavata] Śrīla Vṛndāvana dāsa Ṭhākura has very vividly described the places visited by the Lord on the way to Bhuvaneśvara.

In his book *Caitanya-bhāgavata*, *Antya-khaṇḍa*, Śrīla Vṛndāvana dāsa Ṭhākura has very nicely described the Lord’s journey en route to Kaṭaka (Cuttak). On that journey, the Lord visited a place known as Bālihastā, or Bālakāṭīcaṭi. He then visited the city of Bhuvaneśvara, where Lord Śiva’s temple is located. The temple of Bhuvaneśvara is situated about five to six miles from Bālakāṭīcaṭi. The temple of Lord Śiva is mentioned in the *Skanda Purāṇa*, in the narration about the Lord’s garden and the one mango tree. A king named Kāśīrāja wanted to fight with Lord Kṛṣṇa, and consequently he took shelter of Lord Śiva to acquire the power to fight the Lord. Being pleased with his worship, Lord Śiva helped him fight Kṛṣṇa. Lord Śiva’s name is Āśutoṣa, which indicates that he is very easily satisfied when one worships him, regardless of the purpose, and he gives his devotee whatever benediction the devotee wants. Therefore, people are generally very fond of worshiping Lord Śiva. Thus Kāśīrāja was helped by Lord Śiva, but in the fight with Lord Kṛṣṇa he was not only defeated but killed. In this way the weapon known as Pāśupata-astra was baffled, and Kṛṣṇa set fire to the city of Kāśī. Later Lord Śiva became conscious of his mistake in helping Kāśīrāja, and he begged Lord Kṛṣṇa’s forgiveness. As a benediction from Lord Kṛṣṇa, he received a place known as Ekāmra-kānana. Later, the kings of the Keśarī dynasty established their capital there, and for many hundreds of years they reigned over the state of Orissa.

TEXT 141

kamalapure āsi bhārgīnadī-snāna kaila
nityānanda-hāte prabhu daṇḍa dharila

kamala-pure—to the place known as Kamalapura; *āsi*—coming; *bhārgīnadī*—in the small river of the name Bhārgīnadī; *snāna kaila*—took a bath; *nityānanda-hāte*—in the hands of Lord Nityānanda Prabhu; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *daṇḍa*—the *sannyāsa* staff; *dharila*—left.

When Śrī Caitanya Mahāprabhu arrived at Kamalapura, He took His bath in the Bhārginādī River and left His sannyāsa staff in the hands of Lord Nityānanda.

In the *Caitanya-bhāgavata* (*Antya-khaṇḍa*, Chapter Two) it is said that when Lord Śrī Caitanya Mahāprabhu arrived at Śrī Bhuvaneśvara, He visited the temple of Lord Śiva known as Gupta-kāśī (the concealed Vārāṇasī). Lord Śiva established this as a place of pilgrimage by bringing water from all holy places and creating the lake known as Bindu-sarovara. Śrī Caitanya Mahāprabhu took His bath in this lake, feeling a great regard for Lord Śiva. From the spiritual point of view, people still go to take a bath in this lake. Actually, by taking a bath there, one becomes very healthy even from the material viewpoint. Taking a bath and drinking the water of this lake can cure any disease of the stomach. Regular bathing certainly cures indigestion. The river Bhārgī, or Bhārginādī, came to be known as the Daṇḍa-bhāṅgā-nadī after Lord Caitanya bathed in its waters. It is situated six miles north of Jagannātha Purī. The reason for the change in names is given as follows.

TEXTS 142–143

*kapoteśvara dekhite gelā bhakta-gaṇa saṅge
ethā nityānanda-prabhu kaila daṇḍa-bhaṅge
tina khaṇḍa kari' daṇḍa dila bhāsāñā
bhakta-saṅge āilā prabhu maheśa dekhiñā*

kapoteśvara—the Śiva temple of the name Kapoteśvara; *dekhite*—to see; *gelā*—went; *bhakta-gaṇa saṅge*—with the devotees; *ethā*—here; *nityānanda-prabhu*—Lord Nityānanda Prabhu; *kaila*—did; *daṇḍa*—of the sannyāsa staff; *bhaṅge*—breaking; *tina khaṇḍa*—three parts; *kari'*—making; *daṇḍa*—the staff; *dila*—threw in; *bhāsāñā*—washing away; *bhakta-saṅge*—with the devotees; *āilā*—returned; *prabhu*—Lord Caitanya Mahāprabhu; *maheśa dekhiñā*—having seen the temple of Lord Śiva.

When Lord Caitanya Mahāprabhu went to the temple of Lord Śiva known as Kapoteśvara, Nityānanda Prabhu, who was keeping His sannyāsa staff in custody, broke the staff in three parts and threw it into the river Bhārginādī. Later this river became known as Daṇḍa-bhāṅgā-nadī.

The mystery of the *sannyāsa-daṇḍa* (staff) of Śrī Caitanya Mahāprabhu has been explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Śrī Caitanya Mahāprabhu accepted the order of *sannyāsa* from a Māyāvādī *sannyāsī*. The Māyāvādī *sannyāsīs* generally carry one staff, or *daṇḍa*. Taking advantage of Śrī Caitanya Mahāprabhu’s absence, Śrīla Nityānanda Prabhu broke the staff into three parts and threw it into the river later known as the Daṇḍa-bhāṅgā-nadī. In the *sannyāsa* order there are four divisions—*kuṭīcaka*, *bahūdaka*, *haṁsa* and *paramahaṁsa*. Only when the *sannyāsī* remains on the *kuṭīcaka* and *bahūdaka* platforms can he carry a staff. However, when one is elevated to the status of *haṁsa* or *paramahaṁsa*, after touring and preaching the *bhakti* cult, he must give up the *sannyāsa* staff.

Śrī Caitanya Mahāprabhu is Śrī Kṛṣṇa, the Supreme Personality of Godhead. It is therefore said, *śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya*: “Two personalities—Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa—are combined in the incarnation of Śrī Caitanya Mahāprabhu.” Therefore, considering Śrī Caitanya Mahāprabhu to be an extraordinary person, Lord Nityānanda Prabhu did not wait for the *paramahaṁsa* stage. He reasoned that the Supreme Personality of Godhead is automatically on the *paramahaṁsa* stage; therefore He does not need to carry the *sannyāsa-daṇḍa*. This is the reason Śrī Nityānanda Prabhu broke the staff into three pieces and threw it into the water.

TEXT 144

*jagannāthera deula dekhi’ āviṣṭa hailā
daṇḍavat kari preme nācite lāgilā*

jagannāthera—of Lord Jagannātha; *deula*—the temple; *dekhi’*—seeing; *āviṣṭa*—ecstatic; *hailā*—became; *daṇḍavat kari*—offering obeisances; *preme*—in the ecstasy of love of God; *nācite*—to dance; *lāgilā*—began.

After seeing the temple of Jagannātha from a distant place, Śrī Caitanya Mahāprabhu immediately became ecstatic. After offering obeisances to the temple, He began to dance in the ecstasy of love of God.

The word *deula* refers to the temple where the Supreme Personality of Godhead is situated. The present temple of Jagannātha Purī was constructed by King Anaṅga-bhīma. Historians say this temple must have

been constructed at least two thousand years ago. During the time of Śrī Caitanya Mahāprabhu, the small buildings surrounding the original temple had not been constructed. Nor was the high platform in front of the temple present during the time of Śrī Caitanya Mahāprabhu.

TEXT 145

*bhakta-gaṇa āviṣṭa hañā, sabe nāce gāya
prema-āveśe prabhu-saṅge rāja-mārge yāya*

bhakta-gaṇa—the devotees; *āviṣṭa*—ecstatic; *hañā*—being; *sabe*—all; *nāce*—dance; *gāya*—sing; *prema-āveśe*—absorbed in love of God; *prabhu-saṅge*—with Lord Caitanya; *rāja-mārge*—on the pathway; *yāya*—going.

All the devotees became ecstatic in the association of Lord Caitanya, and thus absorbed in love of God, they were dancing and singing while going along the main road.

TEXT 146

*hāse, kānde, nāce prabhu huñkāra garjana
tina-krośa patha haila—sahasra yojana*

hāse—laughs; *kānde*—cries; *nāce*—dances; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *huñkāra*—ecstatic vibrations; *garjana*—resonations; *tina-krośa*—six miles; *patha*—the way; *haila*—became; *sahasra yojana*—thousands of miles.

Śrī Caitanya Mahāprabhu laughed, cried, danced and made many ecstatic vibrations and sounds. Although the temple was only six miles away, to Him the distance seemed thousands of miles.

When Śrī Caitanya Mahāprabhu was in ecstasy, He considered one moment to last as long as twelve years. After seeing the Jagannātha temple from a distant place, the Lord became so ecstatic that He considered the six-mile path many thousands of miles long.



"When Lord Caitanya Mahāprabhu went to the temple of Lord Śiva known as Kapoteśvara, Nityānanda Prabhu, who was keeping His staff in custody, broke the staff in three parts and threw it into the River Bhārginādī. Later this river became known as Daṇḍa-bhāṅga-nādī."

TEXT 147

*calite calite prabhu āilā ‘āṭhāranālā’
tāhāñ āsi’ prabhu kichu bāhya prakāśilā*

calite calite—walking in this way; *prabhu*—the Lord; *āilā*—arrived; *āṭhāranālā*—at a place known as Āṭhāranālā; *tāhāñ*—there; *āsi’*—coming; *prabhu*—the Lord; *kichu*—some; *bāhya*—external consciousness; *prakāśilā*—expressed.

Thus walking and walking, the Lord eventually arrived at the place known as Āṭhāranālā. Arriving there, He expressed His external consciousness, speaking to Śrī Nityānanda Prabhu.

At the entrance to Jagannātha Purī is a bridge with eighteen arches called Āṭhāranālā. (Āṭhāra means eighteen.)

TEXT 148

*nityānande kahe prabhu,—deha mora daṇḍa
nityānanda bale,—daṇḍa haila tina khaṇḍa*

nityānande—to Lord Nityānanda; *kahe*—asks; *prabhu*—Lord Caitanya; *deha*—give; *mora*—My; *daṇḍa*—sannyāsa staff; *nityānanda bale*—Śrī Nityānanda replies; *daṇḍa*—Your sannyāsa staff; *haila*—became; *tina khaṇḍa*—divided into three parts.

When Lord Caitanya Mahāprabhu had thus regained external consciousness, He asked Lord Nityānanda Prabhu, “Please return My staff.”

Nityānanda Prabhu then replied, “It has been broken into three parts.”

TEXT 149

*prema-āveśe paḍilā tumi, tomāre dharinu
tomā-saha sei daṇḍa-upare paḍinu*

prema-āveśe—in an ecstatic condition; *paḍilā*—fell down; *tumi*—You; *tomāre*—You; *dharinu*—I caught; *tomā-saha*—with You; *sei*—that; *daṇḍa-upare*—upon that staff; *paḍinu*—I fell down.

Nityānanda Prabhu said, “When You fell down in ecstasy, I caught You, but both of Us together fell upon the staff.

TEXT 150

*dui-janāra bhare daṇḍa khaṇḍa khaṇḍa haila
sei khaṇḍa kāñhā paḍila, kichu nā jānila*

dui-janāra—of Us two; *bhare*—by the weight; *daṇḍa*—the staff; *khaṇḍa khaṇḍa*—broken to pieces; *haila*—became; *sei*—those; *khaṇḍa*—pieces; *kāñhā paḍila*—where they fell; *kichu*—anything; *nā jānila*—is not known.

“Thus the staff broke under Our weight. Where the pieces have gone, I cannot say.

TEXT 151

*mora aparādhe tomāra daṇḍa ha-ila khaṇḍa
ye ucita haya, mora kara tāra daṇḍa”*

mora—My; *aparādhe*—by the offense; *tomāra*—Your; *daṇḍa*—sannyāsa staff; *ha-ila*—became; *khaṇḍa*—broken; *ye*—whatever; *ucita*—fitting; *haya*—is; *mora*—to Me; *kara*—do; *tāra*—for that; *daṇḍa*—punishment.

“It is certainly because of My offense that Your staff was broken. Now You can punish Me on this account as You think proper.”

TEXT 152

*śuni’ kichu mahāprabhu duḥkha prakāśilā
īṣat krodha kari’ kichu kahite lāgilā*

śuni’—hearing this; *kichu*—some; *mahāprabhu*—Lord Caitanya Mahāprabhu; *duḥkha*—unhappiness; *prakāśilā*—expressed; *īṣat*—little; *krodha*—anger; *kari’*—showing; *kichu*—something; *kahite*—to speak; *lāgilā*—began.

After hearing the story about how His staff had been broken, the Lord expressed a little sadness and, displaying a bit of anger, began to speak as follows.

Śrī Nityānanda Prabhu considered Lord Caitanya Mahāprabhu's acceptance of *sannyāsa* to be useless. He therefore relieved the Lord of the trouble of carrying the staff. Śrī Caitanya Mahāprabhu expressed anger because He wanted to teach all other *sannyāsīs* that they should not give up the staff before attaining the platform of *paramahansa*. Seeing that the regulative principles could be slackened by such action, Caitanya Mahāprabhu wanted to carry the staff personally. However, Nityānanda broke it. For this reason Caitanya Mahāprabhu displayed a little anger. It is said in the *Bhagavad-gītā* (3.21), *yad yad ācarati śreṣṭhas tat tad evetaro janaḥ*: Whatever great people do, others follow. Śrī Caitanya Mahāprabhu wanted to follow the Vedic principles strictly in order to save inexperienced neophytes who try to imitate *paramahansas*.

TEXT 153

*nīlācale āni' mora sabe hita kailā
sabe daṇḍa-dhana chila, tāhā nā rākhilā*

nīlācale—to Jagannātha Purī; *āni'*—bringing; *mora*—My; *sabe*—all of you; *hita*—benefit; *kailā*—did; *sabe*—only; *daṇḍa-dhana*—one staff; *chila*—there was; *tāhā*—that also; *nā*—not; *rākhilā*—you kept.

Caitanya Mahāprabhu said, “You have all benefited Me by bringing Me to Nīlācala. However, My only possession was that one staff, and you have not kept it.

TEXT 154

*tumi-saba āge yāha īśvara dekhite
kibā āmi āge yāi, nā yāba sahite*

tumi-saba—all of you; *āge*—ahead; *yāha*—go; *īśvara dekhite*—to see Jagannātha; *kibā*—or; *āmi*—I; *āge*—ahead; *yāi*—go; *nā*—not; *yāba*—I shall go; *sahite*—with you.

“So all of you should go before or behind Me to see Lord Jagannātha. I shall not go with you.”

TEXT 155

*mukunda datta kahe,—prabhu, tumi yāha āge
āmi-saba pāche yāba, nā yāba tomāra saṅge*

mukunda datta kahe—the devotee named Mukunda Datta said; *prabhu*—my Lord; *tumi*—You; *yāha*—go; *āge*—in front; *āmi-saba*—all of us; *pāche*—behind; *yāba*—shall go; *nā*—not; *yāba*—shall go; *tomāra saṅge*—with You.

Mukunda Datta told Śrī Caitanya Mahāprabhu, “My Lord, You should go ahead and allow all the others to follow. We shall not go with You.”

TEXT 156

*eta śuni’ prabhu āge calilā śīghra-gati
bujhite nā pāre keha dui prabhura mati*

eta śuni’—hearing this; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āge*—in front of the other devotees; *calilā*—began to go; *śīghra-gati*—very swiftly; *bujhite*—to understand; *nā*—not; *pāre*—able; *keha*—anyone; *dui*—two; *prabhura*—of the Lords; *mati*—intentions.

Śrī Caitanya Mahāprabhu then began to walk very swiftly before all the other devotees. No one could understand the real purpose of the two Lords, Caitanya Mahāprabhu and Nityānanda Prabhu.

TEXT 157

*iṅho kene daṇḍa bhāṅge, teṅho kene bhāṅgāya
bhāṅgāñā krodhe teṅho iṅhāke doṣāya*

iṅho—Nityānanda; *kene*—why; *daṇḍa*—the staff; *bhāṅge*—breaks; *teṅho*—Śrī Caitanya Mahāprabhu; *kene*—why; *bhāṅgāya*—allows to

break it; *bhāṅgāñā*—after allowing to break it; *krodhe*—in anger; *teṅho*—Śrī Caitanya Mahāprabhu; *inhāke*—Lord Nityānanda; *doṣāya*—accuses.

The devotees could not understand why Nityānanda Prabhu broke the staff, why Śrī Caitanya Mahāprabhu permitted Him to do so, or why, after permitting Him, Caitanya Mahāprabhu became angry.

TEXT 158

*daṅḍa-bhaṅga-līlā ei—parama gambhīra
sei bujhe, duṅhāra pade yāñra bhakti dhīra*

daṅḍa-bhaṅga-līlā—the pastime of breaking the staff; *ei*—this; *parama*—very; *gambhīra*—grave; *sei bujhe*—one can understand; *duṅhāra*—of both of Them; *pade*—to the lotus feet; *yāñra*—whose; *bhakti*—devotional service; *dhīra*—fixed.

The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it.

One who understands Śrī Caitanya Mahāprabhu and Nityānanda Prabhu in reality can understand Their identity as well as the breaking of the staff. All the previous *ācāryas*, being induced to engage themselves fully in the service of the Lord, gave up attachment for material life and thus accepted the staff, which signifies full engagement of the mind, speech and body in the service of the Lord. Śrī Caitanya Mahāprabhu accepted the regulative principles of the renounced order of life. That is completely clear. However, in the *paramahansa* stage there is no need to accept a *daṅḍa* (staff), and Śrī Caitanya Mahāprabhu was certainly in the *paramahansa* stage. Nonetheless, to indicate that everyone should take *sannyāsa* at the end of life in order to engage fully in the service of the Lord, even *paramahansas* like Śrī Caitanya Mahāprabhu and His confidential devotees follow the regulative principles unflinching. Indeed, that was His purpose. Nityānanda Prabhu, who was His eternal servitor, believed that there was no need for Śrī Caitanya Mahāprabhu to carry the staff, and to declare to the world that Śrī Caitanya Mahāprabhu was

above all regulations, He broke it into three pieces. The pastime known as *daṇḍa-bhaṅga-līlā* is thus explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

TEXT 159

*brahmaṇya-deva-gopālera mahimā ei dhanya
nityānanda—vaktā yāra, śrotā—śrī-caitanya*

brahmaṇya-deva—the Supreme Personality of Godhead, who is merciful to the *brāhmaṇas*; *gopālera*—of Gopāla; *mahimā*—glories; *ei*—these; *dhanya*—glorified; *nityānanda*—Lord Nityānanda Prabhu; *vaktā*—the speaker; *yāra*—of the narration; *śrotā*—the hearer; *śrī-caitanya*—Śrī Caitanya Mahāprabhu.

The glories of Lord Gopāla, who is merciful to brāhmaṇas, are very great. The narration of Sākṣi-gopāla was spoken by Nityānanda Prabhu and heard by Śrī Caitanya Mahāprabhu.

There are four points of instruction one should consider in the story of Sākṣi-gopāla. First, the Deity (*arcā-vigraha*) of Śrī Gopāla is eternally *sac-cid-ānanda-vigraha* [Bs. 5.1], the transcendental form of the Lord. Second, the Deity surpasses material regulative principles and extends the reality of transcendental principles. Third, one can be situated in a transcendental position after becoming a *brāhmaṇa*, but as a *brāhmaṇa*, one has to follow the regulative principles very strictly. Lastly, *brahmaṇya-deva* indicates Lord Śrī Kṛṣṇa Himself, who is worshiped thus: *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca/ jagad-dhitāya kṛṣṇāya govindāya namo namaḥ*. This indicates that a devotee who is under the protection of Kṛṣṇa is automatically situated as a *brāhmaṇa*, and such a *brāhmaṇa* is not illusioned. This is factual.

TEXT 160

*śraddhā-yukta hañā ihā śune yei jana
acire milaye tāre gopāla-caraṇa*

śraddhā-yukta—with faith and love; *hañā*—being; *ihā*—this narration; *śune*—hears; *yei*—which; *jana*—person; *acire*—very soon; *milaye*—gets; *tāre*—he; *gopāla-caraṇa*—the lotus feet of Lord Gopāla.

One who hears this narration of Lord Gopāla with faith and love very soon attains the lotus feet of Lord Gopāla.

TEXT 161

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fifth Chapter, describing the activities of Sākṣi-gopāla.

CHAPTER SIX

The Liberation of Sārvabhauma Bhaṭṭācārya

A summary of the Sixth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. When Śrī Caitanya Mahāprabhu entered the temple of Jagannātha, He immediately fainted. Sārvabhauma Bhaṭṭācārya then took Him to his home. Meanwhile, Gopīnātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya, met Mukunda Datta and talked to him about Caitanya Mahāprabhu's acceptance of *sannyāsa* and His journey to Jagannātha Purī. After hearing about Śrī Caitanya Mahāprabhu's fainting and His being carried to the house of Sārvabhauma Bhaṭṭācārya, people crowded there to see the Lord. Śrīla Nityānanda Prabhu and other devotees then visited the Jagannātha temple, and when they came back to the house of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu returned to external consciousness. Sārvabhauma Bhaṭṭācārya received everyone and distributed *mahā-prasādam* with great care. The Bhaṭṭācārya then became acquainted with Śrī Caitanya Mahāprabhu and arranged accommodations at his aunt's house. His brother-in-law, Gopīnātha Ācārya, established that Lord Caitanya Mahāprabhu was Kṛṣṇa Himself, but Sārvabhauma and his many disciples could not accept this. However, Gopīnātha Ācārya convinced Sārvabhauma that no one can understand the Supreme Personality of Godhead without being favored by Him. He proved by śāstric quotation, quotations from the revealed scriptures, that Śrī Caitanya Mahāprabhu was Kṛṣṇa Himself in person. Still, Sārvabhauma did not take these statements very seriously. Hearing all these arguments, Caitanya Mahāprabhu told His devotees that Sārvabhauma was His spiritual master and that whatever he said out of affection was for everyone's benefit.

When Sārvabhauma met Śrī Caitanya Mahāprabhu, he asked Him to hear Vedānta philosophy from him. Śrī Caitanya Mahāprabhu accepted this proposal, and for seven days He continually heard Sārvabhauma Bhaṭṭācārya explain the *Vedānta-sūtra*. However, the Lord remained very

silent. Because of His silence, the Bhaṭṭācārya asked Him whether He was understanding the Vedānta philosophy, and the Lord replied, “Sir, I can understand Vedānta philosophy very clearly, but I cannot understand your explanations.” There was then a discussion between the Bhaṭṭācārya and Śrī Caitanya Mahāprabhu concerning the authority of the Vedic scriptures, specifically the *Upaniṣads* and *Vedānta-sūtra*. The Bhaṭṭācārya was an impersonalist, but Śrī Caitanya Mahāprabhu proved that the Absolute Truth is the Supreme Personality of Godhead. He proved that the conceptions of the Māyāvādī philosophers concerning the impersonal Absolute Truth are incorrect.

The Absolute Truth is neither impersonal nor without power. The greatest mistake made by the Māyāvādī philosophers is in conceiving the Absolute Truth to be impersonal and without energy. In all the *Vedas*, the unlimited energies of the Absolute Truth have been accepted. It is also accepted that the Absolute Truth has His transcendental, blissful, eternal form. According to the *Vedas*, the Lord and the living entity are equal in quality but different quantitatively. The real philosophy of the Absolute Truth states that the Lord and His creation are inconceivably and simultaneously one and different. The conclusion is that the Māyāvādī philosophers are actually atheists. There was much discussion on this issue between Sārvabhauma and Caitanya Mahāprabhu, but despite all his endeavors, the Bhaṭṭācārya was defeated in the end.

At the request of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu then explained the *ātmārāma* verse of *Śrīmad-Bhāgavatam* in eighteen different ways. When the Bhaṭṭācārya came to his senses, Śrī Caitanya Mahāprabhu disclosed His real identity. The Bhaṭṭācārya then recited one hundred verses in praise of Lord Caitanya Mahāprabhu and offered his obeisances. After this, Gopīnātha Ācārya and all the others, having seen the wonderful potencies of Lord Caitanya Mahāprabhu, became very joyful.

One morning after this incident, Śrī Caitanya Mahāprabhu received some *prasādam* from Jagannātha and offered it to Sārvabhauma Bhaṭṭācārya. Without caring for formality, the Bhaṭṭācārya immediately partook of the *mahā-prasādam*. On another day, when the Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu the best way to worship and meditate, the Lord advised him to chant the Hare Kṛṣṇa *mahā-mantra*. On another day, the Bhaṭṭācārya wanted to change the reading of the *tat te 'nukampām* [SB 10.14.8] verse

because he did not like the word *mukti-pada*. He wanted to substitute the word *bhakti-pada*. Śrī Caitanya Mahāprabhu advised Sārvabhauma not to change the reading of *Śrīmad-Bhāgavatam*, because *mukti-pada* indicated the lotus feet of the Supreme Personality of Godhead, Lord Kṛṣṇa. Having become a pure devotee, the Bhaṭṭācārya said, “Because the meaning is hazy, I still prefer *bhakti-pada*.” At this, Śrī Caitanya Mahāprabhu and the other inhabitants of Jagannātha Purī became very pleased. Sārvabhauma Bhaṭṭācārya thus became a pure Vaiṣṇava, and the other learned scholars there followed him.

TEXT 1

*naumi taṁ gauracandram yaḥ
kutarka-karkaśāśayam
sārvabhaumaṁ sarva-bhūmā
bhakti-bhūmānam ācarat*

naumi—I offer my respectful obeisances; *taṁ*—unto Him; *gauracandram*—who is known as Lord Gauracandra; *yaḥ*—who; *ku-tarka*—by bad arguments; *karkaśa-āśayam*—whose heart was hard; *sārvabhaumam*—Sārvabhauma Bhaṭṭācārya; *sarva-bhūmā*—the Lord of everything; *bhakti-bhūmānam*—into a great personality of devotion; *ācarat*—converted.

I offer my respectful obeisances unto Lord Gauracandra, the Supreme Personality of Godhead, who converted the hardhearted Sārvabhauma Bhaṭṭācārya, the reservoir of all bad logic, into a great devotee.

TEXT 2

*jaya jaya gauracandra jaya nityānanda
jayādvaitacandra jaya gaura-bhakta-vṛnda*

jaya jaya gauracandra—all glories to Lord Gaurahari; *jaya nityānanda*—all glories to Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Lord Śrī Caitanya Mahāprabhu.

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya!

TEXT 3

*āveśe calilā prabhu jagannātha-mandire
jagannātha dekhi' preme ha-ilā asthire*

āveśe—in ecstasy; *calilā*—went; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *jagannātha-mandire*—to the temple of Jagannātha; *jagannātha dekhi'*—seeing the Jagannātha Deity; *preme*—in ecstasy; *ha-ilā*—became; *asthire*—restless.

In ecstasy, Śrī Caitanya Mahāprabhu went from Āṭhāranālā to the temple of Jagannātha. After seeing Lord Jagannātha, He became very restless due to love of Godhead.

TEXT 4

*jagannātha āliṅgite calilā dhāñā
mandire paḍilā preme āviṣṭa hañā*

jagannātha—Lord Jagannātha; *āliṅgite*—to embrace; *calilā*—went; *dhāñā*—very swiftly; *mandire*—in the temple; *paḍilā*—fell down; *preme*—in ecstasy; *āviṣṭa*—overwhelmed; *hañā*—becoming.

Lord Śrī Caitanya Mahāprabhu went swiftly to embrace Lord Jagannātha, but when He entered the temple, He was so overwhelmed with love of Godhead that He fainted to the floor.

TEXT 5

*daive sārvabhauma tāñhāke kare daraśana
paḍichā mārite teñho kaila nivāraṇa*

daive—by chance; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *tāñhāke*—Him; *kare*—does; *daraśana*—seeing; *paḍichā*—the watchman in the temple; *mārite*—to beat; *teñho*—he; *kaila*—did; *nivāraṇa*—forbidding.

When Śrī Caitanya Mahāprabhu fell down, Sārvabhauma Bhaṭṭācārya happened to see Him. When the watchman threatened to beat the Lord, Sārvabhauma Bhaṭṭācārya immediately forbade him.

TEXT 6

*prabhura saundarya āra premera vikāra
dekhi' sārvabhauma hailā vismita apāra*

prabhura—of Lord Śrī Caitanya Mahāprabhu; *saundarya*—the beauty; *āra*—and; *premera vikāra*—ecstatic transformations; *dekhi'*—seeing; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *hailā*—became; *vismita*—surprised; *apāra*—very.

Sārvabhauma Bhaṭṭācārya was very surprised to see the personal beauty of Lord Caitanya Mahāprabhu, as well as the transcendental transformations wrought on His body due to love of Godhead.

TEXT 7

*bahu-kṣaṇe caitanya nahe, bhogera kāla haila
sārvabhauma mane tabe upāya cintila*

bahu-kṣaṇe—for a long time; *caitanya*—consciousness; *nahe*—there was not; *bhogera*—of offering food; *kāla*—the time; *haila*—it became; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *mane*—in the mind; *tabe*—at that time; *upāya*—remedy; *cintila*—thought.

Śrī Caitanya Mahāprabhu remained unconscious for a long time. Meanwhile, the time for offering prasādam to Lord Jagannātha came, and the Bhaṭṭācārya tried to think of a remedy.

TEXT 8

*śiṣya paḍichā-dvārā prabhu nila vahāñā
ghare āni' pavitra sthāne rākhila śoyāñā*

śiṣya—disciples; *paḍichā*—and watchman; *dvārā*—by means of; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nila*—brought; *vahāñā*—carrying; *ghare*—at home; *āni'*—bringing; *pavitra*—purified; *sthāne*—in a place; *rākhila*—kept; *śoyāñā*—lying down.

While Lord Caitanya Mahāprabhu was unconscious, Sārvabhauma Bhaṭṭācārya, with the help of the watchman and some disciples, carried Him to his home and laid Him down in a very sanctified room.

At that time, Sārvabhauma Bhaṭṭācārya lived on the southern side of the Jagannātha Temple. His home was practically on the beach and was known as Mārkaṇḍeya-sarastāṭa. At present it is used as the monastery of Gaṅgāmātā.

TEXT 9

*śvāsa-praśvāsa nāhi udara-spandana
dekhiyā cintita haila bhaṭṭācāryera mana*

śvāsa-praśvāsa—breathing; *nāhi*—there was not; *udara*—of the abdomen; *spandana*—movement; *dekhiyā*—seeing; *cintita*—full of anxiety; *haila*—became; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *mana*—the mind.

Examining the body of Śrī Caitanya Mahāprabhu, Sārvabhauma saw that His abdomen was not moving and that He was not breathing. Seeing His condition, the Bhaṭṭācārya became very anxious.

TEXT 10

*sūkṣma tulā āni' nāsā-agrete dharila
īṣat calaye tulā dekhi' dhairya haila*

sūkṣma—fine; *tulā*—cotton; *āni'*—bringing; *nāsā*—of the nostril; *agrete*—in front; *dharila*—held; *īṣat*—slightly; *calaye*—moves; *tulā*—the cotton; *dekhi'*—seeing; *dhairya*—patience; *haila*—there was.

The Bhaṭṭācārya then took a fine cotton swab and put it before the Lord's nostrils. When he saw the cotton move very slightly, he became hopeful.

TEXT 11

*vasi' bhaṭṭācārya mane karena vicāra
ei kṛṣṇa-mahāpremera sāttvika vikāra*

vasi'—sitting down; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *mane*—in his mind; *karena*—does; *vicāra*—consideration; *ei*—this; *kṛṣṇa-mahāpremera*—of ecstatic love for Kṛṣṇa; *sāttvika*—transcendental; *vikāra*—transformation.

Sitting beside Śrī Caitanya Mahāprabhu, he thought, “This is a transcendental ecstatic transformation brought about by love of Kṛṣṇa.”

TEXT 12

*'sūddīpta sāttvika' ei nāma ye 'pralaya'
nitya-siddha bhakte se 'sūddīpta bhāva' haya*

su-uddīpta sāttvika—*sūddīpta-sāttvika*; *ei*—this; *nāma*—named; *ye*—which; *pralaya*—devastation; *nitya-siddha*—eternally perfected; *bhakte*—in the devotee; *se*—that; *su-uddīpta bhāva*—ecstasy known as *sūddīpta*; *haya*—becomes manifest.

Upon seeing the sign of *sūddīpta-sāttvika*, Sārvabhauma Bhaṭṭācārya could immediately understand the transcendental ecstatic transformation in the body of Lord Caitanya Mahāprabhu. Such a sign takes place only in the bodies of eternally liberated devotees.

The word *sūddīpta-sāttvika* is explained as follows by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura: “The *Bhakti-rasāmṛta-sindhu* mentions eight kinds of transcendental transformations in the bodies of advanced devotees.

These are sometimes checked by the devotee, and there are two stages of such checking, technically known as *dhūmāyitā* and *jvalitā*. The *dhūmāyitā* (smoking) stage is exhibited when only one or two transformations are slightly present and it is possible to conceal them. When more than two or three transcendental transformations are manifest and it is still possible to conceal them, although with great difficulty, that stage is called *jvalitā* (lighted). When four or five symptoms are exhibited, the *dīpta* (blazing) stage has been reached. When five, six or all eight symptoms are simultaneously manifest, that position is called *uddīpta* (inflamed). And when all eight symptoms are multiplied a thousand times and are all visible at once, the devotee is in the *sūddīpta* (intensely inflamed) stage. *Nitya-siddha-bhakta* indicates the eternally liberated associates of the Lord. Such devotees enjoy the company of the Lord in four relationships—as servant, friend, parent or conjugal lover.”

TEXT 13

‘*adhirūḍha bhāva*’ *yānra*, *tānra e vikāra*
manuṣyera dehe dekhi,—*baḍa camatkāra*

adhirūḍha bhāva—an ecstasy technically known as *adhirūḍha*; *yānra*—of whom; *tānra*—of Him; *e*—this; *vikāra*—transformation; *manuṣyera*—of a human being; *dehe*—in the body; *dekhi*—I see; *baḍa camatkāra*—very wonderful.

Sārvabhauma Bhaṭṭācārya considered, “The uncommon ecstatic symptoms of *adhirūḍha-bhāva* are appearing in the body of Śrī Caitanya Mahāprabhu. This is very wonderful! How are they possible in the body of a human being?”

Adhirūḍha-bhāva, or *adhirūḍha-mahābhāva*, is explained in the *Ujjvala-nīlamanī* of Śrīla Rūpa Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes Rūpa Gosvāmī as follows: “The loving propensity of the *āśraya* (devotee) toward the *viṣaya* (Lord) becomes so ecstatic that even after enjoying the company of the beloved, the devotee feels that his enjoyment is insufficient. At such a time, the lover sees the beloved in different ways. Such a development of ecstasy is called *anurāga*. When *anurāga* reaches its highest limit and becomes perceivable in the body, it is called *bhāva*.

When the bodily symptoms are not very distinct, however, the emotional state is still called *anurāga*, not *bhāva*. When *bhāva* ecstasy is intensified, it is called *mahā-bhāva*. The symptoms of *mahā-bhāva* are visible only in the bodies of eternal associates like the *gopīs*.”

TEXT 14

*eta cinti' bhaṭṭācārya āchena vasiyā
nityānandādi śimha-dvāre milila āsiyā*

eta cinti'—thinking like this; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *āchena*—was; *vasiyā*—sitting; *nityānanda-ādi*—all the devotees, headed by Nityānanda Prabhu; *śimha-dvāre*—at the entrance door of the Jagannātha temple; *milila*—met; *āsiyā*—coming.

While the Bhaṭṭācārya was thinking in this way at his home, all the devotees of Caitanya Mahāprabhu, headed by Nityānanda Prabhu, approached the Śimha-dvāra [the entrance door of the temple].

TEXT 15

*tānhā śune loke kahe anyonye bāt
eka sannyāsī āsi' dekhi' jagannātha*

tānhā—at that place; *śune*—they hear; *loke*—the people in general; *kahe*—talk; *anyonye*—among themselves; *bāt*—topics; *eka*—one; *sannyāsī*—mendicant; *āsi'*—coming there; *dekhi'*—seeing; *jagannātha*—the Deity of Lord Jagannātha.

There the devotees heard the people talking about a mendicant who had come to Jagannātha Purī and seen the Deity of Jagannātha.

TEXT 16

*mūrcchita haila, cetana nā haya śārīre
sārvabhauma lañā gelā āpanāra ghare*

mūrcchita—unconscious; *haila*—became; *cetana*—consciousness; *nā*—not; *haya*—there is; *śarīre*—in His body; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *lañā*—taking Him; *gelā*—went; *āpanāra*—his own; *ghare*—to the home.

The people said that the sannyāsī had fallen unconscious upon seeing the Deity of Lord Jagannātha. Because His consciousness did not return, Sārvabhauma Bhaṭṭācārya had taken Him to his home.

TEXT 17

śuni' sabe jānilā ei mahāprabhura kārya
hena-kāle āilā tāhāñ goṣīnāthācārya

śuni'-hearing this; *sabe*—all the devotees; *jānilā*—could understand; *ei*—this; *mahāprabhura*—of Lord Caitanya Mahāprabhu; *kārya*—the activities; *hena—kāle*—at that time; *āilā*—came; *tāhāñ*—there; *goṣīnātha-ācārya*—Gopīnātha Ācārya.

Hearing this, the devotees could understand that they were speaking of Lord Caitanya Mahāprabhu. Just then, Śrī Gopīnātha Ācārya arrived.

TEXT 18

nadīyā-nivāsī, viśāradera jāmātā
mahāprabhura bhakta teṅho prabhu-tattva-jñātā

nadīyā-nivāsī—an inhabitant of Nadia; *viśāradera*—of Viśārada; *jāmātā*—the son-in-law; *mahāprabhura bhakta*—a devotee of Lord Caitanya Mahāprabhu; *teṅho*—he; *prabhu-tattva-jñātā*—a knower of the true identity of Śrī Caitanya Mahāprabhu.

Gopīnātha Ācārya was a resident of Nadia, the son-in-law of Viśārada and a devotee of Caitanya Mahāprabhu. He knew the true identity of His Lordship.

Maheśvara Viśārada was a classmate of Nīlāmbara Cakravartī's. He lived in the Nadia, district in a village called Vidyānagara, and had two sons

named Madhusūdana Vācaspati and Vāsudeva Sārvabhauma. His son-in-law was Gopīnātha Ācārya.

TEXT 19

*mukunda-sahita pūrve āche paricaya
mukunda dekhiyā tānra ha-ila vismaya*

mukunda-sahita—with Mukunda Datta; *pūrve*—previously; *āche*—there was; *paricaya*—acquaintance; *mukunda*—Mukunda Datta; *dekhiyā*—seeing; *tānra*—of him (Gopīnātha Ācārya); *ha-ila*—there was; *vismaya*—astonishment.

Gopīnātha Ācārya had previously been acquainted with Mukunda Datta, and when the Ācārya saw him at Jagannātha Purī, he was very much astonished.

TEXT 20

*mukunda tānhāre dekhi' kaila namaskāra
teṅho āliṅgiyā puche prabhura samācāra*

mukunda—Mukunda Datta; *tānhāre*—him; *dekhi'*—seeing; *kaila*—offered; *namaskāra*—obeisances; *teṅho*—he; *āliṅgiyā*—embracing; *puche*—inquires; *prabhura*—of Lord Caitanya Mahāprabhu; *samācāra*—news.

Mukunda Datta offered obeisances unto Gopīnātha Ācārya upon meeting him. Then the Ācārya embraced Mukunda Datta and inquired about news of Śrī Caitanya Mahāprabhu.

TEXT 21

*mukunda kahe,—prabhura ihān haila āgamane
āmi-saba āsiyāchi mahāprabhura sane*

mukunda kahe—Mukunda replies; *prabhura*—of Lord Caitanya Mahāprabhu; *ihān*—here; *haila*—there was; *āgamane*—coming; *āmi-*

saba—all of us; *āsiyāchi*—have come; *mahāprabhura*—Caitanya Mahāprabhu; *sane*—with.

Mukunda Datta replied, “The Lord has already arrived here. We have come with Him.”

TEXT 22

*nityānanda-gosāñike ācārya kaila namaskāra
sabe meli’ puche prabhura vārtā bāra bāra*

nityānanda-gosāñike—unto Lord Nityānanda Prabhu; *ācārya*—Gopīnātha Ācārya; *kaila namaskāra*—offered obeisances; *sabe meli’*—meeting them all; *puche*—inquires; *prabhura*—of Lord Caitanya Mahāprabhu; *vārtā*—news; *bāra bāra*—again and again.

As soon as Gopīnātha Ācārya saw Nityānanda Prabhu, he offered his obeisances unto Him. In this way, meeting all the devotees, he asked about news of Lord Caitanya Mahāprabhu again and again.

TEXT 23

*mukunda kahe,—‘mahāprabhu sannyāsa kariyā
nīlācale āilā saṅge āmā-sabā lañā*

mukunda kahe—Mukunda Datta replies; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sannyāsa kariyā*—after accepting the renounced order of life; *nīlācale*—to Jagannātha Purī; *āilā*—has come; *saṅge*—with Him; *āmā-sabā*—all of us; *lañā*—taking.

Mukunda Datta continued, “After accepting the sannyāsa order, Lord Caitanya Mahāprabhu has come to Jagannātha Purī and has brought all of us with Him.

TEXT 24

*āmā-sabā chāḍi' āge gelā daraśane
āmi-saba pāche āilāñ tāñra anveṣaṇe*

āmā-sabā—all of us; *chāḍi'*—leaving; *āge*—ahead; *gelā*—went; *daraśane*—to see Lord Jagannātha; *āmi-saba*—all of us; *pāche*—behind; *āilāñ*—came; *tāñra*—of Him; *anveṣaṇe*—in search.

“Lord Caitanya Mahāprabhu left our company and walked ahead to see Lord Jagannātha. We have just arrived and are now looking for Him.

TEXT 25

*anyonye lokera mukhe ye kathā śunila
sārvabhauma-gṛhe prabhu,—anumāna kaila*

anyonye—among themselves; *lokera*—of the people in general; *mukhe*—in the mouths; *ye*—that which; *kathā*—talk; *śunila*—was heard; *sārvabhauma-gṛhe*—at the home of Sārvabhauma Bhaṭṭācārya; *prabhu*—the Lord; *anumāna*—a guess; *kaila*—made.

“From the talk of the people in general, we have guessed that the Lord is now at the house of Sārvabhauma Bhaṭṭācārya.

TEXT 26

*īśvara-darśane prabhu preme acetana
sārvabhauma lañā gelā āpana-bhavana*

īśvara-darśane—by seeing Lord Jagannātha; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *preme*—in the ecstasy of love of Godhead; *acetana*—unconscious; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *lañā gelā*—has taken; *āpana-bhavana*—to his own home.

“Upon seeing Lord Jagannātha, Caitanya Mahāprabhu became ecstatic and fell unconscious, and Sārvabhauma Bhaṭṭācārya has taken Him to his home in this condition.

TEXT 27

*tomāra milane yabe āmāra haila mana
daive sei kṣaṇe pāiluṅ tomāra daraśana*

tomāra—of you; *milane*—in meeting; *yabe*—when; *āmāra*—of me; *haila*—there was; *mana*—the mind; *daive*—by chance; *sei kṣaṇe*—at that very moment; *pāiluṅ*—got; *tomāra*—your; *daraśana*—meeting.

“Just as I was thinking of meeting you, by chance we have actually met.

TEXT 28

*cala, sabe yāi sārvabhaumera bhavana
prabhu dekhi’ pāche kariba īśvara darśana’*

cala—let us go; *sabe*—all; *yāi*—we shall go; *sārvabhaumera bhavana*—to the house of Sārvabhauma Bhaṭṭācārya; *prabhu dekhi’*—seeing Lord Śrī Caitanya Mahāprabhu; *pāche*—later; *kariba*—we shall do; *īśvara darśana*—seeing of Lord Jagannātha.

“First let us all go to the house of Sārvabhauma Bhaṭṭācārya and see Caitanya Mahāprabhu. Later we shall come to see Lord Jagannātha.”

TEXT 29

*eta śuni’ goṣṇātha sabāre lañā
sārvabhauma-ghare gelā haraṣita hañā*

eta śuni’—hearing this; *goṣṇātha*—Gopīnātha Ācārya; *sabāre*—all of them; *lañā*—taking with him; *sārvabhauma-ghare*—to the house of Sārvabhauma Bhaṭṭācārya; *gelā*—went; *haraṣita hañā*—becoming very pleased.

Hearing this and feeling very pleased, Gopīnātha Ācārya immediately took all the devotees with him and approached the house of Sārvabhauma Bhaṭṭācārya.

TEXT 30

*sārvabhauma-sthāne giyā prabhuke dekhila
prabhu dekhi' ācāryera duḥkha-harṣa haila*

sārvabhauma-sthāne—to the place of Sārvabhauma Bhaṭṭācārya; *giyā*—going there; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *dekhila*—all of them saw; *prabhu dekhi'*—seeing the Lord; *ācāryera*—of Gopīnātha Ācārya; *duḥkha*—unhappiness; *harṣa*—happiness; *haila*—there was.

Arriving at the home of Sārvabhauma Bhaṭṭācārya, everyone saw the Lord lying unconscious. Seeing Him in this condition, Gopīnātha Ācārya became very unhappy, but at the same time he was happy just to see the Lord.

TEXT 31

*sārvabhaume jānāñā sabā nila abhyantare
nityānanda-gosāñire teṅho kaila namaskāre*

sārvabhaume—Sārvabhauma Bhaṭṭācārya; *jānāñā*—informing and taking permission; *sabā*—all the devotees; *nila*—took; *abhyantare*—within the house; *nityānanda-gosāñire*—unto Nityānanda Prabhu; *teṅho*—Sārvabhauma Bhaṭṭācārya; *kaila*—offered; *namaskāre*—obeisances.

Sārvabhauma Bhaṭṭācārya permitted all the devotees to enter his house, and upon seeing Nityānanda Prabhu, the Bhaṭṭācārya offered Him obeisances.

TEXT 32

*sabā sahita yathā-yogyā karila milana
prabhu dekhi' sabāra haila haraṣita mana*

sabā sahita—with all of them; *yathā-yogyā*—as it was befitting; *karila*—did; *milana*—meeting; *prabhu dekhi'*—seeing the Lord; *sabāra*—of all; *haila*—became; *haraṣita*—pleased; *mana*—the minds.

Sārvabhauma met with all the devotees and offered them a proper welcome. They were all pleased to see Lord Caitanya Mahāprabhu.

TEXT 33

*sārvabhauma pāṭhāila sabā darśana karite
'candaneśvara' nija-putra dila sabāra sāthe*

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *pāṭhāila*—sent them; *sabā*—all; *darśana karite*—to see Lord Jagannātha; *candana-iśvara*—of the name Candaneśvara; *nija-putra*—his son; *dila*—gave; *sabāra sāthe*—with all of them.

The Bhaṭṭācārya then sent them all back to see Lord Jagannātha, and he asked his own son, Candaneśvara, to accompany them as a guide.

TEXT 34

*jagannātha dekhi' sabāra ha-ila ānanda
bhāvetē āviṣṭa hailā prabhu nityānanda*

jagannātha dekhi'—seeing Lord Jagannātha; *sabāra*—of everyone; *ha-ila*—there was; *ānanda*—pleasure; *bhāvetē*—in ecstasy; *āviṣṭa*—overwhelmed; *hailā*—became; *prabhu nityānanda*—Lord Nityānanda.

Everyone was then very pleased to see the Deity of Lord Jagannātha. Lord Nityānanda in particular was overwhelmed with ecstasy.

TEXT 35

*sabe meli' dhari tānre susthira karila
īśvara-sevaka mālā-prasāda āni' dila*

sabe meli'—meeting all together; *dhari*—caught; *tānre*—Him; *su-sthira*—steady; *karila*—made; *īśvara-sevaka*—the priest of the Deity; *mālā*—garland; *prasāda*—offering; *āni*—bringing; *dila*—gave.

When Lord Nityānanda Prabhu nearly fainted, all the devotees caught Him and steadied Him. At that time, the priest of Lord Jagannātha brought a garland that had been offered to the Deity and offered it to Nityānanda Prabhu.

TEXT 36

*prasāda pāñā sabe hailā ānandita mane
punarapi āilā sabe mahāprabhura sthāne*

prasāda pāñā—getting this honor of the garland; *sabe*—all of them; *hailā*—became; *ānandita mane*—pleased in the mind; *punarapi*—again; *āilā*—came back; *sabe*—all; *mahāprabhura sthāne*—to the place where Śrī Caitanya Mahāprabhu was staying.

Everyone was pleased to receive this garland worn by Lord Jagannātha. Afterwards they all returned to the place where Lord Śrī Caitanya Mahāprabhu was staying.

TEXT 37

*ucca kari' kare sabe nāma-saṅkīrtana
ṭṭīya prahare haila prabhura cetana*

ucca—very loudly; *kari'*—doing; *kare*—began; *sabe*—all; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra*; *ṭṭīya prahare*—in the forenoon; *haila*—there was; *prabhura*—of Lord Caitanya; *cetana*—consciousness.

All of the devotees then began to loudly chant the Hare Kṛṣṇa mantra. Just before noon the Lord regained His consciousness.

TEXT 38

*huṅkāra kariyā uṭhe 'hari' 'hari' bali'
ānande sārvaḥma tāṅra laila pada-dhūli*

huṅkāra kariyā—making a loud sound; *uṭhe*—got up; *hari hari bali'*—chanting Hari, Hari; *ānande*—in pleasure; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *tānra*—His; *laila*—took; *pada-dhūli*—the dust of the feet.

Caitanya Mahāprabhu got up and very loudly chanted, “Hari! Hari!” Sārvabhauma Bhaṭṭācārya was very pleased to see the Lord regain consciousness, and he took the dust of the Lord’s lotus feet.

TEXT 39

sārvabhauma kahe,—*śighra karaha madhyāhna muṅi bhikṣā dimu āji mahā-prasādānna*

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *kahe*—says; *śighra*—very soon; *karaha*—do; *madhya-ahna*—midday duties; *muṅi*—I; *bhikṣā*—alms; *dimu*—shall offer; *āji*—today; *mahā-prasāda-anna*—remnants of food offered to Lord Jagannātha.

The Bhaṭṭācārya informed all of them, “Please take your midday baths immediately. Today I shall offer you mahā-prasādam, the remnants of food offered to Lord Jagannātha.”

TEXT 40

samudra-snāna kari' mahāprabhu śighra āilā caraṇa pākhāli' prabhu āsane vasilā

samudra-snāna—a bath in the sea; *kari'*—taking; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *śighra*—very soon; *āilā*—returned; *caraṇa*—feet; *pākhāli'*—washing; *prabhu*—Lord Caitanya Mahāprabhu; *āsane*—on a seat; *vasilā*—sat.

After bathing in the sea, Śrī Caitanya Mahāprabhu and His devotees returned very soon. The Lord then washed His feet and sat down on a carpet to take lunch.

TEXT 41

*bahuta prasāda sārvabhauma ānāila
tabe mahāprabhu sukhe bhojana karila*

bahuta prasāda—varieties of food offered to Lord Jagannātha; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *ānāila*—caused to bring them; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *bhojana*—lunch; *karila*—accepted.

Sārvabhauma Bhaṭṭācārya made arrangements to bring various kinds of mahā-prasādam from the Jagannātha temple. Śrī Caitanya Mahāprabhu then accepted lunch with great happiness.

TEXT 42

*suvarṇa-thālira anna uttama vyañjana
bhakta-gaṇa-saṅge prabhu karena bhojana*

suvarṇa-thālira—on golden plates; *anna*—rice; *uttama*—first-class; *vyañjana*—vegetables; *bhakta-gaṇa*—the devotees; *saṅge*—with; *prabhu*—Lord Caitanya Mahāprabhu; *karena*—accepts; *bhojana*—lunch.

Caitanya Mahāprabhu was offered special rice and first-class vegetables on golden plates. He thus took lunch in the company of His devotees.

TEXT 43

*sārvabhauma pariveśana karena āpane
prabhu kahe,—more deha lāphrā-vyañjane*

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *pariveśana*—distribution; *karena*—does; *āpane*—personally; *prabhu kahe*—Lord Caitanya Mahāprabhu said; *more*—unto Me; *deha*—please give; *lāphrā-vyañjane*—boiled vegetables.

While Sārvabhauma Bhaṭṭācārya personally distributed the prasādam, Lord Caitanya Mahāprabhu requested him, “Please give Me only boiled vegetables.

Lāphrā-vyañjana is a preparation in which many vegetables are boiled together, and then a *cheṅkā* is added, consisting of spices like cumin, black pepper and mustard seed.

TEXT 44

*pīṭhā-pānā deha tumi inḥā-sabākāre
tabe bhaṭṭācārya kahe yuḍi' dui kare*

pīṭhā-pānā—cakes and condensed-milk preparations; *deha*—give; *tumi*—you; *inḥā-sabākāre*—to all these devotees; *tabe*—at that time; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *kahe*—said; *yuḍi'*—folding; *dui kare*—two hands.

“You can offer the cakes and preparations made with condensed milk to all the devotees.” Hearing this, the Bhaṭṭācārya folded his hands and spoke as follows.

TEXT 45

*jagannātha kaiche kariyāchena bhojana
āji saba mahāprasāda kara āsvādana*

jagannātha—Lord Jagannātha; *kaiche*—as; *kariyāchena*—has accepted; *bhojana*—lunch; *āji*—today; *saba*—all of you; *mahā-prasāda*—the remnants of food offered to the Lord; *kara*—do; *āsvādana*—tasting.

“Today, all of you please try to taste the lunch just as Lord Jagannātha accepted it.”

TEXT 46

*eta bali' pīṭhā-pānā saba khāoyāilā
bhikṣā karāñā ācamana karāilā*

eta bali'—saying this; *pīṭhā-pānā*—many kinds of cakes and condensed-milk preparations; *saba*—all; *khāoyāilā*—made to eat; *bhikṣā karāñā*—after offering *prasādam*; *ācamana karāilā*—made them wash their hands, feet and mouths.

After saying this, he made them all eat the various cakes and condensed-milk preparations. After feeding them, he offered them water to wash their hands, feet and mouths.

TEXT 47

*ājñā māgi' gelā goṇinātha ācāryake lañā
prabhura nikaṭa āilā bhojana kariñā*

ājñā māgi'—taking permission; *gelā*—went; *goṇinātha ācāryake lañā*—taking Gopīnātha Ācārya; *prabhura*—Lord Caitanya Mahāprabhu; *nikaṭa*—near; *āilā*—went; *bhojana kariñā*—after taking lunch.

Begging permission from Lord Caitanya Mahāprabhu and His devotees, Sārvabhauma Bhaṭṭācārya then went with Gopīnātha Ācārya to take lunch. After finishing their lunch, they returned to Lord Caitanya Mahāprabhu.

TEXT 48

*'namo nārāyaṇāya' bali' namaskāra kaila
'kṛṣṇe matir astu' bali' gosāñi kahila*

namaḥ nārāyaṇāya—I offer my respects to Nārāyaṇa; *bali'*—saying; *namaskāra kaila*—offered respects to Lord Caitanya Mahāprabhu; *kṛṣṇe*—unto Lord Kṛṣṇa; *matih astu*—let there be attraction; *bali'*—saying; *gosāñi*—Śrī Caitanya Mahāprabhu; *kahila*—spoke.

Offering his obeisances to Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya said, “*Namo nārāyaṇāya*” [“I offer my obeisances to Nārāyaṇa”].

In return, Caitanya Mahāprabhu said, “*Kṛṣṇe matir astu*” [“Let your attention be on Kṛṣṇa”].

It is the etiquette among *sannyāsīs*, those on the fourth platform of spiritual life, to offer respects by saying *om namo nārāyaṇāya* (“I offer my respectful obeisances unto Nārāyaṇa”). This greeting is used especially by Māyāvādī *sannyāsīs*. According to the *smṛti* scriptures, a *sannyāsī* should not expect anything from anyone, nor should he consider himself identical with

the Supreme Personality of Godhead. Vaiṣṇava *sannyāsī*s never think of themselves as being one with the Lord; they always consider themselves eternal servants of Kṛṣṇa, and they want to see everyone in the world become Kṛṣṇa conscious. For this reason, a Vaiṣṇava *sannyāsī* always offers his blessings to everyone, saying *kṛṣṇe matir astu* (“May you become Kṛṣṇa conscious”).

TEXT 49

*śuni’ sārvabhauma mane vicāra karila
vaiṣṇava-sannyāsī inho, vacane jānila*

śuni’—hearing this; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *mane*—within the mind; *vicāra karila*—considered; *vaiṣṇava-sannyāsī*—Vaiṣṇava *sannyāsī*; *inho*—this person; *vacane*—by words; *jānila*—understood.

Hearing these words, Sārvabhauma understood Lord Caitanya to be a Vaiṣṇava *sannyāsī*.

TEXT 50

*gopīnātha ācāryere kahe sārvabhauma
gosāñira jānite cāhi kāhāñ pūrvāśrama*

gopīnātha ācāryere—to Gopīnātha Ācārya; *kahe*—said; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *gosāñira*—of Lord Caitanya Mahāprabhu; *jānite*—to know; *cāhi*—I want; *kāhāñ*—what; *pūrvāśrama*—previous situation.

Sārvabhauma then said to Gopīnātha Ācārya, “I want to know Caitanya Mahāprabhu’s previous situation.”

The word *pūrvāśrama* refers to one’s previous situation in life. Sometimes a person will accept the renounced order from householder life, and sometimes even from student (*brahmacārī*) life. Sārvabhauma Bhaṭṭācārya wanted to know of Śrī Caitanya Mahāprabhu’s previous situation as a householder.

TEXT 51

*gopīnāthācārya kahe,—navadvīpe ghara
'jagannātha'—nāma, padavī—'mīśra purandara'*

gopīnātha-ācārya kahe—Gopīnātha Ācārya replied; navadvīpe—in Navadvīpa; ghara—residence; jagannātha—Jagannātha; nāma—named; padavī—the surname; mīśra purandara—Mīśra Purandara.

Gopīnātha Ācārya replied, “There was a man named Jagannātha, who was a resident of Navadvīpa, and whose surname was Mīśra Purandara.

TEXT 52

*'viśvambhara'—nāma inhāra, tāñra inho putra
nīlāmbara cakravartīra hayena dauhitra*

viśvambhara—Viśvambhara; nāma—the name; inhāra—His; tāñra—of Jagannātha Mīśra; inho—He; putra—son; nīlāmbara cakravartīra—of Nīlāmbara Cakravartī; hayena—is; dauhitra—grandson (daughter's son).

“Lord Caitanya Mahāprabhu is the son of that Jagannātha Mīśra, and His former name was Viśvambhara Mīśra. He also happens to be the grandson of Nīlāmbara Cakravartī.”

TEXT 53

*sārvabhauma kahe,—nīlāmbara cakravartī
viśāradera samādhyāyī,—ei tāñra khyāti*

sārvabhauma kahe—Sārvabhauma said; nīlāmbara cakravartī—the gentleman named Nīlāmbara Cakravartī; viśāradera—of Maheśvara Viśārada (Sārvabhauma's father); samādhyāyī—class friend; ei—this; tāñra—of him; khyāti—acquaintance.

The Bhaṭṭācārya said, “Nīlāmbara Cakravartī was a classmate of my father, Maheśvara Viśārada. I knew him as such.

TEXT 54

*‘miśra purandara’ tāñra mānya, hena jāni
pitāra sambandhe doñhāke pūjya kari’ māni*

miśra purandara—Jagannātha Miśra Purandara; *tāñra*—his; *mānya*—respectable; *hena*—thus; *jāni*—I know; *pitāra sambandhe*—in relationship to my father; *doñhāke*—both of them (Nīlāmbara Cakravartī and Jagannātha Miśra); *pūjya*—respectable; *kari’*—thinking; *māni*—I accept.

“Jagannātha Miśra Purandara was respected by my father. Thus because of their relationship with my father, I respect both Jagannātha Miśra and Nīlāmbara Cakravartī.”

TEXT 55

*nadīyā-sambandhe sārvabhauma hṛṣṭa hailā
prīta hañā gosāñire kahite lāgilā*

nadīyā-sambandhe—in connection with Nadia; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *hṛṣṭa*—pleased; *hailā*—became; *prīta hañā*—thus being pleased; *gosāñire*—unto Lord Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to speak.

Hearing that Śrī Caitanya Mahāprabhu belonged to the Nadia district, Sārvabhauma Bhaṭṭācārya became very pleased and addressed the Lord as follows.

TEXT 56

*‘sahajei pūjya tumi, āre ta’ sannyāsa
ataeva hañ tomāra āmi nija-dāsa’*

sahajei—naturally; *pūjya*—respectable; *tumi*—You; *āre*—over and above this; *ta’*—certainly; *sannyāsa*—the renounced order of life; *ataeva*—therefore; *hañ*—am; *tomāra*—Your; *āmi*—I; *nija-dāsa*—personal servant.

“You are naturally respectable. Besides, You are a sannyāsī; thus I wish to become Your personal servant.”

A *sannyāsī* is always to be worshiped and offered all kinds of respect by the *gṛhasthas* (householders). Although Sārvabhauma Bhaṭṭācārya was older than Śrī Caitanya Mahāprabhu, Sārvabhauma respected Him as a *sannyāsī* and as one who had attained the topmost platform of spiritual ecstasy. Thus the Bhaṭṭācārya certainly accepted Him as his master.

TEXT 57

*śuni’ mahāprabhu kaila śrī-viṣṇu smaraṇa
bhaṭṭācārye kahe kichu vinaya vacana*

śuni’—hearing this; *mahāprabhu*—Lord Caitanya Mahāprabhu; *kaila*—did; *śrī-viṣṇu smaraṇa*—remembering Lord Viṣṇu; *bhaṭṭācārye*—to Sārvabhauma Bhaṭṭācārya; *kahe*—speaks; *kichu*—some; *vinaya vacana*—very humble statements.

As soon as Caitanya Mahāprabhu heard this from the Bhaṭṭācārya, He immediately remembered Lord Viṣṇu and began to speak humbly to him as follows.

TEXT 58

*“tumi jagad-guru—sarvaloka-hita-kartā
vedānta paḍāo, sannyāsīra upakartā*

tumi jagat-guru—you are the master of all people; *sarva-loka*—of all people; *hita-kartā*—the well-wisher; *vedānta paḍāo*—you teach Vedānta philosophy; *sannyāsīra*—of the mendicants in the renounced order of life; *upakartā*—the benefactor.

“Because you are a teacher of Vedānta philosophy, you are the master of all the people in the world and their well-wisher as well. You are also the benefactor of all kinds of sannyāsīs.

Because the Māyāvādī *sannyāsīs* teach Vedānta philosophy to their students or disciples, they are customarily called *jagad-guru*. This indicates

that they are the benefactors of all people. Although Sārvabhauma Bhaṭṭācārya was not a *sannyāsī* but a householder, he used to invite all the *sannyāsīs* to his home and offer them *prasādam*. Thus he was accepted as the best well-wisher and friend of all the *sannyāsīs*.

TEXT 59

*āmi bālaka-sannyāsī—bhānda-manda nāhi jāni
tomāra āśraya niluṅ, guru kari' māni*

āmi—I; *bālaka-sannyāsī*—a young *sannyāsī*; *bhānda-manda*—good and bad; *nāhi*—not; *jāni*—know; *tomāra*—your; *āśraya*—shelter; *niluṅ*—have taken; *guru*—spiritual master; *kari'*—taking as; *māni*—I accept.

“I am a young *sannyāsī*, and I actually have no knowledge of what is good and what is bad. Therefore I am taking shelter of you and accepting you as My spiritual master.

TEXT 60

*tomāra saṅga lāgi' mora ihāṅ āgamana
sarva-prakāre karibe āmāya pālana*

tomāra—your; *saṅga*—association; *lāgi'*—for the sake of; *mora*—My; *ihāṅ*—here; *āgamana*—arrival; *sarva-prakāre*—in all respects; *karibe*—you will do; *āmāya*—unto Me; *pālana*—maintaining.

“I have come here only to associate with you, and I am now taking shelter of you. Will you kindly maintain Me in all respects?

TEXT 61

*āji ye haila āmāra baḍa-i vipatti
tāhā haite kaile tumi āmāra avyāhati"*

āji—today; *ye*—that which; *haila*—happened; *āmāra*—My; *baḍa-i*—very great; *vipatti*—obstacle; *tāhā*—that danger; *haite*—from; *kaile*—did; *tumi*—you; *āmāra*—My; *avyāhati*—relief.

“The incident that happened today was a great obstacle for Me, but you have kindly relieved Me of it.”

TEXT 62

*bhaṭṭācārya kahe,—ekale tumi nā yāiha darśane
āmāra saṅge yābe, kimvā āmāra loka-sane*

bhaṭṭācārya kahe—the Bhaṭṭācārya said; *ekale*—alone; *tumi*—You; *nā*—not; *yāiha*—go; *darśane*—to see the Deity; *āmāra saṅge*—with me; *yābe*—You should go; *kimvā*—or; *āmāra loka-sane*—with my men.

The Bhaṭṭācārya replied, “Do not go alone to see the Deity at the Jagannātha temple. It is better that You go with me or my men.”

TEXT 63

*prabhu kahe,—‘mandira bhitare nā yāiba
garuḍera pāśe rahi’ darśana kariba’*

prabhu kahe—Śrī Caitanya replied; *mandira*—the temple; *bhitare*—inside; *nā*—never; *yāiba*—I shall go; *garuḍera*—of the column known as the Garuḍa-stambha; *pāśe*—by the side; *rahi’*—staying; *darśana*—seeing; *kariba*—I shall do.

The Lord said, “I shall never enter the temple but shall always view the Lord from the side of the Garuḍa-stambha.”

TEXT 64

*gopīnāthācāryake kahe sārvaḥma
‘tumi gosāñire lañā karāiha daraśana*

gopīnātha-ācāryake—to Gopīnātha Ācārya; *kahe*—says; *sārvaḥma*—Sārvaḥma Bhaṭṭācārya; *tumi*—you; *gosāñire*—Lord Caitanya Mahāprabhu; *lañā*—taking; *karāiha*—make Him do; *daraśana*—seeing of Lord Jagannātha.

Sārvabhauma Bhaṭṭācārya then told Gopīnātha Ācārya, “Take Gosvāmījī and show Him Lord Jagannātha.

TEXT 65

*āmāra mātṛ-svasā-grha—nirjana sthāna
tāhāñ vāsā deha, kara sarva samādhāna’*

āmāra—my; *mātṛ-svasā*—of the aunt; *grha*—the home; *nirjana sthāna*—very solitary place; *tāhāñ*—there; *vāsā*—an apartment; *deha*—give; *kara*—make; *sarva*—all; *samādhāna*—arrangements.

“Also, the apartment belonging to my maternal aunt is in a very solitary place. Make all arrangements for Him to stay there.”

TEXT 66

*gopīnātha prabhu lañā tāhāñ vāsā dila
jala, jala-pātrādika sarva samādhāna kaila*

gopīnātha—Gopīnātha Ācārya; *prabhu*—Lord Caitanya Mahāprabhu; *lañā*—taking; *tāhāñ*—there; *vāsā*—apartment; *dila*—gave; *jala*—water; *jala-pātra-ādika*—waterpots and other vessels; *sarva*—all; *samādhāna*—arrangements; *kaila*—made.

Thus Gopīnātha Ācārya took Lord Caitanya Mahāprabhu to His residential quarters and showed Him where to find water, tubs and waterpots. Indeed, he arranged everything.

TEXT 67

*āra dina gopīnātha prabhu sthāne giyā
śayyotthāna daraśana karāila lañā*

āra dina—the next day; *gopīnātha*—Gopīnātha Ācārya; *prabhu*—of Lord Caitanya Mahāprabhu; *sthāne*—to the place; *giyā*—going; *śayyā-utthāna*—the rising from bed of Lord Jagannātha; *daraśana*—seeing; *karāila*—caused; *lañā*—taking Him.

The next day Gopīnātha Ācārya took Lord Caitanya Mahāprabhu to see the early rising of Lord Jagannātha.

TEXT 68

*mukunda-datta lañā āilā sārvabhauma sthāne
sārvabhauma kichu tāñre balilā vacane*

mukunda-datta—Mukunda Datta; *lañā*—taking; *āilā*—went; *sārvabhauma*—of Sārvabhauma Bhaṭṭācārya; *sthāne*—to the place; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kichu*—something; *tāñre*—to Mukunda Datta; *balilā*—said; *vacane*—in words.

Gopīnātha Ācārya then took Mukunda Datta with him and went to Sārvabhauma’s house. When they arrived, Sārvabhauma addressed Mukunda Datta as follows.

TEXT 69

*‘prakṛti-vinīta, sannyāsī dekhite sundara
āmāra bahu-ṗṛīti bāḍe inhāra upara*

prakṛti-vinīta—by nature very humble and meek; *sannyāsī*—renouncer; *dekhite*—to see; *sundara*—very beautiful; *āmāra*—my; *bahu-ṗṛīti*—great affection; *bāḍe*—increases; *inhāra*—Him; *upara*—upon.

“The sannyāsī is very meek and humble by nature, and His person is very beautiful to see. Consequently my affection for Him increases.

Sārvabhauma Bhaṭṭācārya considered Śrī Caitanya Mahāprabhu a very humble and meek person because although Caitanya Mahāprabhu was a *sannyāsī*, He still retained His *brahmacārī* name. The Lord took *sannyāsa* from Keśava Bhāratī in the Bhāratī *sampradāya*, in which the *brahmacārīs* (the assistants of the *sannyāsīs*) are named “Caitanya.” Even after accepting *sannyāsa*, Caitanya Mahāprabhu retained the name “Caitanya,” meaning a humble servant of a *sannyāsī*. Sārvabhauma Bhaṭṭācārya appreciated this very much.

TEXT 70

*kon sampradāye sannyāsa karyāchena grahaṇa
kibā nāma inhāra, śunite haya mana'*

kon sampradāye—in which community; *sannyāsa*—the renounced order of life; *karyāchena*—has made; *grahaṇa*—acceptance; *kibā*—what; *nāma*—name; *inhāra*—His; *śunite*—to hear; *haya*—it is; *mana*—my mind.

“From which sampradāya has He accepted the sannyāsa order, and what is His name?”

TEXT 71

*gopīnātha kahe,—nāma śrī-kṛṣṇa-caitanya
guru inhāra keśava-bhāratī mahā-dhanya*

gopīnātha kahe—Gopīnātha Ācārya replied; *nāma*—His name; *śrī-kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *guru*—sannyāsa-guru; *inhāra*—His; *keśava-bhāratī*—of the name Keśava Bhāratī; *mahā-dhanya*—the greatly fortunate personality.

Gopīnātha Ācārya replied, “The Lord’s name is Śrī Kṛṣṇa Caitanya, and His sannyāsa preceptor is the greatly fortunate Keśava Bhāratī.”

TEXT 72

*sārvabhauma kahe,—‘inhāra nāma sarvottama
bhāratī-sampradāya inho—hayena madhyama’*

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; *inhāra*—His; *nāma*—name; *sarva-uttama*—first-class; *bhāratī-sampradāya*—the community of the Bhāratī sannyāsīs; *inho*—He; *hayena*—becomes; *madhyama*—middle-class.

Sārvabhauma Bhaṭṭācārya said, “‘Śrī Kṛṣṇa’ is a very good name, but He belongs to the Bhāratī community. Therefore He is a second-class sannyāsī.”

TEXT 73

*gopīnātha kahe,—inhāra nāhi bāhyāpekṣā
ataeva baḍa sampradāyera nāhika apekṣā*

gopīnātha kahe—Gopīnātha Ācārya replied; *inhāra*—of the Lord; *nāhi*—there is not; *bāhya-apekṣā*—dependence on any external formality; *ataeva*—therefore; *baḍa*—big; *sampradāyera*—of a community; *nāhika*—there is not; *apekṣā*—necessity.

Gopīnātha Ācārya replied, “Śrī Kṛṣṇa Caitanya Mahāprabhu does not rely on any external formality. There is no need for Him to accept the sannyāsa order from a superior sampradāya.”

Śrī Caitanya Mahāprabhu accepted *sannyāsa* from the Bhāratī *sampradāya* (community), which belongs to the disciplic succession of Śaṅkarācārya. Śaṅkarācārya introduced names for his *sannyāsa* disciples, and these are ten in number. Out of these, the surnames Tīrtha, Āśrama and Sarasvatī are considered topmost. In the monastery at Śṛṅgerī, the surname Sarasvatī is considered first class, Bhāratī second class and Purī third class. A *sannyāsī* who has very nicely understood the slogan *tat tvam asi* and who takes his bath at the confluence of the rivers Ganges, Yamunā and Sarasvatī is called a Tīrtha. A person who is very eager to accept *sannyāsa*, who is detached from worldly activities, who has no desire for any kind of material facilities, and who is thus saved from repeated birth and death is known as Āśrama. When a *sannyāsī* lives in a beautiful, solitary place in the forest and is freed from all material desires, he is called Vana. A *sannyāsī* who always lives in the forest and renounces all connection with the world in order to be elevated to the heavenly planets, where he can live in the Nandana-kānana, is called Araṇya. One who prefers living in the mountains engaging in the study of the *Bhagavad-gītā* and whose intelligence is fixed is called Giri. One who prefers living in great mountains, even among ferocious animals, to attain the summit of philosophical speculation (understanding that the essence of this material world is useless) is called Parvata. A *sannyāsī* who has dipped into the ocean of the Absolute Truth and collected some valuable stones of knowledge from that ocean, who never falls from the regulative principles of a *sannyāsī*, is called Sāgara. One who has learned

the classical art of music, who engages in its culture, and who has become expert and completely aloof from material attachment is called Sarasvatī. Sarasvatī is the goddess of music and learning, and in one hand she holds a musical instrument called a *vīṇā*. A *sannyāsī* who is always engaged in music for spiritual elevation is called Sarasvatī. One who has become completely educated and is freed from all kinds of ignorance and who is never unhappy, even in a distressed condition, is called Bhāratī. One who has become very expert in absolute knowledge, who is situated in the Absolute Truth, and who always discusses the Absolute Truth is called Purī.

All these *sannyāsīs* are assisted by *brahmacārīs*, who are described as follows: One who knows his real identity and is fixed in his particular occupational duty, who is always happy in spiritual understanding, is called Svarūpa-brahmacārī. One who completely knows the Brahman effulgence and is always engaged in the practice of *yoga* is called Prakāśa-brahmacārī. One who has acquired absolute knowledge and who always meditates on the Absolute Truth, knowledge, the unlimited and the Brahman effulgence, thus keeping himself in transcendental bliss, is called Ānanda-brahmacārī. One who is able to distinguish between matter and spirit, who is never disturbed by material transformations, and who meditates on the unlimited, inexhaustible, auspicious Brahman effulgence is a first-class, learned *brahmacārī* and is named Caitanya.

When Sārvabhauma Bhaṭṭācārya was talking with Gopīnātha Ācārya about Śrī Caitanya Mahāprabhu's *sannyāsa* community, he appreciated the first name, "Śrī Kṛṣṇa," but did not like the surname, "Caitanya," which is the name for a *brahmacārī* belonging to the Bhāratī community. He therefore suggested that the Lord be elevated to the Sarasvatī community. However, Gopīnātha Ācārya pointed out that the Lord does not depend on any external formality. Gopīnātha Ācārya was firmly convinced that Śrī Caitanya Mahāprabhu was Kṛṣṇa Himself and therefore independent of any external ritual or formality. If one wants to engage in pure devotional service, he does not require titular superiority as a Bhāratī or a Sarasvatī.

TEXT 74

*bhaṭṭācārya kahe,—‘inhāra prauḍha yauvana
kemate sannyāsa-dharma ha-ibe rakṣaṇa*

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; *inhāra*—His; *prauḍha*—full; *yauvana*—youth; *kemate*—how; *sannyāsa-dharma*—principles of a *sannyāsī*; *ha-ibe*—there will be; *rakṣaṇa*—protection.

The Bhaṭṭācārya inquired, “Śrī Caitanya Mahāprabhu is in His full-fledged youthful life. How can He keep the principles of sannyāsa?”

TEXT 75

nirantara inhāke vedānta śunāiba
vairāgya-advaita-mārga praveśa karāiba

nirantara—continually; *inhāke*—to Him; *vedānta*—Vedānta philosophy; *śunāiba*—I shall recite; *vairāgya*—of renunciation; *advaita*—of monism; *mārga*—on the path; *praveśa*—entrance; *karāiba*—I shall cause Him to make.

“I shall continually recite Vedānta philosophy before Caitanya Mahāprabhu so that He may remain fixed in His renunciation and thus enter upon the path of monism.”

According to Sārvabhauma Bhaṭṭācārya, among *sannyāsīs* the cultivation of Vedānta philosophy helps in becoming detached from sense gratification. Thus a *sannyāsī* can protect the prestige of wearing a loincloth (*kaupīna*). One has to practice sense control as well as mind control and subdue the six forces of speech, mind, anger, tongue, belly and genitals. Then one can become expert in understanding the devotional service of the Lord and thus become a perfect *sannyāsī*. For that purpose one must cultivate knowledge and renunciation regularly. When one is attached to material sense gratification, he cannot protect his *sannyāsa* order. Sārvabhauma Bhaṭṭācārya suggested that by the study of *vairāgya* (renunciation) Śrī Caitanya Mahāprabhu might be saved from the clutches of full-fledged youthful desires.

TEXT 76

kahena yadi, punarapi yoga-ṣaṭṭa diyā
saṁskāra kariye uttama-sampradāye āniyā’

kahena—says; *yadi*—if; *punarapi*—again; *yoga-ṣaṭṭa diyā*—offering Him saffron cloth; *saṁskāra*—reformatory process; *kariye*—I perform; *uttama*—first-class; *saṁpradāye*—to the community; *āniyā*—bringing.

Sārvabhauma Bhaṭṭācārya then suggested, “If Śrī Caitanya Mahāprabhu would like, I could bring Him into a first-class saṁpradāya by offering Him saffron cloth and performing the reformatory process again.”

The Bhaṭṭācārya wanted to reinstate Śrī Caitanya Mahāprabhu into the Sarasvatī *saṁpradāya* because he did not like the Lord’s belonging to the Bhāratī *saṁpradāya* or Purī *saṁpradāya*. Actually, he did not know the position of Lord Caitanya Mahāprabhu. As the Supreme Personality of Godhead, Caitanya Mahāprabhu did not depend on an inferior or superior *saṁpradāya*. The Supreme Personality of Godhead remains in the supreme position in all circumstances.

TEXT 77

śuni’ gopīnātha-mukunda duṅhe duḥkhī hailā
gopīnāthācārya kichu kahite lāgilā

śuni’—hearing; *gopīnātha-mukunda*—Gopīnātha Ācārya and Mukunda Datta; *duṅhe*—both; *duḥkhī*—unhappy; *hailā*—became; *gopīnāthācārya*—Gopīnātha Ācārya; *kichu*—something; *kahite*—to speak; *lāgilā*—began.

Gopīnātha Ācārya and Mukunda Datta became very unhappy when they heard this. Gopīnātha Ācārya therefore addressed Sārvabhauma Bhaṭṭācārya as follows.

TEXT 78

‘bhaṭṭācārya’ tumi inhāra nā jāna mahimā
bhagavattā-lakṣaṇera inhātei sīmā

bhaṭṭācārya—my dear Bhaṭṭācārya; *tumi*—you; *inhāra*—of Lord Caitanya Mahāprabhu; *nā*—not; *jāna*—know; *mahimā*—the greatness; *bhagavattā*—of being the Supreme Personality of Godhead; *lakṣaṇera*—of symptoms; *inhātei*—in Him; *sīmā*—the highest degree.

“My dear Bhaṭṭācārya, you do not know the greatness of Lord Caitanya Mahāprabhu. All the symptoms of the Supreme Personality of Godhead are found in Him to the highest degree.”

Since the Bhaṭṭācārya was an impersonalist, he had no idea of the Absolute Truth beyond the impersonal effulgence. However, Gopīnātha Ācārya informed him that Caitanya Mahāprabhu was the Supreme Personality of Godhead. Those who know the Absolute Truth know it in three phases, as explained in *Śrīmad-Bhāgavatam* (1.2.11):

*vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam
brahmeti paramātmēti bhagavān iti śabdyate*

“Those who are in knowledge of the nondual Absolute Truth know very clearly what is Brahman, what is Paramātmā, and what is the Supreme Personality of Godhead.” The Supreme Personality of Godhead is *śad-aiśvarya-pūrṇa*, complete with six opulences. Gopīnātha Ācārya emphasized that all those six opulences were completely existing in Śrī Caitanya Mahāprabhu.

TEXT 79

*tāhāte vikhyāta iṅho parama-īśvara
ajñā-sthāne kichu nahe vijñera gocara'*

tāhāte—therefore; *vikhyāta*—celebrated; *iṅho*—Lord Caitanya Mahāprabhu; *parama-īśvara*—the Supreme Personality of Godhead; *ajñā-sthāne*—before an ignorant person; *kichu*—any; *nahe*—not; *vijñera*—of the person who knows; *gocara*—information.

Gopīnātha Ācārya continued, “Lord Caitanya Mahāprabhu is celebrated as the Supreme Personality of Godhead. Those who are ignorant in this connection find the conclusion of knowledgeable men very difficult to understand.”

TEXT 80

śiṣya-gaṇa kahe,—‘*īśvara kaha kon pramāṇe*’
ācārya kahe,—‘*viñña-mata īśvara-lakṣaṇe*’

śiṣya-gaṇa kahe—the disciples of Sārvabhauma Bhaṭṭācārya said; *īśvara kaha*—you say the Supreme Personality of Godhead; *kon pramāṇe*—by what evidence; *ācārya kahe*—Gopīnātha Ācārya replied; *viñña-mata*—statements of authorized persons; *īśvara-lakṣaṇe*—in understanding the Supreme Personality of Godhead.

The disciples of Sārvabhauma Bhaṭṭācārya retaliated, “By what evidence do you conclude that Śrī Caitanya Mahāprabhu is the Supreme Lord?”

Gopīnātha Ācārya replied, “The statements of authorized ācāryas who understand the Supreme Personality of Godhead are proof.”

Since the appearance of Śrī Caitanya Mahāprabhu, there have been many pseudo incarnations in India who do not present authorized evidence. Five hundred years ago the disciples of Sārvabhauma Bhaṭṭācārya, being very learned scholars, were certainly right in asking Gopīnātha Ācārya for evidence. If a person proposes that he himself is God or that someone else is an incarnation of God or God Himself, he must cite evidence from *śāstra* to prove his claim. Thus the request of the Bhaṭṭācārya’s disciples is quite bona fide. Unfortunately, at the present moment it has become fashionable to present someone as an incarnation of God without referring to the *śāstras*. Before an intelligent person accepts someone as an incarnation of God, however, he must ask about the evidence. When the disciples of Sārvabhauma Bhaṭṭācārya challenged Gopīnātha Ācārya, he immediately replied correctly: “We must hear the statements of great personalities in order to understand the Supreme Personality of Godhead.” Lord Kṛṣṇa is established as the Supreme Personality of Godhead by statements from many authorized persons, such as Brahmā, Nārada, Vyāsadeva, Asita and Arjuna. Similarly, Śrī Caitanya Mahāprabhu is also established as the Supreme Personality of Godhead by evidence from the same personalities. This will be explained later.

TEXT 81

śiṣya kahe,—‘*īśvara-tattva sādhi anumāne*’
ācārya kahe,—‘*anumāne nahe īśvara-jñāne*’

śiṣya kahe—the disciples said; *īśvara-tattva*—the truth of the Absolute; *sādhi*—derive; *anumāne*—by hypothesis; *ācārya kahe*—Gopīnātha Ācārya replied; *anumāne*—by hypothesis; *nahe*—there is not; *īśvara-jñāne*—real knowledge of the Supreme Personality of Godhead.

The disciples of the Bhaṭṭācārya said, “We derive knowledge of the Absolute Truth by logical hypothesis.”

Gopīnātha Ācārya replied, “One cannot attain real knowledge of the Supreme Personality of Godhead by such logical hypothesis and argument.”

The Māyāvādī philosophers in particular make certain hypotheses about the Absolute Truth. They reason that in the material world we experience that everything is created. If we trace the history of anything, we find a creator. Therefore there must be a creator of this huge cosmic manifestation. By such reasoning they come to the conclusion that a higher power has created this cosmic manifestation. The Māyāvādīs do not accept this great power to be a person. Their brains cannot accommodate the fact that the huge cosmic manifestation can be created by a person. They doubt this because as soon as they think of a person, they think of a person within the material world with limited potency. Sometimes the Māyāvādī philosophers will accept Lord Kṛṣṇa or Lord Rāma as Bhagavān, but they think of the Lord as a person having a material body. The Māyāvādīs do not understand that the Supreme Personality of Godhead, Kṛṣṇa, has a spiritual body. They think of Kṛṣṇa as a great personality, a human being, within whom there is the supreme impersonal power, Brahman. Therefore they finally conclude that the impersonal Brahman is the Supreme, not the personality Kṛṣṇa. This is the basis of Māyāvādī philosophy. However, from the *śāstras* we can understand that the Brahman effulgence consists of the bodily rays of Kṛṣṇa:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam

*tad brahma niṣkalam anantam aśeṣa-bhūtam
govindam ādi-ṭuruṣam tam aham bhajāmi*

“I serve the Supreme Personality of Godhead, Govinda, the primeval Lord, the effulgence of whose transcendental body is known as the *brahmajyoti*. That *brahmajyoti*, which is unlimited, unfathomed and all-pervasive, is the cause of the creation of unlimited numbers of planets with varieties of climates and specific conditions of life.” (Bs. 5.40)

Māyāvādī philosophers study the Vedic literature, but they do not understand that in the last stage of realization the Absolute Truth is the Supreme Personality of Godhead, Kṛṣṇa. They do accept the fact that there is a creator of this cosmic manifestation, but that is *anumāna* (hypothesis). The Māyāvādī philosophers’ logic is something like seeing smoke on a hill and concluding that there is a fire. When there is a forest fire on a high hill, smoke is first of all visible. Since it is known that smoke is created when there is fire, from seeing the smoke on the hill one can conclude that a fire is burning there. Similarly, from seeing this cosmic manifestation the Māyāvādī philosophers conclude that there must be a creator.

The disciples of Sārvabhauma Bhaṭṭācārya wanted evidence to show that Śrī Caitanya Mahāprabhu was actually the creator of the cosmic manifestation. Only then would they accept Him as the Supreme Personality of Godhead, the original cause of creation. Gopīnātha Ācārya replied that one could not understand the Supreme Personality of Godhead by guesswork. As Kṛṣṇa says in the *Bhagavad-gītā* (7.25):

*nāham prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ
mūḍho ’yaṁ nābhijānāti loko mām ajam avyayam*

“I am never manifest to the foolish and unintelligent. For them I am covered by My eternal creative potency [*yogamāyā*]; and so the deluded world knows Me not, who am unborn and infallible.” The Supreme Personality of Godhead reserves the right of not being exposed to nondevotees. He can only be understood by bona fide devotees. Lord Kṛṣṇa says elsewhere in the *Bhagavad-gītā* (18.55), *bhaktiyā mām abhijānāti*: “One can understand Me only by the devotional process.” In the Fourth Chapter of the *Bhagavad-gītā* (4.3) Lord Kṛṣṇa says, *bhaktō ’si me sakhā ceti rahasyam hy etad uttamam*. Here Lord Kṛṣṇa informs Arjuna that He

is disclosing the secrets of the *Bhagavad-gītā* to him because he is His devotee. Arjuna was not a *sannyāsī*, nor was he a Vedāntist or *brāhmaṇa*. He was, however, a devotee of Kṛṣṇa. The conclusion is that we have to understand the Supreme Personality of Godhead from the devotees. Śrī Caitanya Mahāprabhu Himself says, *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja* [Cc. Madhya 19.151].

More evidence can be cited to show that without the mercy of a devotee or the mercy of Kṛṣṇa, one cannot understand what is Kṛṣṇa and what is the Supreme Personality of Godhead. This is confirmed in the next verse.

TEXT 82

*anumāna pramāṇa nahe īśvara-tattva-jñāne
kṛpā vinā īśvarere keha nāhi jāne*

anumāna pramāṇa—evidence by hypothesis; *nahe*—there is not; *īśvara-tattva-jñāne*—in understanding the Absolute Truth, the Supreme Personality of Godhead; *kṛpā vinā*—without His mercy; *īśvarere*—the Supreme Personality of Godhead; *keha*—anyone; *nāhi*—not; *jāne*—knows.

Gopīnātha Ācārya continued, “One can understand the Supreme Personality of Godhead only by His mercy, not by guesswork or hypothesis.”

One cannot understand the Supreme Personality of Godhead simply by exhibiting some mundane magic. Foolish people are enchanted by magical demonstrations, and when they see a few wonderful things done by mystical power, they accept a magician as the Personality of Godhead or an incarnation. This is not the way of realization. Nor should one guess or speculate about an incarnation of God or the Personality of Godhead. One has to learn from the bona fide person or from the Supreme Personality of Godhead Himself, as Arjuna did, by the mercy of Kṛṣṇa. Kṛṣṇa Himself also gives many hints about His potencies as the Supreme Personality of Godhead. One should understand the Supreme Personality of Godhead only through the evidence presented by the *śāstras* and the *mahājānas*. In any case, one must have the mercy of the Lord in order to understand the Supreme Personality of Godhead by devotional service.

TEXT 83

*īśvarera kṛpā-leśa haya ta' yāhāre
sei ta' īśvara-tattva jānibāre pāre*

īśvarera—of the Personality of Godhead; *kṛpā-leśa*—a little mercy; *haya*—there is; *ta'*—certainly; *yāhāre*—upon whom; *sei ta'*—he certainly; *īśvara-tattva*—the Absolute Truth; *jānibāre*—to know; *pāre*—is able.

The Ācārya continued, “If one receives but a tiny bit of the Lord’s favor by dint of devotional service, he can understand the nature of the Supreme Personality of Godhead.

TEXT 84

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan*

atha—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugṛhītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvaṁ*—the truth; *bhagavat*—of the Supreme Personality of Godhead; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another; *ekaḥ*—one; *api*—although; *ciraṁ*—for a long period; *vicinvan*—speculating.

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate in order to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.”

The above verse is from *Śrīmad-Bhāgavatam* (10.14.29). The *Brahma-saṁhitā* states, *vedeṣu durlabham adurlabham ātma-bhaktau* (Bs. 5.33). Although the Supreme Personality of Godhead, Kṛṣṇa, is the ultimate goal of knowledge (*vedaiś ca sarvair aham eva vedyah* [Bg. 15.15]), one

who is not a pure devotee and who is not engaged in the service of the Lord cannot understand Him. Lord Brahmā therefore confirms this. *Vedeṣu durlabham*: “It is very difficult to understand the Supreme Lord simply through one’s studies.” *Adurlabham ātma-bhaktāu*: “However, it is very easy for the devotees to capture the Lord.” The Lord is known as *ajita* (unconquerable). No one can conquer the Supreme Personality of Godhead, but the Lord consents to be conquered by His devotees. That is His nature. As stated in the *Padma Purāṇa*:

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grahyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*
[Cc. Madhya 17.136]

Being pleased by devotional activities, the Lord reveals Himself to His devotees. That is the way to understand Him.

The verse from *Śrīmad-Bhāgavatam* quoted by Gopīnātha Ācārya was originally spoken by Lord Brahmā when he was defeated by Lord Kṛṣṇa. Lord Brahmā had stolen all the calves and cowherd boys in order to test Kṛṣṇa’s power. Lord Brahmā admitted that his own extraordinary powers within the universe were not in the least comparable to the unlimited powers of Lord Kṛṣṇa. If Lord Brahmā can make a mistake in understanding Kṛṣṇa, what to speak of ordinary persons, who either misunderstand Kṛṣṇa or falsely present a so-called incarnation of Kṛṣṇa for their own sense gratification.

TEXTS 85–86

*yadyapi jagad-guru tumi—śāstra-jñānavān
pṛthivīte nāhi paṇḍita tomāra samāna
īśvarera kṛpā-leśa nāhika tomāte
ataeva īśvara-tattva nā pāra jānīte*

yadyapi—although; *jagat-guru*—a teacher of many disciples; *tumi*—you; *śāstra-jñānavān*—well versed in Vedic knowledge; *pṛthivīte*—on this earth; *nāhi*—there is not; *paṇḍita*—a learned scholar; *tomāra*—your; *samāna*—equal; *īśvarera*—of the Supreme Personality of Godhead; *kṛpā*—of mercy; *leśa*—a bit; *nāhika*—there is not; *tomāte*—on you; *ataeva*—therefore; *īśvara-tattva*—the Absolute Truth (the Supreme Personality of Godhead); *nā pāra*—are not able; *jānīte*—to know.

Gopīnātha Ācārya then addressed Sārvabhauma Bhaṭṭācārya: “You are a great scholar and a teacher of many disciples. Indeed, there is no other scholar like you on earth. Nonetheless, because you are bereft of even a pinch of the Lord’s mercy, you cannot understand Him, even though He is present in your home.

TEXT 87

*tomāra nāhika doṣa, śāstre ei kahe
pāṇḍityādye īśvara-tattva-jñāna kabhu nahe’*

tomāra—your; *nāhika*—there is not; *doṣa*—fault; *śāstre*—the scriptures; *ei*—this; *kahe*—mention; *pāṇḍitya-ādye*—simply by scholarship, etc.; *īśvara-tattva-jñāna*—knowledge of the principles of the Supreme Personality of Godhead; *kabhu*—ever; *nahe*—there is not.

“It is not your fault; it is the verdict of the scriptures. You cannot understand the Supreme Personality of Godhead simply by scholarship.”

This is a very important verse. Even big scholars cannot understand Kṛṣṇa, yet they dare comment on the *Bhagavad-gītā*. Reading the *Bhagavad-gītā* means understanding Kṛṣṇa, yet we actually see many scholars making blunders in trying to understand Kṛṣṇa. Gopīnātha Ācārya’s statement is confirmed in many places in the Vedic literature. In the *Kaṭha Upaniṣad* (1.2.23) it is stated:

*nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṃ svām*

It is also stated in *Kaṭha Upaniṣad* (1.2.9):

*naiṣā tarkeṇa matir āpaneyā
proktānyenaiva sujñānāya preṣṭha
yām tvam āpaḥ satya-dhṛtir batāsi
tvādṛṇ no bhūyān naciketaḥ praṣṭā*

The fact is that the Supreme Personality of Godhead, the Supersoul, cannot be attained simply by explanations, logic and erudite scholarship. One cannot understand Him simply by one’s brain substance. Even by studying all the Vedic literatures, one cannot understand the Supreme Lord. However, if one is slightly favored by the mercy of the Lord, if the Lord is pleased, one can understand Him. But who are the candidates eligible to receive the mercy of the Lord? Only the devotees. They alone can understand what is the Supreme Personality of Godhead. The Lord reveals Himself to the sincere devotee when He is pleased with his service: *svayam eva sphuraty adaḥ*. One should not try to understand the Lord simply from the statements of the *Vedas*, nor should one uselessly attempt to decry these statements through reasoning and logic.

TEXT 88

*sārvabhauma kahe,—ācārya, kaha sāvadhāne
tomāte īśvara-kṛpā ithe ki pramāṇe*

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya says; *ācārya*—my dear Gopīnātha Ācārya; *kaha*—kindly speak; *sāvadhāne*—very carefully; *tomāte*—unto you; *īśvara-kṛpā*—mercy of the Lord; *ithe*—in this matter; *ki pramāṇe*—by what evidence.

Sārvabhauma Bhaṭṭācārya replied, “My dear Gopīnātha Ācārya, please speak with great care. What is the proof that you have received the mercy of the Lord?”

TEXT 89

*ācārya kahe,—“vastu-viṣaye haya vastu-jñāna
vastu-tattva-jñāna haya kṛpāte pramāṇa*

ācārya kahe—Gopīnātha Ācārya replied; *vastu-viṣaye*—in the matter of the *summum bonum*; *haya*—there is; *vastu-jñāna*—knowledge of the Supreme; *vastu-tattva*—of the Absolute Truth; *jñāna*—knowledge; *haya*—is; *kṛpāte*—of the mercy; *pramāṇa*—the evidence.

Gopīnātha Ācārya replied, “Knowledge of the *summum bonum*, the Absolute Truth, is evidence of the mercy of the Supreme Lord.”

Sārvabhauma Bhaṭṭācārya informed his brother-in-law, Gopīnātha Ācārya, “The Supreme Personality of Godhead may not have shown mercy to me, but what is the proof of His having shown it to you? Kindly let us know about this.” In reply to this, Gopīnātha Ācārya said that the *summum bonum*, the Absolute Truth, and His different potencies are identical. Therefore one can understand the substance of the Absolute Truth by the manifestation of His different potencies. The *summum bonum* includes all potencies in one unit. The Absolute Truth combined with different characteristics is the original substance (*vastu*): *parāsyā śaktir vividhaiva śrūyate* [Cc. Madhya 13.65, purport].

Thus the *Vedas* state that the Absolute Truth has different potencies. When one understands the characteristics of the potencies of the Absolute Truth, one is aware of the Absolute Truth. On the material platform as well, one can understand the substance by the manifestation of its symptoms. For example, when there is heat, it is to be understood that there is fire. The heat of the fire is perceived directly. The fire may not be visible, but one can search out the fire by feeling heat. Similarly, if one can perceive the characteristics of the Absolute Truth, we can know that he has understood the substance of the Absolute Truth by the mercy of the Lord.

In the *Bhagavad-gītā* (7.25) it is said, *nāham prakāśaḥ sarvasya*: the Supreme Personality of Godhead reserves the right of not being exposed to everyone. *Sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*: [Brs. .2.234] “The Lord reveals Himself to a devotee when He is completely satisfied by the devotee’s service.” Thus one cannot understand the Supreme Lord without His mercy. The Absolute Truth cannot be understood by speculation, and this is the conclusion of the *Bhagavad-gītā*.

TEXT 90

*inhāra śarīre saba īśvara-lakṣaṇa
mahā-premāveśa tumi pāñācha darśana*

inhāra—His; *śarīre*—in the body; *saba*—all; *īśvara-lakṣaṇa*—characteristics of the Supreme Personality of Godhead; *mahā-prema-*

āveśa—absorption in transcendental ecstasy; *tumi*—you; *pāñācha*—have obtained; *darśana*—seeing.

Gopīnātha Ācārya continued, “You have seen the symptoms of the Supreme Personality of Godhead in the body of Śrī Caitanya Mahāprabhu during His absorption in an ecstatic mood.

TEXT 91

tabu ta' īśvara-jñāna nā haya tomāra
īśvarera māyā ei—bali vyavahāra

tabu ta'—still, however; *īśvara-jñāna*—knowledge of the Supreme Personality of Godhead; *nā*—not; *haya*—there is; *tomāra*—your; *īśvarera*—of the Lord; *māyā*—the illusion; *ei*—this; *bali*—saying; *vyavahāra*—the general term.

“Despite directly perceiving the symptoms of the Supreme Lord in the body of Śrī Caitanya Mahāprabhu, you cannot understand Him. This is commonly called illusion.

Gopīnātha Ācārya is pointing out that Sārvabhauma Bhaṭṭācārya had already seen uncommon symptoms of ecstasy in the body of Śrī Caitanya Mahāprabhu.

These uncommon symptoms of ecstatic love indicated the Supreme Person, but despite having seen all these symptoms, the Bhaṭṭācārya could not understand the Lord’s transcendental nature. He was considering the Lord’s pastimes to be mundane. This was certainly due to illusion.

TEXT 92

dekhile nā dekhe tāre bahirmukha jana
śuni' hāsi' sārvabhauma balila vacana

dekhile—even after seeing; *nā*—not; *dekhe*—sees; *tāre*—the Supreme Person; *bahih-mukha jana*—a person influenced by the external energy; *śuni'*—hearing this; *hāsi'*—smiling; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *balila*—said; *vacana*—the words.

“A person influenced by the external energy is called bahirmukha jana, a mundane person, because despite his perception, he cannot understand the real substance.” Hearing Gopīnātha Ācārya say this, Sārvabhauma Bhaṭṭācārya smiled and began to speak as follows.

When one’s heart is not cleansed, one cannot awaken the transcendental nature of devotional service. As Lord Kṛṣṇa confirms in the *Bhagavad-gītā* (7.28):

*yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā bhajante mām dṛḍha-vratāḥ*

“Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination.”

When one is actually engaged in pure devotional service, it is understood that he has already attained freedom from all reactions to sinful activities. In other words, it is to be understood that devotees are already freed from sin. A sinful person, a miscreant (*duṣkṛtī*), cannot engage in devotional service. Nor can one engage in devotional service simply on the basis of scholarly speculation. One has to wait for the mercy of the Lord in order to render pure devotional service.

TEXT 93

*iṣṭa-goṣṭhī vicāra kari, nā kariha roṣa
śāstra-dṛṣṭye kahi, kichu nā la-ihā doṣa*

iṣṭa-goṣṭhī—discussion among friends; *vicāra*—consideration; *kari*—we do; *nā*—not; *kariha*—make; *roṣa*—anger; *śāstra-dṛṣṭye*—according to the conclusion of scriptures; *kahi*—we speak; *kichu*—any; *nā*—not; *la-ihā*—take; *doṣa*—fault.

The Bhaṭṭācārya said, “We are just having a discussion among friends and considering the points described in the scriptures. Do not become angry. I am simply speaking on the strength of the śāstras. Please don’t take any offense.

TEXT 94

*mahā-bhāgavata haya caitanya-gosāñi
ei kali-kāle viṣṇura avatāra nāi*

mahā-bhāgavata—a great devotee; *haya*—is; *caitanya-gosāñi*—Lord Śrī Caitanya Mahāprabhu; *ei*—this; *kali-kāle*—in the Age of Kali; *viṣṇura*—of Lord Viṣṇu; *avatāra*—incarnation; *nāi*—there is not.

“Śrī Caitanya Mahāprabhu is certainly a great, uncommon devotee, but we cannot accept Him as an incarnation of Lord Viṣṇu because, according to śāstra, there is no incarnation in this Age of Kali.

TEXT 95

*ataeva ‘tri-yuga’ kari’ kahi viṣṇu-nāma
kali-yuge avatāra nāhī,—śāstra-jñāna*

ataeva—therefore; *tri-yuga*—the Lord, who appears in three yugas only; *kari’*—making; *kahi*—we say; *viṣṇu-nāma*—the holy name of Lord Viṣṇu; *kali-yuge*—in the Age of Kali; *avatāra*—incarnation; *nāhī*—there is not; *śāstra-jñāna*—the verdict of the scriptures.

“Another name for Lord Viṣṇu is Triyuga because there is no incarnation of Lord Viṣṇu in Kali-yuga. Indeed, this is the verdict of the revealed scriptures.”

The Supreme Personality of Godhead, Lord Viṣṇu, is known as Triyuga, which means that He is manifest in three yugas. However, this means that in the Age of Kali the Lord appears not directly but in disguise. This is confirmed in Śrīmad-Bhāgavatam (7.9.38):

*itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair
lokān vibhāvayasi haṁsi jagat-pratīpān
dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau yad abhavas tri-yugo ’tha sa tvam*

“My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, ṛṣis, aquatics and

so on. Thus You illuminate the worlds with transcendental knowledge. In the Age of Kali, O Mahāpuruṣa, You sometimes appear in a covered incarnation. Therefore You are known as Triyuga [one who appears in only three yugas].”

Śrīla Śrīdhara Svāmī has also verified that Lord Viṣṇu appears in the Age of Kali but does not act as He does in other ages. Lord Viṣṇu incarnates for two purposes: *paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām* [Bg. 4.8]. That is, He comes to engage in pastimes with His devotees and to annihilate the demons. These purposes are visible in the Satya, Tretā and Dvāpara yugas, but in Kali-yuga the Lord appears disguised. He does not directly kill demons and give protection to the faithful. Because the Lord is not directly perceived in Kali-yuga but is directly known in the other three yugas, His name is Triyuga.

TEXT 96

*śuniyā ācārya kahe duḥkhī hañā mane
sāstra-jña kariñā tumi kara abhimāne*

śuniyā—hearing this; *ācārya*—Gopīnātha Ācārya; *kahe*—says; *duḥkhī*—unhappy; *hañā*—becoming; *mane*—in the mind; *sāstra-jña*—well versed in Vedic scriptures; *kariñā*—taking as; *tumi*—you; *kara*—do; *abhimāne*—pride.

Upon hearing this, Gopīnātha Ācārya became very unhappy. He said to the Bhaṭṭācārya, “You consider yourself the knower of all Vedic scriptures.

TEXT 97

*bhāgavata-bhārata dui sāstrera pradhāna
sei dui-grantha-vākye nāhi avadhāna*

bhāgavata—Śrīmad-Bhāgavatam; *bhārata*—Mahābhārata; *dui*—two; *sāstrera*—of all Vedic scriptures; *pradhāna*—the most prominent; *sei*—those; *dui-grantha*—of the two scriptures; *vākye*—in the statements; *nāhi*—there is not; *avadhāna*—attention.

“Śrīmad-Bhāgavatam and the Mahābhārata are the two most important Vedic scriptures, but you have paid no attention to their statements.

TEXT 98

*sei dui kahe kalite sākṣāt-avatāra
tumi kaha,—kalite nāhi viṣṇura pracāra*

sei—those; *dui*—two; *kahe*—say; *kalite*—in this Age of Kali; *sākṣāt*—direct; *avatāra*—incarnation; *tumi*—you; *kaha*—say; *kalite*—in this Age of Kali; *nāhi*—there is not; *viṣṇura*—of Lord Viṣṇu; *pracāra*—manifestation.

“In Śrīmad-Bhāgavatam and the Mahābhārata it is stated that the Lord appears directly, but you say that in this age there is no manifestation or incarnation of Lord Viṣṇu.

TEXT 99

*kali-yuge līlāvatāra nā kare bhagavān
ataeva ‘tri-yuga’ kari’ kahi tāra nāma*

kali-yuge—in this Age of Kali; *līlā-avatāra*—a pastime incarnation; *nā*—not; *kare*—does; *bhagavān*—the Supreme Personality of Godhead; *ataeva*—therefore; *tri-yuga*—Triyuga (manifested in three *yugas*); *kari’*—accepting; *kahi*—I say; *tāra nāma*—His holy name.

“In this Age of Kali there is no *līlā-avatāra* of the Supreme Personality of Godhead; therefore He is known as Triyuga. That is one of His holy names.”

A *līlā-avatāra* is an incarnation of the Lord who performs a variety of activities without making any special endeavor. He always has one pastime after another, all full of transcendental pleasure, and these pastimes are fully controlled by the Supreme Person. The Supreme Person is totally independent of all others in these pastimes. While teaching Sanātana Gosvāmī (Cc. *Madhya* 20.296–298), Śrī Caitanya Mahāprabhu pointed out that one cannot count the number of *līlā-avatāras*:

*līlavatāra kṛṣṇera nā yāya gaṇana
pradhāna kariyā kahi dig-daraśana*

“However,” the Lord told Sanātana, “I shall explain the chief *līlavatāras*.”

*matsya, kūrma, raghunātha, nṛsimha, vāmana
varāhādi—lekhā yānra nā yāya gaṇana*

Thus the Lord’s incarnations were enumerated, including Matsya, the fish incarnation; Kūrma, the tortoise; Lord Rāmacandra; Nṛsimhadeva; Vāmanadeva; and Varāha, the boar incarnation. Thus there are innumerable *līlavatāras*, and all of these exhibit wonderful pastimes. Lord Varāha, the boar incarnation, lifted the entire planet earth from the depths of the Garbhodaka Ocean. The tortoise incarnation, Lord Kūrma, became a pivot for the emulsification of the whole sea, and Lord Nṛsimhadeva appeared as half-man, half-lion. These are some of the wonderful and uncommon features of *līlavatāras*.

In his book *Laghu-bhāgavatāmṛta*, Śrīla Rūpa Gosvāmī has enumerated the following twenty-five *līlavatāras*: Catuḥ-sana, Nārada, Varāha, Matsya, Yajña, Nara-Nārāyaṇa, Kapila, Dattātreyā, Hayaśīrṣa (Hayagrīva), Haṁsa, Pṛśnigarbha, Ṛṣabha, Pṛthu, Nṛsimha, Kūrma, Dhanvantari, Mohinī, Vāmana, Paraśurāma, Rāghavendra, Vyāsa, Balarāma, Kṛṣṇa, Buddha and Kalki.

Śrī Caitanya Mahāprabhu is not mentioned as a *līlavatāra* because He is an incarnation in disguise (*channa-avatāra*). In this Age of Kali there are no *līlavatāras*, but there is an incarnation of the Lord manifested in the body of Śrī Caitanya Mahāprabhu. This has been explained in *Śrīmad-Bhāgavatam*.

TEXT 100

*pratiyuge karena kṛṣṇa yuga-avatāra
tarka-niṣṭha hṛdaya tomāra nāhika vicāra*

prati-yuge—in every age or millennium; *karena*—makes; *kṛṣṇa*—Lord Kṛṣṇa; *yuga-avatāra*—incarnation for the age; *tarka-niṣṭha*—hardened by argument; *hṛdaya*—heart; *tomāra*—your; *nāhika*—there is not; *vicāra*—consideration.

Gopīnātha Ācārya continued, “There is certainly an incarnation in every age, and such an incarnation is called the yuga-avatāra. But your heart has become so hardened by logic and argument that you cannot consider all these facts.

TEXT 101

*āsan varṇās trayo hy asya
grhṇato ’nu-yugam tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ*

āsan—there were; *varṇāḥ*—colors; *trayaḥ*—three; *hi*—indeed; *asya*—of Him; *grhṇataḥ*—accepting; *anu-yugam*—according to the age; *tanūḥ*—bodies; *śuklaḥ*—white; *raktaḥ*—red; *tathā*—also; *pītaḥ*—yellow; *idānīm*—at the present moment; *kṛṣṇatām*—blackish; *gataḥ*—has accepted.

“In the past, your son has had bodies of three different colors, according to the age. These colors were white, red and yellow. In this age [Dvāpara-yuga] He has accepted a blackish body.’

This verse from *Śrīmad-Bhāgavatam* (10.8.13) was spoken by Garga Muni when he was performing the rituals at Lord Kṛṣṇa’s name-giving ceremony. He states that the incarnations of the Lord in other ages had been white, red and yellow. This yellow color refers to Śrī Caitanya Mahāprabhu, whose bodily complexion was yellowish. This confirms that in past Kali-yugas the Lord also had incarnated in a body that was yellow in hue. It is understood that the Lord incarnates in different colors for the different *yugas* (Satya, Tretā, Dvāpara and Kali). Accepting the color yellow (*pīta*), as well as other characteristics, the Lord incarnated as Śrī Caitanya Mahāprabhu. This is the verdict of all Vedic authorities.

TEXT 102

*iti dvāpara urv-īśa
stuvanti jagad-īśvaram
nānā-tantra-vidhānena
kalāv api tathā śṛṇu*

iti—thus; *dvāpare*—in Dvāpara-yuga; *uru-īśa*—O King; *stuvanti*—offer prayers; *jagat-īśvaram*—unto the Supreme Personality of Godhead; *nānā*—various; *tantra*—of the supplementary Vedic literatures; *vidhānena*—by regulative principles; *kalau*—in the Age of Kali; *api*—certainly; *tathā*—so also; *śṛṇu*—hear.

“In the Age of Kali, as well as in Dvāpara-yuga, the people offer prayers to the Supreme Personality of Godhead by various mantras and observe the regulative principles of the supplementary Vedic literatures. Now please hear of this from me.

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.31).

TEXT 103

kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

kṛṣṇa-varṇam—chanting the two syllables *kṛṣ* and *ṇa*; *tviṣā*—by complexion; *akṛṣṇam*—not blackish; *sa-aṅga*—accompanied by personal expansions; *upa-aṅga*—devotees; *astra*—the weapon of chanting the Hare Kṛṣṇa mantra; *pārṣadam*—and associates like Gadādhara, Svarūpa Dāmodara, etc.; *yajñaiḥ*—by sacrifice; *saṅkīrtana*—congregational chanting of the Hare Kṛṣṇa mantra; *prāyair*—chiefly consisting of; *yajanti*—worship; *hi*—indeed; *su-medhasaḥ*—those who are intelligent.

“In this Age of Kali, those who are intelligent perform the congregational chanting of the Hare Kṛṣṇa mahā-mantra, worshiping the Supreme Personality of Godhead, who appears in this age always describing the glories of Kṛṣṇa. That incarnation is yellowish in hue and is always associated with His plenary expansions [such as Śrī Nityānanda Prabhu] and personal expansions [such as Gadādhara], as well as His devotees and associates [such as Svarūpa Dāmodara].”

This verse from *Śrīmad-Bhāgavatam* (11.5.32) is explained by Śrī Jīva Gosvāmī in his *Krama-sandarbha*, as quoted by Śrīla Bhaktivinoda Ṭhākura in regard to the explanation of *Ādi-līlā*, Third Chapter, verse 52.

TEXT 104

*suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ*

suvarṇa-varṇaḥ—whose complexion is like gold; *hema-aṅgaḥ*—having a body like molten gold; *vara-aṅgaḥ*—whose body is very beautifully constructed; *candana-aṅgadī*—smeared with the pulp of sandalwood; *sannyāsa-kṛt*—accepting the renounced order of life; *śamaḥ*—self-controlled; *śāntaḥ*—peaceful; *niṣṭhā*—firmly fixed; *śānti*—bringing peace by propagating the Hare Kṛṣṇa *mahā-mantra*; *parāyaṇaḥ*—always in the ecstatic mood of devotional service.

“The Lord [in the incarnation of Gaurasundara] has a golden complexion. Indeed, His entire body, which is very nicely constituted, is like molten gold. Sandalwood pulp is smeared all over His body. He will take the fourth order of spiritual life [sannyāsa] and will be very much self-controlled. He will be distinguished from Māyāvādī sannyāsīs in that He will be fixed in devotional service and will spread the saṅkīrtana movement.”

Gopīnātha Ācārya quoted this verse from the *Mahābhārata*’s *Viṣṇu-sahasra-nāma-stotra*.

TEXT 105

*tomāra āge eta kathāra nāhi prayojana
ūṣara-bhūmite yena bījera ropaṇa*

tomāra āge—before you; *eta*—so many; *kathāra*—of words; *nāhi*—there is not; *prayojana*—necessity; *ūṣara-bhūmite*—in barren land; *yena*—like; *bījera*—of the seed; *ropaṇa*—sowing.

Gopīnātha Ācārya then said, “There is no need to quote so much evidence from the *śāstras*, for you are a very dry speculator. There is no need to sow seeds in barren land.

TEXT 106

*tomāra upare tāñra kṛpā yabe habe
e-saba siddhānta tabe tumiha kahibe*

tomāra upare—upon you; *tāñra*—the Lord’s; *kṛpā*—mercy; *yabe*—when; *habe*—there will be; *e-saba*—all these; *siddhānta*—conclusions; *tabe*—at that time; *tumiha*—you also; *kahibe*—will quote.

“When the Lord will be pleased with you, you will also understand these conclusions and will quote from the śāstras.

TEXT 107

*tomāra ye śiṣya kahe kutarka, nānā-vāda
ihāra ki doṣa—ei māyāra prasāda*

tomāra—your; *ye*—which; *śiṣya*—disciples; *kahe*—say; *ku-tarka*—false arguments; *nānā-vāda*—jugglery of philosophy; *ihāra*—their; *ki*—what; *doṣa*—fault; *ei*—this; *māyāra*—of illusion; *prasāda*—benediction.

“The false arguments and philosophical word jugglery of your disciples are not faults of theirs. They have simply received the benediction of Māyāvāda philosophy.

TEXT 108

*yac-chaktayo vadatām vādinām vai
vivāda-saṁvāda-bhuvo bhavanti
kurvanti caiṣām muhur ātma-mohaṁ
tasmai namo ’nanta-guṇāya bhūmne*

yat—whose; *śaktayaḥ*—potencies; *vadatām*—contending; *vādinām*—of the opposing disputants; *vai*—indeed; *vivāda*—of opposition; *saṁvāda*—of agreement; *bhuvaḥ*—objects; *bhavanti*—become; *kurvanti*—do; *ca*—also; *eṣām*—of them; *muhur*—always; *ātma-mohaṁ*—illusion of the self; *tasmai*—unto Him; *namaḥ*—obeisances; *ananta*—unlimited; *guṇāya*—who has qualities; *bhūmne*—the Supreme.

“I offer my respectful obeisances unto the Supreme Personality of Godhead, who is full of unlimited qualities and whose different potencies bring about agreement and disagreement between disputants. Thus the illusory energy again and again covers the self-realization of both disputants.’

This is a quotation from *Śrīmad-Bhāgavatam* (6.4.31).

TEXT 109

*yuktaṁ ca santi sarvatra
bhāṣante brāhmaṇā yathā
māyām madīyām udgṛhya
vadatām kim nu durghaṭam*

yuktaṁ—quite befitting; *ca*—also; *santi*—are; *sarvatra*—everywhere; *bhāṣante*—speak; *brāhmaṇāḥ*—the learned; *yathā*—as much; *māyām*—illusion; *madīyām*—of Me; *udgṛhya*—accepting; *vadatām*—of the speculators; *kim*—what; *nu*—certainly; *durghaṭam*—impossible.

“In almost all cases, whatever learned brāhmaṇas speak becomes accepted; nothing is impossible for one who takes shelter of My illusory energy and speaks under her influence.”

In this verse from *Śrīmad-Bhāgavatam* (11.22.4), the Supreme Personality of Godhead explains that His illusory energy can perform the impossible; such is the power of the illusory energy. In many cases philosophical speculators have covered the real truth and have boldly set forth false theories. In ancient times philosophers like Kapila, Gautama, Jaimini, Kaṇāda and similar *brāhmaṇas* propounded useless philosophical theories, and in modern days so-called scientists are setting forth many false theories about the creation, backed up by seemingly logical arguments. This is all due to the influence of the Supreme Lord’s illusory energy. The illusory energy, therefore, sometimes appears correct because it is emanating from the Supreme Correct. To avoid the very bewildering illusory influence, one must accept the words of the Supreme Personality of Godhead as they are. Only then can one escape the influence of the illusory energy.

TEXT 110

*tabe bhaṭṭācārya kahe, yāha gosāñira sthāne
āmāra nāme gaṇa-sahita kara nimantraṇe*

tabe—thereafter; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *kahe*—says; *yāha*—please go; *gosāñira sthāne*—to the place of Śrī Caitanya Mahāprabhu; *āmāra nāme*—in my name; *gaṇa-sahita*—with His associates; *kara*—make; *nimantraṇe*—invitation.

After hearing this from Gopīnātha Ācārya, Sārvabhauma Bhaṭṭācārya said, “First go to the place where Śrī Caitanya Mahāprabhu is staying and invite Him here with His associates. Ask Him on my account.

TEXT 111

*prasāda āni’ tāñre karāha āge bhikṣā
paścāt āsi’ āmāre karāiha śikṣā*

prasāda āni’—bringing jagannātha-*prasādam*; *tāñre*—unto Him; *karāha*—make; *āge*—first; *bhikṣā*—acceptance; *paścāt*—afterwards; *āsi’*—coming here; *āmāre*—unto me; *karāiha*—cause; *śikṣā*—teaching.

“Take jagannātha-*prasādam* and first give it to Caitanya Mahāprabhu and His associates. After that, come back here and teach me well.”

TEXT 112

*ācārya—bhaginī-pati, śyālaka—bhaṭṭācārya
nindā-stuti-hāsye śikṣā karā’na ācārya*

ācārya—Gopīnātha Ācārya; *bhaginī-pati*—sister’s husband; *śyālaka*—wife’s brother; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *nindā*—sometimes blaspheming; *stuti*—sometimes by praising; *hāsye*—sometimes by laughing; *śikṣā*—instruction; *karā’na*—causes; *ācārya*—Gopīnātha Ācārya.

Gopīnātha Ācārya was the brother-in-law of Sārvabhauma Bhaṭṭācārya; therefore their relationship was very sweet and intimate. Under the

circumstances, Gopīnātha Ācārya taught him by sometimes blaspheming him, sometimes praising him and sometimes laughing at him. This had been going on for some time.

TEXT 113

*ācāryera siddhānte mukundera haila santoṣa
bhaṭṭācāryera vākya mane haila duḥkha-roṣa*

ācāryera—of Gopīnātha Ācārya; *siddhānte*—with the conclusions; *mukundera*—of Mukunda Datta; *haila*—there was; *santoṣa*—satisfaction; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *vākya*—by the words; *mane*—in the mind; *haila*—there was; *duḥkha*—unhappiness; *roṣa*—and anger.

Śrīla Mukunda Datta felt very satisfied to hear the conclusive statements of Gopīnātha Ācārya, but he became very unhappy and angry to hear the statements put forward by Sārvabhauma Bhaṭṭācārya.

TEXT 114

*gosāñira sthāne ācārya kaila āgamana
bhaṭṭācāryera nāme tāñre kaila nimantraṇa*

gosāñira sthāne—to the place where Śrī Caitanya Mahāprabhu was staying; *ācārya*—Gopīnātha Ācārya; *kaila*—did; *āgamana*—coming; *bhaṭṭācāryera nāme*—on behalf of Sārvabhauma Bhaṭṭācārya; *tāñre*—unto Him; *kaila*—made; *nimantraṇa*—invitation.

According to the instructions of Sārvabhauma Bhaṭṭācārya, Gopīnātha Ācārya went to Śrī Caitanya Mahāprabhu and invited Him on the Bhaṭṭācārya’s behalf.

TEXT 115

*mukunda-sahita kahe bhaṭṭācāryera kathā
bhaṭṭācāryera nindā kare, mane pāñā vyathā*

mukunda-sahita—along with Mukunda; *kahe*—describes; *bhaṭṭācāryera kathā*—all the words of Sārvabhauma Bhaṭṭācārya; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *nindā*—defamation; *kare*—does; *mane*—in the mind; *pāñā*—getting; *vyathā*—some pain.

The Bhaṭṭācārya’s statements were discussed before Śrī Caitanya Mahāprabhu. Gopīnātha Ācārya and Mukunda Datta disapproved of the Bhaṭṭācārya’s statements because they caused mental pain.

TEXT 116

*śuni mahāprabhu kahe aiche mat kaha
āmā prati bhaṭṭācāryera haya anugraha*

śuni—hearing them; *mahāprabhu*—Caitanya Mahāprabhu; *kahe*—says; *aiche*—such; *mat kaha*—do not speak; *āmā prati*—toward Me; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *haya*—there is; *anugraha*—mercy.

Hearing this, Śrī Caitanya Mahāprabhu said, “Do not speak like that. Sārvabhauma Bhaṭṭācārya has shown great affection and mercy toward Me.

TEXT 117

*āmāra sannyāsa-dharma cāhena rākhite
vātsalye karuṇā karena, ki doṣa ihāte*

āmāra—My; *sannyāsa-dharma*—regulative principles of *sannyāsa*; *cāhena*—he wants; *rākhite*—to keep; *vātsalye*—out of paternal affection; *karuṇā*—mercy; *karena*—does; *ki*—what; *doṣa*—fault; *ihāte*—in this connection.

“Out of paternal affection for Me, he wants to protect Me and see that I follow the regulative principles of a *sannyāsī*. What fault is there in this?”

TEXT 118

*āra dina mahāprabhu bhaṭṭācārya-sane
ānande karilā jagannātha daraśane*

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭācārya-sane*—along with Sārvabhauma Bhaṭṭācārya; *ānande*—in great pleasure; *karilā*—did; *jagannātha*—to Lord Jagannātha; *daraśane*—visit.

The next morning, Śrī Caitanya Mahāprabhu and Sārvabhauma Bhaṭṭācārya together visited the temple of Lord Jagannātha. Both of them were in a very pleasant mood.

TEXT 119

*bhaṭṭācārya-saṅge tāñra mandire āilā
prabhure āsana diyā āpane vasilā*

bhaṭṭācārya-saṅge—along with Sārvabhauma Bhaṭṭācārya; *tāñra*—His (Lord Jagannātha's); *mandire*—to the temple; *āilā*—came; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *āsana*—sitting place; *diyā*—giving; *āpane*—personally; *vasilā*—sat down.

When they entered the temple, Sārvabhauma Bhaṭṭācārya offered Caitanya Mahāprabhu a seat, while he himself sat down on the floor out of due respect for a sannyāsī.

TEXT 120

*vedānta paḍāite tabe ārambha karilā
sneha-bhakti kari' kichu prabhure kahilā*

vedānta—Vedānta philosophy; *paḍāite*—to instruct; *tabe*—then; *ārambha*—beginning; *karilā*—made; *sneha*—affection; *bhakti*—and devotion; *kari'*—showing; *kichu*—something; *prabhure*—unto the Lord; *kahilā*—said.

He then began to instruct Lord Caitanya Mahāprabhu on Vedānta philosophy, and out of affection and devotion, he spoke to the Lord as follows.

The *Vedānta-* or *Brahma-sūtra*, written by Śrīla Vyāsadeva, is a book studied by all advanced spiritual students, especially by the *sannyāsīs* of all religious communities (*sampradāyas*). The *sannyāsīs* must read the *Vedānta-sūtra* to establish their final conclusions concerning Vedic knowledge. Here, of course, the *Vedānta* mentioned is the commentary of Śaṅkarācārya, known as *Śārīraka-bhāṣya*. Sārvabhauma Bhaṭṭācārya intended to convert Caitanya Mahāprabhu, who was a Vaiṣṇava *sannyāsī*, into a Māyāvādī *sannyāsī*. He therefore made this arrangement to instruct Him in the *Vedānta-sūtra* according to the *Śārīraka* commentary of Śaṅkarācārya. All the *sannyāsīs* of the Śaṅkara-sampradāya enjoy seriously studying the *Vedānta-sūtra* with the *Śārīraka-bhāṣya* commentary. It is said, *vedānta-vākyaṣu sadā ramantaḥ*: “One should always enjoy the studies of the *Vedānta-sūtra*.”

TEXT 121

vedānta-śravaṇa,—*ei sannyāsīra dharma*
nirantara kara tumi vedānta śravaṇa

vedānta-śravaṇa—hearing of Vedānta philosophy; *ei*—this; *sannyāsīra*—of a person in the renounced order; *dharma*—factual occupation; *nirantara*—incessantly; *kara*—do; *tumi*—You; *vedānta*—of Vedānta philosophy; *śravaṇa*—hearing.

The Bhaṭṭācārya said, “Hearing Vedānta philosophy is a *sannyāsī*’s main business. Therefore without hesitation You should study Vedānta philosophy, hearing it without cessation from a superior person.”

TEXT 122

prabhu kahe,—‘*more tumi kara anugraha*
sei se kartavya, tumi yei more kaha’

prabhu kahe—the Lord replied; *more*—unto Me; *tumi*—you; *kara*—show; *anugraha*—mercy; *sei se*—that; *kartavya*—duty; *tumi*—you; *yei*—whatever; *more*—unto Me; *kaha*—say.

Lord Caitanya replied, “You are very merciful to Me, and therefore I think it is My duty to obey your order.”

TEXT 123

*sāta dina paryanta aiche karena śravaṇe
bhāla-manda nāhi kahe, vasi’ mātra śune*

sāta dina—seven days; *paryanta*—up to; *aiche*—in this way; *karena*—does; *śravaṇe*—hearing; *bhāla*—right; *manda*—wrong; *nāhi*—not; *kahe*—says; *vasi’*—sitting; *mātra*—only; *śune*—hears.

Thus for seven days continually, Śrī Caitanya Mahāprabhu listened to the Vedānta philosophy expounded by Sārvabhauma Bhaṭṭācārya. However, Caitanya Mahāprabhu did not say anything and did not indicate whether it was right or wrong. He simply sat there and listened to the Bhaṭṭācārya.

TEXT 124

*aṣṭama-divase tāñre puṅge sārvabhauma
sāta dina kara tumi vedānta śravaṇa*

aṣṭama-divase—on the eighth day; *tāñre*—unto Him; *puṅge*—inquires; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *sāta dina*—seven days; *kara*—do; *tumi*—You; *vedānta*—Vedānta philosophy; *śravaṇa*—hearing.

On the eighth day, Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu, “You have been listening to Vedānta philosophy from me continually for seven days.

TEXT 125

*bhāla-manda nāhi kaha, raha mauna dhari’
bujha, ki nā bujha,—ihā bujhite nā pāri*

bhāla-manda—right or wrong; *nāhi kaha*—not speak; *raha*—keep; *mauna*—silence; *dhari’*—holding; *bujha*—understand; *ki*—or; *nā*—not; *bujha*—understand; *ihā*—this; *bujhite*—to understand; *nā*—not; *pāri*—I am able.

“You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedānta philosophy or not.”

TEXT 126

*prabhu kahe—“mūrkhā āmi, nāhi adhyayana
tomāra ājñāte mātra kariye śravaṇa*

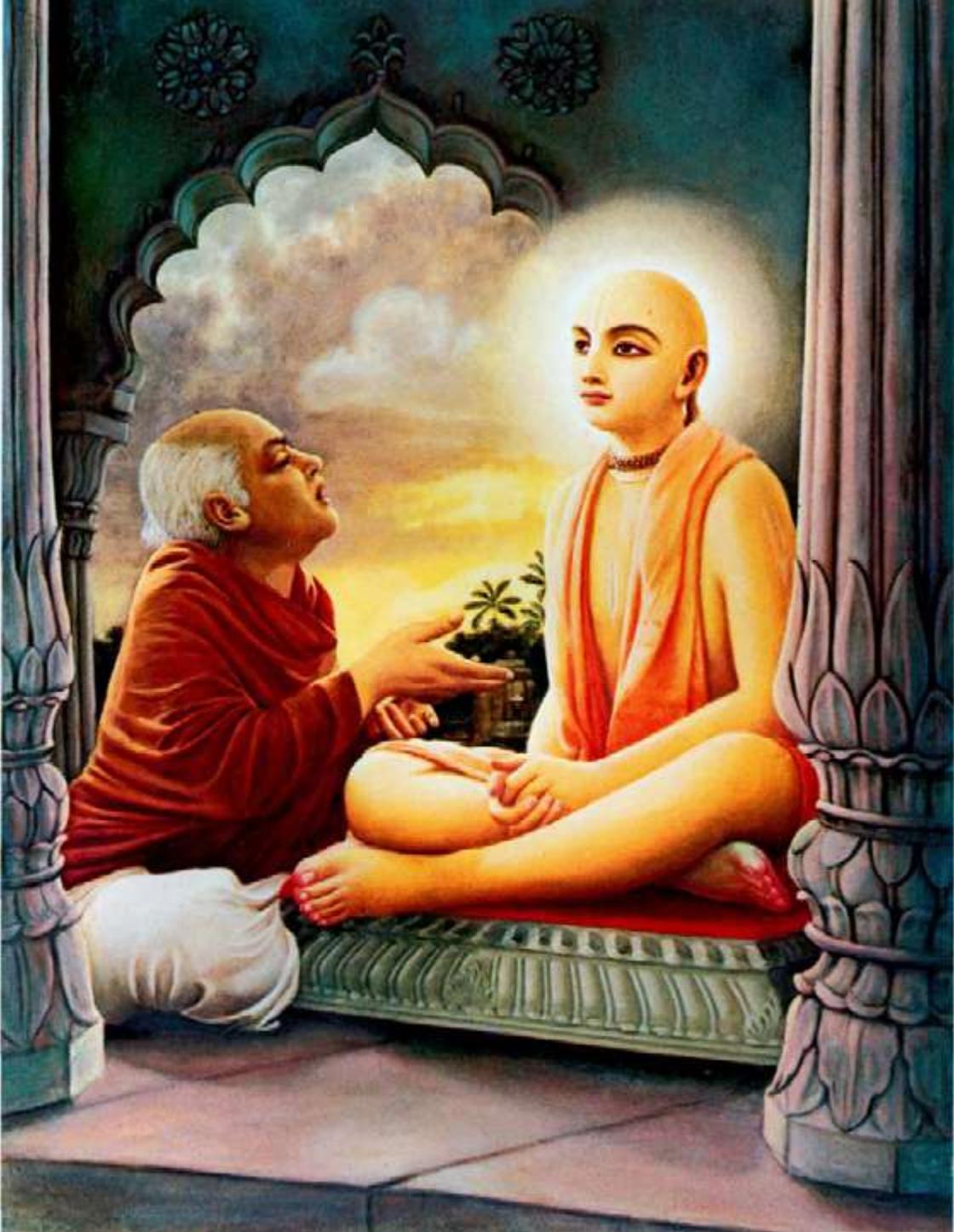
prabhu kahe—the Lord replied; *mūrkhā āmi*—I am a fool; *nāhi*—there is not; *adhyayana*—study; *tomāra*—your; *ājñāte*—by the order; *mātra*—only; *kariye*—I do; *śravaṇa*—hearing.

Śrī Caitanya Mahāprabhu replied, “I am a fool, and consequently I do not study the Vedānta-sūtra. I am just trying to hear it from you because you have ordered Me.

TEXT 127

*sannyāsīra dharma lāgi’ śravaṇa mātra kari
tumi yei artha kara, bujhite nā pāri”*

sannyāsīra—of one in the renounced order of life; *dharma*—the occupation; *lāgi’*—for the matter of; *śravaṇa*—hearing; *mātra*—only; *kari*—I do; *tumi*—you; *yei*—whatever; *artha*—meaning; *kara*—present; *bujhite*—to understand; *nā*—not; *pāri*—I am able.



On the eighth day, Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu, “You have been listening to Vedānta philosophy from me continually for seven days. “You have simply been listening, fixed in Your silence. Since You do not say whether You think it is right or wrong, I cannot know whether You are actually understanding Vedānta philosophy or not.”

“Only for the sake of executing the duties of the renounced order of *sannyāsa* do I listen. Unfortunately, I cannot in the least understand the meaning you are presenting.”

Śrī Caitanya Mahāprabhu presented Himself as if He were a *sannyāsī* in name only or, in other words, a number-one fool. Māyāvādī *sannyāsīs* in India are very much accustomed to declaring themselves *jagad-gurus*, teachers of the world, although they have no information of the outside world and are limited in their experience to a small town or village, or perhaps to the country of India. Nor do such *sannyāsīs* have sufficient education. Unfortunately, at the present moment there are many foolish *sannyāsīs*, both in India and elsewhere, who simply read and study Vedic literature without understanding the purports. When Caitanya Mahāprabhu was having His discussion with the Chand Kazi, the Muslim magistrate of Navadvīpa, He recited a verse from the Vedic literature to the effect that the order of *sannyāsa* is prohibited in this Age of Kali. Only those who are very serious and who follow the regulative principles and study Vedic literature should accept *sannyāsa*. Śrī Caitanya Mahāprabhu approved of a *sannyāsī*'s reading the *Vedānta-sūtra*, or *Brahma-sūtra*, but He did not approve the *Śārīraka* commentary of Śaṅkarācārya. Indeed, He said elsewhere, *māyāvādī-bhāṣya śunile haya sarva-nāśa*: [Cc. Madhya 6.169] “If one hears the *Śārīraka-bhāṣya* of Śaṅkarācārya, he is doomed.” Thus a *sannyāsī*, a transcendentalist, must read the *Vedānta-sūtra* regularly, but he should not read the *Śārīraka-bhāṣya*. This is the conclusion of Śrī Caitanya Mahāprabhu. The real commentary on the *Vedānta-sūtra* is *Śrīmad-Bhāgavatam*. *Artho 'yaṁ brahma-sūtrānām: Śrīmad-Bhāgavatam* is the original commentary on the *Vedānta-sūtra*, written by the author himself, Śrīla Vyāsadeva.

TEXT 128

*bhaṭṭācārya kahe,—nā bujhi', hena jñāna yāra
bujhibāra lāgi' seha puche punarbāra*

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; *nā bujhi'*—not understanding; *hena*—this; *jñāna*—the knowledge; *yāra*—of someone; *bujhibāra lāgi'*—just to understand; *seha*—he also; *puche*—inquires; *punaḥ-bāra*—again.

Sārvabhauma Bhaṭṭācārya replied, “I accept that You do not understand, yet even one who does not understand inquires about the subject matter.

TEXT 129

*tumi śuni’ śuni’ raha mauna mātra dhari’
hṛdaye ki āche tomāra, bujhite nā pāri*

tumi—You; *śuni’*—hearing; *śuni’*—hearing; *raha*—keep; *mauna*—silence; *mātra*—only; *dhari’*—holding; *hṛdaye*—in the heart; *ki*—what; *āche*—there is; *tomāra*—Your; *bujhite*—to understand; *nā*—not; *pāri*—am able.

“You are hearing again and again, yet You keep silent. I cannot understand what is actually within Your mind.”

TEXT 130

*prabhu kahe,—“sūtrera artha bujhiye nirmala
tomāra vyākhyā śuni’ mana haya ta’ vikala*

prabhu kahe—the Lord replied; *sūtrera artha*—the meaning of the sūtras; *bujhiye*—I can understand; *nirmala*—very clearly; *tomāra*—your; *vyākhyā*—explanation; *śuni’*—hearing; *mana*—mind; *haya*—becomes; *ta’*—indeed; *vikala*—disturbed.

Śrī Caitanya Mahāprabhu then revealed His mind, saying, “I can understand the meaning of each sūtra very clearly, but your explanations have simply agitated My mind.

The factual meaning of the aphorisms of the *Vedānta-sūtra* is as clear as sunshine. The Māyāvādī philosophers simply try to cover the sunshine with the clouds of interpretations imagined by Śaṅkarācārya and his followers.

TEXT 131

*sūtrera artha bhāṣya kahe prakāśiyā
tumi, bhāṣya kaha—sūtrera artha ācchādiyā*

sūtrera artha—meanings of the *sūtras*; *bhāṣya*—the purport; *kahe*—one speaks; *prakāśiyā*—clearly manifesting; *tumi*—you; *bhāṣya kaha*—make a comment; *sūtrera*—of the *sūtras*; *artha*—the meanings; *ācchādiyā*—covering.

“The meaning of the aphorisms in the Vedānta-sūtra contain clear purports in themselves, but other purports you presented simply covered the meaning of the sūtras like a cloud.

Please refer to *Ādi-līlā*, Seventh Chapter, verses 106–146, for an explanation of this verse.

TEXT 132

*sūtrera mukhya artha nā karaha vyākhyāna
kalpanārthe tumi tāhā kara ācchādana*

sūtrera—of the *sūtras*; *mukhya*—direct; *artha*—of meanings; *nā*—not; *karaha*—you do; *vyākhyāna*—explanation; *kalpanā-arthe*—because of imaginative meaning; *tumi*—you; *tāhā*—of that; *kara*—do; *ācchādana*—covering.

“You do not explain the direct meaning of the Brahma-sūtras. Indeed, it appears that your business is to cover their real meaning.”

This is typical of all Māyāvādīs or atheists who interpret the meaning of Vedic literature in their own imaginative way. The real purpose of such foolish people is to impose the impersonalist conclusion on all Vedic literature. The Māyāvādī atheists also interpret the *Bhagavad-gītā*. In every verse of *Śrīmad Bhagavad-gītā* it is clearly stated that Kṛṣṇa is the Supreme Personality of Godhead. In every verse Vyāsadeva says, *śrī-bhagavān uvāca*, “the Supreme Personality of Godhead said,” or “the Blessed Lord said.” It is clearly stated that the Blessed Lord is the Supreme Person, but Māyāvādī atheists still try to prove that the Absolute Truth is impersonal. In order to present their false, imaginary meanings, they must adopt so much word jugglery and grammatical interpretation that they finally become ludicrous. Therefore Śrī Caitanya Mahāprabhu remarked that no one should hear the Māyāvādī commentaries or purports to any Vedic literature.

TEXT 133

*uṇiṣad-śabde yei mukhya artha haya
sei artha mukhya,—vyāsa-sūtre saba kaya*

uṇiṣad—of the Vedas; *śabde*—by the words; *yei*—whatever; *mukhya*—direct; *artha*—meaning; *haya*—is; *sei*—that; *artha*—meaning; *mukhya*—chief; *vyāsa-sūtre*—in the Vedānta-sūtra; *saba*—all; *kaya*—describes.

Caitanya Mahāprabhu continued, “The Vedānta-sūtra is the summary of all the Upaniṣads; therefore whatever direct meaning is there in the Upaniṣads is also recorded in the Vedānta-sūtra, or Vyāsa-sūtra.

Śrīla Bhaktisiddhānta Sarasvatī has explained the word *uṇiṣad* in his *Anubhāṣya*. Please refer to *Ādi-līlā*, Second Chapter, fifth verse, and *Ādi-līlā*, Seventh Chapter, verses 106 and 108, for his explanation.

TEXT 134

*mukhyārtha chāḍiyā kara gauṇārtha kalpanā
'abhidhā'-vṛtti chāḍi' kara śabdera lakṣaṇā*

mukhya-artha—direct meaning; *chāḍiyā*—giving up; *kara*—you do; *gauṇa-artha*—indirect meaning; *kalpanā*—imagining; *abhidhā-vṛtti*—the meaning that is understood immediately; *chāḍi'*—giving up; *kara*—you do; *śabdera*—of the words; *lakṣaṇā*—interpretation.

“For each sūtra the direct meaning must be accepted without interpretation. However, you simply abandon the direct meaning and proceed with your imaginative interpretation.

TEXT 135

*pramāṇera madhye śruti pramāṇa—pradhāna
śruti ye mukhyārtha kahe, sei se pramāṇa*

pramāṇera—of the evidences; *madhye*—in the midst; *śruti*—the Vedic version; *pramāṇa*—evidence; *pradhāna*—chief; *śruti*—the Vedic version;

ye—whatever; *mukhya-artha*—chief meaning; *kahe*—says; *sei se*—that indeed; *pramāṇa*—evidence.

“Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence.”

Works that should be consulted are Śrīla Jīva Gosvāmī’s *Tattva-sandarbha* (10–11), Śrīla Baladeva Vidyābhūṣaṇa’s commentary on that, and the following verses of the *Brahma-sūtra*: *śāstra-yonitvāt* (Vs. 1.1.3), *tarkāpratiṣṭhānāt* (Vs. 2.1.11) and *śrutes tu śabda-mūlatvāt* (Vs. 2.1.27), as commented upon by Śrī Rāmānujācārya, Śrī Madhvācārya, Śrī Nimbārkaācārya and Śrīla Baladeva Vidyābhūṣaṇa. In his book *Sarva-saṁvādinī*, Śrīla Jīva Gosvāmī has noted that although there are ten kinds of evidence—direct perception, the Vedic version, historical reference, hypothesis and so on—and although they are all generally accepted as evidence, the person presenting a hypothesis, reading the Vedic version, perceiving or interpreting by his experience is certain to be imperfect in four ways. That is, he is subject to committing mistakes, to becoming illusioned, to cheating and to having imperfect senses. Although the evidence may be correct, the person himself is in danger of being misled due to his material defects. Apart from the direct presentation, there is a chance that an interpretation may not be perfect. Therefore the conclusion is that only a direct presentation can be considered evidence. An interpretation cannot be accepted as evidence, but may be considered proof of evidence.

In the *Bhagavad-gītā*, at the very beginning it is stated:

dhṛtarāṣṭra uvāca
dharma-kṣetre kuru-kṣetre samavetā yuyutsavaḥ
māmakāḥ pāṇḍavāś caiva kim akurvata sañjaya
 [Bg. 1.1]

The statements of the *Bhagavad-gītā* are themselves proof that there is a place of religious pilgrimage named Kurukṣetra where the Pāṇḍavas and Kurus met to fight. After meeting there, what did they do? This was Dhṛtarāṣṭra’s inquiry to Sañjaya. Although these statements are very clear, atheists try to interpret different meanings of the words *dharma-*

kṣetra and *kuru-kṣetra*. Therefore Śrīla Jīva Gosvāmī has warned us not to depend on any kind of interpretation. It is better to take the verses as they are, without interpretation.

TEXT 136

*jīvera asthi-viṣṭhā dui—śaṅkha-gomaya
śruti-vākye sei dui mahā-pavitra haya*

jīvera—of the living entity; *asthi*—the bone; *viṣṭhā*—stool; *dui*—two; *śaṅkha*—conchshell; *go-maya*—cow dung; *śruti-vākye*—in the words of the Vedic version; *sei*—that; *dui*—two; *mahā*—greatly; *pavitra*—pure; *haya*—are.

Caitanya Mahāprabhu continued, “Conchshells and cow dung are nothing but the bones and the stool of some living entities, but according to the Vedic version they are both considered very pure.

According to Vedic principles, bones and dung are generally considered very impure. If one touches a bone or stool, he must take a bath immediately. That is the Vedic injunction. Yet the *Vedas* also enjoin that a conchshell, although the bone of an animal, and cow dung, although the stool of an animal, are very much sanctified. Even though such statements appear contradictory, on the basis of the Vedic version we still accept the fact that conchshells and cow dung are pure and sanctified.

TEXT 137

*svataḥ-pramāṇa veda satya yei kaya
'lakṣaṇā' karile svataḥ-prāmāṇya-hāni haya*

svataḥ-pramāṇa—self-evidence; *veda*—Vedic literature; *satya*—truth; *yei*—whatever; *kaya*—say; *lakṣaṇā*—interpretation; *karile*—by making; *svataḥ-prāmāṇya*—self-evidential proof; *hāni*—lost; *haya*—becomes.

“The Vedic statements are self-evident. Whatever is stated there must be accepted. If we interpret according to our own imagination, the authority of the Vedas is immediately lost.”

Out of four main types of evidence—direct perception, hypothesis, historical reference and the *Vedas*—Vedic evidence is accepted as the foremost. If we want to interpret the Vedic version, we must imagine an interpretation according to what we want to do. First of all, we set forth such an interpretation as a suggestion or hypothesis. As such, it is not actually true, and the self-evident proof is lost.

Śrīla Madhvācārya, commenting on the aphorism *dṛśyate tu* (*Vedānta-sūtra* 2.1.6), quotes the *Bhaviṣya Purāṇa* as follows:

*ṛg-yajuḥ-sāmātharvās ca bhārataṃ pañcarātrakam
mūla-rāmāyaṇaṃ caiva veda ity eva śabditaḥ
purāṇāni ca yānīha vaiṣṇavāni vido viduḥ
svataḥ-prāmāṇyam eteṣāṃ nātra kiñcid vicāryate*

The *Ṛg Veda*, *Yajur Veda*, *Sāma Veda*, *Atharva Veda*, *Mahābhārata*, *Pañcarātra* and original *Rāmāyaṇa* are all considered Vedic literature. The *Purāṇas* (such as the *Brahma-vaivarta Purāṇa*, *Nāradya Purāṇa*, *Viṣṇu Purāṇa* and *Bhāgavata Purāṇa*) are especially meant for Vaiṣṇavas and are also Vedic literature. As such, whatever is stated within the *Purāṇas*, *Mahābhārata* and *Rāmāyaṇa* is self-evident. There is no need for interpretation. The *Bhagavad-gītā* is also within the *Mahābhārata*; therefore all the statements of the *Bhagavad-gītā* are self-evident. There is no need for interpretation, and if we do interpret, the entire authority of the Vedic literature is lost.

TEXT 138

*vyāsa-sūtrera artha—yaiche sūryera kiraṇa
sva-kalṭita bhāṣya-meghe kare ācchādana*

vyāsa-sūtrera—of the *Vedānta-sūtra*, by Vyāsadeva; *artha*—the meanings; *yaiche*—just as; *sūryera*—of the sun; *kiraṇa*—shining rays; *sva-kalṭita*—imaginative; *bhāṣya*—of the commentary; *meghe*—by the cloud; *kare*—does; *ācchādana*—covering.

Śrī Caitanya Mahāprabhu continued, “The *Brahma-sūtra*, compiled by Śrīla Vyāsadeva, is as radiant as the sun. One who tries to interpret its meaning simply covers that sunshine with a cloud.

TEXT 139

*veda-purāṇe kahe brahma-nirūpaṇa
sei brahma—bṛhad-vastu, īśvara-lakṣaṇa*

veda-purāṇe—in the Vedas and the Purāṇas; *kahe*—it is stated; *brahma-nirūpaṇa*—explaining the Supreme; *sei brahma*—that Supreme; *bṛhad-vastu*—the greatest; *īśvara-lakṣaṇa*—feature of the Supreme Personality.

“All the Vedas and literature that strictly follows the Vedic principles explain that the Supreme Brahman is the Absolute Truth, the greatest of all, and a feature of the Supreme Lord.

The greatest of everything is Śrī Kṛṣṇa. Lord Kṛṣṇa states in the *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyah*: “By all the Vedas, I am to be known.” In *Śrīmad-Bhāgavatam* (1.2.11) it is said that the Absolute Truth is understood in three phases—namely, Brahman, Paramātmā and Bhagavān, the Supreme Personality of Godhead (*brahmeti paramātmēti bhagavān iti śabdyate*). Thus the Supreme Personality of Godhead is the last word in understanding the Absolute Truth, Brahman.

TEXT 140

*sarvaiśvarya-paripūrṇa svayaṁ bhagavān
tānre nirākāra kari’ karaha vyākhyāna*

sarva-aiśvarya-paripūrṇa—full with all opulences; *svayaṁ*—personally; *bhagavān*—the Supreme Personality of Godhead; *tānre*—Him; *nirākāra*—impersonal; *kari’*—making; *karaha*—you make; *vyākhyāna*—explanation,

“Actually, the Supreme Absolute Truth is a person, the Supreme Personality of Godhead, full with all opulences. You are trying to explain Him as impersonal and formless.

Brahman means *bṛhattva*, the greatest of all. The greatest of all is Śrī Kṛṣṇa, the Supreme Personality of Godhead. He possesses all potencies and opulence in full; therefore the Absolute Truth, the greatest of all, is the Supreme Personality of Godhead. Whether one says “Brahman” or “the Supreme Personality of Godhead,” the fact is the same, for they are

identical. In the *Bhagavad-gītā*, Arjuna accepted Kṛṣṇa as *param brahma param dhāma* [Bg. 10.12]. Although the living entities or material nature are sometimes described as Brahman, Parabrahman—the Supreme, the greatest of all Brahmans—is still Kṛṣṇa, the Supreme Personality of Godhead. He is full with all opulences, and as such He possesses all riches, all strength, all reputation, all knowledge, all beauty and all renunciation. He is eternally a person and eternally supreme. If one tries to explain the Supreme impersonally, one distorts the real meaning of Brahman.

TEXT 141

*‘nirviśeṣa’ tāñre kahe yei śruti-gaṇa
‘prākṛta’ niṣedhi kare ‘apṛākṛta’ sthāpana*

nirviśeṣa—impersonal; *tāñre*—Him; *kahe*—say; *yei*—whatever; *śruti-gaṇa*—the *Vedas*; *prākṛta*—mundane; *niṣedhi*—forbidding; *kare*—does; *apṛākṛta*—transcendental; *sthāpana*—confirmation.

“Wherever there is an impersonal description in the Vedas, the Vedas mean to establish that everything belonging to the Supreme Personality of Godhead is transcendental and free of mundane characteristics.”

There are many impersonal statements about the Supreme Personality of Godhead. As stated in the *Śvetāśvatara Upaniṣad* (3.19):

*apāṇi-pādo javano grahītā
paśyaty acakṣuḥ sa śṛṇoty akarnaḥ
sa vetti vedyam na ca tasyāsti vettā
tam āhur agryam puruṣam mahāntam*

Although the Supreme Lord is described as having no hands and legs, He nonetheless accepts all sacrificial offerings. He has no eyes, yet He sees everything. He has no ears, yet He hears everything. When it is stated that the Supreme Lord has no hands and legs, one should not think that He is impersonal. Rather, He has no *mundane* hands or legs like ours. “He has no eyes, yet He sees.” This means that He does not have mundane, limited eyes like ours. Rather, He has such eyes that He can see past, present and future, everywhere, in every corner of the universe and in every corner of the heart of every living entity. Thus the impersonal descriptions in the

Vedas intend to deny mundane characteristics in the Supreme Lord. They do not intend to establish the Supreme Lord as impersonal.

TEXT 142

*yā yā śrutir jalpati nirviśeṣam
sā sābhidhatte sa-viśeṣam eva
vicāra-yoge sati hanta tāsām
prāyo balīyaḥ sa-viśeṣam eva*

yā yā—whatever; *śrutih*—the Vedic hymns; *jalpati*—describe; *nirviśeṣam*—impersonal truth; *sā*—that; *sā*—that; *abhidhatte*—directly describes (like a dictionary meaning); *sa-viśeṣam*—personality; *eva*—certainly; *vicāra-yoge*—when accepted by intelligence; *sati*—being; *hanta*—alas; *tāsām*—of all the Vedic mantras; *prāyaḥ*—mostly; *balīyaḥ*—more powerful; *sa-viśeṣam*—personal variety; *eva*—certainly.

Śrī Caitanya Mahāprabhu continued, “Whatever Vedic mantras describe the Absolute Truth impersonally only prove in the end that the Absolute Truth is a person. The Supreme Lord is understood in two features—impersonal and personal. If one considers the Supreme Personality of Godhead in both features, he can actually understand the Absolute Truth. He knows that the personal understanding is stronger because we see that everything is full of variety. No one can see anything that is not full of variety.’

This is a quotation from Śrī Caitanya-candrodaya-nāṭaka (6.67), by Kavī-karṇapūra.

TEXT 143

*brahma haite janme viśva, brahmete jīvaya
sei brahme punarapi haye yāya laya*

brahma haite—from the Supreme Brahman; *janme*—emanates; *viśva*—the whole cosmic manifestation; *brahmete*—in the Absolute Truth; *jīvaya*—exists; *sei*—that; *brahme*—in the Absolute Truth; *punarapi*—again; *haye*—being; *yāya*—goes; *laya*—to annihilation.

“Everything in the cosmic manifestation emanates from the Absolute Truth, remains in the Absolute Truth, and after annihilation again enters the Absolute Truth.

In the *Taittirīya Upaniṣad* (3.1) it is said, *yato vā imāni bhūtāni jāyante*: “The entire material cosmic manifestation is born of the Supreme Brahman.” Also, the *Brahma-sūtra* begins with the verse *janmādy asya yataḥ*: [SB 1.1.1] “The Absolute Truth is that from whom everything emanates.” (Bs. 1.1.2) That Absolute Truth is Kṛṣṇa. In the *Bhagavad-gītā* (10.8), Kṛṣṇa says, *aḥam sarvasya prabhavo mattaḥ sarvaṁ pravartate*: “I am the source of all spiritual and material worlds. Everything emanates from Me.” Therefore Kṛṣṇa is the original Absolute Truth, the Supreme Personality of Godhead. Again, Kṛṣṇa states in the *Bhagavad-gītā* (9.4), *mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā*: “By Me, in My unmanifested form, this entire universe is pervaded.” And as confirmed in the *Brahma-saṁhitā* (5.37), *goloka eva nivasaty akhilātma-bhūtaḥ*: “Although the Lord always stays in His abode, Goloka Vṛndāvana, He is still all-pervading.” His all-pervasive feature is understood to be impersonal because one does not find the form of the Lord in that all-pervasiveness. Actually, everything is resting on the rays of His bodily effulgence. The *Brahma-saṁhitā* (5.40) also states:

*yasya prabhā prabhavato jagad-aṅḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam*

Due to the rays of the Lord’s bodily effulgence, millions of universes are created, just as planets are created from the sun.

TEXT 144

‘apādāna,’ ‘karaṇa,’ ‘adhikaraṇa’-kāraka tina
bhagavānera saviśeṣe ei tina cihna

apādāna—ablative; *karaṇa*—instrumental; *adhikaraṇa*—locative; *kāraka*—cases; *tina*—three; *bhagavānera*—of the Supreme Personality of Godhead; *sa-viśeṣa*—in the personality; *ei*—these; *tina*—three; *cihna*—symptoms.

“The personal features of the Supreme Personality of Godhead are categorized in three cases—namely ablative, instrumental and locative.”

Śrīla Bhaktivinoda Ṭhākura states in his *Amṛta-pravāha-bhāṣya* that according to the injunction of the *Upaniṣads* (“the Supreme Absolute Truth is He from whom everything emanates”), it is understood that the whole cosmic manifestation emanated from Brahman, the Supreme Absolute Truth. The creation subsists by the energy of the Supreme Brahman and, after annihilation, merges into the Supreme Brahman. From this we can understand that the Absolute Truth can be categorized in three cases—ablative, instrumental and locative. According to these three cases, the Absolute Truth is positively personified. In this connection, Śrīla Bhaktisiddhānta Sarasvatī quotes the *Aitareya Upaniṣad* (1.1.1): *ātmā vā idam eka evāgra āsīn nānyat kiñcana miṣat sa ikṣata lokān nu sṛjā iti*. Similarly, in the *Śvetāśvatara Upaniṣad* (4.9) it is stated:

*chandāmsi yajñāḥ kratavo vratāni
bhūtāṁ bhavyaṁ yac ca vedā vadanti
yasmān māyī sṛjate viśvam etat
tasmīnś cānyo māyayā sanniruddhaḥ*

And in the *Taittirīya Upaniṣad* (3.1): *yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanty abhisamviśanti, tad vijijñāśasva tad brahma*. This was the answer given by father Varuṇa when questioned by his son Vāruṇi Bhṛgu about the Absolute Truth. In this *mantra*, the word *yataḥ*, the Absolute Truth from which the cosmic manifestation has emanated, is in the ablative case; that Brahman by which this universal creation is maintained is in the instrumental case (*yena*); and that Brahman into which the whole cosmic manifestation merges is in the locative case (*yat* or *yasmin*). It is stated in *Śrīmad-Bhāgavatam* (1.5.20):

*idam hi viśvaṁ bhagavān ivetaro
yato jagat-sthāna-nirodha-sambhavāḥ*

“The entire universal creation is contained in the gigantic form of the Supreme Personality of Godhead. Everything emanates from Him, everything rests in His energy, and after annihilation everything merges into His person.”

TEXTS 145–146

*bhagavān bahu haite yabe kaila mana
prākṛta-śaktite tabe kaila vilokana
se kāle nāhi janme ‘prākṛta’ mano-nayana
ataeva ‘aprākṛta’ brahmera netra-mana*

bhagavān—the Supreme Personality of Godhead; *bahu*—many; *haite*—to become; *yabe*—when; *kaila*—made; *mana*—His mind; *prākṛta*—material; *śaktite*—on the energy; *tabe*—at that time; *kaila*—did; *vilokana*—glancing; *se kāle*—at that time; *nāhi*—not; *janme*—in creation; *prākṛta*—mundane; *manaḥ-nayana*—mind and eyes; *ataeva*—therefore; *aprākṛta*—transcendental; *brahmera*—of the Absolute Truth; *netra-mana*—eyes and mind.

Śrī Caitanya Mahāprabhu continued, “When the Supreme Personality of Godhead wished to become many, He glanced over the material energy. Before the creation there were no mundane eyes or mind; therefore the transcendental nature of the Absolute Truth’s mind and eyes is confirmed.

In the *Chāndogya Upaniṣad* (6.2.3), it is said, *tad aikṣata bahu syām prajāyeya*. This statement confirms the fact that when the Supreme Personality of Godhead wishes to become many, the cosmic manifestation arises simply by His glancing over material energy. It may be noted that the Supreme Lord glanced over the material nature before the creation of this cosmic manifestation. Before the creation there were no material minds or material eyes; therefore the mind by which the Supreme Personality of Godhead desired to create is transcendental, and the eyes with which He glanced over material nature are also transcendental. Thus the Lord’s mind, eyes and other senses are all transcendental.

TEXT 147

*brahma-śabde kahe pūrṇa svayaṁ bhagavān
svayaṁ bhagavān kṛṣṇa,—śāstrera pramāṇa*

brahma-śabde—by the word “Brahman”; *kahe*—it is said; *pūrṇa*—complete; *svayaṁ*—personally; *bhagavān*—the Supreme Personality of Godhead; *svayaṁ*—personally; *bhagavān*—the Supreme Personality of

Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *śāstrera pramāṇa*—the verdict of all Vedic literature.

“The word ‘Brahman’ indicates the complete Supreme Personality of Godhead, who is Śrī Kṛṣṇa. That is the verdict of all Vedic literature.

This is also confirmed in the *Bhagavad-gītā* (15.15), where the Lord says, *vedaiś ca sarvair aham eva vedyah*. The ultimate object in all Vedic literature is Kṛṣṇa. Everyone is searching for Him. This is also confirmed elsewhere in the *Bhagavad-gītā* (7.19):

*bahūnām janmanām ante jñānavān mām prapadyate
vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ*

“After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”

When one has actually become wise through the study of Vedic literature, he surrenders unto Vāsudeva, Bhagavān Śrī Kṛṣṇa. This is also confirmed in *Śrīmad-Bhāgavatam* (1.2.7–8):

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āsu vairāgyam jñānam ca yad ahaitukam
dharmah sv-anuṣṭhitaḥ puṁsām viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim śrama eva hi kevalam*

Understanding Vāsudeva is real knowledge. By engaging in the devotional service of Vāsudeva, Kṛṣṇa, one acquires perfect knowledge and Vedic understanding. Thus one becomes detached from the material world. This is the perfection of human life. Although one may perfectly follow religious rituals and ceremonies, he is simply wasting his time (*śrama eva hi kevalam*) if he does not attain this perfection.

Before the creation of the cosmic manifestation, the Supreme Personality of Godhead possessed His totally transcendental mind and eyes. That Supreme Personality of Godhead is Kṛṣṇa. A person may think that there is no direct statement about Kṛṣṇa in the *Upaniṣads*, but the fact is that the Vedic *mantras* cannot be understood by people with mundane senses. As stated in the *Padma Purāṇa*, *ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam*

indriyaiḥ: [Cc. Madhya 17.136] a person with mundane senses cannot fully understand the name, qualities, form and pastimes of Śrī Kṛṣṇa. The *Purāṇas* are therefore meant to explain and supplement Vedic knowledge. The great sages present the *Purāṇas* in order to make the Vedic *mantras* understandable for common men (*strī-sūdra-dvija-bandhūnām* [SB 1.4.25]). Considering that women, *sūdras* and *dvija-bandhus* (unworthy sons of the twice-born) cannot understand the Vedic hymns directly, Śrīla Vyāsadeva compiled the *Mahābhārata*. Actually, the Supreme Personality of Godhead is *vedeṣu durlabham* (untraceable in the *Vedas*), but when the *Vedas* are properly understood or when Vedic knowledge is received from devotees, one can understand that all Vedic knowledge leads to Śrī Kṛṣṇa. The *Brahma-sūtra* (1.1.3) confirms this fact also: *śāstra-yonitvāt*. Commenting upon this *Brahma-sūtra* aphorism, Śrī Madhvācārya says, “The *Ṛg Veda*, *Yajur Veda*, *Sāma Veda*, *Atharva Veda*, *Mahābhārata*, *Pañcarātra* and the original *Vālmiki Rāmāyaṇa* are all Vedic literatures. Any literature following the conclusive statements of these Vedic literatures is also to be considered Vedic literature. That literature which does not conform to Vedic literature is simply misleading.” Therefore when reading Vedic literature, we must take the path traversed by great *ācāryas*: *mahā-jano yena gataḥ sa panthāḥ*. Unless one follows the path traversed by great *ācāryas*, he cannot understand the real purport of the *Vedas*.

TEXT 148

*vedera nigūḍha artha bujhana nā haya
purāṇa-vākye sei artha karaya niścaya*

vedera—of the Vedic literature; *nigūḍha*—confidential; *artha*—meaning; *bujhana*—understanding; *nā*—not; *haya*—is; *purāṇa-vākye*—by the words of the *Purāṇas*; *sei*—that; *artha*—meaning; *karaya*—makes; *niścaya*—certain.

“The confidential meaning of the *Vedas* is not easily understood by common men; therefore that meaning is supplemented by the words of the *Purāṇas*.

TEXT 149

*aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitram paramānandam
pūrṇam brahma sanātanam*

aho—what great; *bhāgyam*—fortune; *aho*—what great; *bhāgyam*—fortune; *nanda*—of Mahārāja Nanda; *gopa*—of other cowherd men; *vraja-okasām*—of the inhabitants of Vrajabhūmi; *yat*—of whom; *mitram*—friend; *parama-ānandam*—the supreme bliss; *pūrṇam*—complete; *brahma*—the Absolute Truth; *sanātanam*—eternal.

“How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.’

This quotation from *Śrīmad-Bhāgavatam* (10.14.32) is spoken by Lord Brahmā.

TEXT 150

*‘apāṇi-pāda’-śruti varje ‘prākṛta’ pāṇi-caraṇa
punaḥ kahe, śīghra cale, kare sarva grahaṇa*

apāṇi-pāda-śruti—the *śruti*-mantra beginning *apāṇi-pādaḥ*; *varje*—rejects; *prākṛta*—material; *pāṇi-caraṇa*—hands and legs; *punaḥ*—again; *kahe*—says; *śīghra cale*—walks very fast; *kare*—does; *sarva*—of everything; *grahaṇa*—accepting.

“The Vedic ‘*apāṇi-pāda*’ mantra rejects material hands and legs, yet it states that the Lord goes very fast and accepts everything offered to Him.

TEXT 151

*ataeva śruti kahe, brahma—saviśeṣa
‘mukhya’ chāḍi’ ‘lakṣaṇā’te māne nirviśeṣa*

ataeva—therefore; *śruti*—Vedic mantras; *kahe*—say; *brahma*—the Absolute Truth; *sa-viśeṣa*—personal; *mukhya*—direct meaning; *chāḍi*—giving up; *lakṣaṇāte*—by interpretation; *māne*—accept; *nirviśeṣa*—impersonal.

“All these mantras confirm that the Absolute Truth is personal, but the Māyāvādīs, throwing away the direct meaning, interpret the Absolute Truth as impersonal.

As mentioned above, the *Śvetāśvatara Upaniṣad* (3.19) states:

*apāṇi-pādo javano grahītā
paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ
sa vetti vedyaṁ na ca tasyāsti vettā
tam āhur agryaṁ puruṣaṁ mahāntam*

This Vedic mantra clearly states, *puruṣaṁ mahāntam*. The word *puruṣa* means “person.” In the *Bhagavad-gītā* (10.12) Arjuna confirms that this person is Kṛṣṇa when he addresses Kṛṣṇa as *puruṣaṁ śāśvatam*: “You are the original person.” Thus the *puruṣaṁ mahāntam* mentioned in the verse from the *Śvetāśvatara Upaniṣad* is Śrī Kṛṣṇa. His hands and legs are not mundane but are completely transcendental. However, when He comes, fools take Him to be an ordinary person (*avajānanti mām mūḍhā mānuṣīm tanum āśritam* [Bg. 9.11]). One who has no Vedic knowledge, who has not studied the *Vedas* from a bona fide spiritual master, does not know Kṛṣṇa. Therefore he is a *mūḍha*. Such fools take Kṛṣṇa to be an ordinary person (*paraṁ bhāvam ajānantaḥ*). They do not actually know what Kṛṣṇa is. *Manuṣyāṅām sahasreṣu kaścid yatati siddhaye* [Bg. 7.3]. It is not possible to understand Kṛṣṇa simply by studying the *Vedas* perfectly. One must have the mercy of a devotee (*yat-pādam*). Unless one is favored by a devotee, he cannot understand the Supreme Personality of Godhead. Arjuna also confirms this in the *Bhagavad-gītā* (10.14): “My Lord, it is very difficult to understand Your personality.” The less intelligent class of men cannot understand the Supreme Personality of Godhead without being favored by His devotee. Therefore the *Bhagavad-gītā* (4.34) contains another injunction:



“How greatly fortunate are Nanda Mahārāja, the cowherd men and all the inhabitants of Vrajabhūmi! There is no limit to their fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.’

*tad viddhi praṇipātena paripraśnena sevayā
upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ*

One has to approach a bona fide spiritual master and surrender to him. Only then can one understand the Supreme Personality of Godhead as a person.

TEXT 152

*ṣaḍ-aiśvarya-pūrṇānanda-vigraha yānhāra
hena-bhagavāne tumi kaha nirākāra?*

ṣaḍ-aiśvarya-pūrṇa—with six opulences in full; *ānanda*—blissful; *vigraha*—form; *yānhāra*—whose; *hena-bhagavāne*—unto that Supreme Personality of Godhead; *tumi*—you; *kaha*—said; *nirākāra*—without any form.

“Are you describing as formless that Supreme Personality of Godhead whose transcendental form is complete with six transcendental opulences?”

If the Supreme Personality of Godhead is formless, how can He be said to walk very fast and accept everything offered to Him? Rejecting the direct meaning of the Vedic *mantras*, the Māyāvādī philosophers interpret them and try to establish the Absolute Truth as formless. Actually, the Supreme Lord has an eternal personal form full of all opulence. The Māyāvādī philosophers try to interpret the Absolute Truth as being without potency. However, in the *Śvetāśvatara Upaniṣad* (6.8) it is clearly said, *parāśya śaktir vividhaiva śrūyate*: [Cc. *Madhya* 13.65, *purport*] “The Absolute Truth has multipotencies.”

TEXT 153

*svābhāvika tina śakti yei brahme haya
'niḥśaktika' kari' tāñre karaha niścaya?*

svābhāvika—by nature; *tina*—three; *śakti*—potencies; *yei*—which; *brahme*—in the Absolute Truth; *haya*—there are; *niḥśaktika*—without potency; *kari'*—making; *tāñre*—Him; *karaha*—you do; *niścaya*—proof.

“The Supreme Personality of Godhead has three primary potencies. Are you trying to prove that He has no potencies?”

Śrī Caitanya Mahāprabhu now quotes four verses from the *Viṣṇu Purāṇa* (6.7.61–63 and 1.12.69) to explain the different potencies of the Lord.

TEXT 154

*viṣṇu-śaktiḥ parā proktā
kṣetra-jñākhyā tathā parā
avidyā-karma-samjñānyā
tṛtīyā śaktir iṣyate*

viṣṇu-śaktiḥ—the internal potency of Lord Viṣṇu, the Supreme Personality of Godhead; *parā*—spiritual; *proktā*—said; *kṣetra-jña*—the living entities; *ākhyā*—known as; *tathā*—also; *parā*—spiritual; *avidyā*—nescience, or godlessness; *karma*—and fruitive activities; *samjñā*—known as; *anyā*—another; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—is accepted as.

“The internal potency of the Supreme Lord, Viṣṇu, is spiritual, as verified by the śāstras. There is another spiritual potency, known as kṣetra-jña, or the living entity. The third potency, which is known as nescience, makes the living entity godless and fills him with fruitive activity.

In the *Bhagavad-gītā*, in Śrī Kṛṣṇa’s discourse on the *kṣetra* and the *kṣetra-jña*, it is clearly stated that the *kṣetra-jña* is the living entity, who knows his field of activities. The living entities in the material world are forgetful of their eternal relationship with the Supreme Personality of Godhead. This forgetfulness is called *avidyā*, or nescience. The *avidyā-śakti*, the *avidyā* potency of the material world, provokes fruitive activity. Although this *avidyā-śakti* (material energy, or nescience) is also an energy of the Supreme Personality of Godhead, it is especially intended to keep the living entities in a state of forgetfulness. This is due to their rebellious attitude toward the Lord. Thus although the living entities are constitutionally spiritual, they come under the influence of the potency of nescience. How this happens is described in the following verse.

TEXT 155

*yayā kṣetra-jñā-śaktiḥ sā
veṣṭitā nṛpa sarva-gā
saṁsāra-tāpān akhilān
avāpnoty atra santatān*

yayā—by which; *kṣetra-jñā-śaktiḥ*—the living entities, known as the *kṣetra-jñā* potency; *sā*—that potency; *veṣṭitā*—covered; *nṛpa*—O King; *sarva-gā*—capable of going anywhere in the spiritual or material worlds; *saṁsāra-tāpān*—miseries due to the cycle of repeated birth and death; *akhilān*—all kinds of; *avāpnoti*—obtains; *atra*—in this material world; *santatān*—arising from suffering or enjoying various kinds of reactions to fruitive activities.

“O King, the *kṣetra-jñā-śakti* is the living entity. Although he has the facility to live in either the material or spiritual world, he suffers the threefold miseries of material existence because he is influenced by the *avidyā* [nescience] potency, which covers his constitutional position.

TEXT 156

*tayā tirohitatvāc ca
śaktiḥ kṣetra-jñā-samjñitā
sarva-bhūteṣu bhū-pāla
tāratamyena vartate*

tayā—by her; *tirohitatvāt*—from being freed from the influence; *ca*—also; *śaktiḥ*—the potency; *kṣetra-jñā*—*kṣetra-jñā*; *saṁjñitā*—known by the name; *sarva-bhūteṣu*—in different types of bodies; *bhū-pāla*—O King; *tāratamyena*—in different degrees; *vartate*—exists.

“This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of material energy, to a greater or lesser degree.’

The material energy acts on the living entity in different degrees, according to how he acquires the association of the three modes of material nature.

There are 8,400,000 species of life, some inferior, some superior and some mediocre. The gradations of the bodies are calculated according to the covering of material energy. In the lower categories—including aquatics, trees, plants, insects, birds and so forth—spiritual consciousness is almost nonexistent. In the mediocre category—the human form of life—spiritual consciousness is comparatively awakened. In the superior life forms, spiritual consciousness is fully awakened. Then the living entity understands his real position and tries to escape the influence of material energy by developing Kṛṣṇa consciousness.

TEXT 157

*hlādinī sandhinī samvit
tvayy ekā sarva-saṁśraye
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite*

hlādinī—the pleasure potency; *sandhinī*—the eternity potency; *samvit*—the knowledge potency; *tvayi*—in You; *ekā*—one spiritual (*cit*) potency; *sarva-saṁśraye*—the shelter of everything; *hlāda*—pleasure; *tāpa-karī*—causing displeasure; *miśrā*—mixed; *tvayi*—in You; *na u*—not; *guṇa-varjite*—devoid of all material qualities.

“The Supreme Personality of Godhead is *sac-cid-ānanda-vigraha* [Bs. 5.1]. This means that He originally has three potencies—the pleasure potency, the potency of eternity and the potency of knowledge. Together these are called the *cit* potency, and they are present in full in the Supreme Lord. For the living entities, who are part and parcel of the Lord, the pleasure potency in the material world is sometimes displeasing and sometimes mixed. This is not the case with the Supreme Personality of Godhead, because He is not under the influence of the material energy or its modes.’

TEXT 158

*sac-cid-ānanda-māya haya īśvara-svarūpa
tina aṁśe cic-chakti haya tina rūpa*

sat-cit-ānanda-maya—full of eternity, knowledge and bliss; *haya*—is; *īśvara*—of the Supreme Lord; *svarūpa*—the transcendental form; *tina amśe*—in three parts; *cit-śakti*—the spiritual potency; *haya*—becomes; *tina*—three; *rūpa*—forms.

“The Supreme Personality of Godhead in His original form is full of eternity, knowledge and bliss. The spiritual potency in these three portions [sat, cit and ānanda] assumes three different forms.

According to the verdict of all Vedic literature, the Supreme Personality of Godhead, the living entity and the illusory energy (this material world) constitute the subject matter of knowledge. Everyone should try to understand the relationship between them. First of all, one should try to understand the nature of the Supreme Personality of Godhead. From the *śāstras* we understand that the nature of the Supreme Personality of Godhead is the sum total of eternity, bliss and knowledge. As stated in verse 154 (*viṣṇu-śaktiḥ parā proktā [Cc. Madhya 6.154]*), the Supreme Personality of Godhead is the reservoir of all potencies, and His potencies are all spiritual.

TEXT 159

ānandāmśe 'hlādinī,' sad-amśe 'sandhinī'
cid-amśe 'samvit', yāre jñāna kari māni

ānanda-amśe—in the part of bliss; *hlādinī*—the pleasure potency; *sat-amśe*—in the part of eternity; *sandhinī*—the *sandhinī* potency; *cit-amśe*—in the part of knowledge; *samvit*—the *samvit* potency; *yāre*—which; *jñāna*—as knowledge; *kari māni*—we accept.

“The three portions of the spiritual potency are called *hlādinī* [the bliss portion], *sandhinī* [the eternity portion] and *samvit* [the knowledge portion]. We accept knowledge of these as full knowledge of the Supreme Personality of Godhead.

To acquire knowledge of the Supreme Personality of Godhead, one must take shelter of the *samvit* potency of the Supreme Lord.

TEXT 160

antaraṅgā—cic-chakti, taṭasthā—jīva-śakti
bahiraṅgā—māyā,—tine kare prema-bhakti

antaraṅgā—the internal potency; *cit-śakti*—the spiritual potency; *taṭasthā*—the marginal potency; *jīva-śakti*—the living entities; *bahiraṅgā*—the external potency; *māyā*—the illusory energy; *tine*—all three of them; *kare*—do; *prema-bhakti*—devotional service in love.

“The spiritual potency of the Supreme Personality of Godhead also appears in three phases—internal, marginal and external. These are all engaged in His devotional service in love.

The spiritual potency of the Lord is manifested in three phases—the internal or spiritual potency, the marginal potency, which consists of the living entities, and the external potency, known as *māyā-śakti*. We must understand that in each of these three phases the original spiritual potencies of pleasure, eternity and knowledge remain intact. When the potencies of spiritual pleasure and knowledge are both bestowed upon the conditioned souls, the conditioned souls can escape the clutches of the external potency, *māyā*, which acts as a cover obscuring one’s spiritual identity. When freed, the living entity awakens to Kṛṣṇa consciousness and engages in devotional service with love and affection.

TEXT 161

ṣaḍ-vidha aiśvarya—prabhura cic-chakti-vilāsa
hena śakti nāhi māna,—parama sāhasa

ṣaḍ-vidha—six kinds; *aiśvarya*—of opulences; *prabhura*—of the Lord; *cit-śakti-vilāsa*—enjoyment in the spiritual potency; *hena śakti*—such sublime potencies; *nāhi*—not; *māna*—you accept; *parama sāhasa*—great impudence.

“In His spiritual potency, the Supreme Lord enjoys six kinds of opulences. You do not accept this spiritual potency, and this is due to your great impudence.

The Supreme Personality of Godhead is full with six opulences. All of these potencies are on the transcendental platform. To understand the Supreme Personality of Godhead as impersonal and devoid of potency is to go completely against Vedic information.

TEXT 162

*‘māyādhīśa’ ‘māyā-vaśa’—īśvare-jīve bheda
hena-jīve īśvara-saha kaha ta’ abheda*

māyā-adhīśa—the Lord of energy; *māyā-vaśa*—subjected to the influence of *māyā*; *īśvare*—in the Supreme Personality of Godhead; *jīve*—in the living entities; *bheda*—the difference; *hena-jīve*—such living entities; *īśvara-saha*—with the Supreme Personality of Godhead; *kaha*—you say; *ta’*—indeed; *abheda*—one and the same.

“The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same.

The Supreme Personality of Godhead is by nature the master of all potencies. By nature, the living entities, being infinitesimal, are always under the influence of the Lord’s potencies. According to the *Muṇḍaka Upaniṣad* (3.1.1–2):

*dvā suparṇā sayujā sakhāyā
samānam vṛkṣam pariśasvajāte*

*tayor anyah pippalam svādv aty
anaśnann anyo ’bhicākaśīti*

*samāne vṛkṣe puruṣo nimagno
’nīśayā śocati muhyamānaḥ*

*juṣṭam yadā paśyaty anyam īsam
asya mahimānam eti vīta-śokaḥ*

The *Muṇḍaka Upaniṣad* completely distinguishes the Lord from the living entities. The living entity is subjected to the reactions of fruitive activity, whereas the Lord simply witnesses such activity and bestows the results. According to the living entity's desires, he is wandering from one body to another and from one planet to another, under the direction of the Supreme Personality of Godhead, Paramātmā. However, when the living entity comes to his senses by the mercy of the Lord, he is awarded devotional service. Thus he is saved from the clutches of *māyā*. At such a time he can see his eternal friend, the Supreme Personality of Godhead, and become free from all lamentation and hankering. This is confirmed in the *Bhagavad-gītā* (18.54), where the Lord says, *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati*: "One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything." Thus it is definitely proved that the Supreme Personality of Godhead is the master of all potencies and that the living entities are always subjected to these potencies. That is the difference between *māyādhīśa* and *māyā-vaśa*.

TEXT 163

*gītā-śāstre jīva-rūpa 'śakti' kari' māne
hena jīve 'bheda' kara īśvarera sane*

gītā-śāstre—in the *Bhagavad-gītā*; *jīva-rūpa*—the identity of the living entity; *śakti*—potency; *kari'*—making; *māne*—accepts; *hena*—such; *jīve*—living entity; *bheda*—different; *kara*—you make; *īśvarera*—the Supreme Personality of Godhead; *sane*—with.

“In the *Bhagavad-gītā* the living entity is established as the marginal potency of the Supreme Personality of Godhead. Yet you say that the living entity is completely different from the Lord.

The *Brahma-sūtra* states that according to the principle of *śakti-śaktimator abhedaḥ*, the living entity is simultaneously one with and different from the Supreme Personality of Godhead. Qualitatively the living entity and the Supreme Lord are one, but in quantity they are different. According to Śrī Caitanya Mahāprabhu's philosophy of *acintya-bhedābheda-tattva*, the living entity and the Supreme Lord are accepted as one and different at the same time.

TEXT 164

*bhūmir āpo 'nalo vāyuḥ
khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me
bhinnā prakṛtir aṣṭadhā*

bhūmiḥ—earth; *āpaḥ*—water; *analaḥ*—fire; *vāyuḥ*—air; *kham*—ether; *manaḥ*—mind; *buddhiḥ*—intelligence; *eva*—certainly; *ca*—and; *ahaṅkāraḥ*—false ego; *iti*—thus; *iyam*—this; *me*—My; *bhinnā*—separated; *prakṛtiḥ*—energy; *aṣṭadhā*—eightfold.

“Earth, water, fire, air, ether, mind, intelligence and false ego are My eightfold separated energies.

TEXT 165

*apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho
yayedam dhāryate jagat*

aparā—inferior; *iyam*—this; *itaḥ*—from this; *tu*—but; *anyāṁ*—another; *prakṛtiṁ*—nature; *viddhi*—know; *me*—My; *parām*—transcendental; *jīva-bhūtāṁ*—existing as the living entities; *mahā-bāho*—O mighty-armed one; *yayā*—by which; *idam*—this; *dhāryate*—is sustained; *jagat*—material world.

“Besides these inferior energies, which are material, there is another energy, a spiritual energy, and this is the living being, O mighty-armed one. The entire material world is sustained by the living entities.’

Verses 164 and 165 are quotations from the *Bhagavad-gītā* (7.4–5).

TEXT 166

*īśvarera śrī-vigraha sac-cid-ānandākāra
se-vigrahe kaha sattva-guṇera vikāra*

īśvarera—of the Supreme Personality of Godhead; *śrī-vigraha*—the form; *sat-cit-ānanda-ākāra*—complete in eternity, cognizance and bliss; *se-vigrahe*—about that form of the Lord; *kaha*—you say; *sattva-guṇera*—of the quality of material goodness; *vikāra*—transformation.

“The transcendental form of the Supreme Personality of Godhead is complete in eternity, cognizance and bliss. However, you describe this transcendental form as a product of material goodness.

TEXT 167

śrī-vigraha ye nā māne, sei ta' pāṣaṇḍī
adṛśya aspṛśya, sei haya yama-daṇḍī

śrī-vigraha—the form of the Lord; *ye*—anyone who; *nā*—not; *māne*—accepts; *sei*—he; *ta'*—indeed; *pāṣaṇḍī*—agnostic; *adṛśya*—not to be seen; *aspṛśya*—untouchable; *sei*—he; *haya*—is; *yama-daṇḍī*—subject to be punished by Yamarāja.

“One who does not accept the transcendental form of the Lord is certainly an agnostic. Such a person should be neither seen nor touched. Indeed, he is subject to be punished by Yamarāja.

According to the Vedic instructions, the Supreme Personality of Godhead has His eternal, transcendental form, which is always blissful and full of knowledge. Impersonalists think that “material” refers to the forms within our experience and that “spiritual” refers to an absence of form. However, one should know that beyond this material nature is another nature, which is spiritual. Just as there are material forms in this material world, there are spiritual forms in the spiritual world. This is confirmed by all Vedic literature. The spiritual forms in the transcendental world have nothing to do with the negative conception of formlessness. The conclusion is that a person is an agnostic when he does not agree to worship the transcendental form of the Lord.

Actually, at the present moment all systems of religion deny the worship of the form of the Lord due to ignorance of His transcendental form. The first-class materialists (the Māyāvādīs) imagine five specific forms of the Lord, but when they try to equate the worship of such imaginary forms

with *bhakti*, they are immediately condemned. Lord Śrī Kṛṣṇa confirms this in the *Bhagavad-gītā* (7.15), where He says, *na mām duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ*. Bereft of real knowledge due to agnosticism, the Māyāvādī philosophers should not even be seen by the devotees of the Lord, nor touched, because those philosophers are liable to be punished by Yamarāja, the superintendent demigod who judges the activities of sinful men. The Māyāvādī agnostics wander within this universe in different species of life due to their nondevotional activities. Such living entities are subjected to the punishments of Yamarāja. Only the devotees, who are always engaged in the service of the Lord, are exempt from the jurisdiction of Yamarāja.

TEXT 168

*veda nā māniyā bauddha haya ta' nāstika
vedāśraya nāstikya-vāda bauddhake adhika*

veda—the Vedic literature; *nā*—not; *māniyā*—accepting; *bauddha*—the Buddhists; *haya*—are; *ta'*—indeed; *nāstika*—agnostics; *veda-āśraya*—taking shelter of Vedic civilization; *nāstikya-vāda*—agnosticism; *bauddhake*—even Buddhists; *adhika*—surpassing.

“The Buddhists do not recognize the authority of the Vedas; therefore they are considered agnostics. However, those who have taken shelter of the Vedic scriptures yet preach agnosticism in accordance with the Māyāvāda philosophy are certainly more dangerous than the Buddhists.

Although the Buddhists are directly opposed to Vaiṣṇava philosophy, it can easily be understood that the Śāṅkarites are more dangerous because they accept the authority of the *Vedas* yet act contrary to Vedic instruction. *Vedāśraya nāstikya-vāda* means “agnosticism under the shelter of Vedic culture” and refers to the monistic philosophy of the Māyāvādīs. Lord Buddha abandoned the authority of the Vedic literature and therefore rejected the ritualistic ceremonies and sacrifices recommended in the *Vedas*. His *nirvāṇa* philosophy means stopping all material activities. Lord Buddha did not recognize the presence of transcendental forms and spiritual activities beyond the material world. He simply described voidism beyond this material existence. The Māyāvādī philosophers

offer lip service to Vedic authority but try to escape the Vedic ritualistic ceremonies. They concoct some idea of a transcendental position and call themselves Nārāyaṇa, or God. However, God's position is completely different from their concoction. Such Māyāvādī philosophers consider themselves above the influence of *karma-kāṇḍa* (fruitive activities and their reactions). For them, the spiritual world is equated with the Buddhist voidism. There is very little difference between impersonalism and voidism. Voidism can be directly understood, but the impersonalism enunciated by Māyāvādī philosophers is not very easily understandable. Of course, Māyāvādī philosophers accept a spiritual existence, but they do not know about the spiritual world and spiritual beings. According to *Śrīmad-Bhāgavatam* (10.2.32):

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ*

The intelligence of the Māyāvādīs is not purified; therefore even though they practice austerities for self-realization, they cannot remain within the impersonal *brahmajyoti*. Consequently, they fall down again into this material world.

The Māyāvādīs' conception of spiritual existence is almost identical to the negation of material existence. The Māyāvādīs believe that there is nothing positive in spiritual life. As a result, they cannot understand devotional service or the worship of the Supreme Person, *sac-cid-ānanda-vigraha* [Bs. 5.1]. The Māyāvādī philosophers consider Deity worship in devotional service to be *pratibimba-vāda*, or the worship of a form that is the reflection of a false material form. Thus the Lord's transcendental form, which is eternally blissful and full of knowledge, is unknown to Māyāvādī philosophers. Although the term "Bhagavān" is explicitly described in *Śrīmad-Bhāgavatam*, they cannot understand it. *Brahmeti paramātmeti bhagavān iti śabdyate*: "The Absolute Truth is called Brahman, Paramātmā and Bhagavān." (SB 1.2.11) The Māyāvādīs try to understand Brahman only, or, at the most, Paramātmā. However, they are unable to understand Bhagavān. Therefore the Supreme Personality of Godhead, Kṛṣṇa, says, *māyayāpahṛta-jñānāḥ* [Bg. 7.15]. Because of the temperament of the Māyāvādī philosophers, real knowledge is taken from them. Because

they cannot receive the mercy of the Lord, they will always be bewildered by His transcendental form. Impersonal philosophy destroys the three phases of knowledge—*jñāna*, *jñeya* and *jñātā*. As soon as one speaks of knowledge, there must be a person who is the knower, the knowledge itself and the object of knowledge. Māyāvāda philosophy combines these three categories; therefore the Māyāvādīs cannot understand how the spiritual potencies of the Supreme Personality of Godhead act. Because of their poor fund of knowledge, they cannot understand the distinction in the spiritual world between knowledge, the knower and the object of knowledge. Because of this, Śrī Caitanya Mahāprabhu considers the Māyāvādī philosophers more dangerous than the Buddhists.

TEXT 169

*jīvera nistāra lāgi’ sūtra kaila vyāsa
māyāvādi-bhāṣya śunile haya sarva-nāśa*

jīvera—of the living entities; *nistāra*—deliverance; *lāgi’*—for the matter of; *sūtra*—the *Vedānta-sūtra*; *kaila*—made; *vyāsa*—Śrīla Vyāsadeva; *māyāvādi*—of the impersonalists; *bhāṣya*—commentary; *śunile*—if hearing; *haya*—becomes; *sarva-nāśa*—all destruction.

“Śrīla Vyāsadeva presented the Vedānta philosophy for the deliverance of conditioned souls, but if one hears the commentary of Śāṅkarācārya, everything is spoiled.

Factually, the devotional service of the Lord is described in the *Vedānta-sūtra*, but the Māyāvādī philosophers, the Śāṅkarites, prepared a commentary known as *Śārīraka-bhāṣya*, in which the transcendental form of the Lord is denied. The Māyāvādī philosophers think that the living entity is identical with the Supreme Soul, Brahman. Their commentaries on the *Vedānta-sūtra* are completely opposed to the principle of devotional service. Caitanya Mahāprabhu therefore warns us to avoid these commentaries. If one indulges in hearing the Śāṅkarite *Śārīraka-bhāṣya*, he will certainly be bereft of all real knowledge.

The ambitious Māyāvādī philosophers desire to merge into the existence of the Lord, and this may be accepted as *sāyujya-mukti*. However, this form

of *mukti* means denying one’s individual existence. In other words, it is a kind of spiritual suicide. This is absolutely opposed to the philosophy of *bhakti-yoga*. *Bhakti-yoga* offers immortality to the individual conditioned soul. If one follows the Māyāvādī philosophy, he misses his opportunity to become immortal after giving up the material body. The immortality of the individual person is the highest perfectional stage a living entity can attain.

TEXT 170

*‘pariṇāma-vāda’—vyāsa-sūtrera sammata
acintya-śakti īśvara jagat-rūpe pariṇata*

pariṇāma-vāda—the theory of transformation; *vyāsa-sūtrera*—of the *Vedānta-sūtra*; *sammata*—purpose; *acintya-śakti*—inconceivable power; *īśvara*—the Supreme Personality of Godhead; *jagat-rūpe*—in the form of the cosmic manifestation; *pariṇata*—transformed.

“The Vedānta-sūtra aims at establishing that the cosmic manifestation has come into being by the transformation of the inconceivable potency of the Supreme Personality of Godhead.

For a further explanation of *pariṇāma-vāda*, refer to *Ādi-līlā*, Seventh Chapter, verses 121–133.

TEXT 171

*maṇi yaiche avikṛte prasabe hema-bhāra
jagat-rūpa haya īśvara, tabu avikāra*

maṇi—the touchstone; *yaiche*—just as; *avikṛte*—without being transformed; *prasabe*—produces; *hema-bhāra*—volumes of gold; *jagat-rūpa*—the cosmic manifestation; *haya*—becomes; *īśvara*—the Supreme Personality of Godhead; *tabu*—still; *avikāra*—unchanged.

“The touchstone, after touching iron, produces volumes of gold without being changed. Similarly, the Supreme Personality of Godhead manifests Himself as the cosmic manifestation by His inconceivable potency, yet He remains unchanged in His eternal, transcendental form.

According to the commentary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the purpose of the *janmādy asya* verse in the *Vedānta-sūtra* is to establish that the cosmic manifestation is the result of the transformation of the potencies of the Supreme Personality of Godhead. The Supreme Lord is the master of innumerable eternal energies, which are unlimited. Sometimes these energies are manifested, and sometimes they are not. In any case, all energies are under His control; therefore He is the original energetic, the abode of all energies. A common brain in the conditioned state cannot conceive of how these inconceivable energies abide in the Supreme Personality of Godhead, how He exists in His innumerable forms as the master of both spiritual and material energies, how He is the master of both manifest and potential powers, and how contradictory potencies can abide in Him. As long as the living entity is within this material world, in the condition of illusion, he cannot understand the activities of the inconceivable energies of the Lord. Thus the Lord's energies, though factual, are simply beyond the power of the common brain to understand. When the atheistic philosophers or the Māyāvādīs, being unable to understand the inconceivable energies of the Supreme Personality of Godhead, imagine an impersonal void, their imagination is only the counterpart of materialistic thinking. Within the material world, there is nothing inconceivable. High-thinking philosophers and scientists can tackle the material energy, but not being able to understand the spiritual energy, they can simply imagine an inactive state, such as the impersonal Brahman. This is simply the negative side of material life. By such imperfect knowledge, the Māyāvādī philosophers conclude that the cosmic manifestation is a transformation of the Supreme. Thus they must necessarily also accept the theory of the illusion of the Supreme (*vivarta-vāda*). However, if we accept the inconceivable potencies of the Lord, we can understand how the Supreme Personality of Godhead can appear within this material world without being touched or contaminated by the three modes of material nature.

From the *śāstras* we learn that there is a stone or jewel called a touchstone that can transform iron into gold. Although the touchstone turns iron into gold many times, it remains in its original condition. If such a material stone can maintain its inconceivable energy after producing volumes of gold, certainly the Supreme Personality of Godhead can remain in His original *sac-cid-ānanda* form after creating the cosmic world. As confirmed in the *Bhagavad-gītā* (9.10), He acts only through His different

energies. *Mayādhyakṣeṇa prakṛtiḥ*: Kṛṣṇa directs the material energy, and that potency works in this material world. This is also confirmed in the *Brahma-saṁhitā* (5.44):

*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni bibharti durgā
icchānurūṇam api yasya ca ceṣṭate sā
govindam ādi-puruṣam tam aham bhajāmi*

The *durgā-śakti* (material energy) acts under the direction of the Supreme Personality of Godhead, and the universal creation, maintenance and destruction are being carried out by the *durgā-śakti*. Kṛṣṇa’s direction is in the background. The conclusion is that the Supreme Personality of Godhead remains as He is, even though directing His energy, which makes the diverse cosmic manifestation work so wonderfully.

TEXT 172

*vyāsa—bhrānta bali’ sei sūtre doṣa diyā
‘vivarta-vāda’ sthāpiyāche kalpanā kariyā*

vyāsa—Śrīla Vyāsadeva; *bhrānta*—mistaken; *bali’*—saying; *sei*—that; *sūtre*—in the *Vedānta-sūtra*; *doṣa*—fault; *diyā*—accusing; *vivarta-vāda*—the theory of illusion; *sthāpiyāche*—has established; *kalpanā*—imagination; *kariyā*—doing.

“Śaṅkarācārya’s theory states that the Absolute Truth is transformed. By accepting this theory, the Māyāvādī philosophers denigrate Śrīla Vyāsadeva by accusing him of error. They thus find fault in the Vedānta-sūtra and interpret it to try to establish the theory of illusion.

The first verse of the *Brahma-sūtra* is *athāto brahma jijñāsā*: “We must now inquire into the Absolute Truth.” The second verse immediately answers, *janmādy asya yataḥ*: “The Absolute Truth is the original source of everything.” *Janmādy asya yataḥ* does not suggest that the original person has been transformed. Rather, it clearly indicates that He produces this cosmic manifestation through His inconceivable energy. This is also clearly explained in the *Bhagavad-gītā* (10.8), where Kṛṣṇa says, *mattaḥ sarvaṁ pravartate*: “From Me, everything emanates.” This is also confirmed in the

Taittirīya Upaniṣad (3.1.1): *yato vā imāni bhūtāni jāyante*. “The Supreme Absolute Truth is that from which everything is born.” Similarly, in the *Muṇḍaka Upaniṣad* (1.1.7) it is stated, *yathorṇa-nābhiḥ sṛjate gṛhṇate ca*: “[The Lord creates and destroys the cosmic manifestation] as a spider creates a web and draws it back within itself.” All of these *sūtras* indicate the transformation of the Lord’s energy. It is not that the Lord undergoes direct transformation, which is called *pariṇāma-vāda*. However, being very anxious to protect Śrīla Vyāsadeva from criticism, Śaṅkarācārya became a pseudo gentleman and put forward his theory of illusion (*vivarta-vāda*). Śaṅkarācārya concocted this meaning of *pariṇāma-vāda*, and by word jugglery he endeavored very hard to establish *pariṇāma-vāda* as *vivarta-vāda*.

TEXT 173

*jīvera dehe ātma-buddhi—sei mithyā haya
jagat ye mithyā nahe, naśvara-mātra haya*

jīvera—of the living entities; *dehe*—in the body; *ātma-buddhi*—considering as the self; *sei*—that; *mithyā*—untruth; *haya*—is; *jagat*—the cosmic manifestation; *ye*—that; *mithyā*—untruth; *nahe*—not; *naśvara-mātra*—only temporary; *haya*—is.

“The theory of illusion can be applied only when the living entity identifies himself with the body. As far as the cosmic manifestation is concerned, it cannot be called false, although it is certainly temporary.

The living entity is the eternal servant of Kṛṣṇa. Being part and parcel of the Lord, he is constitutionally pure, but due to his contact with material energy, he identifies himself with either the gross or the subtle material body. Such identification is certainly false and constitutes the genuine platform of the theory of illusion. The living entity is eternal: he can never be subjected to the limits of time, as are his gross and subtle bodies. The cosmic manifestation is never false, but it is subject to change by the influence of the time factor. For a living entity to accept this cosmic manifestation as the field for his sense enjoyment is certainly illusory. This material world is the manifestation of the material energy of the Lord. This is explained by Kṛṣṇa in the *Bhagavad-gītā* (7.4):

*bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā*

“Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies.”

The material world is the inferior energy of the Supreme Personality of Godhead, but it is not a fact that the Supreme Lord has been transformed into this material world. The Māyāvādī philosophers, devoid of true understanding, have confused the theory of illusion and the theory of the cosmic manifestation by word jugglery. The theory of illusion can be applied to a person who identifies himself with the body. The living entity is the superior energy of the Supreme Lord, and the material world is the inferior energy. Both, however, are *prakṛti* (energy). Although the energies are simultaneously one with the Lord and different from Him, the Lord never loses His personal form due to the transformation of His different energies.

TEXT 174

*'praṇava' ye mahā-vākya—īśvarera mūrti
praṇava haite sarva-veda, jagat-utpatti*

praṇava—omkāra; ye—that which; mahā-vākya—transcendental vibration; īśvarera—of the Supreme Personality of Godhead; mūrti—the form; praṇava—omkāra; haite—from; sarva-veda—all Vedic literature; jagat—of the material world; utpatti—production.

“The transcendental vibration omkāra is the sound form of the Supreme Personality of Godhead. All Vedic knowledge and this cosmic manifestation are produced from this sound representation of the Supreme Lord.

Omkāra is the representation of the Supreme Personality of Godhead in sound. This form of His holy name is accepted as the transcendental vibration (*mahā-vākya*) by virtue of which the temporary material manifestation has come into being. If one takes shelter of the sound representation of the Supreme Personality of Godhead (*omkāra*), he can realize his constitutional identity and engage in devotional service even though in conditioned life.

TEXT 175

‘*tat tvam asi*’—*jīva-hetu* *prādeśika vākya*
praṇava nā māni’ *tāre kahe mahā-vākya*

tat tvam asi—you are the same; *jīva-hetu*—for the enlightenment of the conditioned soul; *prādeśika*—subsidiary; *vākya*—vibration; *praṇava*—the *omkāra* incarnation; *nā*—not; *māni*’—accepting; *tāre*—that; *kahe*—says; *mahā-vākya*—transcendental vibration.

“The subsidiary vibration *tat tvam asi* [“you are the same”] is meant for the understanding of the living entity, but the principal vibration is *omkāra*. Not caring for *omkāra*, Śaṅkarācārya has stressed the vibration *tat tvam asi*.”

Tat tvam asi is accepted as the primary vibration by one who does not accept *praṇava*, the transcendental sound incarnation of the holy name of the Lord, as the chief principle in the Vedic literature. By word jugglery, Śaṅkarācārya tried to create an illusory presentation of the Supreme Personality of Godhead in His relationship with the living entities and the cosmic manifestation. *Tat tvam asi* is a warning to the living entity not to mistake the body for the self. Therefore *tat tvam asi* is especially meant for the conditioned soul. The chanting of *omkāra* or the Hare Kṛṣṇa *mantra* is meant for the liberated soul. Śrīla Rūpa Gosvāmī has said, *ayi mukta-kulair upāśyamānam* (*Nāmāṣṭaka* 1). Thus the holy name of the Lord is chanted by the liberated souls. Similarly, Parīkṣit Mahārāja says, *nivṛtta-tarṣair upagīyamānāt* (SB 10.1.4). The holy name of the Lord can be chanted by those who have fully satisfied their material desires or who are fully situated on the transcendental platform and devoid of material desire. The name of the Lord can be chanted by one who is completely freed from material contamination (*anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam* [*Bhakti-rasāmṛta-sindhu* 1.1.11]). Śaṅkarācārya has indirectly minimized the value of the principal Vedic *mantra* (*omkāra*) by accepting a subordinate vibration (*tat tvam asi*) as the most important Vedic *mantra*.

TEXT 176

ei-mate kalpita bhāṣye śata doṣa dila
bhaṭṭācārya pūrva-pakṣa apāra karila

ei-mate—in this way; *kalṣita*—imagined; *bhāṣye*—in the commentary; *śata*—hundreds; *doṣa*—of faults; *dīla*—gave; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *pūrva-pakṣa*—opposing elements; *apāra*—unlimitedly; *karīla*—manifested.

Thus Śrī Caitanya Mahāprabhu criticized Śaṅkarācārya’s Śārīraka-bhāṣya as imaginary, and He pointed out hundreds of faults in it. To defend Śaṅkarācārya, however, Sārvabhauma Bhaṭṭācārya presented unlimited opposition.

TEXT 177

*vitaṇḍā, chala, nigrāhādi aneka uṭhāila
saba khaṇḍi’ prabhu nija-mata se sthāpila*

vitaṇḍā—counterarguments; *chala*—imaginary interpretations; *nigrāhā-ādi*—repulses to the opposite party; *aneka*—various; *uṭhāila*—raised; *saba*—all; *khaṇḍi’*—refuting; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-mata*—His own conviction; *se*—that; *sthāpila*—established.

The Bhaṭṭācārya presented various types of false arguments with pseudo logic and tried to defeat his opponent in many ways. However, Śrī Caitanya Mahāprabhu refuted all these arguments and established His own conviction.

The word *vitaṇḍā* indicates that a debater, not touching the main point or establishing his own point, simply tries to refute the other person’s argument. When one does not touch the direct meaning but tries to divert attention by misinterpretation, he engages in *chala*. The word *nigrāha* also means always trying to refute the arguments of the other party.

TEXT 178

*bhagavān—‘sambandha’, bhakti—‘abhidheya’ haya
premā—‘prajoyana’, vede tina-vastu kaya*

bhagavān—the Supreme Personality of Godhead; *sambandha*—relationship; *bhakti*—devotional service; *abhidheya*—transcendental

activities; *haya*—is; *premā*—love of Godhead; *prayojana*—the ultimate goal of life; *vede*—the *Vedas*; *tina-vastu*—three subject matters; *kaya*—describe.

Śrī Caitanya Mahāprabhu continued, “The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one’s real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in the Vedic literature.

In the *Bhagavad-gītā* (15.15) Lord Kṛṣṇa confirms this statement: *vedaiś ca sarvair aham eva vedyah*. The actual purpose in reading the *Vedas* is to learn how to become a devotee of the Supreme Lord. The Lord Himself advises, *man-manā bhava mad-bhaktō mad-yājī māṁ namaskuru* (Bg. 9.34). Therefore, after studying the *Vedas*, one must then execute devotional service by thinking always of the Supreme Lord (*man-manā*), becoming His devotee, worshiping Him and always offering Him obeisances. This is called *viṣṇu-ārādhana*, and it is the supreme occupational duty of all human beings. It is properly discharged in the *varṇāśrama-dharma* system, which divides society into *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa* and *brāhmaṇa*, *kṣatriya*, *vaiśya* and *sūdra*. This is the whole scheme of Vedic civilization. However, this institution is very difficult to establish in this age; therefore Śrī Caitanya Mahāprabhu advises that we not worry about the Vedic system of *varṇāśrama-dharma*. Rather, we should take directly to the chanting of the Hare Kṛṣṇa *mantra* and simply hear about the Supreme Personality of Godhead from pure devotees. This is the process recommended by Śrī Caitanya Mahāprabhu, and this is the purpose for studying the *Vedas*.

TEXT 179

*āra ye ye-kichu kahe, sakala-i kalpanā
svataḥ-pramāṇa veda-vākye kalpena lakṣaṇā*

āra—except this; *ye ye*—whatever; *kichu*—something; *kahe*—says; *sakala-i*—all; *kalpanā*—imagination; *svataḥ-pramāṇa*—self-evident; *veda-vākye*—in the Vedic version; *kalpena*—he imagines; *lakṣaṇā*—an interpretation.

“If one tries to explain the Vedic literature in a different way, he is indulging in imagination. Any interpretation of the self-evident Vedic version is simply imaginary.

When a conditioned soul is purified, he is called a devotee. A devotee has his relationship only with the Supreme Personality of Godhead, and his only occupational duty is to execute devotional service to satisfy the Lord. This service is rendered through the Lord’s representative, the spiritual master: *yasya deve parā bhaktir yathā deve tathā gurau* [ŚU 6.23]. When the devotee executes devotional service properly, he attains the highest perfection of life—love of Godhead: *sa vai puṁsām paro dharmo yato bhaktir adhokṣaje* [SB 1.2.6]. The ultimate goal of understanding the *Vedas* is to be elevated to the platform of rendering loving service to the Lord. The Māyāvādī philosophers, however, consider the central point of relationship to be the impersonal Brahman, the function of the living entity to be the acquisition of knowledge of Brahman, resulting in detachment from material activity, and the ultimate goal of life to be liberation, or merging into the existence of the Supreme. All of this, however, is simply due to the imagination of the conditioned soul. It simply opposes him to material activities. One should always remember that all Vedic literatures are self-evident. No one is allowed to interpret the Vedic verses. If one does so, he indulges in imagination, and that has no value.

TEXT 180

*ācāryera doṣa nāhi, īśvara-ājñā haila
ataeva kalpanā kari' nāstika-śāstra kaila*

ācāryera—of Śaṅkarācārya; *doṣa*—fault; *nāhi*—there is not; *īśvara-ājñā*—the order of the Supreme Personality of Godhead; *haila*—there was; *ataeva*—therefore; *kalpanā*—imagination; *kari'*—making; *nāstika*—atheistic; *śāstra*—scriptures; *kaila*—prepared.

“Actually there is no fault on the part of Śaṅkarācārya. He simply carried out the order of the Supreme Personality of Godhead. He had to imagine some kind of interpretation, and therefore he presented a kind of Vedic literature that is full of atheism.

TEXT 181

*svāgamaiḥ kalpitais tvam ca
janān mad-vimukhān kuru
mām ca goṣaya yena syāt
sṛṣṭir eṣottarottarā*

sva-āgamaiḥ—with your own theses; *kalpitaiḥ*—imagined; *tvam*—you; *ca*—also; *janān*—the people in general; *mat-vimukhān*—averse to Me and addicted to fruitive activities and speculative knowledge; *kuru*—make; *mām*—Me, the Supreme Personality of Godhead; *ca*—and; *goṣaya*—just cover; *yena*—by which; *syāt*—there may be; *sṛṣṭiḥ*—material advancement; *eṣā*—this; *uttara-uttarā*—more and more.

“[Addressing Lord Śiva, the Supreme Personality of Godhead said:] ‘Please make the general populace averse to Me by imagining your own interpretation of the Vedas. Also, cover Me in such a way that people will take more interest in advancing material civilization just to propagate a population bereft of spiritual knowledge.’”

This is a quotation from the *Padma Purāṇa*, *Uttara-khaṇḍa* (62.31).

TEXT 182

*māyāvādam asac-chāstram
pracchannam bauddham ucyate
mayaiva vihitam devi
kalau brāhmaṇa-mūrtinā*

māyāvādam—the philosophy of Māyāvāda; *asat-śāstram*—false scriptures; *pracchannam*—covered; *bauddham*—Buddhism; *ucyate*—it is said; *mayā*—by me; *eva*—only; *vihitam*—taught; *devi*—O goddess of the material world; *kalau*—in the Age of Kali; *brāhmaṇa-mūrtinā*—having the body of a *brāhmaṇa*.

“[Lord Śiva informed goddess Durgā, the superintendent of the material world:] ‘In the Age of Kali I take the form of a *brāhmaṇa* and explain the Vedas through false scriptures in an atheistic way, similar to Buddhist philosophy.’”

The word *brāhmaṇa-mūrtinā* in this verse refers to the founder of Māyāvāda philosophy, Śaṅkarācārya, who was born in the Mālabara district of southern India. Māyāvāda philosophy states that the Supreme Lord, the living entities and the cosmic manifestation are all transformations of illusory energy. To support this atheistic theory, the Māyāvādīs cite false scriptures, which make people bereft of transcendental knowledge and addicted to fruitive activities and mental speculation.

This verse is a quotation from the *Padma Purāṇa, Uttara-khaṇḍa* (25.7).

TEXT 183

*śuni' bhaṭṭācārya haila parama vismita
mukhe nā niḥsare vāṇī, ha-ilā stambhita*

śuni'—hearing; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *haila*—became; *parama*—very much; *vismita*—astonished; *mukhe*—in the mouth; *nā*—not; *niḥsare*—vibrates; *vāṇī*—words; *ha-ilā*—became; *stambhita*—stunned.

Sārvabhauma Bhaṭṭācārya became very much astonished upon hearing this. He became stunned and said nothing.

TEXT 184

*prabhu kahe,—bhaṭṭācārya, nā kara vismaya
bhagavāne bhakti—parama-puruṣārtha haya*

prabhu kahe—the Lord said; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *nā*—not; *kara*—do; *vismaya*—astonishment; *bhagavāne*—unto the Supreme Personality of Godhead; *bhakti*—devotional service; *parama*—the supreme; *puruṣa-artha*—human interest; *haya*—is.

Lord Śrī Caitanya Mahāprabhu then told him, “Do not be astonished. Actually, devotional service unto the Supreme Personality of Godhead is the highest perfection of human activity.

TEXT 185

‘*ātmārāma*’ *paryanta kare īśvara bhajana*
aiche acintya bhagavānera guṇa-gaṇa

ātma-ārāma—self-satisfied; *paryanta*—up to; *kare*—do; *īśvara bhajana*—devotional service to the Lord; *aiche*—such; *acintya*—inconceivable; *bhagavānera*—of the Supreme Personality of Godhead; *guṇa-gaṇa*—transcendental qualities.

“Even the self-satisfied sages perform devotional service to the Supreme Lord. Such are the transcendental qualities of the Lord. They are full of inconceivable spiritual potency.

TEXT 186

ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ

ātma-ārāmāḥ—persons who take pleasure in being transcendently situated in the service of the Lord; *ca*—also; *munayaḥ*—great saintly persons who have completely rejected material aspirations, fruitive activities and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

“Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.”

This is the famous *ātmārāma* verse (SB 1.7.10).

TEXT 187

śuni' bhaṭṭācārya kahe,—‘*śuna*, *mahāśaya*
ei ślokerā artha śunite vāñchā haya'

śuni'—hearing this; *bhaṭṭācārya kahe*—Sārvabhauma Bhaṭṭācārya said; *śuna*—please hear; *mahā-āśaya*—my dear Sir; *ei ślokerā*—of this verse; *artha*—the meaning; *śunite*—to hear; *vāñchā*—a desire; *haya*—there is.

After hearing the ātmārāma verse, Sārvabhauma Bhaṭṭācārya addressed Śrī Caitanya Mahāprabhu, “My dear Sir, please explain this verse. I have a great desire to hear Your explanation of it.”

TEXT 188

prabhu kahe,—‘*tumi ki artha kara*, *tāhā āge śuni'*
pāche āmi kariba artha, *yebā kichu jāni'*

prabhu kahe—the Lord said; *tumi*—you; *ki*—what; *artha*—meaning; *kara*—do; *tāhā*—that; *āge*—first of all; *śuni'*—hearing; *pāche*—after that; *āmi*—I; *kariba*—shall do; *artha*—meaning; *yebā*—whatever; *kichu*—something; *jāni*—I know.

The Lord replied, “First let Me hear your explanation. After that, I shall try to explain what little I know.”

TEXT 189

śuni' bhaṭṭācārya śloka karila vyākhyāna
tarka-śāstra-mata uṭhāya vividha vidhāna

śuni'—hearing this; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *śloka*—of the verse; *karila*—did; *vyākhyāna*—explanation; *tarka-śāstra*—scriptures dealing with logic; *mata*—according to; *uṭhāya*—raises; *vividha*—various; *vidhāna*—propositions.

Sārvabhauma Bhaṭṭācārya then began to explain the ātmārāma verse, and according to the principles of logic, he put forward various propositions.

TEXT 190

*nava-vidha artha kaila śāstra-mata lañā
śuni' prabhu kahe kichu iṣat hāsiyā*

nava-vidha—nine kinds; *artha*—meanings; *kaila*—did; *śāstra-mata*—the principles of authorized scriptures; *lañā*—taking; *śuni'*—after hearing that; *prabhu*—Lord Caitanya; *kahe*—began to speak; *kichu*—something; *iṣat*—slightly; *hāsiyā*—smiling.

The Bhaṭṭācārya explained the ātmārāma verse in nine different ways on the basis of scripture. After hearing his explanation, Śrī Caitanya Mahāprabhu, smiling a little, began to speak.

The ātmārāma verse was discussed at Naimiṣāraṇya at a meeting of many great sages, headed by Śaunaka Ṛṣi. They questioned Śrīla Sūta Gosvāmī, who presided at the meeting, about why Śrīla Śukadeva Gosvāmī, a *paramahansa* already in the transcendental position, was attracted to a discussion of the qualities of Kṛṣṇa. In other words, they wanted to know why Śrī Śukadeva Gosvāmī engaged in the study of *Śrīmad-Bhāgavatam*.

TEXT 191

*'bhaṭṭācārya', jāni—tumi sākṣāt bṛhaspati
śāstra-vyākhyā karite aiche kāro nāhi śakti*

bhaṭṭācārya—My dear Bhaṭṭācārya; *jāni*—I know; *tumi*—you; *sākṣāt*—directly; *bṛhaspati*—the learned priest of the demigods named Bṛhaspati; *śāstra-vyākhyā*—explanation of the scriptures; *karite*—to do; *aiche*—such; *kāro*—of anyone else; *nāhi*—there is not; *śakti*—power.

Śrī Caitanya Mahāprabhu said, “My dear Bhaṭṭācārya, you are exactly like Bṛhaspati, the priest of the heavenly kingdom. Indeed, no one within this world has the power to explain the scriptures in such a way.

TEXT 192

*kintu tumi artha kaile pāṇḍitya-pratibhāya
ihā va-i ślokerā āche āro abhiprāya*

kintu—but; *tumi*—you; *artha*—meaning; *kaile*—have shown; *pāṇḍitya*—scholarly; *pratibhāya*—with prowess; *ihā va-i*—besides this; *ślokerā*—of the verse; *āche*—there is; *āro*—another; *abhiprāya*—purport.

“My dear Bhaṭṭācārya, you have certainly explained this verse by the prowess of your vast learning, but you should know that, besides this scholarly explanation, there is another purport to this verse.”

TEXT 193

bhaṭṭācāryera prārthanāte prabhu vyākhyā kaila
tānra nava artha-madhye eka nā chuñila

bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; *prārthanāte*—on the request; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vyākhyā*—explanation; *kaila*—made; *tānra*—his; *nava artha*—of the nine different types of explanations; *madhye*—in the midst; *eka*—one; *nā*—not; *chuñila*—touched.

Upon the request of Sārvabhauma Bhaṭṭācārya, Lord Caitanya Mahāprabhu began to explain the verse, without touching upon the nine explanations given by the Bhaṭṭācārya.

TEXT 194

ātmārāmās ca-śloke 'ekādaśa' pada haya
ṛthak ṛthak kaila padera artha niścaya

ātmārāmās ca—known as such; *śloke*—in the verse; *ekādaśa*—eleven; *pada*—words; *haya*—there are; *ṛthak ṛthak*—separately one after another; *kaila*—made; *padera*—of the words; *artha*—the meaning; *niścaya*—certainty.

There are eleven words in the *ātmārāma* verse, and Śrī Caitanya Mahāprabhu explained each word, one after the other.

The words in the *ātmārāma* verse are *ātmārāmāḥ*, *ca*, *munayaḥ*, *nirgranthāḥ*, *api*, *urukrame*, *kurvanti*, *ahaitukīm*, *bhaktim*, *ittham-bhūta-guṇaḥ* and *hariḥ*.

TEXT 195

*tat-tat-pada-prādhānye 'ātmārāma' milāñā
aṣṭādaśa artha kaila abhiprāya lañā*

tat-tat-pada—all those items; *prādhānye*—principally; *ātmārāma*—the word *ātmārāma*; *milāñā*—causing to meet; *aṣṭādaśa*—eighteen; *artha*—meanings; *kaila*—did; *abhiprāya*—purpose; *lañā*—accepting.

Lord Caitanya Mahāprabhu took each word specifically and combined it with the word “*ātmārāma*.” He thus explained the word “*ātmārāma*” in eighteen different ways.

TEXT 196

*bhagavān, tāñra śakti, tāñra guṇa-gaṇa
acintya prabhāva tintera nā yāya kathana*

bhagavān—the Supreme Personality of Godhead; *tāñra śakti*—His potencies; *tāñra guṇa-gaṇa*—His transcendental qualities; *acintya*—inconceivable; *prabhāva*—the influence; *tintera*—of the three; *nā*—not; *yāya*—possible; *kathana*—to speak.

Śrī Caitanya Mahāprabhu said, “The Supreme Personality of Godhead, His different potencies and His transcendental qualities all have inconceivable prowess. It is not possible to explain them fully.

TEXT 197

*anya yata sādhya-sādhana kari' ācchādana
ei tine hare siddha-sādhakera mana*

anya—other; *yata*—all; *sādhya-sādhana*—objectives and transcendental practices; *kari'*—doing; *ācchādana*—covering; *ei tine*—these three; *hare*—take away; *siddha*—successful; *sādhakera*—of the student engaged in spiritual activities; *mana*—the mind.

“These three items attract the mind of a perfect student engaged in spiritual activities and overcome all other processes of spiritual activity.”

Spiritual activities other than *bhakti-yoga* are divided into three categories—speculative activity conducted by the *jñāna-sampradāya* (learned scholars), fruitive activity conducted by the general populace according to Vedic regulations, and the activities of transcendentalists not engaged in devotional service. There are many different branches of these categories, but the Supreme Personality of Godhead, by His inconceivable potencies and transcendental qualities, attracts the mind of the student engaged in the activities of *karma*, *jñāna*, *yoga* and so forth. The Supreme Lord is full of inconceivable potencies, which are related to His person, His energies and His transcendental qualities. All of these are very attractive to the serious student. Consequently the Lord is known as Kṛṣṇa, the all-attractive one.

TEXT 198

*sanakādi-śukadeva tāhāte pramāṇa
ei-mata nānā artha karena vyākhyāna*

sanaka-ādi—the four Sanas; *śukadeva*—and Śukadeva Gosvāmī; *tāhāte*—in that; *pramāṇa*—the evidence; *ei-mata*—in this way; *nānā*—varieties; *artha*—meaning; *karena*—does; *vyākhyāna*—explanation.

Śrī Caitanya Mahāprabhu explained the meaning of the verse by giving evidence concerning Śukadeva Gosvāmī and the four ṛṣis Sanaka, Sanat-kumāra, Sanātana and Sanandana. Thus the Lord gave various meanings and explanations.

That Kṛṣṇa is all-attractive is verified by the activities of the four ṛṣis and Śukadeva Gosvāmī. All of them were liberated persons, yet they were attracted by the qualities and pastimes of the Lord. It is therefore said, *muktā api līlayā vighrahaṁ kṛtvā bhagavantaṁ bhajante*: “Even liberated persons are attracted by the pastimes of Lord Kṛṣṇa and thus engage in devotional service.” (Cc. Madhya 24.112) From the very beginning of their lives, Śukadeva Gosvāmī and the four Kumāras, known as *catuḥ-sana*, were liberated and self-realized on the Brahman platform. Nonetheless, they were attracted by the qualities of Kṛṣṇa, and they engaged in His service.

The four Kumāras were attracted by the aroma of the flowers offered at the lotus feet of Kṛṣṇa, and in this way they became devotees. Śukadeva Gosvāmī heard Śrīmad-Bhāgavatam by the mercy of his father, Vyāsadeva, and he was consequently attracted to Kṛṣṇa and became a great devotee. The conclusion is that the transcendental bliss experienced in the service of the Lord must be superior to *brahmānanda*, the bliss derived from realizing the impersonal Brahman.

TEXT 199

*śuni' bhaṭṭācāryera mane haila camatkāra
prabhuke kṛṣṇa jāni' kare āpanā dhikkāra*

śuni'—hearing this; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *mane*—in the mind; *haila*—there was; *camatkāra*—wonder; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa*—Lord Kṛṣṇa; *jāni'*—accepting as; *kare*—does; *āpanā*—himself; *dhikkāra*—condemnation.

Upon hearing Caitanya Mahāprabhu's explanation of the ātmārāma verse, Sārvabhauma Bhaṭṭācārya was struck with wonder. He then understood Lord Śrī Caitanya Mahāprabhu to be Kṛṣṇa in person, and he thus condemned himself in the following words.

TEXT 200

*'inho ta' sākṣāt kṛṣṇa,—muñi nā jāniyā
mahā-āparādha kainu garvita ha-iyā'*

inho—Śrī Caitanya Mahāprabhu; *ta'*—indeed; *sākṣāt*—directly; *kṛṣṇa*—Lord Kṛṣṇa; *muñi*—I; *nā*—not; *jāniyā*—knowing; *mahā-āparādha*—a great offense; *kainu*—did; *garvita*—proud; *ha-iyā*—being.

“Caitanya Mahāprabhu is certainly Lord Kṛṣṇa Himself. Because I could not understand Him and was very proud of my own learning, I have committed many offenses.”

TEXT 201

*ātma-nindā kari' laila prabhura śaraṇa
kṛpā karibāre tabe prabhura haila mana*

ātma-nindā—self-indictment; *kari'*—doing; *laila*—took; *prabhura*—of the Lord; *śaraṇa*—shelter; *kṛpā*—mercy; *karibāre*—to do; *tabe*—then; *prabhura*—of the Lord; *haila*—it was; *mana*—the mind.

When Sārvabhauma Bhaṭṭācārya denounced himself as an offender and took shelter of the Lord, the Lord desired to show him mercy.

TEXT 202

*nija-rūpa prabhu tāñre karāila darśana
catur-bhuja-rūpa prabhu hā-ilā takhana*

nija-rūpa—personal form; *prabhu*—the Lord; *tāñre*—unto him; *karāila*—made; *darśana*—seeing; *catur-bhuja*—four-handed; *rūpa*—form; *prabhu*—the Lord; *hā-ilā*—became; *takhana*—at that time.

To show him mercy, Śrī Caitanya Mahāprabhu allowed him to see His Viṣṇu form. Thus He immediately assumed four hands.

TEXT 203

*dekhāila tāñre āge catur-bhuja-rūpa
pāche śyāma-vaṁśī-mukha svakīya svarūpa*

dekhāila—showed; *tāñre*—unto him; *āge*—at first; *catur-bhuja-rūpa*—the form with four hands; *pāche*—afterwards; *śyāma*—blackish; *vaṁśī-mukha*—with a flute to the mouth; *svakīya*—personal; *svarūpa*—form.

Śrī Caitanya Mahāprabhu first showed him the four-handed form and then appeared before him in His original form of Kṛṣṇa, with a blackish complexion and a flute to His lips.

TEXT 204

*dekhi' sārvabhauma daṇḍavat kari' paḍi'
punaḥ uṭhi' stuti kare dui kara yuḍi'*

dekhi'—seeing that; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *daṇḍavat*—obeisances; *kari'*—doing; *paḍi'*—falling flat; *punaḥ*—again; *uṭhi'*—standing up; *stuti*—prayer; *kare*—does; *dui*—two; *kara*—hands; *yuḍi'*—folding.

When Sārvabhauma Bhaṭṭācārya saw the form of Lord Kṛṣṇa manifested in Caitanya Mahāprabhu, he immediately fell down flat to offer Him obeisances. Then he stood up and with folded hands began to offer prayers.

TEXT 205

*prabhura kṛpāya tāṅra sphurila saba tattva
nāma-prema-dāna-ādi varṇena mahattva*

prabhura—of the Lord; *kṛpāya*—by the mercy; *tāṅra*—to him; *sphurila*—manifested; *saba*—all; *tattva*—truths; *nāma*—the holy name; *prema-dāna*—distribution of love of Godhead; *ādi*—and so on; *varṇena*—describes; *mahattva*—the importance.

By the mercy of the Lord, all truths were revealed to Sārvabhauma Bhaṭṭācārya, and he could understand the importance of chanting the holy name and distributing love of Godhead everywhere.

TEXT 206

*śata śloka kaila eka daṇḍa nā yāite
bṛhaspati taiche śloka nā pāre karite*

śata—one hundred; *śloka*—verses; *kaila*—composed; *eka*—one; *daṇḍa*—a duration of twenty-four minutes; *nā*—not; *yāite*—passing; *bṛhaspati*—Bṛhaspati, the priest of the heavenly planets; *taiche*—such; *śloka*—verses; *nā*—not; *pāre*—able; *karite*—to compose.

Sārvabhauma Bhaṭṭācārya composed one hundred verses in a very short time. Indeed, not even Bṛhaspati, the priest of the heavenly planets, could compose verses as quickly.

The name of the book of one hundred beautiful verses composed by Sārvabhauma Bhaṭṭācārya is *Suśloka-śataka*.

TEXT 207

*śuni' sukhe prabhu tāñre kaila āliṅgana
bhaṭṭācārya premāveśe haila acetana*

śuni'—hearing; *sukhe*—in happiness; *prabhu*—Lord Caitanya Mahāprabhu; *tāñre*—Sārvabhauma Bhaṭṭācārya; *kaila*—did; *āliṅgana*—embracing; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *prema-āveśe*—in the ecstasy of love of God; *haila*—became; *acetana*—unconscious.

After hearing the one hundred verses, Śrī Caitanya Mahāprabhu happily embraced Sārvabhauma Bhaṭṭācārya, who was immediately overwhelmed in ecstatic love of Godhead and fell unconscious.

TEXT 208

*aśru, stambha, pulaka, sveda, kampa tharahari
nāce, gāya, kānde, paḍe prabhu-pada dhari'*

aśru—tears; *stambha*—a stunned condition; *pulaka*—standing of hair; *sveda*—perspiration; *kampa*—trembling; *tharahari*—with great shaking; *nāce*—dances; *gāya*—sings; *kānde*—cries; *paḍe*—falls down; *prabhu-pada*—the lotus feet of the Lord; *dhari'*—catching.

Out of ecstatic love of God, the Bhaṭṭācārya shed tears, and his body was stunned. He exhibited an ecstatic mood, and he perspired, shook and trembled. He sometimes danced, sometimes chanted, sometimes cried and sometimes fell down to touch the lotus feet of the Lord.

TEXT 209

*dekhi' gopīnāthācārya haraṣita-mana
bhaṭṭācāryera nṛtya dekhi' hāse prabhura gaṇa*

dekhi'—seeing this; *gopīnātha-ācārya*—Gopīnātha Ācārya; *haraṣita-mana*—a pleased mind; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *nṛtya*—dancing; *dekhi'*—seeing; *hāse*—laughs; *prabhura gaṇa*—the associates of Lord Caitanya Mahāprabhu.

While Sārvabhauma Bhaṭṭācārya was in this ecstasy, Gopīnātha Ācārya was very pleased. The associates of Śrī Caitanya Mahāprabhu all laughed to see the Bhaṭṭācārya dance so.

TEXT 210

*gopīnāthācārya kahe mahāprabhura prati
'sei bhaṭṭācāryera prabhu kaile ei gati'*

gopīnātha-ācārya—Gopīnātha Ācārya; *kahe*—said; *mahāprabhura*—Śrī Caitanya Mahāprabhu; *prati*—to; *sei bhaṭṭācāryera*—of that Bhaṭṭācārya; *prabhu*—my Lord; *kaile*—You have made; *ei gati*—such a situation.

Gopīnātha Ācārya told Lord Caitanya Mahāprabhu, “Sir, You have brought all this upon Sārvabhauma Bhaṭṭācārya.”

TEXT 211

*prabhu kahe,—'tumi bhakta, tomāra saṅga haite
jagannātha inhāre kṛpā kaila bhāla-mate'*

prabhu kahe—the Lord said; *tumi bhakta*—you are a devotee; *tomāra saṅga haite*—on account of your association; *jagannātha*—Lord Jagannātha; *inhāre*—unto him; *kṛpā*—mercy; *kaila*—showed; *bhāla-mate*—very well.

Śrī Caitanya Mahāprabhu replied, “You are a devotee. Because of your association, Lord Jagannātha has shown him mercy.”

TEXT 212

tabe bhaṭṭācārye prabhu suthira karila
sthira hañā bhaṭṭācārya bahu stuti kaila

tabe—then; *bhaṭṭācārye*—unto Sārvabhauma Bhaṭṭācārya; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *su-sthira*—pacification; *karila*—did; *sthira hañā*—being pacified; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *bahu*—many; *stuti*—prayers; *kaila*—offered.

After this, Śrī Caitanya Mahāprabhu pacified the Bhaṭṭācārya, and when he was quieted, he offered many prayers to the Lord.

TEXT 213

‘jagat nistārile tumi,—seha alpa-kārya
āmā uddhārile tumi,—e śakti āścarya

jagat—the whole world; *nistārile*—have delivered; *tumi*—You; *seha*—that; *alpa-kārya*—minor activity; *āmā*—me; *uddhārile*—have delivered; *tumi*—You; *e*—this; *śakti*—power; *āścarya*—wonderful.

Sārvabhauma Bhaṭṭācārya said, “My dear Sir, You have delivered the entire world, but that is not a very great task. However, You have also delivered me, and that is certainly the work of very wonderful powers.

TEXT 214

tarka-śāstre jaḍa āmi, yaiche lauha-ṭiṇḍa
āmā dravāile tumi, pratāpa pracaṇḍa’

tarka-śāstre—due to logical scriptures; *jaḍa*—dull; *āmi*—I; *yaiche*—just like; *lauha-ṭiṇḍa*—an iron bar; *āmā*—me; *dravāile*—melted; *tumi*—You; *pratāpa*—power; *pracaṇḍa*—very great.

“I had become dull-headed due to reading too many books on logic. Consequently I had become like an iron bar. Nonetheless, You have melted me, and therefore Your influence is very great.”

TEXT 215

*stuti śuni' mahāprabhu nija vāsā āilā
bhaṭṭācārya ācārya-dvāre bhikṣā karāilā*

stuti śuni'—after hearing the prayers; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija*—own; *vāsā*—to the residence; *āilā*—returned; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ācārya-dvāre*—through Gopīnātha Ācārya; *bhikṣā*—luncheon; *karāilā*—induced to take.

After hearing the prayers offered by Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu returned to His residence, and the Bhaṭṭācārya, through Gopīnātha Ācārya, induced the Lord to accept lunch there.

TEXT 216

*āra dina prabhu gelā jagannātha-daraśane
darśana karilā jagannātha-śayyotthāne*

āra dina—the next day; *prabhu*—Lord Caitanya Mahāprabhu; *gelā*—went; *jagannātha-daraśane*—to see Jagannātha in the temple; *darśana karilā*—saw; *jagannātha-śayyā-utthāne*—the Lord's rising from bed early in the morning.

Early the following morning, Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, and He saw the Lord rise from His bed.

TEXT 217

*pūjārī āniyā mālā-prasādānna dilā
prasādānna-mālā pāñā prabhu harṣa hailā*

pūjārī—the priest; *āniyā*—bringing; *mālā*—garlands; *prasāda-anna*—remnants of food; *dilā*—offered; *prasāda-anna*—the *prasādam*; *mālā*—and garlands; *pāñā*—getting; *prabhu*—Lord Caitanya Mahāprabhu; *harṣa*—pleased; *hailā*—became.

The priest there presented Him with garlands and prasādam that had been offered to Lord Jagannātha. This pleased Caitanya Mahāprabhu very much.

TEXT 218

*sei prasādānna-mālā añcale bāndhiyā
bhaṭṭācāryera ghare āilā tvarāyukta hañā*

sei prasāda-anna—those remnants of food; *mālā*—and garlands; *añcale*—in the end of His cloth; *bāndhiyā*—binding; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *ghare*—to the house; *āilā*—went; *tvarāyukta*—hasty; *hañā*—being.

Carefully tying the prasādam and garlands in a cloth, Caitanya Mahāprabhu hastened to the house of Sārvabhauma Bhaṭṭācārya.

TEXT 219

*aruṇodaya-kāle haila prabhura āgamana
sei-kāle bhaṭṭācāryera haila jāgaraṇa*

aruṇa-udaya—before sunrise; *kāle*—at the time; *haila*—there was; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *āgamana*—the coming; *sei-kāle*—at that time; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *haila*—there was; *jāgaraṇa*—arising from bed.

He arrived at the Bhaṭṭācārya’s house a little before sunrise, just when the Bhaṭṭācārya was arising from bed.

TEXT 220

*‘kṛṣṇa’ ‘kṛṣṇa’ sphuṭa kahi’ bhaṭṭācārya jāgilā
kṛṣṇa-nāma śuni’ prabhura ānanda bāḍilā*

kṛṣṇa kṛṣṇa—chanting the name of Kṛṣṇa; *sphuṭa*—distinctly; *kahi’*—saying; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *jāgilā*—got up from the bed; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *śuni’*—hearing;

prabhura—of Lord Caitanya Mahāprabhu; *ānanda*—pleasure; *bāḍilā*—increased.

As Sārvabhauma Bhaṭṭācārya arose from bed, he distinctly chanted, “Kṛṣṇa, Kṛṣṇa.” Lord Caitanya was very pleased to hear him chant the holy name of Kṛṣṇa.

TEXT 221

*bāhire prabhura teṅho pāila daraśana
āste-vyaste āsi' kaila caraṇa vandana*

bāhire—outside the house; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *teṅho*—he; *pāila*—got; *daraśana*—sight; *āste-vyaste*—with great haste; *āsi'*—coming there; *kaila*—did; *caraṇa vandana*—worshiping the lotus feet.

The Bhaṭṭācārya noticed Śrī Caitanya Mahāprabhu outside, and with great haste he went to Him and offered prayers unto His lotus feet.

TEXT 222

*vasite āsana diyā duṅheta vasilā
prasādānna khuli' prabhu tānra hāte dilā*

vasite—to sit; *āsana*—carpet; *diyā*—offering; *duṅheta*—both of them; *vasilā*—sat down; *prasāda-anna*—the *prasādam*; *khuli'*—opening; *prabhu*—Śrī Caitanya Mahāprabhu; *tānra*—his; *hāte*—in the hand; *dilā*—offered.

The Bhaṭṭācārya offered a carpet for the Lord to sit upon, and both of them sat there. Then Śrī Caitanya Mahāprabhu opened the *prasādam* and placed it in the hands of the Bhaṭṭācārya.

TEXT 223

*prasādānna pāñā bhṭṭācāryera ānanda haila
snāna, sandhyā, danta-dhāvana yadyapi nā kaila*

prasāda-anna—the remnants of food; *pāñā*—getting; *bhṭṭācāryera*—of Śārvabhauma Bhaṭṭācārya; *ānanda*—pleasure; *haila*—there was; *snāna*—bathing; *sandhyā*—morning duties; *danta-dhāvana*—washing the teeth; *yadyapi*—although; *nā*—not; *kaila*—finished.

At that time the Bhaṭṭācārya had not even washed his mouth, nor had he taken his bath or finished his morning duties. Nonetheless, he was very pleased to receive the prasādam of Lord Jagannātha.

TEXT 224

*caitanya-prasāde manera saba jāḍya gela
ei śloka paḍi' anna bhakṣaṇa karila*

caitanya-prasāde—by the mercy of Lord Śrī Caitanya Mahāprabhu; *manera*—of the mind; *saba*—all; *jāḍya*—dullness; *gela*—went away; *ei śloka*—these verses; *paḍi'*—reciting; *anna*—remnants of food; *bhakṣaṇa*—eating; *karila*—did.

By the mercy of Śrī Caitanya Mahāprabhu, all the dullness in the mind of Śārvabhauma Bhaṭṭācārya was eradicated. After reciting the following two verses, he ate the prasādam offered to him.

TEXT 225

*śuṣkam paryuṣitam vāpi
nītam vā dūra-deśataḥ
prāpti-mātreṇa bhoktavyam
nātra kāla-vicāraṇā*

śuṣkam—dry; *paryuṣitam*—stale; *vā*—or; *api*—although; *nītam*—brought; *vā*—or; *dūra-deśataḥ*—from a distant country; *prāpti-mātreṇa*—only with

the receiving; *bhoktavyam*—to be eaten; *na*—not; *atra*—in this; *kāla-vicāraṇā*—consideration of time or place.

The Bhaṭṭācārya said, “One should eat the mahā-prasādam of the Lord immediately upon receiving it, even though it is dried up, stale or brought from a distant country. One should consider neither time nor place.

TEXT 226

*na deśa-niyamas tatra
na kāla-niyamas tathā
prāptam annam drutam śiṣṭair
bhoktavyam harir abravīt*

na—not; *deśa*—of the country; *niyamaḥ*—regulation; *tatra*—in that; *na*—not; *kāla*—of time; *niyamaḥ*—regulation; *tathā*—so also; *prāptam*—received; *annam*—*prasādam*; *drutam*—hastily; *śiṣṭaiḥ*—by gentlemen; *bhoktavyam*—to be eaten; *hariḥ*—the Lord; *abravīt*—has said.

“The prasādam of Lord Kṛṣṇa is to be eaten by gentlemen as soon as it is received; there should be no hesitation. There are no regulative principles concerning time and place. This is the order of the Supreme Personality of Godhead.”

These verses are quoted from the *Padma Purāṇa*.

TEXT 227

*dekhi' ānandita haila mahāprabhura mana
premāviṣṭa hañā prabhu kailā āliṅgana*

dekhi'—seeing this; *ānandita*—very pleased; *haila*—was; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *prema-āviṣṭa*—absorbed in the ecstasy of love of God; *hañā*—becoming; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *āliṅgana*—embracing.

Śrī Caitanya Mahāprabhu was very pleased to see this. He became ecstatic in love of Godhead and embraced Sārvabhauma Bhaṭṭācārya.

TEXT 228

*dui-jane dhari' duñhe karena nartana
prabhu-bhṛtya duñhā sparśe, donhāra phule mana*

dui-jane—both of them; *dhari'*—embracing; *duñhe*—both; *karena*—do; *nartana*—dancing; *prabhu-bhṛtya*—the master and the servant; *duñhā*—both; *sparśe*—by touching each other; *donhāra*—of both of them; *phule*—were excited; *mana*—minds.

The Lord and the servant embraced each other and began to dance. Simply by touching each other, they became ecstatic.

TEXT 229

*sveda-kamṇa-aśru duñhe ānande bhāsīlā
prema-āviṣṭa hañā prabhu kahite lāgilā*

sveda—perspiration; *kamṇa*—trembling; *aśru*—tears; *duñhe*—both of them; *ānande*—in transcendental bliss; *bhāsīlā*—floated; *prema-āviṣṭa*—absorbed in ecstatic love of Godhead; *hañā*—being; *prabhu*—the Lord; *kahite*—to speak; *lāgilā*—began.

As they danced and embraced, spiritual symptoms manifested in their bodies. They perspired, trembled and shed tears, and the Lord began to speak in His ecstasy.

TEXT 230

*āji muñi anāyāse jinīnu tribhuvana
āji muñi karīnu vaikuṇṭha ārohaṇa*

āji—today; *muñi*—I; *anāyāse*—very easily; *jinīnu*—conquered; *tribhuvana*—the three worlds; *āji*—today; *muñi*—I; *karīnu*—did; *vaikuṇṭha*—to the spiritual world; *ārohaṇa*—ascending.

Śrī Caitanya Mahāprabhu said, “Today I have conquered the three worlds very easily. Today I have ascended to the spiritual world.”

The goal of human perfection is stated here in brief. One has to surpass all the planetary systems of the material universe, pierce through the covering of the universe and reach the spiritual world, known as *Vaikuṅṭhaloka*. The *Vaikuṅṭhalokas* are variegated spiritual planets situated in the Lord's impersonal bodily effulgence, known as the *brahmajyoti*. One may aspire to elevate himself to a heavenly planet within the material world, such as the moon, the sun or Venus, but if one is spiritually advanced in Kṛṣṇa consciousness, he does not wish to remain within the material universe, even in a higher planetary system. Rather, he prefers to penetrate the covering of the universe and attain the spiritual world. He can then be situated in one of the *Vaikuṅṭha* planets there. However, the devotees under the guidance of Śrī Caitanya Mahāprabhu aspire to reach the topmost spiritual planet, known as *Goloka Vṛndāvana*, the residence of Lord Śrī Kṛṣṇa and His eternal associates.

TEXT 231

*āji mora pūrṇa haila sarva abhilāṣa
sārvabhaumera haila mahā-prasāde viśvāsa*

āji—today; *mora*—My; *pūrṇa*—satisfied; *haila*—became; *sarva*—all; *abhilāṣa*—desires; *sārvabhaumera*—of Sārvabhauma Bhaṭṭācārya; *haila*—there was; *mahā-prasāde*—in the remnants of the Lord's food; *viśvāsa*—faith.

Caitanya Mahāprabhu continued, “I think that today all My desires have been fulfilled because I see that Sārvabhauma Bhaṭṭācārya has acquired faith in the mahā-prasādam of Lord Jagannātha.

TEXT 232

*āji tumi niṣkaṭe hailā kṛṣṇāśraya
kṛṣṇa āji niṣkaṭe tomā haila sadaya*

āji—today; *tumi*—you; *niṣkaṭe*—without a doubt; *hailā*—have become; *kṛṣṇa-āśraya*—under the shelter of Lord Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *āji*—today; *niṣkaṭe*—without reservation; *tomā*—unto you; *haila*—has become; *sa-daya*—very merciful.

“Indeed, today you have undoubtedly taken shelter of the lotus feet of Kṛṣṇa, and Kṛṣṇa, without reservation, has become very merciful toward you.

TEXT 233

*āji se khaṇḍila tomāra dehādi-bandhana
āji tumi chinna kaile māyāra bandhana*

āji—today; *se*—that; *khaṇḍila*—dismantled; *tomāra*—your; *deha-ādi-bandhana*—material bondage due to the bodily concept of life; *āji*—today; *tumi*—you; *chinna*—cut to pieces; *kaile*—did; *māyāra*—of illusory energy; *bandhana*—the shackles.

“My dear Bhaṭṭācārya, today you have been released from material bondage in the bodily conception of life; you have cut to pieces the shackles of the illusory energy.

TEXT 234

*āji kṛṣṇa-prāpti-yogya haila tomāra mana
veda-dharma laṅghi’ kaile prasāda bhakṣaṇa”*

āji—today; *kṛṣṇa-prāpti*—for attainment of the lotus feet of Kṛṣṇa; *yogya*—fit; *haila*—has become; *tomāra*—your; *mana*—mind; *veda*—of the four Vedas; *dharma*—the principles; *laṅghi’*—surpassing; *kaile*—you have done; *prasāda*—the remnants of food offered to Kṛṣṇa; *bhakṣaṇa*—eating.

“Today your mind has become fit to take shelter of the lotus feet of Kṛṣṇa because, surpassing the Vedic regulative principles, you have eaten the remnants of food offered to the Lord.

TEXT 235

*yeṣāṁ sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyaḷikam*

*te dustarām atitaranti ca deva-māyām
naiṣām mamāham iti dhīḥ śva-śṛgāla-bhakṣye*

yeṣām—unto those who are fully surrendered souls; *saḥ*—He; *eṣaḥ*—this; *bhagavān*—the Supreme Personality of Godhead; *dayayet*—may show mercy; *anantaḥ*—the unlimited; *sarva-ātmanā*—fully, without reservation; *āśrita-padaḥ*—those who have taken shelter of the Lord; *yadi*—if; *nirvyaḷikam*—without duplicity; *te*—such persons; *dustarām*—insurmountable; *atitaranti*—surpass; *ca*—also; *deva-māyām*—the illusory material energy; *na*—not; *eṣām*—this; *mama aham*—“my” and “I”; *iti*—such; *dhīḥ*—intelligence; *śva-śṛgāla-bhakṣye*—in the body, which is to be eaten by dogs and jackals.

“When a person takes shelter of the lotus feet of the Supreme Personality of Godhead without reservation, the unlimited, merciful Lord bestows His causeless mercy upon him. Thus he can pass over the insurmountable ocean of nescience. Those whose intelligence is fixed in the bodily conception, who think, “I am this body,” are fit food for dogs and jackals. The Supreme Lord never bestows His mercy upon such people.”

The Supreme Lord never bestows His benediction upon those fixed in the bodily conception. As Kṛṣṇa clearly states in the *Bhagavad-gītā* (18.66):

*sarva-dharmān parityajya mām ekaṁ śaraṇam vraja
aham tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.”

The verse that Caitanya Mahāprabhu quoted (*Śrīmad-Bhāgavatam* 2.7.42) explains the meaning of Śrī Kṛṣṇa’s statement. Kṛṣṇa bestowed His causeless mercy upon Arjuna just to get him out of the bodily conception. This was done at the very beginning of the Second Chapter of the *Bhagavad-gītā* (2.13), where Kṛṣṇa says, *dehino ’smin yathā dehe kaumāraṁ yauvanaṁ jarā*. In this body, there is an owner, and one should not consider the body to be the self. This is the first instruction to be assimilated by a devotee. If one is under the bodily conception, he is unable to realize his true identity and engage in the loving devotional service of the Lord. Unless one comes to the transcendental position, he cannot expect the causeless mercy

of the Supreme Lord, nor can he cross over the vast ocean of material nescience. Lord Kṛṣṇa confirms this in the *Bhagavad-gītā* (7.14): *mām eva ye prapadyante māyām etāṁ taranti te*. Without surrendering unto the lotus feet of Kṛṣṇa, one cannot expect release from the clutches of *māyā*, the illusory energy. According to *Śrīmad-Bhāgavatam* (10.2.32), *Māyāvādī sannyāsīs* who falsely think of themselves as liberated from the clutches of *māyā* are called *vimukta-māninaḥ*. Actually, they are not liberated, but they think that they have become liberated and have become Nārāyaṇa Himself. Although they have apparently realized that they are not the material body but spirit soul, they nonetheless neglect the duty of the spirit soul, which is to render service to the Supreme Soul. Therefore their intelligence remains unsanctified. Unless one's intelligence is sanctified, one cannot apply it to understanding devotional service. Devotional service begins when the mind, intelligence and ego are completely purified. *Māyāvādī sannyāsīs* do not purify their intelligence, mind and ego, and consequently they cannot engage in the service of the Lord or expect the causeless mercy of the Lord. Although they rise to a very high position by executing severe austerities and penances, they still hover in the material world without the benediction of the lotus feet of the Lord. Sometimes they rise to the Brahman effulgence, but because their minds are not completely purified, they must return to material existence.

The *karmīs* are fully under the bodily conception of life, and the *jñānīs*, although theoretically understanding that they are not the body, also have no information about the lotus feet of the Lord because they overly stress impersonalism. Consequently both *karmīs* and *jñānīs* are unfit for receiving the mercy of the Lord and becoming devotees. Narottama dāsa Ṭhākura therefore says, *karma-kāṇḍa jñāna-kāṇḍa, kevala viṣera bhāṇḍa*: those who have taken to the process of *karma-kāṇḍa* (fruitive activity) and *jñāna-kāṇḍa* (speculation on the science of transcendence) have simply eaten from poisoned pots. They are condemned to remain in material existence life after life until they take shelter of the lotus feet of Kṛṣṇa. This is confirmed in *Śrīmad Bhagavad-gītā* (7.19):

*bahūnām janmanām ante jñānavān mām prapadyate
vāsudevaḥ sarvaṁ iti sa mahātmā su-durlabhaḥ*

“After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”

TEXT 236

*eta kahi' mahāprabhu āilā nija-sthāne
sei haite bhaṭṭācāryera khaṇḍila abhimāne*

eta kahi'—speaking in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—returned; *nija-sthāne*—to His own residence; *sei haite*—from that time; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *khaṇḍila*—was dismantled; *abhimāne*—false pride.

After speaking to Sārvabhauma Bhaṭṭācārya in this way, Śrī Caitanya Mahāprabhu returned to His residence. From that day on, the Bhaṭṭācārya was free because his false pride had been dismantled.

TEXT 237

*caitanya-caraṇa vine nāhi jāne āna
bhakti vinu śāstrera āra nā kare vyākhyāna*

caitanya-caraṇa—the lotus feet of Lord Caitanya; *vine*—except; *nāhi*—not; *jāne*—knows; *āna*—other; *bhakti*—devotional service; *vinu*—except; *śāstrera*—of the scripture; *āra*—any other; *nā*—not; *kare*—does; *vyākhyāna*—explanation.

From that day on, Sārvabhauma Bhaṭṭācārya did not know anything but the lotus feet of Lord Caitanya Mahāprabhu, and from that day he could explain the revealed scriptures only in accordance with the process of devotional service.

TEXT 238

*gopīnāthācārya tānra vaiṣṇavatā dekhiyā
'hari' 'hari' bali' nāce hāte tāli diyā*

gopīnātha-ācārya—Gopīnātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya; *tāñra*—of Sārvabhauma Bhaṭṭācārya; *vaiṣṇavatā*—firm faith in Vaiṣṇavism; *dekhiyā*—seeing; *hari hari*—the holy name of the Lord; *bali'*—saying; *nāce*—dances; *hāte tāli diyā*—clapping his two hands.

Seeing that Sārvabhauma Bhaṭṭācārya was firmly fixed in the cult of Vaiṣṇavism, Gopīnātha Ācārya, his brother-in-law, began to dance, clap his hands and chant, “Hari! Hari!”

TEXT 239

āra dina bhaṭṭācārya āilā darśane
jagannātha nā dekhi' āilā prabhu-sthāne

āra dina—the next day; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *āilā*—came; *darśane*—to see Lord Jagannātha; *jagannātha*—Lord Jagannātha; *nā dekhi'*—without seeing; *āilā*—came; *prabhu-sthāne*—to the place of Lord Śrī Caitanya Mahāprabhu.

The next day, the Bhaṭṭācārya went to visit the temple of Lord Jagannātha, but before he reached the temple, he went to see Caitanya Mahāprabhu.

TEXT 240

daṇḍavat kari' kaila bahu-vidha stuti
dainya kari' kahe nija pūrva-durmati

daṇḍavat kari'—after offering obeisances by falling flat on the ground; *kaila*—he did; *bahu-vidha*—various types of; *stuti*—prayers; *dainya kari'*—in great humbleness; *kahe*—describes; *nija*—his personal; *pūrva-durmati*—previous bad disposition.

When he met Lord Caitanya Mahāprabhu, the Bhaṭṭācārya fell down flat to offer Him respects. After offering various prayers to Him, he spoke of his previous bad disposition with great humility.

TEXT 241

*bhakti-sādhana-śreṣṭha śunite haila mana
prabhu upadeśa kaila nāma-saṅkīrtana*

bhakti-sādhana—in the execution of devotional service; *śreṣṭha*—the most important item; *śunite*—to hear; *haila*—it was; *mana*—the mind; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *upadeśa*—advice; *kaila*—gave; *nāma-saṅkīrtana*—chanting of the holy name of the Lord.

Then the Bhaṭṭācārya asked Caitanya Mahāprabhu, “Which item is most important in the execution of devotional service?” The Lord replied that the most important item was the chanting of the holy name of the Lord.

There are nine items to be executed in devotional service. These are enumerated in the following verse from *Śrīmad-Bhāgavatam* (7.5.23):

*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam
arcanaṁ vandanam dāsyam sakhyam ātma-nivedanam*

Hearing the glories of the Lord, chanting, remembering, serving the lotus feet of the Lord, offering worship in the temple, offering prayers, becoming a servant of the Lord, becoming the Lord’s friend, and *sarvātma-nivedana*, offering oneself fully at the lotus feet of the Lord—these are the nine devotional processes. In *The Nectar of Devotion*, these are expanded into sixty-four items. When Sārvabhauma Bhaṭṭācārya asked the Lord which item was most important, Śrī Caitanya Mahāprabhu immediately answered that the most important item is the chanting of the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. He then quoted the following verse from the *Bṛhan-nāradya Purāṇa* (38.126) to confirm His statement.

TEXT 242

*harer nāma harer nāma
harer nāmaiva kevalam*

*kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā*

hareḥ nāma—the holy name of the Lord Hari; *hareḥ nāma*—the holy name of the Lord Hari; *hareḥ nāma*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in this Age of Kali; *na asti*—there is not; *eva*—certainly; *na asti*—there is not; *eva*—certainly; *na asti*—there is not; *eva*—certainly; *gatiḥ*—means; *anyathā*—other.

“In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.”

Because the people of this age are so fallen, they can simply chant the Hare Kṛṣṇa *mahā-mantra*. In this way they can rid themselves of the bodily conception of life and become eligible to engage in the Lord’s devotional service. One cannot engage in the devotional service of the Lord without being purified of all contamination. This is confirmed in the *Bhagavad-gītā* (7.28):

*yeṣāṁ tv anta-gataṁ pāpaṁ janānāṁ puṇya-karmaṇām
te dvandva-moha-nirmuktā bhajante mām dṛḍha-vratāḥ*

“Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination.” Sometimes people are surprised to see young men and women take so seriously to the Kṛṣṇa consciousness movement. By giving up sinful activity—illicit sex, meat-eating, intoxication and gambling—and strictly following the injunctions given by the spiritual master, they have become purified of all contamination. They can therefore fully engage in the devotional service of the Lord.

In this Age of Kali, *hari-kīrtana* is very, very important. The importance of chanting the holy name of the Lord is stated in the following verses from *Śrīmad-Bhāgavatam* (12.3.51–52):

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet
kṛte yad dhyāyato viṣṇuṁ tretāyām yajato makhaiḥ
dvāpare paṛicaryāyām kalau tad dhari-kīrtanāt*

“The most important factor in this Age of Kali, which is an ocean of faults, is that one can be free from all contamination and become eligible to enter the kingdom of God simply by chanting the Hare Kṛṣṇa *mantra*. The self-realization that was achieved in the Satya millennium by meditation, in the Tretā millennium by the performance of different sacrifices, and in the Dvāpara millennium by worship of Lord Kṛṣṇa can be achieved in the Age of Kali simply by chanting the holy names, Hare Kṛṣṇa.”

TEXT 243

*ei ślokera artha śunāila kariyā vistāra
śuni’ bhaṭṭācārya-mane haila camatkāra*

ei ślokera—of this verse; *artha*—the meaning; *śunāila*—made hear; *kariyā*—doing; *vistāra*—extensive description; *śuni’*—hearing; *bhaṭṭācārya*—of Sārvabhauma Bhaṭṭācārya; *mane*—in the mind; *haila*—there was; *camatkāra*—wonder.

Śrī Caitanya Mahāprabhu very elaborately explained the harer nāma verse of the Bṛhan-nāradya Purāṇa, and Sārvabhauma Bhaṭṭācārya was struck with wonder to hear His explanation.

TEXT 244

*gopīnāthācārya bale,—‘āmi pūrve ye kahila
śuna, bhaṭṭācārya, tomāra sei ta’ ha-ila’*

gopīnātha-ācārya—Gopīnātha Ācārya; *bale*—says; *āmi*—I; *pūrve*—previously; *ye*—what; *kahila*—said; *śuna*—hear; *bhaṭṭācārya*—my dear Bhaṭṭācārya; *tomāra*—your; *sei*—that; *ta’*—indeed; *ha-ila*—has happened.

Gopīnātha Ācārya reminded Sārvabhauma Bhaṭṭācārya, “My dear Bhaṭṭācārya, what I foretold to you has now taken place.”

Previously Gopīnātha Ācārya had informed Sārvabhauma Bhaṭṭācārya that when he would be blessed by the Lord he would thoroughly understand the transcendental process of devotional service. This prediction was now fulfilled. The Bhaṭṭācārya was fully converted to the cult of Vaiṣṇavism, and he was following the principles automatically, without being pressured. In the *Bhagavad-gītā* (2.40) it is therefore said, *sv-ālpam apy asya dharmasya trāyate mahato bhayāt*: “Simply by performing a little devotional service, one can escape the greatest danger.” Sārvabhauma Bhaṭṭācārya had been in the greatest danger because he had adhered to Māyāvāda philosophy. Somehow or other he came into contact with Lord Śrī Caitanya Mahāprabhu and became a perfect devotee. In this way he was saved from the great falldown of impersonalism.

TEXT 245

*bhaṭṭācārya kahe tāñre kari’ namaskāre
tomāra sambandhe ṛabhu kṛpā kaila more*

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; *tāñre*—unto Gopīnātha Ācārya; *kari’*—doing; *namaskāre*—obeisances; *tomāra sambandhe*—on account of your relationship; *ṛabhu*—Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *kaila*—showed; *more*—unto me.

Offering his obeisances to Gopīnātha Ācārya, the Bhaṭṭācārya said, “Because I am related to you and you are a devotee, by your mercy the Lord has shown mercy to me.

TEXT 246

tumi—mahābhāgavata, *āmi*—tarka-andhe
ṛabhu kṛpā kaila more tomāra sambandhe

tumi—you; *mahā-bhāgavata*—a first-class devotee; *āmi*—I; *tarka-andhe*—in the darkness of logical arguments; *ṛabhu*—the Lord; *kṛpā*—mercy; *kaila*—showed; *more*—unto me; *tomāra*—your; *sambandhe*—by the relationship.

“You are a first-class devotee, whereas I am in the darkness of logical arguments. Because of your relationship with the Lord, the Lord has bestowed His benediction upon me.”

TEXT 247

*vinaya śuni' tuṣṭye prabhu kaila āliṅgana
kahila,—yāñā karaha īśvara daraśana*

vinaya śuni'—upon hearing this humbleness of Sārvabhauma Bhaṭṭācārya; *tuṣṭye*—in satisfaction; *prabhu*—the Lord; *kaila*—did; *āliṅgana*—embracing; *kahila*—said; *yāñā*—going; *karaha*—do; *īśvara daraśana*—visiting the temple of Lord Jagannātha.

Śrī Caitanya Mahāprabhu was very pleased with this humble statement. After embracing the Bhaṭṭācārya, He said, “Now go see Lord Jagannātha in the temple.”

TEXT 248

*jagadānanda dāmodara,—dui saṅge lañā
ghare āila bhaṭṭācārya jagannātha dekhiyā*

jagadānanda—Jagadānanda; *dāmodara*—Dāmodara; *dui*—two persons; *saṅge*—with him; *lañā*—taking; *ghare*—to his home; *āila*—returned; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *jagannātha*—Lord Jagannātha; *dekhiyā*—seeing in the temple.

After visiting the temple of Lord Jagannātha, Sārvabhauma Bhaṭṭācārya returned home with Jagadānanda and Dāmodara.

TEXT 249

*uttama uttama prasāda bahuta ānilā
nija-vipra-hāte dui janā saṅge dilā*

uttama uttama—very first-class; *prasāda*—remnants of food offered to Jagannātha; *bahuta*—in great quantity; *ānilā*—brought; *nija-vipra*—of his own *brāhmaṇa* servant; *hāte*—in the hand; *dui*—two; *janā*—persons; *saṅge*—with him; *dilā*—gave.

The Bhaṭṭācārya brought large quantities of excellent food remnants blessed by Lord Jagannātha. All this prasādam was given to his own brāhmaṇa servant, along with Jagadānanda and Dāmodara.

TEXT 250

nija kṛta dui śloka likhiyā tāla-pāte
‘prabhuke diha’ bali’ dila jagadānanda-hāte

nija—by him; *kṛta*—composed; *dui*—two; *śloka*—verses; *likhiyā*—writing; *tāla-pāte*—on a leaf of a palm tree; *prabhuke diha*—give to Lord Śrī Caitanya Mahāprabhu; *bali’*—saying this; *dila*—gave it; *jagadānanda-hāte*—in the hands of Jagadānanda.

Sārvabhauma Bhaṭṭācārya then composed two verses on the leaf of a palm tree. Giving the palm leaf to Jagadānanda Prabhu, the Bhaṭṭācārya requested him to deliver it to Śrī Caitanya Mahāprabhu.

TEXT 251

prabhu-sthāne āilā duñhe prasāda-patrī lañā
mukunda datta patrī nila tāra hāte pāñā

prabhu-sthāne—to the place where Śrī Caitanya Mahāprabhu was residing; *āilā*—went back; *duñhe*—both Jagadānanda and Dāmodara; *prasāda*—the remnants of food; *patrī*—the leaf of a palm tree; *lañā*—taking; *mukunda datta*—Mukunda Datta; *patrī*—the leaf of a palm tree; *nila*—took; *tāra*—of Jagadānanda; *hāte*—in the hand; *pāñā*—receiving.

Jagadānanda and Dāmodara then returned to Śrī Caitanya Mahāprabhu, bringing Him both the prasādam and the palm leaf on which the verses

were composed. But Mukunda Datta took the palm leaf from the hands of Jagadānanda before he could deliver it to Śrī Caitanya Mahāprabhu.

TEXT 252

*dui śloka bāhira-bhite likhiyā rākhila
tabe jagadānanda patrī prabhuke lañā dila*

dui—two; *śloka*—verses; *bāhira*—outside; *bhite*—on the wall; *likhiyā*—writing; *rākhila*—kept; *tabe*—thereafter; *jagadānanda*—Jagadānanda Prabhu; *patrī*—the palm leaf; *prabhuke*—to the Lord; *lañā*—taking; *dila*—delivered.

Mukunda Datta then copied the two verses on the wall outside the room. After this, Jagadānanda took the palm leaf from Mukunda Datta and delivered it to Lord Caitanya Mahāprabhu.

TEXT 253

*prabhu śloka paḍi' patra chiṇḍiyā phelila
bhittye dekhi' bhakta saba śloka kaṅṭhe kaila*

prabhu—the Lord; *śloka*—verses; *paḍi'*—reading; *patra*—the palm leaf; *chiṇḍiyā*—tearing to pieces; *phelila*—threw; *bhittye*—on the outside wall; *dekhi'*—seeing; *bhakta*—the devotees; *saba*—all; *śloka*—verses; *kaṅṭhe*—within the throat; *kaila*—kept.

As soon as Lord Caitanya Mahāprabhu read the two verses, He immediately tore up the palm leaf. However, all the devotees read these verses on the outside wall, and they all kept them within their hearts. The verses read as follows.

TEXT 254

*vairāgya-vidyā-nija-bhakti-yoga-
śikṣārtham ekaḥ puruṣaḥ purāṇaḥ*

śrī-kṛṣṇa-caitanya-śarīra-dhārī
kṛpāmbudhir yas tam aham praṇadye

vairāgya—detachment from everything that does not help develop Kṛṣṇa consciousness; *vidyā*—knowledge; *nija*—own; *bhakti-yoga*—devotional service; *śikṣā-artham*—just to instruct; *ekaḥ*—the single person; *puruṣaḥ*—the Supreme Person; *purāṇaḥ*—very old, or eternal; *śrī-kṛṣṇa-caitanya*—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *śarīra-dhārī*—accepting the body; *kṛpā-ambudhiḥ*—the ocean of transcendental mercy; *yaḥ*—who; *tam*—unto Him; *aham*—I; *praṇadye*—surrender.

“Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet.

This verse and the following verse are included in the *Caitanya-candrodaya-nāṭaka* (6.74–75), by Śrī Kavi-karṇapūra.

TEXT 255

kālān naṣṭam bhakti-yogaṁ nijam yaḥ
prāduṣkartuṁ kṛṣṇa-caitanya-nāmā
āvīrbhūtas tasya pādāravinde
gāḍham gāḍham liyatām citta-bhṛṅgaḥ

kālāt—from misuse of material propensities and attachment to fruitive activities and speculative knowledge over the course of time; *naṣṭam*—destroyed; *bhakti-yogaṁ*—the science of devotional service; *nijam*—which is applicable to Him only; *yaḥ*—one who; *prāduṣkartuṁ*—to revive; *kṛṣṇa-caitanya-nāmā*—named Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *āvīrbhūtaḥ*—who has appeared; *tasya*—His; *pāda-aravinde*—in the lotus feet; *gāḍham gāḍham*—very deeply; *liyatām*—let it be merged; *citta-bhṛṅgaḥ*—my consciousness, like a honeybee.

“Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu to teach the ancient system of devotional

service to Himself. This system had almost been lost due to the influence of time.”

As Lord Kṛṣṇa states in the *Bhagavad-gītā* (4.7):

*yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānam sṛjāmy aham*

“Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.”

This is also the case with Caitanya Mahāprabhu’s appearance. Śrī Caitanya Mahāprabhu appeared in this world as a disguised incarnation of Kṛṣṇa, but His appearance is confirmed in *Śrīmad-Bhāgavatam*, the *Mahābhārata* and other Vedic scriptures. He appeared in order to teach the fallen souls in this material world, for in this Age of Kali almost everyone has become attached to fruitive and ritualistic activities and mental speculation. Consequently there was a great need to revive the system of devotional service. The Lord Himself personally came down disguised as a devotee so that the fallen populace might take advantage of the Lord’s example. At the conclusion of the *Bhagavad-gītā*, Lord Kṛṣṇa advised complete surrender unto Him, promising all protection to His devotee. Unfortunately, people are so fallen that they cannot accept the instructions of Lord Kṛṣṇa; therefore Kṛṣṇa returned with the same mission, but He executed it in a different way. As Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, He ordered us to surrender unto Himself, but as Lord Śrī Caitanya Mahāprabhu, He taught us how to surrender to Kṛṣṇa. Therefore He is praised by the Gosvāmīs: *namo mahā-vadānyāya kṛṣṇa-prema-pradāye te*. Lord Śrī Kṛṣṇa is certainly the Personality of Godhead, but He is not as magnanimous as Śrī Caitanya Mahāprabhu. Lord Kṛṣṇa simply gave orders for one to become His devotee (*man-manā bhava mad-bhaktaḥ*), but Śrī Caitanya Mahāprabhu actually taught the process of Kṛṣṇa consciousness. If one wants to become a devotee of Kṛṣṇa, he must first take shelter of the lotus feet of Śrī Caitanya Mahāprabhu, following in the footsteps of Sārvabhauma Bhaṭṭācārya and other exalted devotees.

TEXT 256

*ei dui śloka—bhakta-kaṅṭhe ratna-hāra
sārvabhaumera kīrti ghoṣe ḍhakkā-vādyākāra*

ei dui śloka—these two verses; *bhakta-kaṅṭhe*—on the necks of the devotees; *ratna-hāra*—pearl necklaces; *sārvabhaumera*—of Sārvabhauma Bhaṭṭācārya; *kīrti*—reputation; *ghoṣe*—declare; *ḍhakkā*—of a drum; *vādyā*—of the sound; *ākāra*—in the form.

These two verses composed by Sārvabhauma Bhaṭṭācārya will always declare his name and fame as loudly as a pounding drum, for they have become pearl necklaces around the necks of all devotees.

TEXT 257

*sārvabhauma hailā prabhura bhakta ekatāna
mahāprabhura sevā-vinā nāhi jāne āna*

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *hailā*—became; *prabhura*—of the Lord; *bhakta*—a devotee; *ekatāna*—without deviation; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *sevā*—service; *vinā*—except; *nāhi*—not; *jāne*—knows; *āna*—anything else.

Indeed, Sārvabhauma Bhaṭṭācārya became an unalloyed devotee of Caitanya Mahāprabhu; he did not know anything but the service of the Lord.

TEXT 258

*‘śrī-kṛṣṇa-caitanya śacī-sūta guṇa-dhāma’
ei dhyāna, ei jaṇa, laya ei nāma*

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *śacī-sūta*—the son of mother Śacī; *guṇa-dhāma*—the reservoir of all good qualities; *ei*—this; *dhyāna*—meditation; *ei*—this; *jaṇa*—chanting; *laya*—he takes; *ei*—this; *nāma*—holy name.

The Bhaṭṭācārya always chanted the holy name of Śrī Kṛṣṇa Caitanya, son of mother Śacī and reservoir of all good qualities. Indeed, chanting the holy names became his meditation.

TEXT 259

*eka-dina sārvabhauma prabhu-āge āilā
namaskāra kari' śloka paḍite lāgilā*

eka-dina—one day; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *prabhu-āge*—in front of Lord Śrī Caitanya Mahāprabhu; *āilā*—came; *namaskāra kari'*—after offering obeisances; *śloka*—a verse; *paḍite lāgilā*—began to recite.

One day Sārvabhauma Bhaṭṭācārya came before Caitanya Mahāprabhu and, after offering obeisances, began to recite a verse.

TEXT 260

*bhāgavatera 'brahma-stave'ra śloka paḍilā
śloka-śeṣe dui akṣara-pāṭha phirāilā*

bhāgavatera—from Śrīmad-Bhāgavatam; *brahma-stavera*—of the prayers of Lord Brahmā; *śloka*—a verse; *paḍilā*—recited; *śloka-śeṣe*—at the end of the verse; *dui akṣara*—of two syllables; *pāṭha*—the reading; *phirāilā*—changed.

He began to quote one of Lord Brahmā's prayers from Śrīmad-Bhāgavatam, but he changed two syllables at the end of the verse.

TEXT 261

*tat te 'nukampām su-samīkṣamāṇo
bhuñjana evātma-kṛtaṁ vipākam
hṛd-vāg-vaṣurbhir vidadhan namas te
jīveta yo bhakti-pade sa dāya-bhāk*

tat—therefore; *te*—Your; *anukampām*—compassion; *su-samīkṣamāṇaḥ*—hoping for; *bhuñjānaḥ*—enduring; *eva*—certainly; *ātma-kṛtam*—done by himself; *vipākam*—fruitive results; *hṛt*—with the heart; *vāk*—words; *vapurbbhiḥ*—and body; *vidadhan*—offering; *namaḥ*—obeisances; *te*—unto You; *jīveta*—may live; *yaḥ*—anyone who; *bhakti-pade*—in devotional service; *saḥ*—he; *dāya-bhāk*—a bona fide candidate.

The Bhaṭṭācārya recited, “One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee.”

When reciting this verse from *Śrīmad-Bhāgavatam* (10.14.8), Sārvabhauma Bhaṭṭācārya changed the original reading from *mukti-pade* to *bhakti-pade*. *Mukti* means liberation and merging into the impersonal Brahman effulgence. *Bhakti* means rendering transcendental service unto the Supreme Personality of Godhead. Because of having developed pure devotional service, the Bhaṭṭācārya did not like the word *mukti-pade*, which refers to the impersonal Brahman feature of the Lord. However, he was not authorized to change a word in *Śrīmad-Bhāgavatam*, as Śrī Caitanya Mahāprabhu will explain. Although the Bhaṭṭācārya changed the word in his devotional ecstasy, Śrī Caitanya Mahāprabhu did not approve of it.

TEXT 262

prabhu kahe, ‘*mukti-pade*’—*ihā pāṭha haya*
‘*bhakti-pade*’ *kene paḍa*, *ki tomāra āśaya*

prabhu kahe—the Lord said; *mukti-pade*—the word *mukti-pade*; *ihā*—this; *pāṭha*—the reading; *haya*—is; *bhakti-pade*—the word *bhakti-pade*; *kene*—why; *paḍa*—you read; *ki*—what; *tomāra*—your; *āśaya*—intention.

Śrī Caitanya Mahāprabhu immediately pointed out, “In that verse the word is ‘*mukti-pade*,’ but you have changed it to ‘*bhakti-pade*.’ What is your intention?”

TEXT 263

*bhaṭṭācārya kahe,—‘bhakti’-sama nahe mukti-phala
bhagavad-bhakti-vimukhera haya daṇḍa kevala*

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *kahe*—said; *bhakti*—devotional service; *sama*—equal to; *nahe*—not; *mukti*—of liberation; *phala*—the result; *bhagavat-bhakti*—to the devotional service of the Supreme Personality of Godhead; *vimukhera*—of one who is averse to; *haya*—it is; *daṇḍa*—the punishment; *kevala*—only.

Sārvabhauma Bhaṭṭācārya replied, “The awakening of pure love of Godhead, which is the result of devotional service, far surpasses liberation from material bondage. For those averse to devotional service, merging into the Brahman effulgence is a kind of punishment.”

In the *Brahmāṇḍa Purāṇa* it is said:

*siddha-lokas tu tamasaḥ pāre yatra vasanti hi
siddhā brahma-sukhe magnā daityāś ca hariṇā hatāḥ*

“In Siddhaloka [Brahmaloka] there live two kinds of living entities—those who are killed by the Supreme Personality of Godhead due to their having been demons in their previous lives and those who are very fond of enjoying the impersonal effulgence of the Lord.” The word *tamasaḥ* means “the coverings of the universe.” Layers of material elements cover the universe, and outside these coverings is the impersonal Brahman effulgence. If one is destined to remain in the Lord’s impersonal effulgence, he misses the opportunity to render service to the Personality of Godhead. Therefore devotees consider remaining in the impersonal Brahman effulgence a kind of punishment. Sometimes devotees think of merging into the Brahman effulgence, and consequently they are promoted to Siddhaloka. Because of their impersonal understanding, they are actually punished. Sārvabhauma Bhaṭṭācārya continues to explain the distinction between *mukti-pada* and *bhakti-pada* in the following verses.

TEXTS 264–265

*kṛṣṇera vigraha yei satya nāhi māne
yei nindā-yuddhādika kare tāñra sane
sei dūra daṇḍa haya—‘brahma-sāyujya-mukti’
tāra mukti phala nahe, yei kare bhakti*

kṛṣṇera—of Lord Śrī Kṛṣṇa; *vigraha*—the transcendental form; *yei*—anyone who; *satya*—as truth; *nāhi*—not; *māne*—accepts; *yei*—anyone who; *nindā*—blaspheming; *yuddha-ādika*—fighting and so forth; *kare*—does; *tāñra sane*—with Him, Śrī Kṛṣṇa; *sei*—these; *dūra*—of the two; *daṇḍa haya*—there is punishment; *brahma-sāyujya-mukti*—merging into the Brahman effulgence; *tāra*—of him; *mukti*—such liberation; *phala*—the result; *nahe*—not; *yei*—who; *kare*—executes; *bhakti*—devotional service.

The Bhaṭṭācārya continued, “The impersonalists, who do not accept the transcendental form of Lord Śrī Kṛṣṇa, and the demons, who are always engaged in blaspheming and fighting with Him, are punished by being merged into the Brahman effulgence. But that does not happen to the person engaged in the devotional service of the Lord.

TEXT 266

*yadyapi se mukti haya pañca-parakāra
sālokya-sāmīpya-sārūpya-sārṣṭi-sāyujya āra*

yadyapi—although; *se*—that; *mukti*—liberation; *haya*—is; *pañca-parakāra*—of five different varieties; *sālokya*—of the name *sālokya*; *sāmīpya*—of the name *sāmīpya*; *sārūpya*—of the name *sārūpya*; *sārṣṭi*—of the name *sārṣṭi*; *sāyujya*—of the name *sāyujya*; *āra*—and.

“There are five kinds of liberation: *sālokya*, *sāmīpya*, *sārūpya*, *sārṣṭi* and *sāyujya*.

Sālokya means that after material liberation one is promoted to the planet where the Supreme Personality of Godhead resides, *sāmīpya* means remaining an associate of the Supreme Personality of Godhead, *sārūpya*

means attaining a four-handed form exactly like that of the Lord., *sārṣṭi* means attaining opulences like those of the Supreme Lord, and *sāyujya* means merging into the Brahman effulgence of the Lord. These are the five types of liberation.

TEXT 267

*‘sālokyādi’ cāri yadi haya sevā-dvāra
tabu kadācit bhakta kare aṅgikāra*

sālokyā-ādi—beginning with *sālokyā*; *cāri*—four kinds of liberation; *yadi*—if; *haya*—are; *sevā-dvāra*—a means of rendering service to the Lord; *tabu*—still; *kadācit*—occasionally; *bhakta*—a pure devotee; *kare*—makes; *aṅgikāra*—acceptance.

“If there is a chance to serve the Supreme Personality of Godhead, a pure devotee sometimes accepts the *sālokyā*, *sārūpya*, *sāmīpya* or *sārṣṭi* forms of liberation, but never *sāyujya*.

TEXT 268

*‘sāyujya’ śunite bhaktera haya ghrṇā-bhaya
naraka vāñchaye, tabu sāyujya nā laya*

sāyujya—liberation by merging into the effulgence; *śunite*—even to hear; *bhaktera*—of the devotee; *haya*—there is; *ghrṇā*—hatred; *bhaya*—fear; *naraka*—a hellish condition of life; *vāñchaye*—he desires; *tabu*—still; *sāyujya*—merging into the effulgence of the Lord; *nā laya*—never accepts.

“A pure devotee does not like even to hear about *sāyujya*-mukti, which inspires him with fear and hatred. Indeed, the pure devotee would rather go to hell than merge into the effulgence of the Lord.”

Śrīla Prabodhānanda Sarasvatī has sung, *kaivalyaṁ narakāyate*. The impersonalist’s conception of becoming one with the effulgence of the Lord is exactly like hell. Therefore, of the five types of liberation, the first four (*sālokyā*, *sāmīpya*, *sārūpya* and *sārṣṭi*) are not so undesirable because they can be avenues of service to the Lord. Nonetheless, a pure devotee

of Lord Kṛṣṇa rejects even these types of liberation; he aspires only to serve Kṛṣṇa birth after birth. He is not very interested in stopping the repetition of birth, for he simply desires to serve the Lord, even in hellish circumstances. Consequently the pure devotee hates and fears *sāyujya-mukti*, merging into the effulgence of the Lord. This merging is due to an offense committed against the transcendental loving service of the Lord, and therefore it is not at all desirable for a pure devotee.

TEXT 269

*brahme, īsvare sāyujya dui ta' prakāra
brahma-sāyujya haite īsvara-sāyujya dhikkāra*

brahme—in the Brahman effulgence; *īsvare*—in the body of the Lord; *sāyujya*—merging; *dui*—two; *ta'*—indeed; *prakāra*—varieties; *brahma-sāyujya*—merging into the Brahman effulgence; *haite*—than; *īsvara-sāyujya*—merging into the body of the Lord; *dhikkāra*—more abominable.

Sārvabhauma Bhaṭṭācārya continued, “There are two kinds of *sāyujya-mukti*: merging into the Brahman effulgence and merging into the personal body of the Lord. Merging into the Lord’s body is even more abominable than merging into His effulgence.”

According to the opinion of the Māyāvādī Vedāntists, the living entity’s ultimate success is to merge into the impersonal Brahman. The impersonal Brahman, or bodily effulgence of the Supreme Lord, is known as Brahmaloka or Siddhaloka. According to the *Brahma-saṁhitā* (5.40), *yasya prabhā prabhavato jagad-aṅḍa-koṭi*: the material universes are generated from the bodily rays of the Supreme Personality of Godhead. *Yogīs* who follow the principles of Patañjali accept the personality of the Absolute Truth, but they want to merge into the transcendental body of the Supreme Lord. That is their desire. Being the greatest authority, the Supreme Lord can easily allow many millions of living entities to merge into His body. The origin of everything is the Supreme Personality of Godhead, Bhagavān, and His bodily effulgence is known as the *brahmajyoti*, Brahmaloka or Siddhaloka. Thus Brahmaloka or Siddhaloka is a place where many sparklike living entities, parts and parcels of the Supreme Lord, are assembled. Because these living entities do not wish to

keep their individual existences, they are combined and allowed to remain in Brahmaloaka like so many atomic particles of sunshine emanating from the sun.

The word *siddha* is very significant. *Siddha* refers to one who has realized the Brahman effulgence and who has complete knowledge that the living entity is not a material atom but a spiritual spark. This understanding is described in the *Bhagavad-gītā* as *brahma-bhūta* [SB 4.30.20]. In the conditioned state, the living entity is known as *jīva-bhūta*, or “the living force within matter.” *Brahma-bhūta* living entities are allowed to stay in Brahmaloaka or Siddhaloaka, but unfortunately they sometimes again fall into the material world because they are not engaged in devotional service. This is supported by the verse in *Śrīmad-Bhāgavatam* beginning *ye 'nye 'ravindākṣa*. (SB 10.2.32) These semiliberated souls falsely claim to be liberated, but unless one engages in devotional service to the Lord, he is still materially contaminated. Therefore these living entities have been described as *vimukta-māninaḥ*, meaning that they falsely consider themselves liberated although their intelligence is not yet purified. Although these living entities undergo severe austerities to rise to the platform of Siddhaloaka, they cannot remain there perpetually, for they are bereft of *ānanda* (bliss). Even though these living entities attain the *brahma-bhūta* stage and realize the Supreme Personality of Godhead through His bodily effulgence, they nonetheless fall down due to neglecting the Lord’s service. They do not properly utilize whatever little knowledge they have of the Supreme Personality of Godhead. Not attaining *ānanda*, or bliss, they come down to the material world to enjoy. This is certainly a falldown for one who is actually liberated. The *bhaktas* consider such a falldown equal to achieving a place in hell.

The followers of the Patañjali *yoga* system actually want to merge into the body of the Supreme Personality of Godhead. This indicates that they do not want to engage in His service despite their knowledge of Him, and thus their position is even more abominable than that of those who want to merge into the Lord’s effulgence. These *yogīs* meditate on the four-handed Viṣṇu form of the Lord in order to merge into His body. The Patañjali system describes the form of the Lord as *kleśa-karma-vipākāśayair aparāmṛṣṭaḥ puruṣa-viśeṣa īśvaraḥ*: “The Supreme Personality of Godhead is a person who does not partake of a miserable material life.” The *yogīs* accept the eternity of the Supreme Person in

one of their *mantras*—*sa pūrveṣām api guruḥ kālānavacchedāt*: “Such a person is always supreme and is not influenced by the element of time.” The followers of the Patañjali system therefore accept the eternity of the Supreme Personality of Godhead, yet, according to them, *puruṣārtha-śūnyānām pratiprasavaḥ kaivalyaṁ svarūpa-pratiṣṭhā vā citi-śaktir iti*. They believe that in the perfectional stage, the conception of *puruṣa* is vanquished. According to their description, *citi-śaktir iti*. They believe that when one becomes perfect, he cannot remain a person. This *yoga* system is therefore abominable because its final conception is impersonal. In the beginning, these *yogīs* accept the Supreme Personality of Godhead, but they ultimately give up this idea in order to become impersonal. They are most unfortunate because although they have a personal conception of the Absolute Truth, they neglect to render devotional service to the Lord and thus fall down again into the material world. As mentioned above, this idea is supported by *Śrīmad-Bhāgavatam* 10.2.32: *aruhya kṛcchreṇa param padam tataḥ patanty adho 'nādrta-yuṣmad-aṅghrayaḥ*. Due to neglecting the lotus feet of the Lord, these *yogīs* again fall down into the material existence (*patanty adhaḥ*). Consequently this path of *yoga* is more abominable than the impersonalists’ path. This conclusion is also supported by Lord Kapiladeva in the following verse from *Śrīmad-Bhāgavatam* (3.29.13).

TEXT 270

*sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānam na gṛhṇanti
vinā mat-sevanam janāḥ*

sālokya—the liberation of living in the same planet as the Lord; *sārṣṭi*—to have opulence exactly like that of the Lord; *sāmīpya*—to associate always with the Lord; *sārūpya*—to achieve a body like that of the Lord; *ekatvam*—to merge into the body of the Lord; *api*—although; *uta*—it is said; *dīyamānam*—being offered; *na*—not; *gṛhṇanti*—do accept; *vinā*—without; *mat*—My; *sevanam*—service; *janāḥ*—the pure devotees.

Sārvabhauma Bhaṭṭācārya concluded, “Even though he is offered all kinds of liberation, the pure devotee does not accept them. He is fully satisfied engaging in the service of the Lord.”

TEXT 271

prabhu kahe,—‘*mukti-pade*’*ra āra artha haya*
mukti-pada-śabde ‘*sākṣāt īśvara*’ *kahaya*

prabhu kahe—the Lord said; *mukti-padera*—of the term *mukti-pade*; *āra*—another; *artha*—meaning; *haya*—there is; *mukti-pada-śabde*—by the word *mukti-pada*; *sākṣāt*—directly; *īśvara*—the Supreme Personality of Godhead; *kahaya*—is said.

Lord Śrī Caitanya Mahāprabhu replied, “The word ‘*mukti-pade*’ has another meaning. ‘*Mukti-pada*’ directly refers to the Supreme Personality of Godhead.

TEXT 272

mukti pade yāñra, *sei* ‘*mukti-pada*’ *haya*
kimvā navama padārtha ‘*muktira*’ *samāśraya*

mukti—liberation; *pade*—at the lotus feet; *yāñra*—of whom; *sei*—such a person; *mukti-pada haya*—is known as *mukti-pada*; *kimvā*—or; *navama*—ninth; *pada-artha*—subject matter; *muktira*—of liberation; *samāśraya*—shelter.

“All kinds of liberation exist under the feet of the Supreme Personality of Godhead; therefore He is known as *mukti-pada*. According to another meaning, *mukti* is the ninth subject, and the Supreme Personality of Godhead is the shelter of liberation.

Lord Śrī Kṛṣṇa is also known as Mukunda, or He who gives transcendental bliss by offering all kinds of *mukti*. *Śrīmad-Bhāgavatam* is divided into twelve cantos, and in the Ninth Canto different kinds of *mukti* are described. But the Tenth Canto is the actual center of all discussions of *mukti* because the Personality of Godhead Śrī Kṛṣṇa, who is the tenth subject discussed in *Śrīmad-Bhāgavatam*, is the exclusive subject of the Tenth Canto. Since all types of *muktis* reside at the lotus feet of Śrī Kṛṣṇa, He may be called *mukti-pada*.

TEXT 273

*dui-arthe 'kṛṣṇa' kahi, kene pāṭha phiri
sārvabhauma kahe,—o-pāṭha kahite nā pāri*

dui-arthe—by two interpretations; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *kahi*—I accept; *kene*—why; *pāṭha*—reading; *phiri*—changing; *sārvabhauma kahe*—Sārvabhauma replied; *o-pāṭha*—such a reading; *kahite*—to say; *nā*—not; *pāri*—am able.

“Since I can understand Kṛṣṇa according to these two meanings,” Caitanya Mahāprabhu said, “what point is there in changing the verse?”

Sārvabhauma Bhaṭṭācārya replied, “I was not able to give that reading to the verse.

TEXT 274

*yadyapi tomāra artha ei śabde kaya
tathāpi 'āśliṣya-doṣe' kahana nā yāya*

yadyapi—although; *tomāra*—Your; *artha*—meaning; *ei*—this; *śabde*—by the word; *kaya*—is said; *tathāpi*—still; *āśliṣya-doṣe*—by the fault of ambiguity; *kahana*—to say; *nā*—not; *yāya*—possible.

“Although Your explanation is correct, it should not be used, because there is ambiguity in the word ‘mukti-pada.’

TEXT 275

*yadyapi 'mukti'-śabdera haya pañca vṛtti
rūḍhi-vṛttye kahe tabu 'sāyujye' pratīti*

yadyapi—although; *mukti-śabdera*—of the word *mukti*; *haya*—there are; *pañca vṛtti*—five meanings; *rūḍhi-vṛttye*—by the chief or direct meaning; *kahe*—it says; *tabu*—still; *sāyujye*—to become one with the Supreme; *pratīti*—the conception.

“The word ‘mukti’ refers to five kinds of liberation. But its direct meaning usually conveys the idea of becoming one with the Lord.

TEXT 276

*mukti-śabda kahite mane haya gḥṛṇā-trāsa
bhakti-śabda kahite mane haya ta’ ullāsa*

mukti-śabda—the word *mukti*; *kahite*—by pronouncing; *mane*—in the mind; *haya*—there is; *gḥṛṇā*—hatred; *trāsa*—and fear; *bhakti-śabda*—the word *bhakti*; *kahite*—to speak; *mane*—in the mind; *haya*—there is; *ta’*—indeed; *ullāsa*—transcendental joy.

“The very sound of the word ‘mukti’ immediately induces hate and fear, but when we say the word ‘bhakti,’ we naturally feel transcendental bliss within the mind.”

TEXT 277

*śuniyā hāsenā prabhu ānandita-mane
bhaṭṭācārya kaila prabhu dṛḍha āliṅgane*

śuniyā—hearing this explanation; *hāsenā*—laughs; *prabhu*—Śrī Caitanya Mahāprabhu; *ānandita-mane*—with great pleasure in His mind; *bhaṭṭācārya*—unto Sārvabhauma Bhaṭṭācārya; *kaila*—did; *prabhu*—the Lord; *dṛḍha*—firm; *āliṅgane*—embracing.

Upon hearing this explanation, the Lord began to laugh and, with great pleasure, immediately embraced Sārvabhauma Bhaṭṭācārya very firmly.

TEXT 278

*yei bhaṭṭācārya paḍe paḍāya māyāvāde
tānra aiche vākya sphure caitanya-prasāde*

yei—that; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *paḍe*—reads; *paḍāya*—teaches; *māyāvāde*—the philosophy of Māyāvāda impersonalism;

tānra—his; *aiche*—such; *vākya*—explanation; *sphure*—manifested; *caitanya-prasāde*—by the mercy of Lord Śrī Caitanya Mahāprabhu.

Indeed, that very person who had been accustomed to reading and teaching Māyāvāda philosophy was now even hating the word “mukti.” This was possible only by the mercy of Śrī Caitanya Mahāprabhu.

TEXT 279

lohāke yāvat sparśi’ hema nāhi kare
tāvat sparśa-maṇi keha cinite nā pāre

lohāke—iron; *yāvat*—as long as; *sparśi’*—touching; *hema*—gold; *nāhi*—not; *kare*—transforms; *tāvat*—until then; *sparśa-maṇi*—the touchstone; *keha*—someone; *cinite*—to recognize; *nā*—not; *pāre*—is able.

As long as it does not turn iron into gold by its touch, no one can recognize an unknown stone to be a touchstone.

TEXT 280

bhaṭṭācāryera vaiṣṇavatā dekhi’ sarva-jana
prabhuke jānila—‘sākṣāt vrajendra-nandana’

bhaṭṭācāryera—of Sārvabhauma Bhaṭṭācārya; *vaiṣṇavatā*—clear understanding of Vaiṣṇava philosophy; *dekhi’*—seeing; *sarva-jana*—all persons; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *jānila*—knew; *sākṣāt*—directly; *vrajendra-nandana*—Kṛṣṇa, the son of Mahārāja Nanda.

Upon seeing transcendental Vaiṣṇavism in Sārvabhauma Bhaṭṭācārya, everyone could understand that Lord Caitanya was none other than Kṛṣṇa, the son of Nanda Mahārāja.

TEXT 281

kāśī-miśra-ādi yata nīlācala-vāsī
śaraṇa la-ila sabe prabhu-pade āsī’

kāśi-miśra—Kāśi Miśra; *ādi*—heading the list; *yata*—all; *nīlācala-vāsī*—the residents of Jagannātha Purī; *śaraṇa*—shelter; *la-ila*—took; *sabe*—all; *prabhu-pade*—to the lotus feet of the Lord; *āsi'*—coming.

After this incident, all the inhabitants of Jagannātha Purī, headed by Kāśi Miśra, came to take shelter of the lotus feet of the Lord.

TEXT 282

sei saba kathā āge kariba varṇana
sārvabhauma kare yaiche prabhura sevana

sei saba—all these; *kathā*—narrations; *āge*—later; *kariba*—I shall make; *varṇana*—description; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kare*—does; *yaiche*—as; *prabhura*—of the Lord; *sevana*—service.

Later I shall describe how Sārvabhauma Bhaṭṭācārya always engaged in the service of the Lord.

TEXT 283

yaiche pariṇāṭi kare bhikṣā-nirvāhana
vistāriyā āge tāhā kariba varṇana

yaiche—how; *pariṇāṭi*—perfectly; *kare*—does; *bhikṣā*—of offering alms; *nirvāhana*—the execution; *vistāriyā*—in full detail; *āge*—later; *tāhā*—that; *kariba varṇana*—I shall describe.

I shall also describe in full detail how Sārvabhauma Bhaṭṭācārya perfectly rendered service to Śrī Caitanya Mahāprabhu by offering Him alms.

TEXTS 284–285

ei mahāprabhura līlā—sārvabhauma-milana
ihā yei śraddhā kari' karaye śravaṇa
jñāna-karma-pāśa haite haya vimocana
acire milaye tāñre caitanya-caraṇa

ei—this; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *līlā*—pastime; *sārvabhauma-milana*—meeting with Sārvabhauma Bhaṭṭācārya; *ihā*—this; *yei*—anyone who; *śraddhā*—faith; *kari'*—having; *karaye*—does; *śravaṇa*—hearing; *jñāna-karma*—of speculation and fruitive activities; *pāśa*—the net; *haite*—from; *haya*—there is; *vimocana*—liberation; *acire*—very soon; *milaye*—meets; *tānre*—such a devotee; *caitanya-caraṇa*—the lotus feet of Lord Caitanya.

If one hears with faith and love these pastimes concerning Lord Caitanya Mahāprabhu's meeting with Sārvabhauma Bhaṭṭācārya, he very soon is freed from the net of speculation and fruitive activity and attains the shelter of Śrī Caitanya Mahāprabhu's lotus feet.

TEXT 286

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

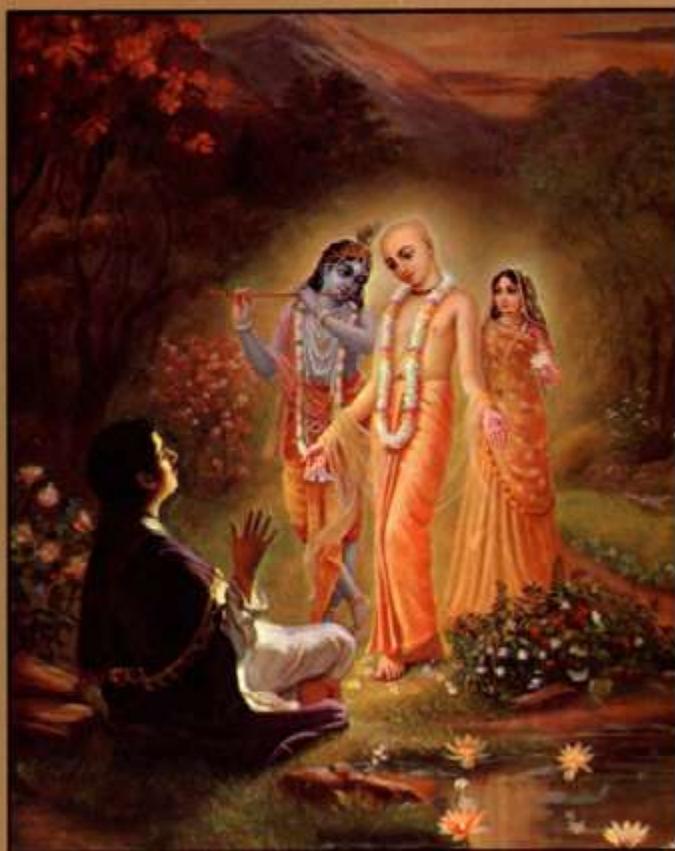
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Sixth Chapter, describing the liberation of Sārvabhauma Bhaṭṭācārya.

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

MADHYA-LĪLĀ Volume 3



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All Glory to Śrī Curu and Gaurāṅga

ŚRĪ CAITANYA- CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmi

*Madhya-līlā
Volume Three*

**“The Lord’s Tour
of
South India”**

*with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports*

by

HIS DIVINE GRACE
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शाकेऽष्टेऽग्निगुणागमेन्दुविमिने गोदावरीघाटके
श्रीचैतन्यदयानिधेः पट्टयुगं भक्ताकिर्तनं संबभौ ।
श्रीसिद्धात्र सरस्वतीह परमो हंसः पट्टाङ्क प्रभोः
गौराष्ट्रे निदधे यगाभमयगे गौडीयसंरक्षकः ॥

At the site where Lord Caitanya Mahārabhu met Śrī Rāmānanda Rāya, an altar displaying the Lord's footprints has been erected.



ABOVE: The temple of Pāṇā-ṅṛsimha, located in the hills known as Maṅgalagiri.
BELOW: The plaque commemorating the installation of Lord Caitanya's footprints at Maṅgalagiri by Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja Prabhupāda, the spiritual master of His Divine Grace A.C. Bhaktivedānta Swami Prabhupāda.

CHAPTER SEVEN

The Lord Begins His Tour of South India

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura summarizes the Seventh Chapter as follows. Śrī Caitanya Mahāprabhu accepted the renounced order of life in the month of Māgha (January-February) and went to Jagannātha Purī in the month of Phālguna (February-March). He saw the Dola-yātrā festival during the month of Phālguna, and in the month of Caitra He liberated Sārvabhauma Bhaṭṭācārya. During the month of Vaiśākha, He began to tour South India. When He proposed to travel to South India alone, Śrī Nityānanda Prabhu gave Him a *brāhmaṇa* assistant named Kṛṣṇadāsa. When Śrī Caitanya Mahāprabhu was beginning His tour, Sārvabhauma Bhaṭṭācārya gave Him four sets of clothes and requested Him to see Rāmānanda Rāya, who was residing at that time on the bank of the river Godāvarī. Along with other devotees, Nityānanda Prabhu accompanied the Lord to Ālālanātha, but there Lord Caitanya left them all behind and went ahead with the *brāhmaṇa* Kṛṣṇadāsa. The Lord began chanting the *mantra* “*kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he.*” In whatever village He spent the night, whenever a person came to see Him in His shelter, the Lord implored him to preach the Kṛṣṇa consciousness movement. After teaching the people of one village, the Lord proceeded to other villages to increase devotees. In this way He finally reached Kūrma-sthāna. While there, He bestowed His causeless mercy upon a *brāhmaṇa* called Kūrma and cured another *brāhmaṇa*, named Vāsudeva, who was suffering from leprosy. After curing this *brāhmaṇa* leper, Śrī Caitanya Mahāprabhu received the title Vāsudevāmṛta-prada, meaning “one who delivered nectar to the leper Vāsudeva.”

TEXT 1

*dhanyam taṁ naumi caitanyam
vāsudevam dayārdra-dhī
naṣṭa-kuṣṭham rūpa-ṇuṣṭam
bhakti-tuṣṭam cakāra yaḥ*

dhanyam—auspicious; *tam*—unto Him; *naumi*—I offer obeisances; *caitanya*—Śrī Caitanya Mahāprabhu; *vāsudevam*—unto the *brāhmaṇa* Vāsudeva; *dayā-ārdra-dhī*—being compassionate; *naṣṭa-kuṣṭham*—cured the leprosy; *rūpa-puṣṭam*—beautiful; *bhakti-tuṣṭam*—satisfied in devotional service; *cakāra*—made; *yaḥ*—the Supreme Personality of Godhead.

Lord Caitanya Mahāprabhu, being very compassionate toward a brāhmaṇa named Vāsudeva, cured him of leprosy. He transformed him into a beautiful man satisfied with devotional service. I offer my respectful obeisances unto the glorious Lord Śrī Caitanya Mahāprabhu.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Lord Caitanya.

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya!

TEXT 3

*ei-mate sārvaabhaumera nistāra karila
dakṣiṇa-gamane prabhura icchā upajila*

ei-mate—in this way; *sārvaabhaumera*—of Sārvaabhauma Bhaṭṭācārya; *nistāra*—the liberation; *karila*—was executed; *dakṣiṇa-gamane*—in going to South India; *prabhura*—of the Lord; *icchā*—a desire; *upajila*—arose.

After delivering Sārvaabhauma Bhaṭṭācārya, the Lord desired to go to South India to preach.

TEXT 4

*māgha-śukla-pakṣe prabhu karila sannyāsa
phālgune āsiyā kaila nīlācale vāsa*

māgha-śukla-pakṣe—in the waxing fortnight of the month of Māgha; *prabhu*—the Lord; *karila*—accepted; *sannyāsa*—the renounced order of life; *phālgune*—in the next month, Phālguna; *āsiyā*—coming; *kaila*—did; *nīlācale*—at Jagannātha Purī; *vāsa*—residence.

Śrī Caitanya Mahāprabhu accepted the renounced order during the waxing fortnight of the month of Māgha. During the following month, Phālguna, He went to Jagannātha Purī and resided there.

TEXT 5

*phālgunera śeṣe dola-yātrā se dekhila
premāveśe tānhā bahu nṛtya-gīta kaila*

phālgunera—of the month of Phālguna; *śeṣe*—at the end; *dola-yātrā*—the Dola-yātrā festival; *se*—that; *dekhila*—saw; *prema-āveśe*—in the ecstasy of love of Godhead; *tānhā*—there; *bahu*—much; *nṛtya-gīta*—chanting and dancing; *kaila*—performed.

At the end of the month of Phālguna, He witnessed the Dola-yātrā ceremony, and in His usual ecstatic love of God, He chanted and danced in various ways on the occasion.

TEXT 6

*caitre rahi' kaila sārvaḥauma-vimocana
vaiśākhera prathame dakṣiṇa yāite haila mana*

caitre—in the month of Caitra (March-April); *rahi'*—residing there; *kaila*—did; *sārvaḥauma-vimocana*—liberation of Sārvaḥauma Bhaṭṭācārya; *vaiśākhera*—of the month of Vaiśākha; *prathame*—at the beginning; *dakṣiṇa*—to South India; *yāite*—to go; *haila*—it was; *mana*—the mind.

During the month of Caitra, while living at Jagannātha Purī, the Lord delivered Sārvabhauma Bhaṭṭācārya, and at the beginning of the next month (Vaiśākha), He decided to go to South India.

TEXTS 7-8

*nija-gaṇa āni' kahe vinaya kariyā
āliṅgana kari' sabāya śrī-haste dhariyā
tomā-sabā jāni āmi prāṇādhika kari'
prāṇa chāḍā yāya, tomā-sabā chāḍite nā pāri*

nija-gaṇa āni'—calling all the devotees; *kahe*—said; *vinaya*—humbleness; *kariyā*—showing; *āliṅgana kari'*—embracing; *sabāya*—all of them; *śrī-haste*—with His hands; *dhariyā*—catching them; *tomā-sabā*—all of you; *jāni*—I know; *āmi*—I; *prāṇa-adhika*—more than My life; *kari'*—taking; *prāṇa chāḍā*—giving up life; *yāya*—is possible; *tomā-sabā*—all of you; *chāḍite*—to give up; *nā pāri*—I am not able.

Śrī Caitanya Mahāprabhu called all His devotees together and, holding them by the hand, humbly informed them, “You are all more dear to Me than My life. I can give up My life, but to give you up is difficult for Me.

TEXT 9

*tumi-saba bandhu mora bandhu-kṛtya kaile
ihāñ āni' more jagannātha dekhāile*

tumi-saba—all of you; *bandhu*—friends; *mora*—My; *bandhu-kṛtya*—duties of a friend; *kaile*—you have executed; *ihāñ*—here; *āni'*—bringing; *more*—to Me; *jagannātha*—Lord Jagannātha; *dekhāile*—you have shown.

“You are all My friends, and you have properly executed the duties of friends by bringing Me here to Jagannātha Purī and giving Me the chance to see Lord Jagannātha in the temple.

TEXT 10

*ebe sabā-sthāne muñi māgoṅ eka dāne
sabe meli' ājñā deha, yāiba dakṣiṇe*

ebe—now; *sabā-sthāne*—from all of you; *muñi*—I; *māgoṅ*—beg; *eka dāne*—one gift; *sabe meli'*—all combining together; *ājñā deha*—give permission; *yāiba*—I shall go; *dakṣiṇe*—to South India.

“I now beg all of you for one bit of charity. Please give Me permission to leave for a tour of South India.

TEXT 11

*viśvarūpa-uddeśe avaśya āmi yāba
ekākī yāiba, kāho saṅge nā la-iba*

viśvarūpa-uddeśe—to find Viśvarūpa; *avaśya*—certainly; *āmi*—I; *yāba*—shall go; *ekākī*—alone; *yāiba*—I shall go; *kāho*—someone; *saṅge*—in association; *nā*—not; *la-iba*—I shall take.

“I shall go to search out Viśvarūpa. Please forgive Me, but I want to go alone; I do not wish to take anyone with Me.

TEXT 12

*setubandha haite āmi nā āsi yāvat
nīlācale tumi saba rahibe tāvat*

setubandha—the extreme southern point of India; *haite*—from; *āmi*—I; *nā*—not; *āsi*—returning; *yāvat*—as long as; *nīlācale*—in Jagannātha Purī; *tumi*—you; *saba*—all; *rahibe*—should stay; *tāvat*—that long.

“Until I return from Setubandha, all of you dear friends should remain at Jagannātha Purī.”

TEXT 13

*viśvarūpa-siddhi-prāpti jānena sakala
dakṣiṇa-deśa uddhārite karena ei chala*

viśvarūpa—of Viśvarūpa; *siddhi*—of perfection; *prāpti*—achievement; *jānena*—the Lord knows; *sakala*—everything; *dakṣiṇa-deśa*—South India; *uddhārite*—just to liberate; *karena*—makes; *ei*—this; *chala*—pretense.

Knowing everything, Śrī Caitanya Mahāprabhu was aware that Viśvarūpa had already passed away. A pretense of ignorance was necessary, however, so that He could go to South India and liberate the people there.

TEXT 14

*śuniyā sabāra mane haila mahā-duḥkha
niḥśabda ha-ilā, sabāra śukāila mukha*

śuniyā—hearing this; *sabāra*—of all the devotees; *mane*—in the minds; *haila*—there was; *mahā-duḥkha*—great unhappiness; *niḥśabda*—silent; *ha-ilā*—became; *sabāra*—of everyone; *śukāila*—dried up; *mukha*—the faces.

Upon hearing this message from Śrī Caitanya Mahāprabhu, all the devotees became very unhappy and remained silent with sullen faces.

TEXT 15

*nityānanda-prabhu kahe,—“aiche kaiche haya
ekākī yāibe tumi, ke ihā sahaya*

nityānanda-prabhu kahe—Lord Nityānanda Prabhu replied; *aiche kaiche haya*—how is this possible; *ekākī*—alone; *yāibe*—shall go; *tumi*—You; *ke*—who; *ihā*—this; *sahaya*—can tolerate.

Nityānanda Prabhu then said, “How is it possible for You to go alone? Who can tolerate this?”

TEXT 16

*dui-eka saṅge caluka, nā paḍa haṭha-raṅge
yāre kaha sei dui caluk tomāra saṅge*

dui—two; *eka*—or one; *saṅge*—with You; *caluka*—let go; *nā*—do not; *paḍa*—fall; *haṭha-raṅge*—in the clutches of thieves and rogues; *yāre*—whoever; *kaha*—You say; *sei*—those; *dui*—two; *caluk*—let go; *tomāra*—You; *saṅge*—along with.

“Let one or two of us go with You; otherwise You may fall into the clutches of thieves and rogues along the way. They may be whomever You like, but two persons should go with You.

TEXT 17

*dakṣiṇera tīrtha-patha āmi saba jāni
āmi saṅge yāi, prabhu, ājñā deha tumi*”

dakṣiṇera—of South India; *tīrtha-patha*—the ways to different places of pilgrimage; *āmi*—I; *saba*—all; *jāni*—know; *āmi*—I; *saṅge*—with You; *yāi*—go; *prabhu*—O My Lord; *ājñā*—order; *deha*—give; *tumi*—You.

“Indeed, I know all the paths to the different places of pilgrimage in South India. Just order Me, and I shall go with You.”

TEXT 18

*prabhu kahe, “āmi—nartaka, tumi—sūtra-dhāra
tumi yaiche nācāo, taiche nartana āmāra*

prabhu kahe—the Lord replied; *āmi*—I; *nartaka*—a dancer; *tumi*—You; *sūtra-dhāra*—wire-puller; *tumi*—You; *yaiche*—just as; *nācāo*—make dance; *taiche*—in that way; *nartana*—dancing; *āmāra*—My.

The Lord replied, “I am simply a dancer, and You are the wire-puller. However You pull the wires to make Me dance, I shall dance in that way.

TEXT 19

*sannyāsa kariyā āmi calilāñ vṛndāvana
tumi āmā lañā āile advaita-bhavana*

sannyāsa kariyā—after accepting the renounced order; *āmi*—I; *calilāñ*—went; *vṛndāvana*—toward Vṛndāvana; *tumi*—You; *āmā*—Me; *lañā*—taking; *āile*—went; *advaita-bhavana*—to the house of Advaita Prabhu.

“After accepting the sannyāsa order, I decided to go to Vṛndāvana, but You took Me instead to the house of Advaita Prabhu.

TEXT 20

*nīlācala āsite pathe bhāṅgilā mora daṇḍa
tomā-sabāra gāḍha-snehe āmāra kārya-bhaṅga*

nīlācala—to Jagannātha Purī; *āsite*—going there; *pathe*—on the road; *bhāṅgilā*—You broke; *mora*—My; *daṇḍa*—*sannyāsa* staff; *tomā-sabāra*—of all of you; *gāḍha-snehe*—on account of the deep affection; *āmāra*—My; *kārya-bhaṅga*—disturbance of activities.

“While on the way to Jagannātha Purī, You broke My sannyāsa staff. I know that all of you have great affection for Me, but such things disturb My activities.

TEXT 21

*jagadānanda cāhe āmā viṣaya bhuñjāite
yei kahe sei bhaye cāhiye karite*

jagadānanda—Jagadānanda; *cāhe*—wants; *āmā*—Me; *viṣaya*—sense gratification; *bhuñjāite*—to cause to enjoy; *yei kahe*—whatever he says; *sei*—that; *bhaye*—out of fear; *cāhiye*—I want; *karite*—to do.

“Jagadānanda wants Me to enjoy bodily sense gratification, and out of fear I do whatever he tells Me.

TEXT 22

*kabhu yadi inhāra vākya kariye anyathā
krodhe tina dina more nāhi kahe kathā*

kabhu—sometimes; *yadi*—if; *inhāra*—of Jagadānanda; *vākya*—the words; *kariye*—I do; *anyathā*—other than; *krodhe*—in anger; *tina dina*—for three days; *more*—to Me; *nāhi*—not; *kahe*—speaks; *kathā*—words.

“If I sometimes do something against his desire, out of anger he will not talk to Me for three days.

TEXT 23

*mukunda hayena duḥkhī dekhi’ sannyāsa-dharma
tinabāre śīte snāna, bhūmite śayana*

mukunda—Mukunda; *hayena*—becomes; *duḥkhī*—unhappy; *dekhi’*—seeing; *sannyāsa-dharma*—My regulative principles in the renounced order; *tina-bāre*—three times; *śīte*—in the winter; *snāna*—bath; *bhūmite*—on the ground; *śayana*—lying down.

“Being a sannyāsī, I have a duty to lie down on the ground and to take a bath three times a day, even during the winter. But Mukunda becomes very unhappy when he sees My severe austerities.

TEXT 24

*antare duḥkhī mukunda, nāhi kahe mukhe
ihāra duḥkha dekhi’ mora dvi-guṇa haye duḥkhe*

antare—within himself; *duḥkhī*—unhappy; *mukunda*—Mukunda; *nāhi*—not; *kahe*—says; *mukhe*—in the mouth; *ihāra*—of him; *duḥkha*—the unhappiness; *dekhi’*—seeing; *mora*—My; *dvi-guṇa*—twice; *haye*—there is; *duḥkhe*—the unhappiness.

“Of course, Mukunda does not say anything, but I know that he is very unhappy within, and upon seeing him unhappy, I become twice as unhappy.

TEXT 25

*āmi ta'—sannyāsī, dāmodara—brahmacārī
sadā rahe āmāra upara śikṣā-daṇḍa dhari'*

āmi ta'—I indeed; *sannyāsī*—in the renounced order of life; *dāmodara*—Dāmodara; *brahmacārī*—in a stage of complete celibacy; *sadā*—always; *rahe*—remains; *āmāra upara*—on Me; *śikṣā-daṇḍa*—a stick for My education; *dhari'*—keeping.

“Although I am in the renounced order of life and Dāmodara is a brahmacārī, he still keeps a stick in his hand just to educate Me.

TEXT 26

*inhāra āge āmi nā jāni vyavahāra
inhāre nā bhāya svatantra caritra āmāra*

inhāra āge—in front of him; *āmi*—I; *nā*—not; *jāni*—know; *vyavahāra*—social etiquette; *inhāre*—for him; *nā*—not; *bhāya*—exists; *svatantra*—independent; *caritra*—character; *āmāra*—My.

“According to Dāmodara, I am still a neophyte as far as social etiquette is concerned; therefore he does not like My independent nature.

TEXT 27

*lokāpekṣā nāhi inhāra kṛṣṇa-kṛpā haite
āmi lokāpekṣā kabhu nā pāri chāḍite*

loka-apekṣā—care for society; *nāhi*—there is none; *inhāra*—of Dāmodara; *kṛṣṇa-kṛpā*—the mercy of the Lord; *haite*—from; *āmi*—I; *loka-apekṣā*—dependence on public opinion; *kabhu*—at any time; *nā*—not; *pāri*—able; *chāḍite*—to give up,

“Dāmodara Paṇḍita and others are more advanced in receiving the mercy of Lord Kṛṣṇa; therefore they are independent of public opinion. As such, they want Me to enjoy sense gratification, even though it be unethical. But

since I am a poor *sannyāsī*, I cannot abandon the duties of the renounced order, and therefore I follow them strictly.

A *brahmacārī* is supposed to assist a *sannyāsī*; therefore a *brahmacārī* should not try to instruct a *sannyāsī*. That is the etiquette. Consequently Dāmodara should not have advised Caitanya Mahāprabhu of His duty.

TEXT 28

*ataeva tumi saba raha nīlācale
dina kata āmi tīrtha bhramiba ekale*

ataeva—therefore; *tumi*—you; *saba*—all; *raha*—remain; *nīlācale*—at Jagannātha Purī; *dina*—days; *kata*—some; *āmi*—I; *tīrtha*—the sacred places of pilgrimage; *bhramiba*—I shall tour; *ekale*—alone.

“You should all therefore remain here in Nīlācala for some days while I tour the sacred places of pilgrimage alone.”

TEXT 29

*inhā-sabāra vaśa prabhu haye ye ye guṇe
doṣāroṣa-cchale kare guṇa āsvādane*

inhā-sabāra—of all the devotees; *vaśa*—controlled; *prabhu*—the Lord; *haye*—is; *ye ye*—whatever; *guṇe*—by the qualities; *doṣa-āroṣa-cchale*—on the plea of attributing faults; *kare*—does; *guṇa*—high qualities; *āsvādane*—tasting.

Actually the Lord was controlled by the good qualities of all His devotees. On the pretense of attributing faults, He tasted all these qualities.

All the accusations made by Śrī Caitanya Mahāprabhu against His beloved devotees actually showed His great appreciation of their intense love for Him. Yet He mentioned these faults one after another as if He were offended by their intense affection. The personal associates of Śrī Caitanya Mahāprabhu sometimes behaved contrary to regulative principles out of intense love for the Lord, and because of their love Śrī Caitanya Mahāprabhu Himself sometimes violated the regulative

principles of a *sannyāsī*. In the eyes of the public, such violations are not good, but Śrī Caitanya Mahāprabhu was so controlled by His devotees' love that He was obliged to break some of the rules. Although accusing them, Śrī Caitanya Mahāprabhu was indirectly indicating that He was very satisfied with their behavior in pure love of Godhead. Therefore in verse 27 He mentions that His devotees and associates place more importance on love of Kṛṣṇa than on social etiquette. There are many instances of devotional service rendered by previous *ācāryas* who did not care about social behavior when intensely absorbed in love for Kṛṣṇa. Unfortunately, as long as we are within this material world, we must observe social customs to avoid criticism by the general populace. This is Śrī Caitanya Mahāprabhu's desire.

TEXT 30

caitanyera bhakta-vātsalya—akathya-kathana
āpane vairāgya-duḥkha karena sahana

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—the love for His devotees; *akathya-kathana*—indescribable by words; *āpane*—personally; *vairāgya*—of the renounced order; *duḥkha*—unhappiness; *karena*—does; *sahana*—toleration.

No one can properly describe Lord Śrī Caitanya Mahāprabhu's affection for His devotees. He always tolerated all kinds of personal unhappiness resulting from His acceptance of the renounced order of life.

TEXT 31

sei duḥkha dekhi' yei bhakta duḥkha pāya
sei duḥkha tāñra śaktye sahana nā yāya

sei duḥkha—that unhappiness; *dekhi'*—seeing; *yei*—whatever; *bhakta*—the devotees; *duḥkha*—unhappiness; *pāya*—get; *sei duḥkha*—that unhappiness; *tāñra*—His; *śaktye*—by the power; *sahana*—toleration; *nā*—not; *yāya*—possible.

The regulative principles observed by Caitanya Mahāprabhu were sometimes intolerable, and all the devotees became greatly affected by them. Although strictly observing the regulative principles, Caitanya Mahāprabhu could not tolerate the unhappiness felt by His devotees.

TEXT 32

*guṇe doṣodgāra-cchale sabā niṣedhiyā
ekākī bhramibena tīrtha vairāgya kariyā*

guṇe—in the good qualities; *doṣa-udgāra-cchale*—on the plea of attributing faults; *sabā*—all of them; *niṣedhiyā*—forbidding; *ekākī*—alone; *bhramibena*—will tour; *tīrtha*—the sacred places of pilgrimage; *vairāgya*—regulative principles of the renounced order of life; *kariyā*—observing.

Therefore, to prevent them from accompanying Him and becoming unhappy, Śrī Caitanya Mahāprabhu declared their good qualities to be faults.

The Lord wanted to tour all the places of pilgrimage alone and strictly observe the duties of the renounced order.

TEXT 33

*tabe cāri-jana bahu minati karila
svatantra īśvara prabhu kabhu nā mānila*

tabe—thereafter; *cāri-jana*—four men; *bahu*—many; *minati*—petitions; *karila*—submitted; *svatantra*—independent; *īśvara*—the Supreme Personality of Godhead; *prabhu*—Śrī Caitanya Mahāprabhu; *kabhu*—at any time; *nā*—not; *mānila*—accepted.

Four devotees then humbly insisted that they go with the Lord, but Śrī Caitanya Mahāprabhu, being the independent Supreme Personality of Godhead, did not accept their request.

TEXT 34

*tabe nityānanda kahe,—ye ājñā tomāra
duḥkha sukha ye ha-uk kartavya āmāra*

tabe—thereupon; *nityānanda*—Lord Nityānanda Prabhu; *kahe*—says; *ye ājñā*—whatever order; *tomāra*—Your; *duḥkha sukha*—distress or happiness; *ye*—whatever; *ha-uk*—let there be; *kartavya*—the duty; *āmāra*—My.

Thereupon Lord Nityānanda said, “Whatever You order is My duty, regardless of whether it results in happiness or unhappiness.

TEXT 35

*kintu eka nivedana karoṅ āra bāra
vicāra kariyā tāhā kara aṅgikāra*

kintu—but; *eka*—one; *nivedana*—petition; *karoṅ*—I do; *āra bāra*—again; *vicāra*—consideration; *kariyā*—giving; *tāhā*—that; *kara*—do; *aṅgikāra*—acceptance.

“Yet I still submit one petition to You. Please consider it, and if You think it proper, please accept it.

TEXT 36

*kaupīna, bahir-vāsa āra jala-pātra
āra kichu nāhi yābe, sabe ei mātra*

kaupīna—loincloth; *bahir-vāsa*—outer garments; *āra*—and; *jala-pātra*—waterpot; *āra kichu*—anything else; *nāhi*—not; *yābe*—will go; *sabe*—all; *ei*—this; *mātra*—only.

“You must take with You a loincloth, external clothes and a waterpot. You should take nothing more than this.

TEXT 37

*tomāra dui hasta baddha nāma-gaṇane
jala-pātra-bahirvāsa vahibe kemane*

tomāra—Your; dui—two; hasta—hands; baddha—engaged; nāma—the holy name; gaṇane—in counting; jala-pātra—waterpot; bahir-vāsa—external garments; vahibe—will carry; kemane—how.

“Since Your two hands will always be engaged in chanting and counting the holy names, how will You be able to carry the waterpot and external garments?”

From this verse it is clear that Caitanya Mahāprabhu was chanting the holy names a fixed number of times daily. The Gosvāmīs used to follow in the footsteps of Śrī Caitanya Mahāprabhu, and Haridāsa Ṭhākura also followed this principle. Concerning the Gosvāmīs—Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmī, Śrīla Jīva Gosvāmī, Śrīla Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī—Śrīnivāsa Ācārya confirms, *saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ*. (*Ṣaḍ-gosvāmy-aṣṭaka* 6) In addition to other duties, Śrī Caitanya Mahāprabhu introduced the system of chanting the holy name of the Lord a fixed number of times daily, as confirmed in this verse (*tomāra dui hasta baddha nāma-gaṇane*). Caitanya Mahāprabhu used to count on His fingers. While one hand was engaged in chanting, the other hand kept the number of rounds. This is corroborated in the *Caitanya-candrāmṛta* and also in Śrīla Rūpa Gosvāmī’s *Stava-mālā*:

*badhnan prema-bhara-prakampita-karo granthīn kaṭi-dorakaiḥ
saṅkhyātuṁ nija-loka-maṅgala-hare-kṛṣṇeti nāmnām jaṇan*

(*Caitanya-candrāmṛta* 16)

*hare kṛṣṇety uccaiḥ sphurita-rasano nāma-gaṇanā-
kṛta-granthi-śreṇī-subhaga-kaṭi-sūtrojvala-karaḥ*

(*Prathama-caitanyāṣṭaka* 5)

Therefore devotees in the line of Śrī Caitanya Mahāprabhu must chant at least sixteen rounds daily, and this is the number prescribed by the

International Society for Krishna Consciousness. Haridāsa Ṭhākura daily chanted 300,000 names. Sixteen rounds is about 28,000 names. There is no need to imitate Haridāsa Ṭhākura or the other Gosvāmīs, but chanting the holy name a fixed number of times daily is essential for every devotee.

TEXT 38

*premāveśe pathe tumi habe acetana
e-saba sāmāgrī tomāra ke kare rakṣaṇa*

prema-āveśe—in ecstatic love of God; *pathe*—on the way; *tumi*—You; *habe*—will be; *acetana*—unconscious; *e-saba*—all this; *sāmāgrī*—paraphernalia; *tomāra*—Your; *ke*—who; *kare*—does; *rakṣaṇa*—protection.

“When, along the way, You fall unconscious in ecstatic love of Godhead, who will protect Your belongings—the waterpot, garments and so forth?”

TEXT 39

*‘kṛṣṇadāsa’-nāme ei sarala brāhmaṇa
in̄ho saṅge kari’ laha, dhara nivedana*

kṛṣṇa-dāsa-nāme—named Kṛṣṇadāsa; *ei*—this; *sarala*—simple; *brāhmaṇa*—brāhmaṇa; *in̄ho*—he; *saṅge*—with You; *kari’*—accepting; *laha*—take; *dhara*—just catch; *nivedana*—the petition.

Śrī Nityānanda Prabhu continued, “Here is a simple brāhmaṇa named Kṛṣṇadāsa. Please accept him and take him with You. That is My request.

This Kṛṣṇadāsa, known as Kālā Kṛṣṇadāsa, is not the Kālā Kṛṣṇadāsa mentioned in the Eleventh Chapter, verse 37, of the *Ādi-līlā*. The Kālā Kṛṣṇadāsa mentioned in the Eleventh Chapter is one of the twelve *gopālas* (cowherd boys) who appeared to substantiate the pastimes of Lord Caitanya Mahāprabhu. He is known as a great devotee of Lord Nityānanda Prabhu. The *brāhmaṇa* named Kālā Kṛṣṇadāsa who went with Śrī Caitanya to South India and later to Bengal is mentioned in the *Madhya-līlā*, Tenth Chapter, verses 62–79. One should not take these two to be the same person.

TEXT 40

*jala-pātra-vastra vahi' tomā-saṅge yābe
ye tomāra icchā, kara, kichu nā balibe*

jala-pātra—waterpot; *vastra*—and garments; *vahi'*—carrying; *tomā-saṅge*—with You; *yābe*—will go; *ye*—whatever; *tomāra icchā*—Your desire; *kara*—You do; *kichu nā balibe*—he will not say anything.

“He will carry Your waterpot and garments. You may do whatever You like; he will not say a word.”

TEXT 41

*tabe tāñra vākya prabhu kari' aṅgikāre
tāhā-sabā lañā gelā sārvaḥauma-ghare*

tabe—thereupon; *tāñra*—of Lord Nityānanda Prabhu; *vākya*—the words; *prabhu*—Lord Caitanya Mahāprabhu; *kari'*—doing; *aṅgikāre*—acceptance; *tāhā-sabā*—all of them; *lañā*—taking; *gelā*—went; *sārvaḥauma-ghare*—to the house of Sārvaḥauma Bhaṭṭācārya.

Accepting the request of Lord Nityānanda Prabhu, Lord Caitanya took all His devotees and went to the house of Sārvaḥauma Bhaṭṭācārya.

TEXT 42

*namaskari' sārvaḥauma āsana nivedila
sabākāre mili' tabe āsane vasila*

namaskari'—offering obeisances; *sārvaḥauma*—Sārvaḥauma Bhaṭṭācārya; *āsana*—sitting places; *nivedila*—offered; *sabākāre*—all of them; *mili'*—meeting; *tabe*—after that; *āsane vasila*—he took his seat.

As soon as they entered his house, Sārvaḥauma Bhaṭṭācārya offered the Lord obeisances and a place to sit. After seating all the others, the Bhaṭṭācārya took his seat.

TEXT 43

*nānā kṛṣṇa-vārtā kahi' kahila tāñhāre
'tomāra ṭhāñi āilāñ ājñā māgibāre*

nānā—various; *kṛṣṇa-vārtā*—topics on Lord Kṛṣṇa; *kahi'*—discussing; *kahila*—He informed; *tāñhāre*—Sārvabhauma Bhaṭṭācārya; *tomāra ṭhāñi*—to your place; *āilāñ*—I have come; *ājñā*—order; *māgibāre*—to beg.

After they had discussed various topics about Lord Kṛṣṇa, Śrī Caitanya Mahāprabhu informed Sārvabhauma Bhaṭṭācārya, “I have come to your place just to receive your order.

TEXT 44

*sannyāsa kari' viśvarūpa giyāche dakṣiṇe
avaśya kariba āmi tāñra anveṣaṇe*

sannyāsa kari'—after accepting the *sannyāsa* order; *viśvarūpa*—Viśvarūpa (the elder brother of Śrī Caitanya Mahāprabhu); *giyāche*—has gone; *dakṣiṇe*—to South India; *avaśya*—certainly; *kariba*—shall do; *āmi*—I; *tāñra*—of Him; *anveṣaṇe*—searching for.

“My elder brother, Viśvarūpa, has taken *sannyāsa* and gone to South India. Now I must go search for Him.

TEXT 45

*ājñā deha, avaśya āmi dakṣiṇe caliba
tomāra ājñāte sukhe leuṭi' āsiba'*

ājñā deha—please give permission; *avaśya*—certainly; *āmi*—I; *dakṣiṇe*—in South India; *caliba*—shall go; *tomāra*—your; *ājñāte*—by the order; *sukhe*—in happiness; *leuṭi'*—returning; *āsiba'*—I shall come.

“Please permit Me to go, for I must tour South India. With your permission, I shall soon return very happily.”

TEXT 46

*śuni' sārvaḥma hailā atyanta kātara
caraṇe dhariyā kahe viṣāda-uttara*

śuni'—hearing this; *sārvaḥma*—Sārvaḥma Bhaṭṭācārya; *hailā*—became; *atyanta*—greatly; *kātara*—agitated; *caraṇe*—the lotus feet; *dhariyā*—taking; *kahe*—says; *viṣāda*—of lamentation; *uttara*—a reply.

Upon hearing this, Sārvaḥma Bhaṭṭācārya became very much agitated. Catching hold of the lotus feet of Caitanya Mahāprabhu, he gave this sorrowful reply.

TEXT 47

*'bahu-janmera puṇya-phale pāinu tomāra saṅga
hena-saṅga vidhi mora karileka bhaṅga*

bahu-janmera—of many births; *puṇya-phale*—as the fruit of pious activities; *pāinu*—I got; *tomāra*—Your; *saṅga*—association; *hena-saṅga*—such association; *vidhi*—providence; *mora*—my; *karileka*—has done; *bhaṅga*—breaking.

“After many births, due to some pious activity I got Your association. Now providence is breaking this invaluable association.

TEXT 48

*śire vajra paḍe yadi, putra mari' yāya
tāhā sahi, tomāra viccheda sahana nā yāya*

śire—on the head; *vajra*—a thunderbolt; *paḍe*—falls; *yadi*—if; *putra*—son; *mari'*—dying; *yāya*—goes; *tāhā*—that; *sahi*—I can tolerate; *tomāra*—Your; *viccheda*—separation; *sahana*—enduring; *nā yāya*—cannot be done.

“If a thunderbolt falls on my head or if my son dies, I can tolerate it. But I cannot endure the unhappiness of separation from You.

TEXT 49

*svatantra-īśvara tumi karibe gamana
dina katho raha, dekhi tomāra caraṇa'*

svatantra-īśvara—the independent Supreme Personality of Godhead; *tumi*—You; *karibe*—will make; *gamana*—departure; *dina*—days; *katho*—some; *raha*—please stay; *dekhi*—I may see; *tomāra caraṇa*—Your lotus feet.

“My dear Lord, You are the independent Supreme Personality of Godhead. Certainly You will depart. I know that. Still, I ask You to stay here a few days more so that I can see Your lotus feet.”

TEXT 50

*tāhāra vinaye prabhura śithila haila mana
rahila divasa katho, nā kaila gamana*

tāhāra—of Sārvabhauma Bhaṭṭācārya; *vinaye*—on the request; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *śithila*—slackened; *haila*—became; *mana*—the mind; *rahila*—stayed; *divasa*—days; *katho*—a few; *nā*—not; *kaila*—did; *gamana*—departure.

Upon hearing Sārvabhauma Bhaṭṭācārya’s request, Caitanya Mahāprabhu relented. He stayed a few days longer and did not depart.

TEXT 51

*bhaṭṭācārya āgraha kari' karena nimantraṇa
gṛhe pāka kari' prabhuke karā'na bhojana*

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *āgraha*—eagerness; *kari'*—showing; *karena*—did; *nimantraṇa*—invitation; *gṛhe*—at home; *pāka*—cooking; *kari'*—doing; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *karā'na*—made; *bhojana*—eating.

The Bhaṭṭācārya eagerly invited Lord Caitanya Mahāprabhu to his home and fed Him very nicely.

TEXT 52

*tāñhāra brāhmaṇī, tāñra nāma—‘ṣāṭhīra mātā’
rāndhi’ bhikṣā dena teñho, āścarya tāñra kathā*

tāñhāra brāhmaṇī—his wife; tāñra nāma—her name; ṣāṭhīra mātā—the mother of Ṣāṭhī; rāndhi’—cooking; bhikṣā dena—offers food; teñho—she; āścarya—wonderful; tāñra—her; kathā—narration.

The Bhaṭṭācārya’s wife, whose name was Ṣāṭhīmātā (the mother of Ṣāṭhī), did the cooking. The narrations of these pastimes are very wonderful.

TEXT 53

*āge ta’ kahiba tāhā kariyā vistāra
ebe kaḥi prabhura dakṣiṇa-yātrā-samācāra*

āge—later; ta’—indeed; kahiba—I shall speak; tāhā—all those incidents; kariyā—doing; vistāra—elaboration; ebe—now; kaḥi—let me describe; prabhura—of Lord Caitanya Mahāprabhu; dakṣiṇa—in South India; yātrā—of the touring; samācāra—the narration.

Later I shall tell about this in elaborate detail, but at present I wish to describe Śrī Caitanya Mahāprabhu’s South Indian tour.

TEXT 54

*dina pāñca rahi’ prabhu bhaṭṭācārya-sthāne
calibāra lāgi’ ājñā māgilā āpane*

dina pāñca—five days; rahi’—staying; prabhu—Lord Śrī Caitanya Mahāprabhu; bhaṭṭācārya-sthāne—at Sārvabhauma Bhaṭṭācārya’s place; calibāra lāgi’—for starting; ājñā—order; māgilā—begged; āpane—personally.

After staying five days at the home of Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu personally asked his permission to depart for South India.

TEXT 55

*prabhura āgrāhe bhaṭṭācārya sammata ha-ilā
prabhu tāñre lañā jagannātha-mandire gelā*

prabhura āgrāhe—by the eagerness of Śrī Caitanya Mahāprabhu; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *sammata ha-ilā*—became agreeable; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāñre*—him (Sārvabhauma Bhaṭṭācārya); *lañā*—taking; *jagannātha-mandire*—to the temple of Lord Jagannātha; *gelā*—went.

After receiving the Bhaṭṭācārya’s permission, Lord Caitanya Mahāprabhu went to see Lord Jagannātha in the temple. He took the Bhaṭṭācārya with Him.

TEXT 56

*darśana kari’ ṭhākura-pāśa ājñā māgilā
pūjārī prabhure mālā-prasāda āni’ dilā*

darśana kari’—visiting the Lord; *ṭhākura-pāśa*—from the Lord; *ājñā māgilā*—begged permission; *pūjārī*—the priest; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *mālā*—garland; *prasāda*—remnants of food; *āni’*—bringing; *dilā*—delivered.

Seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu also begged His permission. The priest then immediately delivered prasādam and a garland to Lord Caitanya.

TEXT 57

*ājñā-mālā pāñā harṣe namaskāra kari’
ānande dakṣiṇa-deśe cale gaurahari*

ājñā-mālā—the garland of permission; *pāñā*—getting; *harṣe*—in great jubilation; *namaskāra*—obeisances; *kari’*—offering; *ānande*—with great pleasure; *dakṣiṇa-deśe*—to South India; *cale*—goes; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

Thus receiving Lord Jagannātha's permission in the form of a garland, Śrī Caitanya Mahāprabhu offered obeisances, and then in great jubilation He prepared to depart for South India.

TEXT 58

*bhaṭṭācārya-saṅge āra yata nija-gaṇa
jagannātha pradakṣiṇa kari' karilā gamana*

bhaṭṭācārya-saṅge—with Sārvabhauma Bhaṭṭācārya; *āra*—and; *yata*—all; *nija-gaṇa*—personal devotees; *jagannātha*—Lord Jagannātha; *pradakṣiṇa*—circumambulation; *kari'*—finishing; *karilā*—made; *gamana*—departure.

Accompanied by His personal associates and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu circumambulated the altar of Jagannātha. The Lord then departed on His South Indian tour.

TEXT 59

*samudra-tīre tīre ālālanātha-pathe
sārvabhauma kahilena ācārya-gopīnāthe*

samudra-tīre—on the shore of the sea; *tīre*—on the shore; *ālālanātha-pathe*—on the path to the temple of Ālālanātha; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahilena*—said; *ācārya-gopīnāthe*—to Gopīnātha Ācārya.

While the Lord was going along the path to Ālālanātha, which was located on the seashore, Sārvabhauma Bhaṭṭācārya gave the following orders to Gopīnātha Ācārya.

TEXT 60

*cāri koṇina-bahirvāsa rākhiyāchi ghare
tāhā, prasādāna, lañā āisa vipra-dvāre*



"Seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu also begged His permission to depart for South India. The priest then immediately delivered prasāda and a garland to Lord Caitanya. Thus receiving Lord Jagannātha's permission in the form of a garland, Śrī Caitanya Mahāprabhu offered obeisances, and in great jubilation prepared to depart for South India. Accompanied by His personal associates and Sarvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu ircumambulated the altar of Jagannātha. The Lord then departed on His South Indian tour."

cāri koṣīna-bahirvāsa—four sets of loincloths and external clothing; *rākhiyāchi*—I have kept; *ghare*—at home; *tāhā*—that; *prasāda-anna*—remnants of food of Lord Jagannātha; *lañā*—taking; *āisa*—come here; *vīpra-dvāre*—by means of some *brāhmaṇa*.

“Bring the four sets of loincloths and outer garments I keep at home, and also some prasādam of Lord Jagannātha. You may carry these things with the help of some brāhmaṇa.”

TEXT 61

tabe sārvabhauma kahe prabhura caraṇe
avaśya pālibe, prabhu, mora nivedane

tabe—thereafter; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahe*—said; *prabhura caraṇe*—unto the lotus feet of the Lord; *avaśya*—certainly; *pālibe*—You will keep; *prabhu*—my Lord; *mora*—my; *nivedane*—request.

While Lord Śrī Caitanya Mahāprabhu was departing, Sārvabhauma Bhaṭṭācārya submitted the following at His lotus feet: “My Lord, I have one final request that I hope You will kindly fulfill.

TEXT 62

‘rāmānanda rāya’ āche godāvarī-tīre
adhikārī hayena teṅho vidyānagare

rāmānanda rāya—Rāmānanda Rāya; *āche*—there is; *godāvarī-tīre*—on the bank of river Godāvarī; *adhikārī*—a responsible officer; *hayena*—is; *teṅho*—he; *vidyānagare*—in the town known as Vidyānagara.

“In the town of Vidyānagara, on the bank of the Godāvarī, there is a responsible government officer named Rāmānanda Rāya.

In the *Amṛta-pravāha-bhāṣya*, Bhaktivinoda Ṭhākura states that Vidyānagara is today known as Porbandar. There is another Porbandar in western India, in the province of Gujarat.

TEXT 63

*śūdra viṣayi-jñāne upekṣā nā karibe
āmāra vacane tāñre avaśya milibe*

śūdra—the fourth social division; *viṣayi-jñāne*—by the impression of being a worldly man; *upekṣā*—negligence; *nā karibe*—should not do; *āmāra*—my; *vacane*—on the request; *tāñre*—him; *avaśya*—certainly; *milibe*—You should meet.

“Please do not neglect him, thinking he belongs to a śūdra family engaged in material activities. It is my request that You meet him without fail.”

In the *varṇāśrama-dharma*, the *śūdra* is the fourth division in the social status. *Paricaryātmakam karma śūdrasyāpi svabhāva-jam* (Bg. 18.44). *Śūdras* are meant to engage in the service of the three higher classes—*brāhmaṇas*, *kṣatriyas* and *vaiśyas*. Śrī Rāmānanda Rāya belonged to the *karaṇa* class, which is the equivalent of the *kāyastha* class in Bengal. This class is regarded all over India as *śūdra*. It is said that the Bengali *kāyasthas* were originally engaged as servants of *brāhmaṇas* who came from North India to Bengal. Later, the clerical class became the *kāyasthas* in Bengal. Now there are many mixed classes known as *kāyastha*. Sometimes it is said in Bengal that those who cannot claim any particular class belong to the *kāyastha* class. Although these *kāyasthas* or *karaṇas* are considered *śūdras*, they are very intelligent and highly educated. Most of them are professionals such as lawyers or politicians. Thus in Bengal the *kāyasthas* are sometimes considered *kṣatriyas*. In Orissa, however, the *kāyastha* class, which includes the *karaṇas*, is considered in the *śūdra* category. Śrīla Rāmānanda Rāya belonged to this *karaṇa* class; therefore he was considered a *śūdra*. He was also the governor of South India under the regime of Mahārāja Pratāparudra of Orissa. In other words, Sārvabhauma Bhaṭṭācārya informed Lord Caitanya Mahāprabhu that Rāmānanda Rāya, although belonging to the *śūdra* class, was a highly responsible government officer. As far as spiritual advancement is concerned, materialists, politicians and *śūdras* are generally disqualified. Sārvabhauma Bhaṭṭācārya therefore requested that Lord Caitanya Mahāprabhu not neglect Rāmānanda Rāya, who was highly advanced spiritually although he was born a *śūdra* and a materialist.

A *viṣayī* is one who is attached to family life and is interested only in wife, children and worldly sense gratification. The senses can be engaged either in worldly enjoyment or in the service of the Lord. Those who are not engaged in the service of the Lord and are interested only in material sense gratification are called *viṣayī*. Śrīla Rāmānanda Rāya was engaged in government service, and he belonged to the *karaṇa* class. He was certainly not a *sannyāsī* in saffron cloth, yet he was in the transcendental position of a *paramahansa* householder. Before becoming Caitanya Mahāprabhu's disciple, Sārvabhauma Bhaṭṭācārya considered Rāmānanda Rāya an ordinary *viṣayī* because he was a householder engaged in government service. However, when the Bhaṭṭācārya was actually enlightened in Vaiṣṇava philosophy, he could understand the exalted transcendental position of Śrī Rāmānanda Rāya; therefore he referred to him as *adhikārī*. An *adhikārī* is one who knows the transcendental science of Kṛṣṇa and is engaged in His service; therefore all *grhastha* devotees are designated as *dāsa adhikārī*.

TEXT 64

*tomāra saṅgera yogya teṅho eka jana
pṛthivīte rasika bhakta nāhi tāṅra sama*

tomāra—Your; *saṅgera*—of association; *yogya*—fit; *teṅho*—he (Rāmānanda Rāya); *eka*—one; *jana*—person; *pṛthivīte*—in the world; *rasika*—expert in transcendental mellows; *bhakta*—devotee; *nāhi*—there is none; *tāṅra sama*—like him.

Sārvabhauma Bhaṭṭācārya continued, “Rāmānanda Rāya is a fit person to associate with You; no other devotee can compare with him in knowledge of the transcendental mellows.

TEXT 65

*pāṇḍitya āra bhakti-rasa,—duñhera teṅho sīmā
sambhāṣile jānibe tumi tāṅhāra mahimā*

pāṇḍitya—learning; *āra*—and; *bhakti-rasa*—the mellows of devotional service; *duñhera*—of these two; *teṅho*—he; *sīmā*—the limit; *sambhāṣile*—

when You talk with him; *jānibe*—will know; *tumi*—You; *tānhāra*—his; *mahimā*—glories.

“He is a most learned scholar as well as an expert in devotional mellows. Actually he is most exalted, and if You talk with him, You will see how glorious he is.

TEXT 66

*alaukika vākya ceṣṭā tānra nā bujhiyā
parihāsa kariyāchi tānre ‘vaiṣṇava’ baliyā*

alaukika—uncommon; *vākya*—words; *ceṣṭā*—endeavor; *tānra*—his; *nā*—without; *bujhiyā*—understanding; *parihāsa*—joking; *kariyāchi*—I have done; *tānre*—unto him; *vaiṣṇava*—a devotee of the Lord; *baliyā*—as.

“I could not realize when I first spoke with Rāmānanda Rāya that his topics and endeavors were all transcendently uncommon. I made fun of him simply because he was a Vaiṣṇava.”

Anyone who is a not a Vaiṣṇava, or an unalloyed devotee of the Supreme Lord, must be a materialist. A Vaiṣṇava living according to Śrī Caitanya Mahāprabhu’s injunctions is certainly not on the materialistic platform. Caitanya means “spiritual force.” All of Śrī Caitanya Mahāprabhu’s activities were carried out on the platform of spiritual understanding; therefore only those who are on the spiritual platform are able to understand the activities of Śrī Caitanya Mahāprabhu. Materialistic persons cannot understand these activities and are generally known as *karmīs* or *jñānīs*. The *jñānīs* are mental speculators who simply try to understand what is spirit and what is matter. Their process is *neti neti*: “This is not spirit, this is not Brahman.” The *jñānīs* are a little more advanced than the dull-headed *karmīs*, who are simply interested in sense gratification. Before becoming a Vaiṣṇava, Sārvabhauma Bhaṭṭācārya was a mental speculator (*jñānī*), and being such, he always cut jokes with Vaiṣṇavas. A Vaiṣṇava never agrees with the speculative system of the *jñānīs*. Both the *jñānīs* and *karmīs* depend on direct sense perception for their imperfect knowledge. The *karmīs* never agree to accept anything not directly perceived, and the *jñānīs* put forth only hypotheses. However, the Vaiṣṇavas, the unalloyed

devotees of the Lord, do not follow the process of acquiring knowledge by direct sense perception or mental speculation. Because they are servants of the Supreme Lord, devotees receive knowledge directly from the Supreme Personality of Godhead as He speaks it in the *Bhagavad-gītā*, or sometimes as He imparts it from within as the *caitya-guru*. As Lord Kṛṣṇa states in the *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānām bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.”

The *Vedas* are considered to have been spoken by the Supreme Lord. They were first realized by Brahmā, who is the first created being within the universe (*tene brahma ṛdā ya ādi-kavaye* [SB 1.1.1]). Our process is to receive knowledge through the *paramparā* system, from Kṛṣṇa to Brahmā, to Nārada, Vyāsa, Śrī Caitanya Mahāprabhu and the six Gosvāmīs. By disciplic succession, Lord Brahmā was enlightened from within by the original person, Kṛṣṇa. Our knowledge is fully perfect due to being handed from master to disciple. A Vaiṣṇava is always engaged in the transcendental loving service of the Lord, and thus neither *karmīs* nor *jñānīs* can understand the activities of a Vaiṣṇava. It is said, *vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya*: [Cc. Madhya 23.39] even the most learned man depending on direct perception of knowledge cannot understand the activities of a Vaiṣṇava. After being initiated into Vaiṣṇavism by Śrī Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya realized what a mistake he had made in trying to understand Rāmānanda Rāya, who was very learned and whose endeavors were all directed to rendering transcendental loving service to the Lord.

TEXT 67

*tomāra prasāde ebe jāninu tānra tattva
sambhāṣile jānibe tānra yemana mahattva*

tomāra prasāde—by Your mercy; *ebe*—now; *jāninu*—I have understood; *tānra*—of him (Rāmānanda Rāya); *tattva*—the truth; *sambhāṣile*—in talking together; *jānibe*—You will know; *tānra*—his; *yemana*—such; *mahattva*—greatness.

The Bhaṭṭācārya said, “By Your mercy I can now understand the truth about Rāmānanda Rāya. In talking with him, You also will acknowledge his greatness.”

TEXT 68

*aṅgikāra kari' prabhu tānhāra vacana
tānre vidāya dite tānre kaila āliṅgana*

aṅgikāra kari'—accepting this proposal; *prabhu*—Lord Caitanya Mahāprabhu; *tānhāra*—of him (Sārvabhauma Bhaṭṭācārya); *vacana*—the request; *tānre*—unto him; *vidāya dite*—to offer farewell; *tānre*—him; *kaila*—did; *āliṅgana*—embracing.

Lord Śrī Caitanya Mahāprabhu accepted Sārvabhauma Bhaṭṭācārya’s request that He meet Rāmānanda Rāya. Bidding Sārvabhauma farewell, the Lord embraced him.

TEXT 69

*“ghare kṛṣṇa bhaji' more kariha āśīrvāde
nīlācale āsi' yena tomāra prasāde”*

ghare—at home; *kṛṣṇa*—Lord Kṛṣṇa; *bhaji'*—worshiping; *more*—unto Me; *kariha*—do; *āśīrvāde*—blessing; *nīlācale*—at Jagannātha Purī; *āsi'*—returning; *yena*—so that; *tomāra*—your; *prasāde*—by the mercy.

Śrī Caitanya Mahāprabhu asked the Bhaṭṭācārya to bless Him while he engaged in the devotional service of Lord Kṛṣṇa at home, so that by Sārvabhauma’s mercy the Lord could return to Jagannātha Purī.

The word *kariha āśīrvāde* means “continue to bestow your blessings upon Me.” Being a *sannyāsī*, Caitanya Mahāprabhu was in the fourth order of life and was thus due all respect and adoration, whereas Sārvabhauma Bhaṭṭācārya, as a householder, was in the second order. A *sannyāsī* is supposed to offer blessings to a *gṛhastha*, yet now, by His practical behavior, Śrī Caitanya Mahāprabhu requested the blessings of a *gṛhastha*. This incident shows the special significance of Śrī Caitanya

Mahāprabhu's preaching. He gave equal status to everyone, regardless of material considerations. His movement is thoroughly spiritual. Although apparently a *gṛhastha* (householder), Sārvabhauma Bhaṭṭācārya was unlike the so-called *karmīs* interested in sense gratification. After being initiated by Śrī Caitanya Mahāprabhu, the Bhaṭṭācārya was perfectly situated in the spiritual order; therefore it was quite possible for him to offer blessings even to a *sannyāsī*. He was always engaged in the service of the Lord, even at home. In our disciplic line we have the example of a perfect householder *paramahansa*—Śrīla Bhaktivinoda Ṭhākura. In his book *Śaraṇāgati*, Bhaktivinoda Ṭhākura states, *ye-dina gṛhe, bhajana dekhi', gṛhete goloka bhāya* (*Śaraṇāgati* 31.6). Whenever a householder glorifies the Supreme Lord in his home, his activities are immediately transformed into the activities of Goloka Vṛndāvana, spiritual activities taking place in the Goloka Vṛndāvana planet of Kṛṣṇa. Activities exhibited by Kṛṣṇa Himself at Bhauma Vṛndāvana, the Vṛndāvana-dhāma existing on this planet, are not different from His activities on the planet Goloka Vṛndāvana. This is proper realization of Vṛndāvana anywhere. In our Kṛṣṇa consciousness movement we inaugurated the New Vṛndāvana activities, wherein devotees are always engaged in the transcendental loving service of the Lord, and this is not different from Goloka Vṛndāvana. The conclusion is that one who acts strictly in the line of Śrī Caitanya Mahāprabhu is competent to offer blessings to *sannyāsīs*, even though he be a *gṛhastha* householder. Although he is in an exalted position, a *sannyāsī* still must elevate himself to the transcendental platform by rendering service to the Lord. By His actual behavior, Caitanya Mahāprabhu begged the blessings of Sārvabhauma Bhaṭṭācārya. In this way He set the example of how one should expect blessings from a Vaiṣṇava regardless of his social position.

TEXT 70

*eta bali' mahāprabhu karilā gamana
mūrcchita hañā tāhāñ paḍilā sārvabhauma*

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karilā*—made; *gamana*—departure; *mūrcchita*—fainted; *hañā*—becoming; *tāhāñ*—there; *paḍilā*—fell down; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya.

Saying this, Śrī Caitanya Mahāprabhu departed on His tour, and Sārvabhauma Bhaṭṭācārya immediately fainted and fell to the ground.

TEXT 71

*tānre upekṣiyā kaila śīghra gamana
ke bujhite pāre mahāprabhura citta-mana*

tānre—unto Sārvabhauma Bhaṭṭācārya; *upekṣiyā*—not paying serious attention; *kaila*—did; *śīghra*—very fast; *gamana*—walking; *ke*—who; *bujhite*—to understand; *pāre*—is able; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *citta-mana*—the mind and intention.

Although Sārvabhauma Bhaṭṭācārya fainted, Śrī Caitanya Mahāprabhu did not take notice of him. Rather, He left quickly. Who can understand the mind and intention of Śrī Caitanya Mahāprabhu?

It was naturally expected that when Sārvabhauma Bhaṭṭācārya fainted and fell to the ground Śrī Caitanya Mahāprabhu would have taken care of him and waited for him to regain consciousness, but He did not do so. Rather, Śrī Caitanya Mahāprabhu immediately started on His tour. It is therefore very difficult to understand the activities of a transcendental person. Sometimes they may seem rather odd, but a transcendental personality remains in his position, unaffected by material considerations.

TEXT 72

*mahānubhāvera cittera svabhāva ei haya
puṣpa-sama komala, kaṭhina vajra-maya*

mahā-anubhāvera—of a great personality; *cittera*—of the mind; *svabhāva*—the nature; *ei haya*—this is; *puṣpa-sama*—like a flower; *komala*—soft; *kaṭhina*—hard; *vajra-maya*—like a thunderbolt.

This is the nature of the mind of an uncommon personality. Sometimes it is soft like a flower, but sometimes it is as hard as a thunderbolt.

The softness of a flower and the hardness of a thunderbolt are reconciled in the behavior of a great personality. The following quotation from

Uttara-rāma-carita (2.7) explains this behavior. One may also consult the *Madhya-līlā*, Third Chapter, verse 212.

TEXT 73

*vajrād api kaṭhorāṇi
mṛdūni kusumād api
lokottarāṇām cetāmsi
ko nu vijñātum īśvaraḥ*

vajrāt api—than a thunderbolt; *kaṭhorāṇi*—harder; *mṛdūni*—softer; *kusumāt api*—than a flower; *loka-uttarāṇām*—persons above the human platform of behavior; *cetāmsi*—the hearts; *kaḥ*—who; *nu*—but; *vijñātum*—to understand; *īśvaraḥ*—able.

“The hearts of those above common behavior are sometimes harder than a thunderbolt and sometimes softer than a flower. How can one accommodate such contradictions in great personalities?”

TEXT 74

*nityānanda prabhu bhaṭṭācārye uṭhāila
tāñra loka-saṅge tāñre ghare pāṭhāila*

nityānanda prabhu—Lord Śrī Nityānanda Prabhu; *bhaṭṭācārye*—Sārvabhauma Bhaṭṭācārya; *uṭhāila*—raised; *tāñra*—His; *loka-saṅge*—along with associates; *tāñre*—him (the Bhaṭṭācārya); *ghare*—to his home; *pāṭhāila*—sent.

Lord Nityānanda Prabhu raised Sārvabhauma Bhaṭṭācārya and with the help of His men saw him to his home.

TEXT 75

*bhakta-gaṇa śīghra āsi' laila prabhura sātha
vastra-prasāda lañā tabe āilā gopīnātha*

bhakta-gaṇa—devotees; *śīghra*—very swiftly; *āsi'*—coming; *laila*—took; *prabhura*—of the Lord; *sātha*—the company; *vastra*—the garments; *prasāda*—and Lord Jagannātha's *prasādam*; *lañā*—with; *tabe*—thereafter; *āilā*—came; *gopīnātha*—Gopīnātha Ācārya.

Immediately all the devotees came and partook of Śrī Caitanya Mahāprabhu's company. Afterwards, Gopīnātha Ācārya came with the garments and prasādam.

TEXT 76

*sabā-saṅge prabhu tabe ālālanātha āilā
namaskāra kari' tāre bahu-stuti kailā*

sabā-saṅge—with all of them; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tabe*—then; *ālālanātha*—the place named Ālālanātha; *āilā*—reached; *namaskāra kari'*—offering obeisances; *tāre*—Lord Śrī Caitanya Mahāprabhu; *bahu-stuti*—many prayers; *kailā*—offered.

All the devotees followed Śrī Caitanya Mahāprabhu to a place known as Ālālanātha. There they all offered respects and various prayers.

TEXT 77

*premāveśe nṛtya-gīta kaila kata-kṣaṇa
dekhite āilā tāhāñ vaise yata jana*

prema-āveśe—in the great ecstasy of love of Godhead; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *kata-kṣaṇa*—for some time; *dekhite*—to see; *āilā*—came; *tāhāñ*—there; *vaise*—who live; *yata jana*—all the men.

In great ecstasy, Śrī Caitanya Mahāprabhu danced and chanted for some time. Indeed, all the neighbors came to see Him.

TEXT 78

caudikete saba loka bale 'hari' 'hari'
premāveśe madhye nṛtya kare gaurahari

caudikete—all around; *saba loka*—all persons; *bale*—shout; *hari hari*—the holy name of the Lord; *prema-āveśe*—in ecstatic love; *madhye*—in the middle; *nṛtya kare*—dances; *gaurahari*—Śrī Caitanya Mahāprabhu.

All around Śrī Caitanya Mahāprabhu, who is also known as Gaurahari, people began to shout the holy name of Hari. Lord Caitanya, immersed in His usual ecstasy of love, danced in the midst of them.

TEXT 79

kāñcana-sadṛśa deha, aruṇa vasana
pulakāśru-kamṇa-sveda tāhāte bhūṣaṇa

kāñcana-sadṛśa—like molten gold; *deha*—a body; *aruṇa*—saffron; *vasana*—garments; *pulaka-aśru*—standing up of bodily hair and crying; *kamṇa*—trembling; *sveda*—perspiration; *tāhāte*—therein; *bhūṣaṇa*—the ornaments.

The body of Śrī Caitanya Mahāprabhu was naturally very beautiful. It was like molten gold dressed in saffron cloth. Indeed, He was most beautiful for being ornamented with the ecstatic symptoms, which caused His bodily hair to stand on end, tears to well up in His eyes, and His body to tremble and perspire all over.

TEXT 80

dekhiyā lokera mane haila camatkāra
yata loka āise, keha nāhi yāya ghara

dekhiyā—seeing all this; *lokera*—of the people; *mane*—in the minds; *haila*—there was; *camatkāra*—astonishment; *yata*—all; *loka*—people; *āise*—came there; *keha*—anyone; *nāhi*—not; *yāya*—goes; *ghara*—home.

Everyone present was astonished to see Śrī Caitanya Mahāprabhu's dancing and His bodily transformations. Whoever came did not want to return home.

TEXT 81

*keha nāce, keha gāya, 'śrī-kṛṣṇa' 'gopāla'
premete bhāsila loka,—strī-vṛddha-ābāla*

keha nāce—someone dances; *keha gāya*—someone chants; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa's name; *gopāla*—Gopāla's name; *premete*—in love of Godhead; *bhāsila*—floated; *loka*—all the people; *strī*—women; *vṛddha*—old men; *ā-bāla*—from the children.

Everyone-including children, old men and women—began to dance and to chant the holy names of Śrī Kṛṣṇa and Gopāla. In this way they all floated in the ocean of love of Godhead.

TEXT 82

*dekhi' nityānanda prabhu kahe bhakta-gaṇe
ei-rūpe nṛtya āge habe grāme-grāme*

dekhi'—seeing this; *nityānanda*—Lord Nityānanda Prabhu; *prabhu*—the Lord; *kahe*—says; *bhakta-gaṇe*—unto the devotees; *ei-rūpe*—in this way; *nṛtya*—dancing; *āge*—ahead; *habe*—there will be; *grāme-grāme*—in every village.

Upon seeing the chanting and dancing of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda predicted that later there would be dancing and chanting in every village.

This prediction of Śrī Nityānanda Prabhu's is applicable not only in India but also all over the world. That is now happening by His grace. The members of the International Society for Krishna Consciousness are now traveling from one village to another in the Western countries and are even carrying the Deity with them. These devotees distribute various literatures all over the world. We hope that these devotees who

are preaching the message of Śrī Caitanya Mahāprabhu will very seriously follow strictly in His footsteps. If they follow the rules and regulations and chant sixteen rounds daily, their endeavor to preach the cult of Śrī Caitanya Mahāprabhu will certainly be successful.

TEXT 83

*atikāla haila, loka chāḍiyā nā yāya
tabe nityānanda-gosāñi sṛjilā upāya*

atikāla—very late; *haila*—it was; *loka*—the people in general; *chāḍiyā*—giving up; *nā yāya*—do not go; *tabe*—at that time; *nityānanda*—Śrīla Nityānanda Prabhu; *gosāñi*—the spiritual master; *sṛjilā*—invented; *upāya*—a means.

Seeing that it was already getting late, Lord Nityānanda Prabhu, the spiritual master, invented a means to disperse the crowd.

TEXT 84

*madhyāhna karite gelā prabhuke lañā
tāhā dekhi' loka āise caudike dhāñā*

madhyāhna karite—to take lunch at noon; *gelā*—went; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *lañā*—taking; *tāhā dekhi'*—seeing that; *loka*—the people in general; *āise*—came; *caudike*—all around; *dhāñā*—running.

When Lord Nityānanda Prabhu took Śrī Caitanya Mahāprabhu for lunch at noon, everyone came running around Them.

TEXT 85

*madhyāhna kariyā āilā devatā-mandire
nija-gaṇa praveśi' kapāṭa dila bahir-dvāre*

madhyāhna kariyā—performing bathing, etc.; *āilā*—came back; *devatā-mandire*—to the temple of the Lord; *nija-gaṇa praveśi'*—allowing His own men; *kapāṭa dila*—shut; *bahir-dvāre*—the outside door.

After finishing Their baths, They returned at noon to the temple. Admitting His own men, Śrī Nityānanda Prabhu closed the outside door.

TEXT 86

*tabe gopīnātha dui-prabhure bhikṣā karāila
prabhura śeṣa prasādānna sabe bāñṭi' khāila*

tabe—thereupon; *gopīnātha*—Gopīnātha Ācārya; *dui-prabhure*—unto the two Lords Caitanya Mahāprabhu and Nityānanda Prabhu; *bhikṣā karāila*—gave *prasādam* to eat; *prabhura*—of the Lord; *śeṣa*—the remnants; *prasāda-anna*—food; *sabe*—all of them; *bāñṭi'*—sharing; *khāila*—ate.

Gopīnātha Ācārya then brought *prasādam* for the two Lords to eat, and after They had eaten, the remnants of the food were distributed to all the devotees.

TEXT 87

*śuni' śuni' loka-saba āsi' bahir-dvāre
'hari' 'hari' bali' loka kolāhala kare*

śuni' śuni'—hearing this; *loka-saba*—all the people; *āsi'*—coming there; *bahir-dvāre*—to the outside door; *hari hari*—the holy name of the Lord; *bali'*—chanting; *loka*—all the people; *kolāhala*—tumultuous sound; *kare*—made.

Hearing about this, everyone there came to the outside door and began chanting the holy name, “Hari! Hari!” Thus there was a tumultuous sound.

TEXT 88

*tabe mahāprabhu dvāra karāila mocana
ānande āsiyā loka pāila daraśana*

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dvāra*—the door; *karāila*—made; *mocana*—opening; *ānande*—in great pleasure; *āsiyā*—coming; *loka*—all the people; *pāila*—got; *daraśana*—sight.

After lunch, Śrī Caitanya Mahāprabhu made them open the door. In this way everyone received His audience with great pleasure.

TEXT 89

ei-mata sandhyā paryanta loka āse, yāya
'vaiṣṇava' ha-ila loka, sabe nāce, gāya

ei-mata—in this way; *sandhyā paryanta*—until evening; *loka*—people; *āse yāya*—come and go; *vaiṣṇava*—devotees; *ha-ila*—became; *loka*—all the people; *sabe*—all of them; *nāce*—dance; *gāya*—and chant.

The people came and went until evening, and all of them became Vaiṣṇava devotees and began to chant and dance.

TEXT 90

ei-rūpe sei ṭhāñi bhakta-gaṇa-saṅge
sei rātri goṇāilā kṛṣṇa-kathā-raṅge

ei-rūpe—in this way; *sei ṭhāñi*—in that place; *bhakta-gaṇa-saṅge*—with the devotees; *sei rātri*—that night; *goṇāilā*—passed; *kṛṣṇa-kathā-raṅge*—in great pleasure discussing Lord Kṛṣṇa.

Śrī Caitanya Mahāprabhu then passed the night there and discussed the pastimes of Lord Kṛṣṇa with His devotees with great pleasure.

TEXT 91

prātaḥ-kāle snāna kari' karilā gamana
bhakta-gaṇe vidāya dilā kari' āliṅgana

prātaḥ-kāle—in the morning; *snāna*—bath; *kari'*—after taking; *karilā*—started; *gamana*—tour; *bhakta-gaṇe*—to all the devotees; *vidāya*—farewell; *dilā*—gave; *kari'*—doing; *āliṅgana*—embracing.

The next morning, after taking His bath, Śrī Caitanya Mahāprabhu started on His South Indian tour. He bade farewell to the devotees by embracing them.

TEXT 92

mūrcchita hañā sabe bhūmite paḍilā
tāñhā-sabā pāne prabhu phiri' nā cāhilā

mūrcchita hañā—becoming unconscious; *sabe*—all; *bhūmite*—to the ground; *paḍilā*—fell down; *tāñhā-sabā*—all of them; *pāne*—toward; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *phiri'*—turning; *nā*—not; *cāhilā*—saw.

Although they all fell to the ground unconscious, the Lord did not turn to see them but proceeded onward.

TEXT 93

vicchede vyākula prabhu calilā duḥkhī hañā
pāche kṛṣṇadāsa yāya jala-pātra lañā

vicchede—in separation; *vyākula*—perturbed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *calilā*—went on; *duḥkhī*—unhappy; *hañā*—becoming; *pāche*—just behind; *kṛṣṇadāsa*—His servant Kṛṣṇadāsa; *yāya*—went; *jala-pātra*—the waterpot; *lañā*—taking.

In separation, the Lord became very much perturbed and walked on unhappily. His servant, Kṛṣṇadāsa, who was carrying His waterpot, followed behind.

TEXT 94

*bhakta-gaṇa upavāsī tāhāṇi rahilā
āra dine duḥkhī hañā nīlācale āilā*

bhakta-gaṇa—the devotees; *upavāsī*—fasting; *tāhāṇi*—there; *rahilā*—remained; *āra dine*—on the next day; *duḥkhī*—unhappy; *hañā*—becoming; *nīlācale*—to Jagannātha Purī; *āilā*—returned.

All the devotees remained there and fasted, and the next day they all unhappily returned to Jagannātha Purī.

TEXT 95

*matta-simha-prāya prabhu karilā gamana
premāveśe yāya kari' nāma-saṅkīrtana*

matta-simha—a mad lion; *prāya*—almost like; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karilā*—did; *gamana*—touring; *prema-āveśe*—in ecstatic love; *yāya*—goes; *kari'*—performing; *nāma-saṅkīrtana*—chanting Kṛṣṇa's name.

Almost like a mad lion, Lord Śrī Caitanya Mahāprabhu went on His tour filled with ecstatic love and performing saṅkīrtana, chanting Kṛṣṇa's names as follows.

TEXT 96

*kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! rakṣa mām
kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! pāhi mām
rāma! rāghava! rāma! rāghava! rāma! rāghava! rakṣa mām
kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! pāhi mām*

kṛṣṇa—Lord Kṛṣṇa; *he*—O; *rakṣa*—please protect; *mām*—Me; *pāhi*—please maintain; *rāma*—Lord Rāma; *rāghava*—descendant of King Raghu; *keśava*—killer of the Keśī demon.

The Lord chanted:

Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he

Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! he

Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! rakṣa mām

Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! Kṛṣṇa! pāhi mām

That is, “O Lord Kṛṣṇa, please protect Me and maintain Me.” He also chanted:

Rāma! Rāghava! Rāma! Rāghava! Rāma! Rāghava! rakṣa mām

Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! Kṛṣṇa! Keśava! pāhi mām

That is, “O Lord Rāma, descendant of King Raghu, please protect Me. O Kṛṣṇa, O Keśava, killer of the Keśī demon, please maintain Me.”

TEXT 97

*ei śloka paḍi' pathe calilā gaurahari
loka dekhi' pathe kahe,—bala 'hari' 'hari'*

ei śloka paḍi'—reciting this verse *kṛṣṇa! kṛṣṇa!*; *pathe*—on the way; *calilā*—went; *gaurahari*—Lord Śrī Caitanya Mahāprabhu; *loka dekhi'*—seeing other people; *pathe*—on the way; *kahe*—He says; *bala*—say; *hari hari*—the holy name of Lord Hari.

Chanting this verse, Lord Śrī Caitanya Mahāprabhu, known as Gaurahari, went on His way. As soon as He saw someone, He would request him to chant “Hari! Hari!”

TEXT 98

*sei loka prema-matta hañā bale 'hari' 'kṛṣṇa'
prabhura pāche saṅge yāya darśana-satṛṣṇa*

sei loka—that person; *prema-matta*—maddened in love of Godhead; *hañā*—becoming; *bale*—says; *hari kṛṣṇa*—the holy name of Lord Hari and Lord Kṛṣṇa; *prabhura pāche*—behind the Lord; *saṅge*—with Him; *yāya*—goes; *darśana-satṛṣṇa*—being very eager to see Him.

Whoever heard Lord Caitanya Mahāprabhu chant “Hari! Hari!” also chanted the holy name of Lord Hari and Kṛṣṇa. In this way they all followed the Lord, very eager to see Him.

TEXT 99

kata-kṣaṇe rahi' prabhu tāre āliṅgiyā
vidāya karila tāre śakti sañcāriyā

kata-kṣaṇe rahi'—after remaining for some time; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāre*—each of them; *āliṅgiyā*—embracing; *vidāya karila*—bade farewell; *tāre*—in each of them; *śakti*—spiritual potency; *sañcāriyā*—investing.

After some time the Lord would embrace these people and bid them return home, having invested each of them with spiritual potency.

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura explains that this spiritual potency is the essence of the pleasure potency and the knowledge potency. By these two potencies, one is empowered with devotional service. Lord Kṛṣṇa Himself or His representative, the unalloyed devotee, can mercifully bestow these combined potencies upon any man. Being thus endowed with such potencies, one can become an unalloyed devotee of the Lord. Anyone favored by Lord Śrī Caitanya Mahāprabhu was empowered with this *bhakti-śakti*. Thus the Lord’s followers were able to preach Kṛṣṇa consciousness by divine grace.

TEXT 100

sei-jana nija-grāme kariyā gamana
'kṛṣṇa' bali' hāse, kānde, nāce anukṣaṇa

sei-jana—that person; *nija-grāme*—to his own village; *kariyā gamana*—returning there; *kṛṣṇa bali'*—saying the holy name of Lord Kṛṣṇa; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *anukṣaṇa*—always.

Each of these empowered persons would return to his own village, always chanting the holy name of Kṛṣṇa and sometimes laughing, crying and dancing.

TEXT 101

*yāre dekhe, tāre kahe,—kaha kṛṣṇa-nāma
ei-mata 'vaiṣṇava' kaila saba nija-grāma*

yāre dekhe—whomever he meets; *tāre*—to him; *kahe*—he says; *kaha kṛṣṇa-nāma*—kindly chant the Hare Kṛṣṇa mantra; *ei-mata*—in this way; *vaiṣṇava*—devotees of the Supreme Personality of Godhead; *kaila*—made; *saba*—all; *nija-grāma*—his own village.

Such an empowered person would request everyone and anyone—whomever he saw—to chant the holy name of Kṛṣṇa. In this way all the villagers would also become devotees of the Supreme Personality of Godhead.

In order to become an empowered preacher, one must be favored by Lord Śrī Caitanya Mahāprabhu or His devotee, the spiritual master. One must also request everyone to chant the *mahā-mantra*. In this way, such a person can convert others to Vaiṣṇavism, showing them how to become pure devotees of the Supreme Personality of Godhead.

TEXT 102

*grāmāntara haite dekhite āila yata jana
tānra darśana-kṛpāya haya tānra sama*

grāma-antara haite—from different villages; *dekhite*—to see; *āila*—came; *yata jana*—all the persons; *tānra*—his; *darśana-kṛpāya*—by the mercy of seeing him; *haya*—become; *tānra sama*—similar Vaiṣṇavas.

People from different villages who came to see such an empowered individual would become like him simply by seeing him and receiving the mercy of his glance.

TEXT 103

*sei yāi' grāmera loka vaiṣṇava karaya
anya-grāmī āsi' tāñre dekhi' vaiṣṇava haya*

sei—that Vaiṣṇava; *yāi'*—going to his own village; *grāmera loka*—all the people of the village; *vaiṣṇava*—devotees; *karaya*—makes; *anya-grāmī*—inhabitants from different villages; *āsi'*—coming there; *tāñre dekhi'*—by seeing him; *vaiṣṇava haya*—become devotees.

When each of these newly empowered individuals returned to his own village, he also converted the villagers into devotees. And when others came from different villages to see him, they were also converted.

TEXT 104

*sei yāi' āra grāme kare upadeśa
ei-mata 'vaiṣṇava' haila saba dakṣiṇa-deśa*

sei—that man; *yāi'*—going; *āra*—different; *grāme*—to the villages; *kare*—gives; *upadeśa*—instruction; *ei-mata*—in this way; *vaiṣṇava*—devotees; *haila*—became; *saba*—all; *dakṣiṇa-deśa*—the people of South India.

In this way, as empowered men went from one village to another, all the people of South India became devotees.

TEXT 105

*ei-mata pathe yāite śata śata jana
'vaiṣṇava' karena tāñre kari' āliṅgana*

ei-mata—in this way; *pathe*—on the way; *yāite*—while passing; *śata śata*—hundreds and hundreds; *jana*—persons; *vaiṣṇava*—devotees; *karena*—makes; *tāñre*—Him; *kari'*—doing; *āliṅgana*—embracing.

Thus many hundreds of people became Vaiṣṇavas when they passed the Lord on the way and were embraced by Him.

TEXT 106

*yei grāme rahi' bhikṣā karena yāñra ghare
sei grāmera yata loka āise dekhībāre*

yei grāme—in whatever village; *rahi'*—staying; *bhikṣā*—alms; *karena*—accepts; *yāñra*—whose; *ghare*—at home; *sei*—that; *grāmera*—of the village; *yata loka*—all the persons; *āise*—come; *dekhībāre*—to see.

In whatever village Śrī Caitanya Mahāprabhu stayed to accept alms, many people came to see Him.

TEXT 107

*prabhura kṛpāya haya mahābhāgavata
sei saba ācārya hañā tārila jagat*

prabhura kṛpāya—by the mercy of the Lord; *haya*—become; *mahābhāgavata*—first-class devotees; *sei saba*—all such persons; *ācārya*—teachers; *hañā*—becoming; *tārila*—liberated; *jagat*—the whole world.

By the mercy of the Supreme Lord, Śrī Caitanya Mahāprabhu, everyone became a first-class devotee. Later they became teachers or spiritual masters and liberated the entire world.

TEXT 108

*ei-mata kailā yāvat gelā setubandhe
sarva-deśa 'vaiṣṇava' haila prabhura sambandhe*

ei-mata—in this way; *kailā*—performed; *yāvat*—until; *gelā*—went; *setubandhe*—to the southernmost part of India; *sarva-deśa*—all the countries; *vaiṣṇava*—devotees; *haila*—became; *prabhura*—Lord Śrī Caitanya Mahāprabhu; *sambandhe*—in connection with.

In this way the Lord went to the extreme southern part of India, and He converted all the provinces to Vaiṣṇavism.

TEXT 109

*navadvīpe yei śakti nā kailā prakāṣe
se śakti prakāṣi' nistārila dakṣiṇa-deśe*

navadvīpe—at Navadvīpa; *yei*—that which; *śakti*—the potency; *nā*—not; *kailā*—did; *prakāṣe*—manifestation; *se*—that; *śakti*—potency; *prakāṣi'*—manifesting; *nistārila*—delivered; *dakṣiṇa-deśe*—South India.

Lord Śrī Caitanya Mahāprabhu did not manifest His spiritual potencies at Navadvīpa, but He did manifest them in South India and liberated all the people there.

At that time there were many *smārtas* (nondevotee followers of Vedic rituals) at the holy place of Navadvīpa, which was also the birthplace of Lord Śrī Caitanya Mahāprabhu. Followers of the *smṛti-śāstra* are called *smārtas*. Most of them are nondevotees, and their main business is following the brahminical principles strictly. However, they are not enlightened in devotional service. In Navadvīpa all the learned scholars are followers of the *smṛti-śāstra*, and Lord Caitanya Mahāprabhu did not attempt to convert them. Therefore the author has remarked that the spiritual potency Lord Śrī Caitanya Mahāprabhu did not manifest at Navadvīpa was by His grace manifested in South India. Thus everyone there became a Vaiṣṇava. By this it is to be understood that people are really interested in preaching in a favorable situation. If the candidates for conversion are too disturbing, a preacher may not attempt to spread Kṛṣṇa consciousness amongst them. It is better to go where the situation is more favorable. This Kṛṣṇa consciousness movement was first attempted in India, but the people of India, being absorbed in political thoughts, did not take to it. They were entranced by the political leaders. We preferred, therefore, to come to the West, following the order of our spiritual master, and by the grace of Lord Caitanya Mahāprabhu this movement is becoming successful.

TEXT 110

*prabhuke ye bhaje, tāre tāñra kṛpā haya
sei se e-saba līlā satya kari' laya*

prabhuke—Lord Śrī Caitanya Mahāprabhu; *ye*—anyone who; *bhaje*—worships; *tāre*—unto him; *tāñra*—of Lord Caitanya Mahāprabhu; *kṛpā*—the mercy; *haya*—there is; *sei se*—such person; *e-saba*—all these; *līlā*—pastimes; *satya*—truth; *kari'*—accepting as; *laya*—takes.

Lord Śrī Caitanya Mahāprabhu's empowering of others can be understood by one who is actually a devotee of the Lord and who has received His mercy.

TEXT 111

*alaukika-līlāya yāra nā haya viśvāsa
iha-loka, para-loka tāra haya nāśa*

alaukika—uncommon; *līlāya*—in the pastimes; *yāra*—of someone; *nā*—not; *haya*—there is; *viśvāsa*—faith; *iha-loka*—in this world; *para-loka*—in the next world; *tāra*—of him; *haya*—there is; *nāśa*—destruction.

If one does not believe in the uncommon transcendental pastimes of the Lord, he is vanquished both in this world and in the next.

TEXT 112

*prathamei kahila prabhura ye-rūpe gamana
ei-mata jāniha yāvat dakṣiṇa-bhramaṇa*

prathamei—at the beginning; *kahila*—I have explained; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ye-rūpe*—as; *gamana*—the touring; *ei-mata*—in this way; *jāniha*—you should know; *yāvat*—as long as; *dakṣiṇa-bhramaṇa*—touring in South India.

Whatever I have stated about the beginning of the Lord's tour should also be understood to hold for as long as the Lord toured South India.

TEXT 113

*ei-mata yāite yāite gelā kūrma-sthāne
kūrma dekhi' kaila tāñre stavana-praṇāme*

ei-mata—in this way; *yāite yāite*—while passing; *gelā*—He went; *kūrma-sthāne*—to the place of pilgrimage known as Kūrma-kṣetra; *kūrma dekhi'*—seeing Lord Kūrma; *kaila*—offered; *tāñre*—unto Him; *stavana*—prayers; *praṇāme*—and obeisances.

When Lord Śrī Caitanya Mahāprabhu came to the holy place known as Kūrma-kṣetra, He saw the Deity and offered prayers and obeisances.

Kūrma-sthāna is a well-known place of pilgrimage. There is a temple there of Kūrmadeva. In the *Praṇannāmṛta* it is said that Lord Jagannātha took Śrī Rāmānujācārya from Jagannātha Purī and one night threw him to Kūrma-kṣetra. Kūrma-kṣetra is situated on the line of the Southern Railway in India. One has to go to the railway station known as Srikakulam Road. From this station one goes eight miles to the east to reach the holy place known as Kūrmācala. Those who speak the Telugu language consider this holy place very important. This statement is reported in the government gazette known as *Gaṅjāma Manual*. There is the Deity of Kūrma there, and, as mentioned above, Śrīla Rāmānujācārya was thrown from Jagannātha Purī to this place. At that time he thought that the Deity of Kūrma was Lord Śiva's deity; therefore he was fasting there. Later, when he understood that the *kūrma-mūrti* was another form of Lord Viṣṇu, he instituted very gorgeous worship of Lord Kūrma. This statement is found in the *Praṇannāmṛta* (Chapter Thirty-six). The holy place of Kūrma-kṣetra, or Kūrma-sthāna, was actually reestablished by Śrīpāda Rāmānujācārya under the influence of Lord Jagannātha-deva at Jagannātha Purī. Later the temple came under the jurisdiction of the king of Vijaya-nagara. The Deity was worshiped by the Vaiṣṇavas of the Madhvācārya-sampradāya. In the temple there are some inscriptions said to be written by Śrī Narahari Tīrtha, who was in the disciplic succession of Madhvācārya. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains those inscriptions as follows: (1) Śrī Puruṣottama Yati appeared as the instructor of many learned men. He was a very favorite devotee of Lord Viṣṇu. (2) His preaching was accepted throughout the world with great respect, and

by his power he liberated many nondevotees with strong reason and logic. (3) He initiated Ānanda Tīrtha and converted many foolish men to accept *sannyāsa* and punished them with his rod. (4) All his writings and words are very potent. He gave people devotional service to Lord Viṣṇu so they could be elevated to liberation in the spiritual world. (5) His instructions in devotional service were able to elevate any man to the lotus feet of the Lord. (6) Narahari Tīrtha was also initiated by him and became the ruler of Kalinga Province. (7) Narahari Tīrtha fought with the Śabarās, who were *caṇḍālas*, or hunters, and thus saved the temple of Kūrma. (8) Narahari Tīrtha was a very religious and powerful king. (9) He died in the Śaka Era 1203, in the month of Vaiśākha, in the fortnight of the moon's waxing period, on the day of Ekādaśī, after the temple was constructed and dedicated to the holy name of Yogānanda Nṛsimhadeva. The tablet is dated 1281 A.D., 29 March, Saturday.

TEXT 114

*premāveśe hāsi' kāndi' nṛtya-gīta kaila
dekhi' sarva lokera citte camatkāra haila*

prema-āveśe—in great ecstasy of love of Godhead; *hāsi'*—laughing; *kāndi'*—crying; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *dekhi'*—seeing; *sarva lokera*—of all the people there; *citte*—within the hearts; *camatkāra*—astonishment; *haila*—there was.

While at this place, Lord Śrī Caitanya Mahāprabhu was in His usual ecstasy of love of Godhead and was laughing, crying, dancing and chanting. Everyone who saw Him was astonished.

TEXT 115

*āścarya śuniyā loka āila dekhibāre
prabhura rūpa-prema dekhi' hailā camatkāre*

āścarya—wonderful occurrence; *śuniyā*—hearing; *loka*—people; *āila*—came; *dekhibāre*—to see; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *rūpa*—beauty; *prema*—and love of Godhead; *dekhi'*—seeing; *hailā*—there was; *camatkāre*—astonishment.

After hearing of these wonderful occurrences, everyone came to see Him there. When they saw the beauty of the Lord and His ecstatic condition, they were all struck with wonder.

TEXT 116

darśane 'vaiṣṇava' haila, bale 'kṛṣṇa' 'hari'
premāveśe nāce loka ūrdhva bāhu kari'

darśane—in seeing; *vaiṣṇava haila*—they became devotees; *bale*—started to say; *kṛṣṇa*—Lord Kṛṣṇa; *hari*—Lord Hari; *prema-āveśe*—in the great ecstasy of love of Godhead; *nāce*—dance; *loka*—all the people; *ūrdhva bāhu kari'*—raising the arms.

Just by seeing Lord Caitanya Mahāprabhu, everyone became a devotee. They began to chant “Kṛṣṇa” and “Hari” and all the holy names. They all were merged in a great ecstasy of love, and they began to dance, raising their arms.

TEXT 117

kṛṣṇa-nāma loka-mukhe śuni' avirāma
sei loka 'vaiṣṇava' kaila anya saba grāma

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *loka-mukhe*—from the mouth of those people; *śuni'*—hearing; *avirāma*—always; *sei loka*—those persons; *vaiṣṇava*—devotees; *kaila*—made; *anya*—other; *saba*—all; *grāma*—villages.

Always hearing them chant the holy names of Lord Kṛṣṇa, the residents of all the other villages also became Vaiṣṇavas.

TEXT 118

ei-mata paramparāya deśa 'vaiṣṇava' haila
kṛṣṇa-nāmāmṛta-vanyāya deśa bhāsāila

ei-mata—in this way; *paramparāya*—by disciplic succession; *deśa*—the country; *vaiṣṇava haila*—became devotees; *kṛṣṇa-nāma-amṛta*—of the nectar of the holy name of Kṛṣṇa; *vanyāya*—in the inundation; *deśa*—the whole country; *bhāsāila*—overflowed.

By hearing the holy name of Kṛṣṇa, the entire country became Vaiṣṇava. It was as if the nectar of the holy name of Kṛṣṇa overflowed the entire country.

TEXT 119

*kata-kṣaṇe prabhu yadi bāhya prakāśilā
kūrmera sevaka bahu sammāna karilā*

kata-kṣaṇe—after some time; *prabhu*—Lord Caitanya Mahāprabhu; *yadi*—when; *bāhya*—external consciousness; *prakāśilā*—manifested; *kūrmera*—of the Lord Kūrma Deity; *sevaka*—a servant; *bahu*—much; *sammāna*—respect; *karilā*—showed.

After some time, when Lord Śrī Caitanya Mahāprabhu manifested His external consciousness, a priest of the Lord Kūrma Deity gave Him various offerings.

TEXT 120

*yei grāme yāya tāhāñ ei vyavahāra
eka ṭhāñi kahila, nā kahiba āra bāra*

yei grāme—to whichever village; *yāya*—He goes; *tāhāñ*—there; *ei*—this; *vyavahāra*—behavior; *eka ṭhāñi*—one place; *kahila*—described; *nā*—not; *kahiba*—shall describe; *āra*—another; *bāra*—time.

Śrī Caitanya Mahāprabhu’s mode of preaching has already been explained, and I shall not repeat the explanation. In whichever village the Lord entered, His behavior was the same.

TEXT 121

*‘kūrma’-nāme sei grāme vaidika brāhmaṇa
bahu śraddhā-bhaktye kaila prabhura nimantraṇa*

kūrma-nāme—of the name Kūrma; *sei*—that; *grāme*—in the village; *vaidika brāhmaṇa*—a Vedic *brāhmaṇa*; *bahu*—much; *śraddhā-bhaktye*—with faith and devotion; *kaila*—made; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation.

In one village there was a Vedic brāhmaṇa named Kūrma. He invited Lord Caitanya Mahāprabhu to his home with great respect and devotion.

TEXT 122

*ghare āni’ prabhura kaila pāda prakṣālana
sei jala vaṁśa-sahita karila bhakṣaṇa*

ghare āni’—after bringing Him home; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *pāda prakṣālana*—washing of the lotus feet; *sei jala*—that water; *vaṁśa-sahita*—with all the family members; *karila bhakṣaṇa*—drank.

This brāhmaṇa brought Lord Caitanya Mahāprabhu to his home, washed His lotus feet and, with his family members, drank that water.

TEXT 123

*aneka-prakāra snehe bhikṣā karāila
gosāñira śeṣanna sa-vaṁśe khāila*

aneka-prakāra—various kinds; *snehe*—in affection; *bhikṣā*—food; *karāila*—made Him eat; *gosāñira*—of Lord Caitanya Mahāprabhu; *śeṣanna*—remnants of food; *sa-vaṁśe*—with all the members of the family; *khāila*—ate.

With great affection and respect, that Kūrma brāhmaṇa made Śrī Caitanya Mahāprabhu eat all kinds of food. After that, the remnants were shared by all the members of the family.

TEXT 124

*‘yei pāda-ṣadma tomāra brahmā dhyāna kare
sei pāda-ṣadma sākṣāt āila mora ghare*

yei—those; *pāda-ṣadma*—lotus feet; *tomāra*—Your; *brahmā*—Lord Brahmā; *dhyāna kare*—meditates on; *sei pāda-ṣadma*—those lotus feet; *sākṣāt*—directly; *āila*—have come; *mora*—my; *ghare*—to the home.

The brāhmaṇa then began to pray, “O my Lord, Your lotus feet are meditated upon by Lord Brahmā, and these very lotus feet have come into my home.

TEXT 125

*mora bhāgyera sīmā nā yāya kahana
āji mora ślāghya haila janma-kula-dhana*

mora—my; *bhāgyera*—of the fortune; *sīmā*—the limit; *nā*—not; *yāya*—possible; *kahana*—describing; *āji*—today; *mora*—my; *ślāghya*—glorious; *haila*—became; *janma*—birth; *kula*—family; *dhana*—and wealth.

“My dear Lord, there is no limit to my great fortune. It cannot be described. Today my family, birth and riches have all been glorified.”

TEXT 126

*kṛpā kara, ṣrabhu, more, yān tomā-saṅge
sahite nā pāri duḥkha viṣaya-taraṅge’*

kṛpā kara—kindly show favor; *ṣrabhu*—O my Lord; *more*—unto me; *yān*—I go; *tomā-saṅge*—with You; *sahite nā pāri*—I cannot tolerate; *duḥkha*—the troubles; *viṣaya-taraṅge*—in the waves of materialistic life.

The brāhmaṇa begged Lord Caitanya Mahāṣrabhu, “My dear Lord, kindly show me favor and let me go with You. I can no longer tolerate the waves of misery caused by materialistic life.”

This statement is applicable for everyone, regardless of how rich or prosperous one may be. Narottama dāsa Ṭhākura has confirmed this statement: *saṁsāra-viṣānale, divā-niśi hiyā jvale*. He states that the materialistic way of life causes a burning in the heart. One cannot make any provisions for the troublesome life of the material world. It is a fact that one may be very happy as far as riches are concerned and one may be very opulent in every respect, yet one has to manage the *viṣayas* to meet the demands of the body and of so many family members and subordinates. One has to take so much trouble to minister to others. Narottama dāsa Ṭhākura therefore prays: *viṣaya chāḍiyā kabe śuddha ha'be mana*. Thus one must become freed from the materialistic way of life. One has to merge himself in the ocean of transcendental bliss. In other words, one cannot relish transcendental bliss without being freed from the materialistic way of life. It appears that the *brāhmaṇa* named Kūrma was materially very happy, for he expressed his family tradition as *janma-kula-dhana*. Now, being glorious, he wanted to leave all these material opulences. He wanted to travel with Śrī Caitanya Mahāprabhu. According to the Vedic way of civilization, one should leave his family after attaining fifty years of age and go to the forest of Vṛndāvana to devote the rest of his life to the service of the Lord.

TEXT 127

*prabhu kahe,—“aiche bāt kabhu nā kahibā
gṛhe rahi’ kṛṣṇa-nāma nirantara laibā*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *aiche bāt*—such words; *kabhu*—at any time; *nā kahibā*—you should not speak; *gṛhe rahi’*—staying at home; *kṛṣṇa-nāma*—the holy name of the Lord; *nirantara*—always; *laibā*—you should chant.

Śrī Caitanya Mahāprabhu replied, “Don’t speak like that again. Better to remain at home and chant the holy name of Kṛṣṇa always.

It is not advisable in this Age of Kali to leave one’s family suddenly, for people are not trained as proper *brahmacārīs* and *gṛhasthas*. Therefore Śrī Caitanya Mahāprabhu advised the *brāhmaṇa* not to be too eager to give up family life. It would be better to remain with his family and try to become

purified by chanting the Hare Kṛṣṇa *mahā-mantra* regularly under the direction of a spiritual master. This is the instruction of Śrī Caitanya Mahāprabhu. If this principle is followed by everyone, there is no need to accept *sannyāsa*. In the next verse Śrī Caitanya Mahāprabhu advises everyone to become an ideal householder by offenselessly chanting the Hare Kṛṣṇa *mantra* and teaching the same principle to everyone he meets.

TEXT 128

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa
āmāra ājñāya guru hañā tāra' ei deśa*

yāre—whomever; *dekha*—you meet; *tāre*—him; *kaha*—tell; *kṛṣṇa-upadeśa*—the instruction of the *Bhagavad-gītā* as it is spoken by the Lord or of *Śrīmad-Bhāgavatam*, which advises one to worship Śrī Kṛṣṇa; *āmāra ājñāya*—under My order; *guru hañā*—becoming a spiritual master; *tāra'*—deliver; *ei deśa*—this country.

“Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Çrēmad-Bhāgavatam*. In this way become a spiritual master and try to liberate everyone in this land.”

This is the sublime mission of the International Society for Krishna Consciousness. Many people come and inquire whether they have to give up family life to join the Society, but that is not our mission. One can remain comfortably in his residence. We simply request everyone to chant the *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. If one is a little literate and can read *Bhagavad-gītā As It Is* and *Śrīmad-Bhāgavatam*, that is so much the better. These works are now available in an English translation and are done very authoritatively to appeal to all classes of men. Instead of living engrossed in material activities, people throughout the world should take advantage of this movement and chant the Hare Kṛṣṇa *mahā-mantra* at home with their families. One should also refrain from sinful activities—illicit sex, meat-eating, gambling and intoxication. Out of these four items, illicit sex is very sinful. Every person must get married. Every woman especially must get married. If the women outnumber the men, some men can accept more than one wife. In that way there will be

no prostitution in society. If men can marry more than one wife, illicit sex life will be stopped. One can also produce many nice preparations to offer Kṛṣṇa—grain, fruit, flowers and milk. Why should one indulge in unnecessary meat-eating and maintain horrible slaughterhouses? What is the use of smoking and drinking tea and coffee? People are already intoxicated by material enjoyment, and if they indulge in further intoxication, what chance is there for self-realization? Similarly, one should not partake in gambling and unnecessarily agitate the mind. The real purpose of human life is to attain the spiritual platform and return to Godhead. That is the *summum bonum* of spiritual realization. The Kṛṣṇa consciousness movement is trying to elevate human society to the perfection of life by pursuing the method described by Śrī Caitanya Mahāprabhu in His advice to the *brāhmaṇa* Kūrma. That is, one should stay at home, chant the Hare Kṛṣṇa *mantra* and preach the instructions of Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*.

TEXT 129

*kabhu nā bādhibe tomāra viṣaya-taraṅga
punarapi ei ṭhāñi pābe mora saṅga*”

kabhu—at any time; *nā*—not; *bādhibe*—will obstruct; *tomāra*—your; *viṣaya-taraṅga*—materialistic way of life; *punarapi*—again; *ei ṭhāñi*—at this place; *pābe*—you will get; *mora*—My; *saṅga*—association.

Śrī Caitanya Mahāprabhu further advised the *brāhmaṇa* Kūrma, “If you follow this instruction, your materialistic life at home will not obstruct your spiritual advancement. Indeed, if you follow these regulative principles, we will again meet here, or, rather, you will never lose My company.”

This is an opportunity for everyone. If one simply follows the instructions of Śrī Caitanya Mahāprabhu, under the guidance of His representative, and chants the Hare Kṛṣṇa *mantra*, teaching everyone as far as possible the same principle, the contamination of the materialistic way of life will not even touch him. It does not matter whether one lives in a holy place like Vṛndāvana, Navadvīpa or Jagannātha Purī or in the midst of European cities, where the materialistic way of life is very prominent. If a devotee follows the instructions of Śrī Caitanya Mahāprabhu, he lives in

the company of the Lord. Wherever he lives, he converts that place into Vṛndāvana and Navadvīpa. This means that materialism cannot touch him. This is the secret of success for one advancing in Kṛṣṇa consciousness.

TEXT 130

*ei mata yāñra ghare kare prabhu bhikṣā
sei aiche kahe, tāñre karāya ei śikṣā*

ei mata—in this way; *yāñra*—of whom; *ghare*—at the home; *kare*—does; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *bhikṣā*—accepting *prasādam*; *sei*—that man; *aiche*—similarly; *kahe*—says; *tāñre*—unto him; *karāya*—does; *ei*—this; *śikṣā*—enlightenment.

At whosever house Śrī Caitanya accepted His alms by taking prasādam, He would convert the dwellers to His sañkīrtana movement and advise them just as He advised the brāhmaṇa named Kūrma.

The cult of Śrī Caitanya Mahāprabhu is explained here very nicely. One who surrenders to Him and is ready to follow Him with heart and soul does not need to change his location. Nor is it necessary for one to change his status. One may remain a householder, a medical practitioner, an engineer or whatever. It doesn't matter. One only has to follow the instruction of Śrī Caitanya Mahāprabhu, chant the Hare Kṛṣṇa *mahā-mantra* and instruct relatives and friends in the teachings of the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*. One has to learn humility and meekness at home, following the instructions of Śrī Caitanya Mahāprabhu, and in that way one's life will be spiritually successful. One should not try to be an artificially advanced devotee, thinking, "I am a first-class devotee." Such thinking should be avoided. It is best not to accept any disciples. One has to become purified at home by chanting the Hare Kṛṣṇa *mahā-mantra* and preaching the principles enunciated by Śrī Caitanya Mahāprabhu. Thus one can become a spiritual master and be freed from the contamination of material life.

There are many *sahajiyās* who decry the activities of the six Gosvāmīs—Śrīla Rūpa, Sanātana, Raghunātha dāsa, Bhaṭṭa Raghunātha, Jīva and Gopāla Bhaṭṭa Gosvāmīs—who are the personal associates of Śrī Caitanya Mahāprabhu and who enlightened society by writing books on devotional

service. Similarly, Narottama dāsa Ṭhākura and other great *ācāryas* like Madhvācārya, Rāmānujācārya and others accepted many thousands of disciples to induce them to render devotional service. However, there is a class of *sahajiyās* who think that these activities are opposed to the principles of devotional service. Indeed, they consider such activities simply another phase of materialism. Thus opposing the principles of Śrī Caitanya Mahāprabhu, they commit offenses at His lotus feet. They should better consider His instructions and, instead of seeking to be considered humble and meek, should refrain from criticizing the followers of Śrī Caitanya Mahāprabhu who engage in preaching. To protect His preachers, Śrī Caitanya Mahāprabhu has given much clear advice in these verses of Śrī Caitanya-caritāmṛta.

TEXTS 131–132

*pathe yāite devālaye rahe yei grāme
yāñra ghare bhikṣā kare, sei mahā-jane
kūrme yaiche rīti, taiche kaila sarva-ṭhāñi
nīlācale punaḥ yāvat nā āilā gosāñi*

pathe yāite—while passing on the road; *devālaye*—in a temple; *rahe*—He stays; *yei grāme*—in any village; *yāñra ghare*—at whose place; *bhikṣā kare*—takes alms or eats; *sei mahā-jane*—to such a great personality; *kūrme*—unto the *brāhmaṇa* Kūrma; *yaiche*—just as; *rīti*—the process; *taiche*—in the same way; *kaila*—did; *sarva-ṭhāñi*—in all places; *nīlācale*—to Jagannātha Purī; *punaḥ*—again; *yāvat*—until; *nā*—not; *āilā*—returned; *gosāñi*—the Lord.

While on His tour, Śrī Caitanya Mahāprabhu would spend the night at a temple or on the roadside. Whenever He accepted food from a person, He would give him the same advice He gave the brāhmaṇa named Kūrma. He adopted this process until He returned to Jagannātha Purī from His South Indian tour.

TEXT 133

*ataeva ihāñ kahilāñ kariyā vistāra
ei-mata jāñibe prabhura sarvatra vyavahāra*

ataeva—therefore; *ihāñ*—here; *kahilāñ*—I have described; *kariyā vistāra*—elaborately; *ei-mata*—in this way; *jānibe*—you will know; *prabhura*—of Śrī Caitanya Mahāprabhu; *sarvatra*—everywhere; *vyavahāra*—the behavior.

Thus I have described the Lord’s behavior elaborately in the case of Kūrma. In this way, you will know Śrī Caitanya Mahāprabhu’s dealings throughout South India.

TEXT 134

ei-mata sei rātri tāhāñi rahilā
prātaḥ-kāle prabhu snāna kariyā calilā

ei-mata—in this way; *sei rātri*—that night; *tāhāñi*—there; *rahilā*—stayed; *prātaḥ-kāle*—in the morning; *prabhu*—Śrī Caitanya Mahāprabhu; *snāna*—bath; *kariyā*—taking; *calilā*—again started.

Thus Lord Śrī Caitanya Mahāprabhu would remain at night in one place, and the next morning, after bathing, He would start again.

TEXT 135

prabhura anuvraji’ kūrma bahu dūra āilā
prabhu tāñre yatna kari’ ghare pāṭhāilā

prabhura—Lord Śrī Caitanya Mahāprabhu; *anuvraji’*—following behind; *kūrma*—the brāhmaṇa named Kūrma; *bahu*—much; *dūra*—distance; *āilā*—came; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāñre*—him; *yatna kari’*—taking much care; *ghare*—to his home; *pāṭhāilā*—sent.

When Śrī Caitanya Mahāprabhu left, the brāhmaṇa Kūrma followed Him a great distance, but eventually Lord Caitanya took care to send him back home.

TEXT 136

‘vāsudeva’-nāma eka dvija mahāśaya
sarvāṅge galita kuṣṭha, tāte kīḍā-maya

vāsudeva-nāma—of the name Vāsudeva; *eka dvija*—one brāhmaṇa; *mahāśaya*—a great person; *sarva-aṅge*—all over his body; *galita*—acute; *kuṣṭha*—leprosy; *tāte*—in that; *kīḍā-maya*—full of living worms.

There was also a brāhmaṇa named Vāsudeva, who was a great person but was suffering from leprosy. Indeed, his body was filled with living worms.

TEXT 137

aṅga haite yei kīḍā khasiyā paḍaya
uṭhāñā sei kīḍā rākhe sei ṭhāñā

aṅga haite—from his body; *yei*—which; *kīḍā*—a worm; *khasiyā*—drops; *paḍaya*—falling off; *uṭhāñā*—picking up; *sei*—that; *kīḍā*—worm; *rākhe*—places; *sei ṭhāñā*—in the same place.

Although suffering from leprosy, the brāhmaṇa Vāsudeva was enlightened. As soon as one worm fell from his body, he would pick it up and place it back again in the same location.

TEXT 138

rātrite śunilā teṅho gosāñira āgamana
dehībāre āilā prabhāte kūrmera bhavana

rātrite—at night; *śunilā*—heard; *teṅho*—he; *gosāñira*—of Lord Śrī Caitanya Mahāprabhu; *āgamana*—the arrival; *dehībāre*—to see Him; *āilā*—he came; *prabhāte*—in the morning; *kūrmera*—of the brāhmaṇa named Kūrma; *bhavana*—to the house.

Then one night Vāsudeva heard of Lord Caitanya Mahāprabhu’s arrival, and in the morning he came to see the Lord at the house of Kūrma.

TEXT 139

*prabhura gamana kūrma-mukhete śuniñā
bhūmite paḍilā duḥkhe mūrccita hañā*

prabhura—of Lord Śrī Caitanya Mahāprabhu; *gamana*—the going; *kūrma-mukhete*—from the mouth of the *brāhmaṇa* Kūrma; *śuniñā*—hearing; *bhūmite*—on the ground; *paḍilā*—fell down; *duḥkhe*—in great distress; *mūrccita*—unconsciousness; *hañā*—becoming.

When the leper Vāsudeva came to Kūrma’s house to see Caitanya Mahāprabhu, he was informed that the Lord had already left. The leper then fell to the ground unconscious.

TEXT 140

*aneka prakāra vilāpa karite lāgilā
sei-kṣaṇe āsi’ prabhu tāñre āliṅgilā*

aneka prakāra—various kinds; *vilāpa*—lamentation; *karite*—to do; *lāgilā*—began; *sei-kṣaṇe*—immediately; *āsi’*—coming back; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *āliṅgilā*—embraced.

When Vāsudeva, the leper *brāhmaṇa*, was lamenting due to not being able to see Caitanya Mahāprabhu, the Lord immediately returned to that spot and embraced him.

TEXT 141

*prabhu-sparśe duḥkha-saṅge kuṣṭha dūre gela
ānanda sahite aṅga sundara ha-ila*

prabhu-sparśe—by the touch of Śrī Caitanya Mahāprabhu; *duḥkha-saṅge*—along with his unhappiness; *kuṣṭha*—the infection of leprosy; *dūre*—to a distant place; *gela*—went; *ānanda sahite*—with great pleasure; *aṅga*—whole body; *sundara*—beautiful; *ha-ila*—became.

When Śrī Caitanya Mahāprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vāsudeva’s body became very beautiful, to his great happiness.

TEXT 142

*prabhura kṛpā dekhi’ tāñra vismaya haila mana
śloka paḍi’ pāye dhari, karaye stavana*

prabhura—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *dekhi’*—seeing; *tāñra*—of the *brāhmaṇa* Vāsudeva; *vismaya haila mana*—there was astonishment in his mind; *śloka paḍi’*—reciting a verse; *pāye dhari*—touching His lotus feet; *karaye stavana*—offers prayers.

The *brāhmaṇa* Vāsudeva was astonished to behold the wonderful mercy of Śrī Caitanya Mahāprabhu, and he began to recite a verse from Śrīmad-Bhāgavatam, touching the Lord’s lotus feet.

TEXT 143

*kvāhaṁ daridraḥ pāpīyān
kva kṛṣṇaḥ śrī-niketanaḥ
brahma-bandhur iti smāhaṁ
bāhubhyāṁ parirambhitaḥ*

kva—who; *aham*—I; *daridraḥ*—poor; *pāpīyān*—sinful; *kva*—who; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *śrī-niketanaḥ*—the transcendental form of all opulence; *brahma-bandhuḥ*—the friend of a *brāhmaṇa*, not fit even to be called a *brāhmaṇa*; *iti*—thus; *sma*—certainly; *aham*—I; *bāhubhyāṁ*—by the arms; *parirambhitaḥ*—embraced.

He said, “Who am I? A sinful, poor friend of a *brāhmaṇa*. And who is Kṛṣṇa? The Supreme Personality of Godhead, full in six opulences. Nonetheless, He has embraced me with His two arms.”

This verse was spoken by Sudāmā Brāhmaṇa in Śrīmad-Bhāgavatam (10.81.16), in connection with his meeting Lord Kṛṣṇa.



"There was also one brāhmaṇa named Vāsudeva, who was a great person but was suffering from leprosy. Although suffering from leprosy, Vāsudeva was enlightened. When he came to Kūrma's house to see Caitanya Mahāprabhu, he was informed that the Lord had already left. The leper then fell to the ground unconscious. When Vāsudeva, the leper brāhmaṇa, was lamenting due to not being able to see Caitanya Mahāprabhu, the Lord immediately returned to that spot and embraced him. When Śrī Caitanya Mahāprabhu touched him, both the leprosy and his distress went to a distant place. Indeed, Vāsudeva's body became very beautiful, to his great happiness."

TEXTS 144–145

*bahu stuti kari' kahe,—śuna, dayā-maya
jīve ei guṇa nāhi, tomāte ei haya
more dekhi' mora gandhe palāya pāmara
hena-more sparśa' tumi,—svatantra īśvara*

bahu—many; *stuti*—prayers; *kari'*—presenting; *kahe*—says; *śuna*—kindly hear; *dayā-maya*—O greatly merciful Lord; *jīve*—in the living entity; *ei*—this; *guṇa*—quality; *nāhi*—there is not; *tomāte*—in You; *ei*—this; *haya*—is; *more dekhi'*—by seeing me; *mora gandhe*—from smelling my body; *palāya*—runs away; *pāmara*—even a sinful man; *hena-more*—such a person as me; *sparśa'*—touch; *tumi*—You; *svatantra*—fully independent; *īśvara*—the Supreme Personality of Godhead.

The brāhmaṇa Vāsudeva continued, “O my merciful Lord, such mercy is not possible for ordinary living entities. Such mercy can be found only in You. Upon seeing me, even a sinful person goes away due to my bad bodily odor. Yet You have touched me. Such is the independent behavior of the Supreme Personality of Godhead.”

TEXT 146

*kintu āchilāñ bhāla adhama hañā
ebe ahañkāra mora janmibe āsiyā*

kintu—but; *āchilāñ*—I was; *bhāla*—all right; *adhama*—the lowest of mankind; *hañā*—being; *ebe*—now; *ahañkāra*—pride; *mora*—my; *janmibe*—will appear; *āsiyā*—coming.

Being meek and humble, the brāhmaṇa Vāsudeva worried that he would become proud after being cured by the grace of Śrī Caitanya Mahāprabhu.

TEXT 147

*prabhu kahe,—“kabhu tomāra nā habe abhimāna
nirantara kaha tumi 'kṛṣṇa' 'kṛṣṇa' nāma*

prabhu kahe—the Lord said; *kabhu*—at any time; *tomāra*—your; *nā*—not; *habe*—there will be; *abhimāna*—pride; *nirantara*—incessantly; *kaha*—chant; *tumi*—you; *kṛṣṇa kṛṣṇa nāma*—the holy name of Lord Kṛṣṇa.

To protect the brāhmaṇa, Śrī Caitanya Mahāprabhu advised him to chant the Hare Kṛṣṇa mantra incessantly. By doing so, he would never become unnecessarily proud.

TEXT 148

*kṛṣṇa upadeśi' kara jīvera nistāra
acirāte kṛṣṇa tomā karibena aṅgikāra"*

kṛṣṇa upadeśi'—instructing about Kṛṣṇa; *kara*—just do; *jīvera*—of all living entities; *nistāra*—the liberation; *acirāte*—very soon; *kṛṣṇa*—Lord Kṛṣṇa; *tomā*—you; *karibena*—will make; *aṅgikāra*—acceptance.

Śrī Caitanya Mahāprabhu also advised Vāsudeva to preach about Kṛṣṇa and thus liberate living entities. As a result, Kṛṣṇa would very soon accept him as His devotee.

Although Vāsudeva Vipra was a leper and had suffered greatly, still, after Śrī Caitanya Mahāprabhu cured him He instructed him to preach Kṛṣṇa consciousness. Indeed, the only return the Lord wanted was that Vāsudeva preach the instructions of Kṛṣṇa and liberate all human beings. That is the process of the International Society for Krishna Consciousness. Each and every member of this Society was rescued from a very abominable condition, but now they are engaged in preaching the cult of Kṛṣṇa consciousness. They are not only cured of the disease called materialism but are also living a very happy life. Everyone accepts them as great devotees of Kṛṣṇa, and their qualities are manifest in their very faces. If one wants to be recognized as a devotee by Kṛṣṇa, he should take to preaching work, following the advice of Śrī Caitanya Mahāprabhu. Then one will undoubtedly attain the lotus feet of Śrī Kṛṣṇa Caitanya, Lord Kṛṣṇa Himself, without delay.

TEXT 149

*eteka kahiyā prabhu kaila antardhāne
dui vipra galāgali kānde prabhura guṇe*

eteka—so much; *kahiyā*—speaking; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—made; *antardhāne*—disappearance; *dui vipra*—the two brāhmaṇas, Kūrma and Vāsudeva; *galāgali*—embracing one another; *kānde*—cry; *prabhura guṇe*—due to the mercy of Śrī Caitanya Mahāprabhu.

After instructing the brāhmaṇa Vāsudeva in that way, Śrī Caitanya Mahāprabhu disappeared from that place. Then the two brāhmaṇas, Kūrma and Vāsudeva, embraced each other and began to cry, remembering the transcendental qualities of Śrī Caitanya Mahāprabhu.

TEXT 150

*‘vāsudevoddhāra’ ei kahila ākhyāna
‘vāsudevāmṛta-prada’ haila prabhura nāma*

vāsudeva-uddhāra—giving liberation to Vāsudeva; *ei*—this; *kahila*—is described; *ākhyāna*—narration; *vāsudeva-amṛta-prada*—the giver of nectar to Vāsudeva; *haila*—became; *prabhura nāma*—Lord Śrī Caitanya Mahāprabhu’s holy name.

Thus I have described how Śrī Caitanya Mahāprabhu reclaimed the leper Vāsudeva and so received the name Vāsudevāmṛta-prada.

The name Vāsudevāmṛta-prada is mentioned in the verses composed by Sārvabhauma Bhaṭṭācārya.

TEXT 151

*ei ta’ kahila prabhura prathama gamana
kūrma-daraśana, vāsudeva-vimocana*

ei ta’ kahila—thus I have described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *prathama gamana*—the beginning of the tour; *kūrma-*

daraśana—visiting the temple of Kūrma; *vāsudeva-vimocana*—and liberating the leper *brāhmaṇa* of the name Vāsudeva.

Thus I end my description of the beginning of the tour of Śrī Caitanya Mahāprabhu, His visiting the temple of Kūrma and His liberating the leper *brāhmaṇa* Vāsudeva.

TEXT 152

śraddhā kari' ei līlā ye kare śravaṇa
acirāte milaye tāre caitanya-caraṇa

śraddhā kari'—with great faith; *ei līlā*—this pastime; *ye*—anyone; *kare*—does; *śravaṇa*—hearing; *acirāte*—very soon; *milaye*—meets; *tāre*—him; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

One who hears these pastimes of Śrī Caitanya Mahāprabhu with great faith will surely very soon attain the lotus feet of Lord Śrī Caitanya Mahāprabhu.

When a person actually revives his consciousness with thoughts of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu, he revives his spiritual life and becomes addicted to the service of the Lord. Only then can he act as an *ācārya*. In other words, everyone should engage in preaching, following in the footsteps of Śrī Caitanya Mahāprabhu. In this way one will be very much appreciated by Lord Kṛṣṇa and will quickly be recognized by Him. Actually a devotee of Śrī Caitanya Mahāprabhu must engage in preaching in order to increase the followers of the Lord. By thus preaching actual Vedic knowledge all over the world, one will benefit all mankind.

TEXT 153

caitanya-līlāra ādi-anta nāhi jāni
sei likhi, yei mahāntera mukhe śuni

caitanya-līlāra—of the pastimes of Śrī Caitanya Mahāprabhu; *ādi*—beginning; *anta*—and end; *nāhi*—not; *jāni*—I know; *sei*—that; *likhi*—I write; *yei*—which; *mahāntera*—of the great personalities; *mukhe*—from the mouths; *śuni*—I hear.

I admit that I do not know the beginning or the end of Śrī Caitanya Mahāprabhu's pastimes. However, whatever I have written I have heard from the mouths of great personalities.

TEXT 154

*ithe aparādha mora nā la-io, bhakta-gaṇa
tomā-sabāra caraṇa—mora ekānta śaraṇa*

ithe—in this; *aparādha*—offenses; *mora*—my; *nā la-io*—do not take; *bhakta-gaṇa*—O devotees; *tomā*—of your; *sabāra*—of all; *caraṇa*—the lotus feet; *mora*—my; *ekānta*—only; *śaraṇa*—shelter.

O devotees, please do not consider my offenses in this regard. Your lotus feet are my only shelter.

TEXT 155

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīlā Rūpa Gosvāmī; *raghunātha*—Śrīlā Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīlā Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Seventh Chapter, describing the start of the Lord's tour of South India and the liberation of the brāhmaṇa Vāsudeva.

CHAPTER EIGHT

The Talks Between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya

The summary of the Eighth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. After visiting the temple of Jiyāḍa-nṛsimha, Śrī Caitanya Mahāprabhu went to the banks of the river Godāvarī, to a place known as Vidyānagara. When Śrīla Rāmānanda Rāya went there to take his bath, they met. After introducing himself, Śrī Rāmānanda Rāya requested Śrī Caitanya Mahāprabhu to remain in the village for some days. Honoring his request, Caitanya Mahāprabhu stayed there in the home of some Vedic *brāhmaṇas*. In the evening, Śrīla Rāmānanda Rāya used to come to see Śrī Caitanya Mahāprabhu. Rāmānanda Rāya, who was clothed in ordinary dress, offered the Lord respectful obeisances. Śrī Caitanya Mahāprabhu questioned him on the object and process of worship and also asked him to recite verses from the Vedic literature.

First of all, Śrīla Rāmānanda Rāya enunciated the system of the *varṇāśrama* institution. He recited various verses about *karmārpaṇa*, stating that everything should be dedicated to the Lord. He then spoke of detached action, knowledge mixed with devotional service, and finally the spontaneous loving service of the Lord. After hearing Śrīla Rāmānanda Rāya recite some verses, Śrī Caitanya Mahāprabhu accepted the principle of pure devotional service devoid of all kinds of speculation. After this, Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya to explain the higher platform of devotional service. Then Śrīla Rāmānanda Rāya explained unalloyed devotional service, love of Godhead, and serving the Lord in the moods of pure servitude, fraternity and parental love. Finally he spoke of serving the Lord in conjugal love. He then spoke of how conjugal love can be developed in various ways. This conjugal love attains its highest perfection in Śrīmatī Rādhārāṇī's love for Kṛṣṇa. He next described the position of Śrīmatī Rādhārāṇī and the transcendental mellows of love of God. Śrīla Rāmānanda Rāya then recited a verse of his own concerning

the platform of ecstatic vision, technically called *prema-vilāsa-vivarta*. Śrīlā Rāmānanda Rāya also explained that all stages of conjugal love can be attained through the mercy of the residents of Vṛndāvana, especially by the mercy of the *gopīs*. All these subject matters were thus vividly described. Gradually Rāmānanda Rāya could understand the position of Śrī Caitanya Mahāprabhu, and when Śrī Caitanya Mahāprabhu exhibited His real form, Rāmānanda Rāya fell unconscious. After some days, Śrī Caitanya Mahāprabhu asked Rāmānanda Rāya to retire from government service and come to Jagannātha Purī. These descriptions of the meetings between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu are taken from the notebook of Svarūpa Dāmodara Gosvāmī.

TEXT 1

*sañcārya rāmābhidha-bhakta-meghe
sva-bhakti-siddhānta-cayāmṛtāni
gaurābdhir etair amunā vitīrṇais
taj-jñatva-ratnālayatām prayāti*

sañcārya—by empowering; *rāma-abhidha*—of the name Rāma; *bhakta-meghe*—in the cloudlike devotee; *sva-bhakti*—of His own devotional service; *siddhānta*—of conclusions; *caya*—all collections; *amṛtāni*—nectar; *gaura-abdhiḥ*—the ocean known as Śrī Caitanya Mahāprabhu; *etaiḥ*—by these; *amunā*—by the cloud known as Rāmānanda Rāya; *vitīrṇaiḥ*—distributed; *taj-jñatva*—of knowledge of devotional service; *ratna-ālayatām*—the quality of being an ocean containing valuable jewels; *prayāti*—achieved.

Śrī Caitanya Mahāprabhu, who is known as Gaurāṅga, is the ocean of all conclusive knowledge in devotional service. He empowered Śrī Rāmānanda Rāya, who may be likened to a cloud of devotional service. This cloud was filled with the water of all the conclusive purports of devotional service and was empowered by the ocean to spread this water over the sea of Śrī Caitanya Mahāprabhu Himself. Thus the ocean of Caitanya Mahāprabhu became filled with the jewels of the knowledge of pure devotional service.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Śrī Caitanya Mahāprabhu.

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

*pūrva-rīte prabhu āge gamana karilā
'jīyaḍa-nṛsimha'-kṣetre kata-dine gelā*

pūrva-rīte—according to His previous program; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āge*—ahead; *gamana*—going; *karilā*—did; *jīyaḍa-nṛsimha*—of the name Jīyaḍa-nṛsimha; *kṣetre*—at the place of pilgrimage; *kata-dine*—after some days; *gelā*—arrived.

According to His previous program, Lord Śrī Caitanya Mahāprabhu went forward on His tour and after some days arrived at the place of pilgrimage known as Jīyaḍa-nṛsimha.

The Jīyaḍa-nṛsimha temple is situated on the top of a hill about five miles away from Visakhapatnam. There is a railway station on the South Indian Railway known as Simhācala. The temple known as Simhācala is the best temple in the vicinity of Visakhapatnam. This temple is very affluent and is a typical example of the architecture of the area. On one stone tablet it is mentioned that formerly a queen covered the Deity with gold plate. This is mentioned in the *Visakhapatnam Gazetteer*. About the temple, there are residential quarters for the priests and devotees. Indeed, at the present moment there are many residential quarters to accommodate visiting devotees. The original Deity is situated within the depths of the

temple, but there is another Deity, a duplicate, known as the *vijaya-mūrti*. This smaller Deity can be moved from the temple and taken on public processions. Priests who generally belong to the Rāmānuja-sampradāya are in charge of the Deity worship.

TEXT 4

nṛsimha dekhiyā kaila daṇḍavat-praṇati
premāveśe kaila bahu nṛtya-gīta-stuti

nṛsimha dekhiyā—by seeing Lord Nṛsimha in the temple; *kaila*—did; *daṇḍavat-praṇati*—offering of obeisances, falling flat before the Deity; *premāveśe*—in ecstatic love; *kaila*—did; *bahu*—all kinds of; *nṛtya*—dancing; *gīta*—chanting; *stuti*—and offering of prayers.

Upon seeing the Deity of Lord Nṛsimha in the temple, Śrī Caitanya Mahāprabhu offered His respectful obeisances by falling flat. Then, in ecstatic love, He performed various dances, chanted, and offered prayers.

TEXT 5

“śrī-nṛsimha, jaya nṛsimha, jaya jaya nṛsimha
prahlādeśa jaya padmā-mukha-padma-bhṛṅga”

śrī-nṛsimha—Lord Nṛsimha with Lakṣmī; *jaya nṛsimha*—all glories to Lord Nṛsimha; *jaya jaya*—again and again glories; *nṛsimha*—to Nṛsimhadeva; *prahlāda-īśa*—to the Lord of Prahāda Mahārāja; *jaya*—all glories; *padmā*—of the goddess of fortune; *mukha-padma*—of the lotuslike face; *bhṛṅga*—the bee.

“All glories to Nṛsimhadeva! All glories to Nṛsimhadeva, who is the Lord of Prahāda Mahārāja and, like a honeybee, is always engaged in beholding the lotuslike face of the goddess of fortune.”

The goddess of fortune is always embraced by Lord Nṛsimhadeva. This is mentioned in the commentary on *Śrīmad-Bhāgavatam* written by the great commentator Śrīla Śrīdhara Svāmī. The following verse was composed by Śrīdhara Svāmī in his commentary on the Tenth Canto of *Śrīmad-Bhāgavatam* (10.87.1):

*vāg-īśā yasya vadane lakṣmīr yasya ca vakṣasi
yasyāste hṛdaye samvit taṁ nṛsiṁham ahaṁ bhaje*

“Lord Nṛsiṁhadeva is always assisted by Sarasvatī, the goddess of learning, and He is always embracing the goddess of fortune to His chest. The Lord is always complete in knowledge within Himself. Let us offer obeisances unto Nṛsiṁhadeva.”

Similarly, in his commentary on the First Canto of *Śrīmad-Bhāgavatam* (1.1.1), Śrīdhara Svāmī describes Lord Nṛsiṁhadeva in this way:

*prahlāda-hṛdayāhlādaṁ bhaktāvidyā-vidāraṇam
śarad-indu-ruciṁ vande pāṛindra-vadanam harim*

“Let me offer my obeisances unto Lord Nṛsiṁhadeva, who is always enlightening Prahlāda Mahārāja within his heart and who always kills the nescience that attacks the devotees. His mercy is distributed like moonshine, and His face is like that of a lion. Let me offer my obeisances unto Him again and again.”

TEXT 6

*ugro 'py anugra evāyaṁ
sva-bhaktānām nṛ-keśarī
keśarīva sva-potānām
anyeṣām ugra-vikramaḥ*

ugraḥ—ferocious; *api*—although; *anugraḥ*—not ferocious; *eva*—certainly; *ayam*—this; *sva-bhaktānām*—to His pure devotees; *nṛ-keśarī*—having the body of a human being and a lion; *keśarī iva*—like a lioness; *sva-potānām*—to her young cubs; *anyeṣām*—to others; *ugra*—ferocious; *vikramaḥ*—whose strength.

“Although very ferocious, the lioness is very kind to her cubs. Similarly, although very ferocious to nondevotees like Hiraṇyakaśipu, Lord Nṛsiṁhadeva is very, very soft and kind to devotees like Prahlāda Mahārāja.”

This verse was composed by Śrīdhara Svāmī in his commentary on the Seventh Canto of *Śrīmad-Bhāgavatam* (7.9.1).

TEXT 7

*ei-mata nānā śloka paḍi' stuti kaila
ṅṣimha-sevaka mālā-prasāda āni' dila*

ei-mata—in this way; *nānā*—various; *śloka*—verses; *paḍi'*—reciting; *stuti*—prayers; *kaila*—offered; *ṅṣimha-sevaka*—the priest of Lord Nṛsimhadeva in the temple; *mālā*—garlands; *prasāda*—and remnants of the food of Lord Nṛsimhadeva; *āni'*—bringing; *dila*—offered.

In this way Lord Śrī Caitanya Mahāprabhu recited different verses from the śāstra. The priest of Lord Nṛsimhadeva then brought garlands and the remnants of the Lord's food and offered them to Śrī Caitanya Mahāprabhu.

TEXT 8

*pūrvavat kona vipre kaila nimantraṇa
sei rātri tāhāñ rahi' karilā gamana*

pūrvavat—as previously; *kona*—some; *vipre*—brāhmaṇa; *kaila*—made; *nimantraṇa*—invitation; *sei rātri*—that night; *tāhāñ*—there; *rahi'*—staying; *karilā*—did; *gamana*—touring.

As usual, a brāhmaṇa offered Śrī Caitanya Mahāprabhu an invitation. The Lord passed the night in the temple and then commenced His tour again.

TEXT 9

*prabhāte uṭhiyā prabhu calilā premāveśe
dig-vidik nāhi jñāna rātri-divase*

prabhāte—in the morning; *uṭhiyā*—rising; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *calilā*—went; *prema-āveśe*—in great ecstatic love; *dik-vidik*—the right or wrong direction; *nāhi*—there was not; *jñāna*—knowledge; *rātri-divase*—day and night.

The next morning, in the great ecstasy of love, Lord Śrī Caitanya Mahāprabhu started on His tour with no knowledge of the proper direction, and He continued the whole day and night.

TEXT 10

*pūrvavat 'vaiṣṇava' kari' sarva loka-gaṇe
godāvarī-tīre prabhu āilā kata-dine*

pūrvavat—as previously; *vaiṣṇava*—devotees; *kari'*—making; *sarva*—all; *loka-gaṇe*—the people; *godāvarī-tīre*—on the bank of the river Godāvarī; *prabhu*—the Lord; *āilā*—arrived; *kata-dine*—after some days.

As previously, Śrī Caitanya Mahāprabhu converted to Vaiṣṇavism many people He met on the road. After some days, the Lord reached the banks of the river Godāvarī.

TEXT 11

*godāvarī dekhi' ha-ila 'yamunā'-smaraṇa
tīre vana dekhi' smṛti haila vṛndāvana*

godāvarī—the river Godāvarī; *dekhi'*—seeing; *ha-ila*—there was; *yamunā smaraṇa*—remembrance of the river Yamunā; *tīre*—on the banks; *vana*—the forests; *dekhi'*—seeing; *smṛti*—remembrance; *haila*—there was; *vṛndāvana*—Śrī Vṛndāvana.

When He saw the river Godāvarī, the Lord remembered the river Yamunā, and when He saw the forest on the banks of the river, He remembered Śrī Vṛndāvana-dhāma.

TEXT 12

*sei vane kata-kṣaṇa kari' nṛtya-gāna
godāvarī pāra hañā tāhāñ kaila snāna*

sei vane—in that forest; *kata-kṣaṇa*—for some time; *kari'*—performing; *nṛtya-gāna*—dancing and chanting; *godāvarī*—the river; *pāra hañā*—crossing; *tāhāñ*—there; *kaila*—took; *snāna*—bath.

After performing His usual chanting and dancing for some time in this forest, the Lord crossed the river and took His bath on the other bank.

TEXT 13

*ghāṭa chāḍi' kata-dūre jala-sannidhāne
vasi' prabhu kare kṛṣṇa-nāma-saṅkīrtane*

ghāṭa chāḍi'—leaving the bathing place; *kata-dūre*—a short distance away; *jala-sannidhāne*—near the water; *vasi'*—sitting; *prabhu*—the Lord; *kare*—does; *kṛṣṇa-nāma-saṅkīrtane*—chanting of the holy name of Lord Kṛṣṇa.

After bathing in the river, the Lord walked a little distance from the bathing place and engaged in chanting the holy name of Kṛṣṇa.

TEXT 14

*hena-kāle dolāya caḍi' rāmānanda rāya
snāna karibāre āilā, bājanā bājāya*

hena-kāle—at this time; *dolāya caḍi'*—riding on a palanquin; *rāmānanda rāya*—Śrīlā Rāmānanda Rāya; *snāna*—bath; *karibāre*—to take; *āilā*—came there; *bājanā bājāya*—accompanied by a musical band.

At that time, accompanied by the sounds of music, Rāmānanda Rāya came there on a palanquin to take his bath.

TEXT 15

*tānra saṅge bahu āilā vaidika brāhmaṇa
vidhi-mate kaila teṅho snānādi-tarpaṇa*

tānra saṅge—with him; *bahu*—many; *āilā*—came; *vaidika*—following the Vedic principles; *brāhmaṇa*—brāhmaṇas; *vidhi-mate*—according to ritualistic ceremonies; *kaila*—did; *teṅho*—he, Śrīlā Rāmānanda Rāya; *snāna-ādi-tarpaṇa*—bathing and offering oblations, etc.

Many brāhmaṇas following the Vedic principles accompanied Rāmānanda Rāya. According to the Vedic rituals, Rāmānanda Rāya took his bath and offered oblations to his forefathers.

TEXT 16

*prabhu tāñre dekhi' jānila—ei rāma-rāya
tāñhāre milite prabhura mana uṭhi' dhāya*

prabhu—Śrī Caitanya Mahāprabhu; *tāñre*—him; *dekhi'*—seeing; *jānila*—could understand; *ei*—this; *rāma-rāya*—Śrī Rāmānanda Rāya; *tāñhāre*—him; *milite*—to meet; *prabhura*—of Lord Caitanya Mahāprabhu; *mana*—mind; *uṭhi'*—rising; *dhāya*—runs after.

Śrī Caitanya Mahāprabhu could understand that the person who had come to bathe in the river was Rāmānanda Rāya. The Lord wanted so much to meet him that His mind immediately began running after him.

TEXT 17

*tathāpi dhairya dhari' prabhu rahilā vasiyā
rāmānanda āilā apūrva sannyāsī dekhiyā*

tathāpi—still; *dhairya dhari'*—keeping patient; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rahilā*—remained; *vasiyā*—sitting; *rāmānanda*—Śrī Rāmānanda Rāya; *āilā*—arrived; *apūrva*—wonderful; *sannyāsī*—renunciant; *dekhiyā*—seeing.

Although Śrī Caitanya Mahāprabhu was running after him mentally, He patiently remained sitting. Rāmānanda Rāya, seeing the wonderful sannyāsī, then came to see Him.

TEXT 18

*sūrya-śata-sama kānti, aruṇa vasana
subalita prakāṇḍa deha, kamala-locana*

sūrya-śata—hundreds of suns; *sama*—like; *kānti*—luster; *aruṇa*—saffron; *vasana*—garments; *subalita*—very strongly built; *prakāṇḍa*—big; *deha*—body; *kamala-locana*—eyes like lotus petals.

Śrīlā Rāmānanda Rāya then saw Śrī Caitanya Mahāprabhu to be as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals.

TEXT 19

*dekhiyā tāñhāra mane haila camatkāra
āsiyā karila daṇḍavat namaskāra*

dekhiyā—seeing; *tāñhāra*—his; *mane*—in the mind; *haila*—there was; *camatkāra*—wonder; *āsiyā*—coming there; *karila*—did; *daṇḍa-vat*—like a rod; *namaskāra*—obeisances.

When Rāmānanda Rāya saw the wonderful sannyāsī, he was struck with wonder. He went to Him and immediately offered his respectful obeisances, falling down flat like a rod.

TEXT 20

*uṭhi' prabhu kahe,—ūṭha, kaha 'kṛṣṇa' 'kṛṣṇa'
tāre āliṅgite prabhura hṛdaya satṛṣṇa*

uṭhi'—rising; *prabhu*—the Lord; *kahe*—said; *uṭha*—get up; *kaha*—chant; *kṛṣṇa kṛṣṇa*—the holy name of Lord Kṛṣṇa; *tāre*—him; *āliṅgite*—to embrace; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *hṛdaya*—the heart; *sa-tṛṣṇa*—very eager.

The Lord stood up and asked Rāmānanda Rāya to arise and chant the holy name of Kṛṣṇa. Indeed, Śrī Caitanya Mahāprabhu was very eager to embrace him.

TEXT 21

*tathāpi puchila,—tumi rāya rāmānanda?
teñho kahe,—sei haṇa dāsa śūdra manda*

tathāpi—still; *puchila*—He inquired; *tumi*—you; *rāya rāmānanda*—Rāmānanda Rāya; *teñho kahe*—he replied; *sei hañā*—I am that; *dāsa*—servant; *śūdra*—belonging to the *śūdra* community; *manda*—very low.

Śrī Caitanya Mahāprabhu then inquired whether he was Rāmānanda Rāya, and he replied, “Yes, I am Your very low servant, and I belong to the śūdra community.”

TEXT 22

tabe tāre kaila prabhu dṛḍha āliṅgana
premāveśe prabhu-bhṛtya donhe acetana

tabe—thereafter; *tāre*—him; *kaila*—did; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dṛḍha*—firm; *āliṅgana*—embracing; *prema-āveśe*—in ecstatic love; *prabhu-bhṛtya*—the servant and the master; *donhe*—both; *acetana*—unconscious.

Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love.

TEXT 23

svābhāvika prema donhāra udaya karilā
duñhā āliṅgiyā duñhe bhūmite paḍilā

svābhāvika—natural; *prema*—love; *donhāra*—of both of them; *udaya*—awakening; *karilā*—there was; *duñhā*—both; *āliṅgiyā*—embracing; *duñhe*—both of them; *bhūmite*—on the ground; *paḍilā*—fell down.

Their natural love for each other was awakened in them both, and they embraced and fell to the ground.

Śrī Rāmānanda Rāya was an incarnation of the *gopī* Viśākhā. Since Śrī Caitanya Mahāprabhu was Lord Kṛṣṇa Himself, there was naturally an awakening of love between Viśākhā and Kṛṣṇa. Śrī Kṛṣṇa Caitanya Mahāprabhu is the combination of Śrīmatī Rādhārāṇī and Kṛṣṇa, and

the *gopī* Viśākhā is a principal *gopī* assisting Śrīmatī Rādhārāṇī. Thus the natural love between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu awakened and they embraced.

TEXT 24

stambha, sveda, aśru, kampa, pulaka, vaivarṇya
duñhāra mukhete śuni’ gadgada ‘kṛṣṇa’ varṇa

stambha—paralysis; *sveda*—perspiration; *aśru*—tears; *kampa*—shivering; *pulaka*—horripilation; *vaivarṇya*—paleness; *duñhāra*—of both of them; *mukhete*—in the mouth; *śuni’*—hearing; *gadgada*—faltering; *kṛṣṇa* *varṇa*—Kṛṣṇa’s name.

When they embraced each other, ecstatic symptoms—paralysis, perspiration, tears, shivering, paleness and standing up of the bodily hairs—appeared. The word “Kṛṣṇa” came from their mouths falteringly.

TEXT 25

dekhiyā brāhmaṇa-gaṇera haila camatkāra
vaidika brāhmaṇa saba karena vicāra

dekhiyā—seeing this; *brāhmaṇa-gaṇera*—of the ritualistic *brāhmaṇas*; *haila*—there was; *camatkāra*—wonder; *vaidika*—followers of Vedic ritualistic ceremonies; *brāhmaṇa*—the *brāhmaṇas*; *saba*—all; *karena*—did; *vicāra*—consideration.

When the stereotyped, ritualistic *brāhmaṇas* who were following the Vedic principles saw this ecstatic manifestation of love, they were struck with wonder. All these *brāhmaṇas* began to reflect as follows.

TEXT 26

ei ta’ sannyāsīra teja dekhi brahma-sama
śūdre āliṅgiyā kene karena krandana



"Śrī Caitanya Mahāprabhu could understand that the person who had come to bathe in the river was Rāmānanda Rāya. The Lord wanted so much to meet him that His mind immediately began running after him. Although Lord Caitanya was running after him mentally, He patiently remained sitting. Rāmānanda Rāya, seeing the wonderful saṁnyāsi, then came to see Him. Śrī Rāmānanda Rāya then saw Śrī Caitanya Mahāprabhu as brilliant as a hundred suns. The Lord was covered by a saffron garment. He was large in body and very strongly built, and His eyes were like lotus petals. Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya very firmly. Indeed, both the master and the servant almost lost consciousness due to ecstatic love."

ei ta'—this indeed; *sannyāsīra*—of the *sannyāsī*, Śrī Caitanya Mahāprabhu; *teja*—bodily effulgence; *dekhi*—we see; *brahma-sama*—exactly like Brahman; *sūdre*—a *sūdra*, or worker; *āliṅgiyā*—embracing; *kene*—why; *karena*—does; *krandana*—crying.

The brāhmaṇas thought, “We can see that this *sannyāsī* has a luster like the effulgence of Brahman, but how is it He is crying upon embracing a *sūdra*, a member of the fourth caste in the social order?”

TEXT 27

ei mahārāja—*mahā-ṇḍita*, *gambhīra*
sannyāsīra sparśe matta ha-ilā asthira

ei mahārāja—this Rāmānanda Rāya, who is the Governor; *mahā-ṇḍita*—a very learned person; *gambhīra*—grave; *sannyāsīra sparśe*—by touching a *sannyāsī*; *matta*—mad; *ha-ilā*—became; *asthira*—restless.

They thought, “This Rāmānanda Rāya is the Governor of Madras, a highly learned and grave person, a *mahā-ṇḍita*, but upon touching this *sannyāsī* he has become restless like a madman.”

TEXT 28

ei-mata vipra-gaṇa bhāve mane mana
viḷātīya loka dekhi, ṇḍhu kaila samvaraṇa

ei-mata—in this way; *vipra-gaṇa*—all the brāhmaṇas; *bhāve*—think; *mane mana*—within their minds; *viḷātīya loka*—outside people; *dekhi*—seeing; *ṇḍhu*—Lord Caitanya Mahāprabhu; *kaila*—did; *samvaraṇa*—restraining.

While the brāhmaṇas were thinking in this way about the activities of Śrī Caitanya Mahāprabhu and Rāmānanda Rāya, Śrī Caitanya Mahāprabhu saw those outsiders and restrained His transcendental emotions.

Rāmānanda Rāya was intimately related to Śrī Caitanya Mahāprabhu; therefore he can be accepted as a *sajātīya*, a person within the intimate

circle of the Lord. The *brāhmaṇas*, however, were followers of the Vedic rituals and were not able to have an intimate connection with Śrī Caitanya Mahāprabhu. Consequently they are called *viḷātīya-loka*. In other words, they were not pure devotees. One may be a highly learned *brāhmaṇa*, but if he is not a pure devotee he is a *viḷātīya*, an outcaste, one outside devotional service—in other words, a nondevotee. Although Śrī Caitanya Mahāprabhu and Rāmānanda Rāya were embracing in ecstasy, the Lord restrained His transcendental emotions upon seeing the outsider *brāhmaṇas*.

TEXT 29

*sustha hañā duñhe sei sthānete vasilā
tabe hāsi' mahāprabhu kahite lāgilā*

su-stha hañā—becoming steady; *duñhe*—both of them; *sei*—that; *sthānete*—in the place; *vasilā*—sat down; *tabe*—then; *hāsi'*—smiling; *mahāprabhu*—Caitanya Mahāprabhu; *kahite*—to speak; *lāgilā*—began.

When they regained their sanity, they both sat down, and Śrī Caitanya Mahāprabhu smiled and began to speak as follows.

TEXT 30

*'sārvabhauma bhaṭṭācārya kahila tomāra guṇe
tomāre milite more karila yatane*

sārvabhauma bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *kahila*—has spoken; *tomāra*—your; *guṇe*—good qualities; *tomāre*—you; *milite*—to meet; *more*—Me; *karila*—made; *yatane*—endeavor.

“Sārvabhauma Bhaṭṭācārya spoke of your good qualities, and he made a great endeavor to convince Me to meet you.

TEXT 31

*tomā milibāre mora ethā āgamana
bhāla haila, anāyāse pāiluñ daraśana'*

tomā—you; *milibāre*—to meet; *mora*—My; *ethā*—here; *āgamana*—coming; *bhāla haila*—it was very good; *anāyāse*—without difficulty; *pāilun*—I have gotten; *daraśana*—interview.

“Indeed, I have come here just to meet you. It is very good that even without making an effort I have gotten your interview here.”

TEXT 32

rāya kahe,—*sārvabhauma kare bhṛtya-jñāna*
parokṣeḥa mora hite haya sāvadhāna

rāya kahe—Rāmānanda Rāya replied; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kare*—does; *bhṛtya-jñāna*—thinks of me as his servant; *parokṣeḥa*—in my absence; *mora*—of me; *hite*—for the benefit; *haya*—is; *sāvadhāna*—always careful.

Rāmānanda Rāya replied, “Sārvabhauma Bhaṭṭācārya thinks of me as his servant. Even in my absence he is very careful to do me good.

TEXT 33

tānra kṛpāya pāinu tomāra daraśana
āji sa-phala haila mora manuṣya-janama

tānra kṛpāya—by his mercy; *pāinu*—I have gotten; *tomāra*—Your; *daraśana*—interview; *āji*—today; *sa-phala*—successful; *haila*—has become; *mora*—my; *manuṣya-janama*—birth as a human being.

“By his mercy I have received Your interview here. Consequently I consider that today I have become a successful human being.

TEXT 34

sārvabhaume tomāra kṛpā,—*tāra ei cihna*
aspr̥śya sparśile hañā tānra premādhīna

sārvabhaume—unto Sārvabhauma Bhaṭṭācārya; *tomāra*—Your; *kṛpā*—mercy; *tāra*—of such mercy; *ei*—this; *cihna*—the symptom; *aspr̥śya*—untouchable; *spar̥śile*—You have touched; *hañā*—becoming; *tāñra*—his; *prema-adhīna*—influenced by love.

“I can see that You have bestowed special mercy upon Sārvabhauma Bhaṭṭācārya. Therefore You have touched me, although I am untouchable. This is due only to his love for You.

TEXT 35

kāhāñ tumi—*sākṣāt* īśvara nārāyaṇa
kāhāñ muñi—*rāja-sevī* viṣayī sūdrādhama

kāhāñ—whereas; *tumi*—You; *sākṣāt*—directly; *īśvara nārāyaṇa*—the Supreme Personality of Godhead; *kāhāñ*—whereas; *muñi*—I; *rāja-sevī*—government servant; *viṣayī*—materialist; *sūdra-adhama*—worse than a *sūdra*, or fourth-class man.

“You are the Supreme Personality of Godhead, Nārāyaṇa Himself, and I am only a government servant interested in materialistic activities. Indeed, I am the lowest among men of the fourth caste.

TEXT 36

mora spar̥śe nā karile gḥṛṇā, *veda-bhaya*
mora dar̥śana tomā vede niṣedhaya

mora—of me; *spar̥śe*—by the touch; *nā*—not; *karile*—You did; *gḥṛṇā*—hatred; *veda-bhaya*—afraid of the injunctions of the *Vedas*; *mora*—of me; *dar̥śana*—seeing; *tomā*—You; *vede*—the Vedic injunctions; *niṣedhaya*—forbid.

“You do not fear the Vedic injunctions stating that You should not associate with a sūdra. You were not contemptuous of my touch, although in the Vedas You are forbidden to associate with sūdras.

In the *Bhagavad-gītā* (9.32) the Lord says:

*mām hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te 'pi yānti parām gatim*

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can attain the supreme destination.”

The word *pāpa-yonayaḥ* means “born into a lower class.” According to the Vedic system of classification, women, *vaiśyas*, and *sudras* belong to a lower social order. A low life means a life without Kṛṣṇa consciousness. High and low positions in society are calculated by considering a person’s Kṛṣṇa consciousness. A *brāhmaṇa* is considered to be on the highest platform because he knows Brahman, the Absolute Truth. The second caste, the *kṣatriya* caste, also know Brahman, but not as well as the *brāhmaṇas*. The *vaiśyas* and *śūdras* do not clearly understand God consciousness, but if they take to Kṛṣṇa consciousness by the mercy of Kṛṣṇa and the spiritual master, they do not remain in the lower castes (*pāpa-yonayaḥ*). It is clearly stated: *te 'pi yānti parām gatim*.

Unless one has attained the highest standard of life, one cannot return home, back to Godhead. One may be a *śūdra*, *vaiśya* or woman, but if one is situated in the service of the Lord in Kṛṣṇa consciousness, one should not be considered *strī*, *śūdra*, *vaiśya* or lower than *śūdra*. Though a person may be from a lowborn family, if he is engaged in the Lord’s service he should never be considered to belong to a lowborn family. The *Padma Purāṇa* forbids, *vikṣate jāti-sāmānyāt sa yāti narakaṁ-dhruvam*. A person goes to hell quickly when he considers a devotee of the Lord in terms of birth. Although Śrī Rāmānanda Rāya supposedly took birth in a *śūdra* family, he is not to be considered a *śūdra*, for he was a great advanced devotee. Indeed, he was on the transcendental platform. Śrī Caitanya Mahāprabhu therefore embraced him. Out of spiritual humility, Śrī Rāmānanda Rāya presented himself as a *śūdra* (*rāja-sevī viṣayī śūdrādhama*). Even though one may engage in government service or in any other pounds-shillings-pence business—in short, in materialistic life—he need only take to Kṛṣṇa consciousness. Kṛṣṇa consciousness is a very simple process. One need only chant the holy names of the Lord and strictly follow the principles forbidding sinful activity. In this way one can no longer be considered an untouchable, a *viṣayī* or a *śūdra*. One who is advanced in spiritual life should not associate with nondevotees—namely men in government

service and men engaged in materialistic activity for sense gratification or in the service of others. Such men are considered *viṣayī*, materialistic. It is said:

*niṣkiñcanasya bhagavad-bhajanonmukhasya
 pāram param jigamiṣor bhava-sāgarasya
 sandarśanam viṣayiṅām atha yoṣitām ca
 hā hanta hanta viṣa-bhakṣaṇato 'py asādhu*
 [Cc. Madhya 11.8]

“A person who is very seriously engaged in cultivating devotional service with a view to crossing the ocean of nescience and who has completely abandoned all material activities should never see a *sūdra*, a *vaiśya* or a woman.” (Śrī Caitanya-candrodaya-nāṭaka 8.23)

TEXT 37

*tomāra kṛpāya tomāya karāya nindya-karma
 sākṣāt īśvara tumi, ke jāne tomāra marma*

tomāra kṛpāya—Your mercy; *tomāya*—unto You; *karāya*—induces; *nindya-karma*—forbidden actions; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *tumi*—You; *ke jāne*—who can know; *tomāra*—Your; *marma*—purpose.

“You are the Supreme Personality of Godhead Himself; therefore no one can understand Your purpose. By Your mercy You are touching me, although this is not sanctioned by the Vedas.

A *sannyāsī* is strictly forbidden to see the *viṣayīs*, the materialistic people. But Śrī Caitanya Mahāprabhu, out of His boundless and causeless mercy, could show favor to anyone, regardless of birth and position.

TEXT 38

*āmā nistārite tomāra ihān āgamana
 parama-dayālu tumi patita-ṭāvana*

āmā nistārite—to deliver me; *tomāra*—Your; *ihāñ*—here; *āgamana*—appearance; *parama-dayālu*—greatly merciful; *tumi*—You; *patita-pāvana*—the deliverer of all fallen souls.

“You have come here specifically to deliver me. You are so merciful that You alone can deliver all fallen souls.

Śrīla Narottama dāsa Ṭhākura sings in his *Prārthanā* (39):

*śrī-kṛṣṇa-caitanya-prabhu dayā kara more,
tomā vinā ke dayālu jagat-saṁsāre
patita-pāvana-hetu tava avatāra,
mo sama patita prabhu nā pāibe āra*

“My dear Lord, please be merciful to me. Who can be more merciful than Your Lordship within these three worlds? You appear as an incarnation just to reclaim the conditioned, fallen souls, but I assure You that You will not find a soul more fallen than me.”

Śrī Caitanya Mahāprabhu’s specific mission is to deliver fallen souls. Of course, in this Age of Kali there is hardly anyone who is not fallen according to the calculations of Vedic behavior. In His instructions to Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu described the so-called followers of Vedic religion in this way (*Madhya* 19.146):

*veda-niṣṭha-madhye ardheka veda ‘mukhe’ māne
veda-niṣiddha pāpa kare, dharma nāhi gaṇe*

So-called followers of Vedic principles simply accept the *Vedas* formally, but they act against Vedic principles. This is symptomatic of this Age of Kali. People claim to follow a certain type of religion, saying formally, “I am Hindu,” “I am Muslim,” “I am Christian,” “I am this or that,” but actually no one follows the principles enunciated in religious scriptures. This is the disease of this age. Therefore the merciful Śrī Caitanya Mahāprabhu has simply advised us to chant the Hare Kṛṣṇa *mahā-mantra*: *harer nāma harer nāma harer nāmaiva kevalam* [Cc. *Ādi* 17.21]. The Lord can deliver anyone and everyone, even though one may have fallen from the injunctions of revealed scriptures. This is Śrī Caitanya Mahāprabhu’s special mercy. Consequently He is known as *patita-pāvana*, the deliverer of all fallen souls.

TEXT 39

*mahānta-svabhāva ei tārīte pāmara
nija kārya nāhi tabu yāna tāra ghara*

mahānta-svabhāva—the nature of saintly persons; *ei*—this; *tārīte*—to deliver; *pāmara*—fallen souls; *nija*—own; *kārya*—business; *nāhi*—there is not; *tabu*—still; *yāna*—goes; *tāra*—his; *ghara*—house.

“It is the general practice of all saintly people to deliver the fallen. Therefore they go to people’s houses, although they have no personal business there.

A *sannyāsī* is supposed to beg from door to door. He does not beg simply because he is hungry. His real purpose is to enlighten the occupant of every house by preaching Kṛṣṇa consciousness. A *sannyāsī* does not abandon his superior position and become a beggar just for the sake of begging. Similarly, a person in householder life may be very important, but he may also voluntarily take to the mendicant way of life. Rūpa Gosvāmī and Sanātana Gosvāmī were ministers, but they voluntarily accepted the mendicant’s life in order to humbly preach Śrī Caitanya Mahāprabhu’s message. It is said about them: *tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha-vat bhūtva dīna-gaṇeśakau karuṇayā kaupīna-kanthāśritau*. Although the Gosvāmīs were very aristocratic, on the order of Śrī Caitanya Mahāprabhu they became mendicants just to deliver the fallen souls. One should also consider that those who engage in the missionary activities of the Kṛṣṇa consciousness movement are under the guidance of Śrī Caitanya Mahāprabhu. They are not actually beggars; their real business is to deliver fallen souls. Therefore they may go from door to door just to introduce a book about Kṛṣṇa consciousness so that people can become enlightened by reading. Formerly *brahmacārīs* and *sannyāsīs* used to beg from door to door. At the present moment, especially in the Western countries, a person may be handed over to the police if he begs from door to door. In Western countries, begging is considered criminal. Members of the Kṛṣṇa consciousness movement have no business begging. Instead, they work very hard to introduce some literatures about Kṛṣṇa consciousness so that people can read them and be benefited. But if one gives some contribution to a Kṛṣṇa conscious man, he never refuses it.

TEXT 40

*mahad-vicalanam nṛṇām
gṛhiṇām dīna-cetasām
niḥśreyasāya bhagavan
nānyathā kalpate kvacit*

mahat-vicalanam—the wandering of saintly persons; *nṛṇām*—of human beings; *gṛhiṇām*—who are householders; *dīna-cetasām*—low-minded; *niḥśreyasāya*—for the ultimate benefit; *bhagavan*—O my Lord; *na anyathā*—not any other purpose; *kalpate*—one imagines; *kvacit*—at any time.

“My dear Lord, sometimes great saintly persons go to the homes of householders, although these householders are generally low-minded. When a saintly person visits their homes, one can understand that it is for no other purpose than to benefit the householders.’

This verse is from *Śrīmad-Bhāgavatam* (10.8.4).

TEXT 41

*āmāra saṅge brāhmaṇādi sahasreka jana
tomāra darśane sabāra dravī-bhūta mana*

āmāra saṅge—with me; *brāhmaṇa-ādi*—*brāhmaṇas* and others; *sahasreka*—more than one thousand; *jana*—persons; *tomāra*—of You; *darśane*—in seeing; *sabāra*—of all of them; *dravī-bhūta*—became melted; *mana*—the hearts.

“Along with me there are about a thousand men—including the *brāhmaṇas*—and all of them appear to have had their hearts melted simply by seeing You.

TEXT 42

*‘kṛṣṇa’ ‘kṛṣṇa’ nāma śuni sabāra vadane
sabāra aṅga—pūlakita, aśru—nayane*

kṛṣṇa kṛṣṇa—“Kṛṣṇa,” “Kṛṣṇa”; *nāma*—the holy name; *śuni*—I hear; *sabāra*—of everyone; *vadane*—in the mouths; *sabāra*—of all; *aṅga*—the bodies; *pulakita*—gladdened; *aśru*—tears; *nayane*—in the eyes.

“I hear everyone chanting the holy name of Kṛṣṇa. Everyone’s body is thrilled with ecstasy, and there are tears in everyone’s eyes.

TEXT 43

*ākṛtye-prakṛtye tomāra īśvara-lakṣaṇa
jīve nā sambhave ei aprākṛta guṇa*

ākṛtye—in bodily features; *prakṛtye*—in behavior; *tomāra*—of You; *īśvara*—of the Supreme Personality of Godhead; *lakṣaṇa*—the symptoms; *jīve*—in an ordinary living being; *nā*—not; *sambhave*—possible; *ei*—these; *aprākṛta*—transcendental; *guṇa*—qualities.

“My dear Sir, according to Your behavior and bodily features, You are the Supreme Personality of Godhead. It is impossible for ordinary living beings to possess such transcendental qualities.”

Śrī Caitanya Mahāprabhu’s bodily features were uncommon. Indeed, His body was extraordinary in its measurements. The measurement of His chest and the measurement of His forearms were the same. This is called *nyagrodha-parimaṇḍala*. As far as His nature is concerned, He was kind to everyone. No one but the Supreme Personality of Godhead can be kind to everyone. Therefore the Lord’s name is Kṛṣṇa, “all-attractive.” As stated in the *Bhagavad-gītā* (14.4), Kṛṣṇa is the kind father of everyone. In every species of life (*sarva-yoniṣu*), He is the original father, the seed-giver (*bīja-pradaḥ pitā*). How, then, can He be unkind to any living entity? One may be a man, an animal or even a tree, but the Lord is kind to everyone. That is God’s qualification. He also says in the *Bhagavad-gītā* (9.29), *samo ’haṁ sarva-bhūteṣu*: “I am equally kind to everyone.” And He advises, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*: [Bg. 18.66] “Give up all other engagements and simply surrender unto Me.” This instruction is meant not only for Arjuna but for all living entities. Whoever takes advantage of this offer is immediately immune to all sinful activity and returns home, back to Godhead. While present on this planet, Śrī Caitanya Mahāprabhu made the same offer.

TEXT 44

*prabhu kahe,—tumi mahā-bhāgavatottama
tomāra darśane sabāra drava haila mana*

prabhu kahe—the Lord replied; *tumi*—you; *mahā-bhāgavata-uttama*—the best of the topmost devotees; *tomāra darśane*—by seeing you; *sabāra*—of everyone; *drava*—melted; *haila*—became; *mana*—the heart.

The Lord replied to Rāmānanda Rāya, “Sir, you are the best of the topmost devotees; therefore simply the sight of you has melted everyone’s heart.

Unless one is a first-class devotee, he cannot be a preacher. A preacher is generally a topmost devotee, but in order to meet the general populace, he has to come to distinguish between devotees and nondevotees. Otherwise, an advanced devotee makes no such distinctions. Indeed, he always sees that everyone is engaged in the service of the Lord. When one engages in preaching work, he must distinguish between people and understand that some people are not engaged in the devotional service of the Lord. The preacher then has to take compassion upon such innocent people who do not know how to worship the Lord. In *Śrīmad-Bhāgavatam* (11.2.45), the symptoms of a topmost devotee are described as follows:

*sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ*

“The advanced devotee sees that all living entities are part and parcel of the Supreme Personality of Godhead. Everyone is in Kṛṣṇa, and Kṛṣṇa is also within everyone. Such a vision is possible only for a person who is very advanced in devotional service.”

TEXT 45

*anyera ki kathā, āmi—‘māyāvādī sannyāsī’
āmiha tomāra sparśe kṛṣṇa-ṭreme bhāsi*

anyera—of others; *ki kathā*—what to speak; *āmi*—I; *māyāvādī sannyāsī*—a *sannyāsī* of the Māyāvādī sect; *āmiha*—I; *tomāra*—of you; *sparśe*—by the touch; *kṛṣṇa*—of Kṛṣṇa; *ṭreme*—in love; *bhāsi*—float.

“Although I am a Māyāvādī sannyāsī, a nondevotee, I am also floating in the ocean of love of Kṛṣṇa simply by touching you. And what to speak of others?”

TEXT 46

*ei jāni’ kaṭhina mora hṛdaya śodhite
sārvabhauma kahilena tomāre milite*

ei jāni’—knowing this; *kaṭhina*—very hard; *mora*—My; *hṛdaya*—heart; *śodhite*—to rectify; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahilena*—asked; *tomāre*—you; *milite*—to meet.

“Sārvabhauma Bhaṭṭācārya knew this would happen, and thus to rectify My heart, which is very hard, he asked Me to meet you.”

TEXT 47

*ei-mata duñhe stuti kare duñhāra guṇa
duñhe duñhāra daraśane ānandita mana*

ei-mata—in this way; *duñhe*—both of them; *stuti*—praise; *kare*—offer; *duñhāra*—of both of them; *guṇa*—qualities; *duñhe*—both of them; *duñhāra*—of both of them; *daraśane*—by the seeing; *ānandita*—pleased; *mana*—the minds.

In this way each of them praised the qualities of the other, and both of them were pleased to see each other.

TEXT 48

*hena-kāle vaidika eka vaiṣṇava brāhmaṇa
daṇḍavat kari’ kaila prabhure nimantraṇa*

hena-kāle—at this time; *vaidika*—a follower of the Vedic ritualistic ceremonies; *eka*—one; *vaiṣṇava brāhmaṇa*—a *brāhmaṇa* following Vaiṣṇava principles; *daṇḍavat*—obeisances offered by falling flat; *kari’*—

offering; *kaila*—made; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation.

At this time a brāhmaṇa Vaiṣṇava following the Vedic principles came and offered obeisances. He fell flat before Śrī Caitanya Mahāprabhu and invited Him for lunch.

TEXT 49

*nimantraṇa mānila tāñre vaiṣṇava jāniyā
rāmānande kahe prabhu īṣat hāsiyā*

nimantraṇa—the invitation; *mānila*—accepted; *tāñre*—him (the brāhmaṇa); *vaiṣṇava*—a devotee; *jāniyā*—understanding; *rāmānande*—unto Rāmānanda; *kahe*—said; *prabhu*—Śrī Caitanya Mahāprabhu; *īṣat*—a little; *hāsiyā*—smiling.

Lord Śrī Caitanya Mahāprabhu accepted the invitation, knowing the brāhmaṇa to be a devotee, and slightly smiling, He spoke as follows to Rāmānanda Rāya.

Śrī Caitanya Mahāprabhu accepted the invitation of the Vaiṣṇava brāhmaṇa. Even though one is a brāhmaṇa strictly following all the rules and regulations of brahminical culture, if he is not a devotee, a follower of Śrī Caitanya Mahāprabhu, one should not accept his invitation. At the present moment people have become so degraded that they do not even follow the Vedic principles, to say nothing of Vaiṣṇava principles. They eat anything and everything—whatever they like—and therefore the members of the Kṛṣṇa consciousness movement should be very cautious about accepting invitations.

TEXT 50

*tomāra mukhe kṛṣṇa-kathā śunite haya mana
punarapi pāi yena tomāra daraśana*

tomāra mukhe—in your mouth; *kṛṣṇa-kathā*—talks on Kṛṣṇa; *śunite*—to hear; *haya*—there is; *mana*—My mind; *punarapi*—again; *pāi*—I may get;

yena—if possible; *tomāra*—your; *daraśana*—interview.

“I wish to hear from you about Lord Kṛṣṇa. Indeed, My mind is inclined to desire this; therefore I wish to see you again.”

TEXTS 51–52

rāya kahe, āilā yadi pāmara śodhite
darśana-mātre śuddha nahe mora duṣṭa citte
dina pāñca-sāta rahi’ karaha mārjana
tabe śuddha haya mora ei duṣṭa mana

rāya kahe—Rāmānanda Rāya replied; *āilā*—You have come; *yadi*—although; *pāmara*—a fallen soul; *śodhite*—to rectify; *darśana-mātre*—simply seeing You; *śuddha nahe*—not purified; *mora*—my; *duṣṭa*—polluted; *citte*—consciousness; *dina*—days; *pāñca-sāta*—five or seven; *rahi’*—staying; *karaha*—kindly do; *mārjana*—cleansing; *tabe*—then; *śuddha*—pure; *haya*—it is; *mora*—my; *ei*—this; *duṣṭa*—polluted; *mana*—mind.

Rāmānanda Rāya replied, “My Lord, although You have come to correct me, a fallen soul, my mind is not yet purified simply by seeing You. Please stay for five or seven days and kindly cleanse my polluted mind. After that much time, my mind will certainly be pure.”

TEXT 53

yadyapi viccheda doñhāra sahana nā yāya
tathāpi daṇḍavat kari’ calilā rāma-rāya

yadyapi—although; *viccheda*—separation; *doñhāra*—of both of them; *sahana*—toleration; *nā*—not; *yāya*—possible; *tathāpi*—still; *daṇḍavat*—obeisances; *kari’*—offering; *calilā*—departed; *rāma-rāya*—Rāmānanda Rāya.

Although neither could tolerate separation from the other, Rāmānanda Rāya nonetheless offered his obeisances to Lord Śrī Caitanya Mahāprabhu and departed.

TEXT 54

*prabhu yāi' sei vipra-ghare bhikṣā kaila
dui janāra utkaṅṭhāya āsi' sandhyā haila*

prabhu—Lord Śrī Caitanya Mahāprabhu; *yāi'*—going; *sei*—that; *vipra-ghare*—to the house of the *brāhmaṇa*; *bhikṣā*—lunch; *kaila*—accepted; *dui*—two; *janāra*—of the persons; *utkaṅṭhāya*—in the impatience; *āsi'*—coming; *sandhyā*—evening; *haila*—appeared.

Lord Śrī Caitanya Mahāprabhu then went to the house of the *brāhmaṇa* who had invited Him and took His lunch there. When the evening of that day arrived, both Rāmānanda Rāya and the Lord were eager to meet each other again.

TEXT 55

*prabhu snāna-kṛtya kari' āchena vasiyā
eka-bhṛtya-saṅge rāya mililā āsiyā*

prabhu—the Lord; *snāna-kṛtya*—the daily duty of bathing; *kari'*—finishing; *āchena*—was; *vasiyā*—sitting; *eka*—one; *bhṛtya*—servant; *saṅge*—with; *rāya*—Rāya Rāmānanda; *mililā*—met; *āsiyā*—coming.

After finishing His evening bath, Śrī Caitanya Mahāprabhu sat down and waited for Rāmānanda Rāya to come. Then Rāmānanda Rāya, accompanied by one servant, came to meet Him.

A Vaiṣṇava who is supposed to be advanced in spiritual understanding—be he a householder or a *sannyāsī*—must bathe three times a day: morning, noon and evening. When one is engaged in the service of the Deity, he must especially follow the principles of the *Padma Purāṇa* and take regular baths. He should also, after bathing, decorate his body with the twelve *tilakas*.

TEXT 56

*namaskāra kaila rāya, prabhu kaila āliṅgane
dui jane kṛṣṇa-kathā kaya rahaḥ-sthāne*

namaskāra—obeisances; *kaila*—offered; *rāya*—Rāmānanda Rāya; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *āliṅgane*—embracing; *dui*—two; *jane*—the persons; *kṛṣṇa-kathā*—talks about Kṛṣṇa; *kaya*—discussed; *rahaḥ-sthāne*—in a secluded place.

Rāmānanda Rāya approached Lord Śrī Caitanya and offered his respectful obeisances, and the Lord embraced him. Then they began to discuss Kṛṣṇa in a secluded place.

The word *rahaḥ-sthāne*, “in a secluded place,” is very significant. Talks about Kṛṣṇa and His pastimes—especially His pastimes in Vṛndāvana and His dealings with the *gopīs*—are all very confidential. They are not subject matter for public discussion because those who have no understanding of the transcendental nature of Kṛṣṇa’s pastimes always commit great offenses, thinking Kṛṣṇa to be an ordinary human being and the *gopīs* ordinary girls. Following the principle of Lord Śrī Caitanya Mahāprabhu, who never discussed the dealings between Kṛṣṇa and the *gopīs* publicly, devotees in the Kṛṣṇa consciousness movement are enjoined not to discuss the pastimes of Lord Kṛṣṇa in Vṛndāvana in public. For the general public, *saṅkīrtana* is the most effective method to awaken Kṛṣṇa consciousness. If possible, one should discuss the principles enunciated in the *Bhagavad-gītā*. Śrī Caitanya Mahāprabhu followed this principle very strictly and discussed the philosophy of the *Bhagavad-gītā* with learned scholars like Sārvabhauma Bhaṭṭācārya and Prakāśānanda Sarasvatī. However, He taught the principles of the *bhakti* cult to students like Sanātana Gosvāmī and Rūpa Gosvāmī, and He discussed with Śrī Rāmānanda Rāya the topmost devotional dealings between Kṛṣṇa and the *gopīs*. For the general populace, He performed *saṅkīrtana* very vigorously. We must also follow these principles in preaching Kṛṣṇa consciousness all over the world.

TEXT 57

prabhu kahe,—“*paḍa śloka sādhyera nirṇaya*”
rāya kahe,—“*sva-dharmācaraṇe viṣṇu-bhakti haya*”

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *paḍa*—just recite; *śloka*—a verse from the revealed scriptures; *sādhyera*—of the aim of life; *nirṇaya*—an ascertainment; *rāya kahe*—Rāmānanda Rāya replied; *sva-*

dharma-ācaraṇe—by executing one’s occupational duty; *viṣṇu-bhakti*—devotional service to Lord Viṣṇu; *haya*—there is.

Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya, “Recite a verse from the revealed scriptures concerning the ultimate goal of life.”

Rāmānanda replied, “If one executes the prescribed duties of his social position, he awakens his original Kṛṣṇa consciousness.

In this connection, Śrī Rāmānujācārya states in the *Vedārtha-saṅgraha* that devotional service is naturally very dear to the living entity. Indeed, it is life’s goal. This devotional service is supreme knowledge, or Kṛṣṇa consciousness, and it brings detachment from all material activity. In the transcendental position, a living being can perfectly acknowledge the superiority of serving the Supreme Lord. The devotees attain the Supreme Lord only by devotional service. Having such knowledge, one engages in his occupational duty, and that is called *bhakti-yoga*. By performing *bhakti-yoga*, one can rise to the platform of pure devotional service.

A great saint, the father of Śrīla Vyāsadeva, Parāśara Muni, has specifically mentioned that devotional service to the Lord can ultimately be awakened in human society by the discharge of duties in accordance with the *varṇāśrama* system. The Supreme Personality of Godhead instituted *varṇāśrama-dharma* to give human beings a chance to return home, back to Godhead. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, who is known in the *Bhagavad-gītā* as Puruṣottama—the greatest of all personalities—personally came and declared that the institution of *varṇāśrama-dharma* was founded by Him. As stated in the *Bhagavad-gītā* (4.13):

*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ
tasya kartāram api mām viddhy akartāram avyayaṁ*

Elsewhere in the *Bhagavad-gītā* (18.45–46) the Lord says:

*sve sve karmaṇy abhirataḥ saṁsiddhiṁ labhate naraḥ
sva-karma-nirataḥ siddhiṁ yathā vindati tac chṛṇu
yataḥ pravṛttir bhūtānāṁ yena sarvaṁ idaṁ tatam
sva-karmaṇā tam abhyarcya siddhiṁ vindati mānavaḥ*

Human society should be divided into four divisions—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*—and everyone should always engage in his occupational duty. The Lord says that those engaged in their occupational duty can attain perfection simply by rendering loving devotional service to the Lord while executing their particular duty. Actually the modern ideal of a classless society can be introduced only by Kṛṣṇa consciousness. Let men perform their occupational duty, and let them give their profits to the service of the Lord. In other words, one can attain the perfection of life by discharging one’s occupational duty and employing the results in the service of the Lord. This method is confirmed by great personalities like Bodhāyana, Taṅka, Dramiḍa, Guhadeva, Kapardi and Bhāruci. It is also confirmed by the *Vedānta-sūtra*.

TEXT 58

*varṇāśramācāra-vatā
puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā
nānyat tat-toṣa-kāraṇam*

varṇa-āśrama-ācāra-vatā—who behaves according to the system of four divisions of social order and four divisions of spiritual life; *puruṣeṇa*—by a man; *paraḥ*—the supreme; *pumān*—person; *viṣṇuḥ*—Lord Viṣṇu; *ārādhyate*—is worshiped; *panthā*—way; *na*—not; *anyat*—another; *tat-toṣa-kāraṇam*—cause of satisfying the Lord.

“The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Supreme Personality of Godhead. One must be situated in the institution of the four varṇas and āśramas.”

This is a quotation from the *Viṣṇu Purāṇa* (3.8.9). As stated by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*, “The purport is that one can realize life’s perfection simply by satisfying the Supreme Personality of Godhead.” This is also confirmed in *Śrīmad-Bhāgavatam* (1.2.13):

*ataḥ pumbhir dvija-śreṣṭhā varṇāśrama-vibhāgaśaḥ
sv-anuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam*

“O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one’s own occupation according to caste divisions and orders of life is to please the Personality of Godhead.”

Every man should perform his occupational duty in the light of his particular tendency. According to his abilities, one should accept a position in the *varṇāśrama* institution. The divisions of *brāhmaṇa*, *kṣatriya*, *vaiśya* and *sūdra* are natural divisions within society. Indeed, everyone has a prescribed duty according to the *varṇāśrama-dharma*. Those who properly execute their prescribed duties live peacefully and are not disturbed by material conditions. The spiritual orders—*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*—are called *āśramas*. If one executes his prescribed duty in both the social and spiritual orders, the Supreme Personality of Godhead is satisfied. If one neglects his duties, however, he becomes a transgressor and a candidate for a hellish condition. Actually we see that different people are engaged in different ways; therefore there must be divisions according to work. To attain perfection, one must make devotional service the center of life. In this way one can awaken his natural instincts by work, association and education. One should accept the *varṇāśrama* divisions by qualification, not by birth. Unless this system is introduced, human activities cannot be systematically executed.

The *brāhmaṇas* are the intellectuals who can understand the Supreme Personality of Godhead. They are always engaged in the cultivation of knowledge. It does not matter whether one is born in India or outside India. Those who are naturally very heroic and who tend to rule over others are called *kṣatriyas*. Those who tend to produce food by agricultural methods, protect cows and other animals and engage in trade are called *vaiśyas*, or merchants. Those who are not sufficiently intelligent to be *brāhmaṇas*, *kṣatriyas* or *vaiśyas* are required to serve a master and are called *sūdras*. Thus everyone can engage in the service of the Lord and awaken his natural Kṛṣṇa consciousness. If a society does not function according to such natural divisions, the social orders become degraded. The conclusion is that the scientific method of *varṇāśrama-dharma* should be adopted by society.

TEXT 59

prabhu kahe,—“eho bāhya, āge kaha āra”
rāya kahe, “kṛṣṇe karmārpaṇa—sarva-sādhyā-sāra”

prabhu kahe—the Lord said; *eho*—this; *bāhya*—external; *āge*—ahead; *kaha*—say; *āra*—more; *rāya kahe*—Śrī Rāmānanda Rāya said; *kṛṣṇe*—unto Kṛṣṇa; *karma-arpaṇa*—offering the results of activities; *sarva-sādhyā-sāra*—the essence of all means of perfection.

The Lord replied, “This is external. You had better tell Me of some other means.”

Rāmānanda replied, “To offer the results of one’s activities to Kṛṣṇa is the essence of all perfection.”

TEXT 60

yat karoṣi yad aśnāsi
yaj juhoṣi dadāsi yat
yat tapasyasi kaunteya
tat kuruṣva mad-arpaṇam

yat—whatever; *karoṣi*—you do; *yat*—whatever; *aśnāsi*—you eat; *yat*—whatever; *juhoṣi*—you offer in sacrifice; *dadāsi*—you give in charity; *yat*—whatever; *yat*—whatever; *tapasyasi*—you perform as austerity; *kaunteya*—O son of Kuntī; *tat*—that; *kuruṣva*—just do; *mat*—unto Me; *arpaṇam*—offering.

Rāmānanda Rāya continued, “My dear son of Kuntī, whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, and whatever austerities you perform, all the results of such activities should be offered to Me, Kṛṣṇa, the Supreme Personality of Godhead.”

The Lord has said that the *varṇāśrama-dharma* is not properly executed in this Age of Kali; therefore He ordered Rāmānanda Rāya to go further into the matter. Rāmānanda replied with this verse from the *Bhagavad-gītā*

(9.27), which instructs that while remaining in the system of *varṇāśrama-dharma* one may offer the results of his activities to Lord Śrī Kṛṣṇa in loving service. Naturally Lord Śrī Caitanya Mahāprabhu was asking Rāmānanda Rāya about the execution of devotional service. Rāmānanda Rāya first enunciated the principle of *varṇāśrama-dharma* in consideration of materialistic people. However, this conception is not transcendental. As long as one is in the material world, he must follow the principles of *varṇāśrama-dharma*, but devotional service is transcendental. The system of *varṇāśrama-dharma* refers to the three modes of material nature, but transcendental devotional service is on the absolute platform.

Śrī Caitanya Mahāprabhu belongs to the spiritual world, and His methods for propagating the *saṅkīrtana* movement are also imported from the spiritual world. Śrīla Narottama dāsa Ṭhākura has sung: *golokera prema-dhana, hari-nāma-saṅkīrtana, rati na janmila kene tāya*. This states that the *saṅkīrtana* movement has nothing to do with this material world. It is imported from the spiritual world, Goloka Vṛndāvana. Narottama dāsa Ṭhākura laments that mundane people do not take this *saṅkīrtana* movement seriously. Considering the position of devotional service and the *saṅkīrtana* movement, Śrī Caitanya Mahāprabhu deemed the system of *varṇāśrama-dharma* to be material, although it aims at elevation to the spiritual platform. However, the *saṅkīrtana* movement can raise one immediately to the spiritual platform. Consequently it is said that *varṇāśrama-dharma* is external, and Caitanya Mahāprabhu requested Rāmānanda Rāya to proceed deeper into the matter and uncover the spiritual platform.

Sometimes materialists consider Lord Viṣṇu a material conception. Impersonalists think that above Lord Viṣṇu is the impersonal Brahman. The impersonalists misunderstand the worship of Lord Viṣṇu. They worship Lord Viṣṇu to merge into His body. In order that *viṣṇu-ārādhana* not be misunderstood, Śrī Caitanya Mahāprabhu requested that Śrī Rāmānanda Rāya proceed further and clear up the issue. Rāmānanda Rāya quoted the verse from the *Bhagavad-gītā* stating that the results of one's occupational duty may be offered to Lord Viṣṇu or Kṛṣṇa. In *Śrīmad-Bhāgavatam* (1.2.8) it is also said:

*dharmaḥ sv-anuṣṭiṭaḥ puṁsām viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ śrama eva hi kevalam*

“If one executes the occupational duties of *varṇāśrama-dharma* but does not cultivate his dormant Kṛṣṇa consciousness, his activities are futile. His occupation simply becomes unnecessary labor.”

TEXT 61

prabhu kahe,—“*eho bāhya, āge kaha āra*”
rāya kahe,—“*svadharmatyāga, ei sādhyasāra*”

prabhu kahe—the Lord replied; *eho*—this; *bāhya*—external; *āge*—ahead; *kaha*—speak; *āra*—more; *rāya kahe*—Rāmānanda Rāya replied; *svadharmatyāga*—relinquishing one’s occupational duties; *ei*—this; *sādhyasāra*—the essence of all perfection.

“This is also external,” Śrī Caitanya Mahāprabhu said. “Please proceed and speak further on this matter.”

Rāmānanda Rāya replied, “To give up one’s occupational duties in the *varṇāśrama* system is the essence of perfection.”

A *brāhmaṇa* may renounce his family and accept *sannyāsa*. Others—*kṣatriyas* and *vaiśyas*—may also give up their families and take to Kṛṣṇa consciousness. Such renunciation is called *karma-tyāga*. By such renunciation, the Supreme Personality of Godhead is satisfied.

In contrast, the process of renouncing the results of one’s activities by offering these results to Kṛṣṇa is not considered uncontaminated, because, although such a process implies that one recognizes Kṛṣṇa as the Supreme Person, it still involves one in activities on the material platform. Since such activities are within the material universe, Śrī Caitanya Mahāprabhu considered them external. To correct this, Rāmānanda Rāya recommended that one take to the renounced order of life in order to transcend material activities. This is supported by the following verse from *Śrīmad-Bhāgavatam* (11.11.32).

TEXT 62

ājñāyaivam guṇān doṣān
mayādiṣṭān api svakān

*dharmān santyajya yaḥ sarvān
mām bhajet sa ca sattamaḥ*

ājñāya—knowing perfectly; *evam*—thus; *guṇān*—qualities; *doṣān*—faults; *mayā*—by Me; *ādiṣṭān*—instructed; *api*—although; *svakān*—own; *dharmān*—occupational duties; *santyajya*—giving up; *yaḥ*—anyone who; *sarvān*—all; *mām*—unto Me; *bhajet*—may render service; *saḥ*—he; *ca*—and; *sat-tamaḥ*—a first-class person.

Rāmānanda Rāya continued, “Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. Such a person is considered a first-class man.’

TEXT 63

*sarva-dharmān parityajya
mām ekam śaraṇam vraja
aham tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

sarva-dharmān—all kinds of occupational duties; *parityajya*—giving up; *mām ekam*—unto Me only; *śaraṇam*—as shelter; *vraja*—go; *aham*—I; *tvām*—unto you; *sarva-pāpēbhyaḥ*—from all the reactions of sinful life; *mokṣayiṣyāmi*—will give liberation; *mā*—don’t; *śucaḥ*—worry.

“As stated in scripture [Bg. 18.66], ‘After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I will give you protection from all of life’s sinful reactions. Do not worry.’”

In this connection, Śrīla Raghunātha dāsa Gosvāmī instructs in his book *Manaḥ-śikṣā* (2):

*na dharmam nādharmam śruti-gaṇa-niruktaṁ kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanu*

He has thus enjoined that we should not perform religious or irreligious activities as prescribed in the *Vedas*. The best course is to engage always in the service of Lord Kṛṣṇa and Rādhārāṇī. That is the perfection of everything in this life. Similarly, in *Śrīmad-Bhāgavatam* (4.29.46) it is said by Nārada Muni:

*yadā yasyānugṛhṇāti bhagavān ātma-bhāvitaḥ
sa jahāti matim loke vede ca pariniṣṭhitām*

“When one actually takes to the loving service of the Supreme Personality of Godhead, he gives up all duties in the material world, as well as all duties prescribed by the Vedic literatures. In this way one is fixed in the service of the Lord.”

TEXT 64

*prabhu kahe,—“eho bāhya, āge kaha āra”
rāya kahe, “jñāna-miśrā bhakti—sādhya-sāra”*

prabhu kahe—the Lord said; *eho*—this; *bāhya*—external; *āge*—ahead; *kaha*—say; *āra*—more; *rāya kahe*—Rāya replied; *jñāna-miśrā bhakti*—devotional service mixed with empiric knowledge; *sādhya-sāra*—is the essence of perfection.

After hearing Rāmānanda Rāya speak in this way, Lord Śrī Caitanya Mahāprabhu again rejected his statement and said, “Go ahead and say something more.”

Rāmānanda Rāya then replied, “Devotional service mixed with empiric knowledge is the essence of perfection.”

Devotional service mixed with non-Vedic speculative knowledge is certainly not pure devotional service. Therefore Śrīla Bhaktisiddhānta Sarasvatī in his *Anubhāṣya* preaches that self-realization following the execution of ritualistic ceremonies is in the neutral stage between liberation and conditioned life. It is a place beyond this material world, in the river Virajā, where the three modes of material nature are subdued or neutralized in the unmanifest stage. However, the spiritual world is a

manifestation of spiritual energy and is known as *Vaikuṅṭhaloka*, “the place where there is no anxiety.” The material world, known as *brahmāṇḍa*, is the creation of the external energy. Between the two creations—the material creation and the spiritual creation—is a river known as *Virajā*, as well as a place known as *Brahmaloka*. *Virajā-nadī* and *Brahmaloka* are shelters for living entities disgusted with material life and inclined to impersonal existence by way of denying material variegatedness. Since these places are not situated in the *Vaikuṅṭhalokas*, or the spiritual world, Śrī Caitanya Mahāprabhu proclaims them to be external. In the *Brahmaloka* and *Virajā-nadī*, one cannot conceive of the *Vaikuṅṭhalokas*. *Brahmaloka* and *Virajā-nadī* are also attained after difficult austerities, but in these realms there is no understanding of the Supreme Personality of Godhead and His transcendental loving service. Without such spiritual knowledge, simple detachment from material conditions is but another side of material existence. From the spiritual point of view, it is all external. When Śrī Caitanya Mahāprabhu rejected this proposal, Rāmānanda Rāya suggested that devotional service based on philosophy and logic is a more advanced position. He therefore quoted the following verse from the *Bhagavad-gītā* (18.54).

TEXT 65

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām

brahma-bhūtaḥ—freed from material conceptions of life but attached to an impersonal situation; *prasanna-ātmā*—fully joyful; *na śocati*—he does not lament; *na kāṅkṣati*—he does not hanker; *samaḥ*—equally disposed; *sarveṣu*—all; *bhūteṣu*—to the living entities; *mat-bhaktim*—My devotional service; *labhate*—achieves; *parām*—transcendental.

Rāmānanda Rāya continued, “According to the *Bhagavad-gītā*, ‘One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.’”

In this verse from the *Bhagavad-gītā* it is said that a person who accepts the theory of monism—being always engaged in empiric philosophical discussions about spiritual life—becomes joyful and is relieved from all material lamentation and hankering. At that stage, one is equipoised. He sees all living entities as spiritual beings. After attaining this elevated stage, one can attain pure devotional service. The conclusion is that devotional service mixed with ritualistic fruitive activity is inferior to spiritual service based on empiric philosophic discussion.

TEXT 66

prabhu kahe, “eho bāhya, āge kaha āra”
rāya kahe,—“jñāna-śūnyā bhakti—sādhya-sāra”

prabhu kahe—the Lord said; *eho*—this; *bāhya*—external; *āge*—ahead; *kaha*—speak; *āra*—further; *rāya kahe*—Rāmānanda Rāya replied; *jñāna-śūnyā bhakti*—devotional service independent of logic and empiric philosophy; *sādhya-sāra*—the essence of the perfection of life.

After hearing this, the Lord, as usual, rejected it, considering it to be external devotional service. He again asked Rāmānanda Rāya to speak further, and Rāmānanda Rāya replied, “Pure devotional service without any touch of speculative knowledge is the essence of perfection.”

In his *Anubhāṣya* commentary, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that this stage—devotional service mixed with speculative knowledge—is also external and not within the jurisdiction of pure devotional service as practiced in *Vaikuṅṭhaloka*. As soon as there is some conception of materialistic thought—be it positive or negative—the service is not spiritual. It may be free from material contamination, but because there is mental speculation the devotional service is not pure and freed from the contamination of material life. A living entity who wants to be completely pure must be above this material conception. The negation of material existence does not necessarily mean spiritual existence. After material existence is negated, spiritual existence—namely *sac-cid-ānanda*—still may not be manifested. Until one comes to the stage of actually understanding one’s eternal relationship with the Supreme Lord, he cannot enter into spiritual life. Spiritual life means becoming

detached from material life and engaging in the loving service of the Lord. Śrī Caitanya Mahāprabhu therefore asked Rāmānanda Rāya to explain something transcendental to devotional service mixed with speculative knowledge. A pure devotee is completely surrendered to the lotus feet of the Lord, and only by his love does he conquer Kṛṣṇa, who cannot be conquered by anyone. Kṛṣṇa always stands victorious over everything. No one can conquer Him. One can attain the stage of pure devotion simply by fully surrendering. This is next corroborated by *Śrīmad-Bhāgavatam* (10.14.3), wherein Lord Brahmā, defeated by the potency of Śrī Kṛṣṇa, fully surrendered unto the Lord.

TEXT 67

*jñāne prayāsam udaṇḍasya namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

jñāne—in gaining knowledge; *prayāsam*—unnecessary endeavor; *udaṇḍasya*—setting far aside; *namantaḥ*—completely surrendering; *eva*—certainly; *jīvanti*—live; *san-mukharitām*—declared by great realized devotees; *bhavadīya-vārtām*—discussions about You, the Supreme Personality of Godhead; *sthāne sthitāḥ*—situated in their own positions; *śruti-gatām*—received aurally; *tanu-vāk-manobhiḥ*—by the body, words and mind; *ye*—those who; *prāyaśaḥ*—almost always; *ajita*—O my unconquerable Lord (beyond perception and unlimitedly independent); *jitaḥ*—conquered; *api*—indeed; *asi*—You are; *taiḥ*—by such pure devotees; *tri-lokyām*—within the three worlds.

Rāmānanda Rāya continued, “Lord Brahmā said, ‘My dear Lord, those devotees who have thrown away the impersonal conception of the Absolute Truth and have therefore abandoned discussing empiric philosophical truths should hear from self-realized devotees about Your holy name, form, pastimes and qualities. They should completely follow the principles of devotional service and remain free from illicit sex, gambling, intoxication and animal slaughter. Surrendering themselves fully with body, words and mind, they can live in any āśrama or social status. Indeed, You are conquered by such persons, although You are always unconquerable.’”

TEXT 68

prabhu kahe, “eho haya, āge kaha āra”
rāya kahe, “prema-bhakti—sarva-sādhya-sāra”

prabhu kahe—the Lord said; *eho haya*—this is all right; *āge kaha āra*—speak something more; *rāya kahe*—Rāya replied; *prema-bhakti*—ecstatic love in devotional service to the Lord; *sarva-sādhya-sāra*—the essence of all perfection.

At this point, Śrī Caitanya Mahāprabhu replied, “This is all right, but still you can speak more on the subject.”

Rāmānanda Rāya then replied, “Ecstatic love for the Supreme Personality of Godhead is the essence of all perfection.”

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura summarizes the conversation up to this point, where Lord Caitanya Mahāprabhu says to Rāmānanda Rāya, *eho haya, āge kaha āra*: “This is the process accepted in devotional service, but there is something more than this. Therefore please explain what is beyond.” Simply executing the duties of all *varṇas* and *āśramas* is not as good as offering all the results of one’s activities to the Lord. When one gives up all fruitive activity and fully surrenders to the Lord, he attains *sva-dharma-tyāga*, wherein he abandons the social order and takes to the renounced order. That is certainly better. However, better than the renounced order is cultivation of knowledge mixed with devotional service. Yet all these activities are external to the activities of the spiritual world. There is no touch of pure devotional service in them. Pure devotional service cannot be attained by empiric philosophy, nor can perfection be attained simply by good association. Devotional service by self-realization is a different subject matter. It is untouched by fruitive activity, for one surrenders the results of activities to the Lord, abandons prescribed duties and accepts the renounced order of life. Such devotional service is situated on a higher platform than that of empiric philosophical speculation with a mixture of *bhakti*. This is verified by Śrīla Rūpa Gosvāmī in his *Bhakti-rasāmṛta-sindhu* (1.1.11):

anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā

[Cc. Madhya 19.167]

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”

Devotional activities, however, sometimes appear to be impure in the neophyte stage, but in the mature stage they are completely pure, or free from material activity. Therefore Rāmānanda Rāya replied after hearing the last statement of Śrī Caitanya Mahāprabhu: *prema-bhakti—sarva-sādhya-sāra*. Śrī Caitanya Mahāprabhu actually accepted this verse (*jñāne prayāsam*) as the basic principle of perfection. One has to practice this principle in order to make further progress. When further progress is actually made, one comes to the platform of ecstatic loving service to the Lord. This first stage is technically called *sādhana-bhakti*, or devotional service in practice. The result of *sādhana-bhakti* must be ecstatic love, attachment for the Supreme Personality of Godhead, which is also called *prema-bhakti*. In the neophyte stage, *sādhana-bhakti* includes faith, association with devotees, and practicing devotional service. Thus one is freed from all unwanted things. One then becomes fixed in devotional service and increases his desire to act in devotional service. Thus one becomes attached to the Lord and His devotional service.

TEXT 69

*nānopacāra-kṛta-pūjanam ārta-bandhoḥ
premaṇaiva bhakta-hṛdayam sukha-vidrutam syāt
yāvat kṣud asti jaṭhare jaṛaṭhā pipāsā
tāvat sukhāya bhavato nanu bhakṣya-peye*

nānā-upacāra—by varieties of offerings; *kṛta*—performed; *pūjanam*—worshiping; *ārta-bandhoḥ*—of the Supreme Personality of Godhead, who is the friend of all distressed persons; *premaṇā*—by ecstatic love; *eva*—indeed; *bhakta-hṛdayam*—the heart of a devotee; *sukha-vidrutam*—melted in transcendental bliss; *syāt*—becomes; *yāvat*—as long as; *kṣud*—appetite; *asti*—there is; *jaṭhare*—in the stomach; *jaṛaṭhā*—strong; *pipāsā*—thirst; *tāvat*—so long; *sukhāya*—for happiness; *bhavataḥ*—are; *nanu*—indeed; *bhakṣya*—edibles; *peye*—and drinkables.

Rāmānanda Rāya continued, “As long as there is hunger and thirst within the stomach, varieties of food and drink make one feel very happy. Similarly, when the Lord is worshiped with pure love, the various activities performed in the course of that worship awaken transcendental bliss in the heart of the devotee.’

TEXT 70

*kṛṣṇa-bhakti-rasa-bhāvitā matiḥ
krīyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalam
janma-koṭi-sukṛtaiḥ na labhyate*

kṛṣṇa-bhakti-rasa-bhāvitā—absorbed in the mellows of executing devotional service to Kṛṣṇa; *matiḥ*—intelligence; *krīyatām*—let it be purchased; *yadi*—if; *kutaḥ api*—somewhere; *labhyate*—is available; *tatra*—there; *laulyam*—greed; *api*—indeed; *mūlyam*—price; *ekalam*—only; *janma-koṭi*—of millions of births; *sukṛtaiḥ*—by pious activities; *na*—not; *labhyate*—is obtained.

“Pure devotional service in Kṛṣṇa consciousness cannot be had even by pious activity in hundreds and thousands of lives. It can be attained only by paying one price—that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.”

The previous two verses are included in the *Padyāvalī* (13, 14), an anthology compiled by Śrīla Rūpa Gosvāmī. Verse 69 refers to devotional service in faith, and verse 70 refers to devotional service rendered out of intense greed. The first is devotional service rendered in accordance with the regulative principles, and the second refers to spontaneous loving service of the Lord without extraneous endeavor. Henceforward the basic principle underlying the talks between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya will be spontaneous loving service to the Lord. The regulative principles according to the injunctions of the *śāstras* are necessary insofar as one’s original dormant Kṛṣṇa consciousness is not spontaneously awakened. An example of spontaneous action is the flowing of rivers into the ocean. Nothing can stop this flow of water. Similarly, when one’s dormant Kṛṣṇa consciousness is awakened, it spontaneously

flows to the lotus feet of Kṛṣṇa without impediment. Whatever will be spoken henceforth by Rāmānanda Rāya based on spontaneous love will be agreeable to Śrī Caitanya Mahāprabhu, and the Lord will ask him more and more about this subject.

TEXT 71

*prabhu kahe, “eho haya, āge kaha āra”
rāya kahe, “dāsya-prema—sarva-sādhya-sāra”*

prabhu kahe—the Lord said; *eho haya*—this is all right; *āge kaha āra*—please speak more; *rāya kahe*—Rāmānanda Rāya replied; *dāsya-prema*—spontaneous love in the humor of servitude; *sarva-sādhya-sāra*—the essence of perfection.

Hearing up to the point of spontaneous love, the Lord said, “This is all right, but if you know more, please tell Me.”

In reply, Rāmānanda Rāya said, “Spontaneous loving service in servitude—as exchanged by master and servant—is the highest perfection.

Spontaneous loving service to the Lord is called devotional service with an intimate attachment between the servitor and the served. This intimacy is called *mamatā*. Between the servitor and the served there is a feeling of oneness. This *mamatā* begins with *dāsya-prema*, service rendered to the master by the servant. Unless there is such a relationship, the loving affairs between the Lord and His devotee are not actually fixed. When the devotee feels “The Lord is my master” and renders service unto Him, Kṛṣṇa consciousness is awakened. This fixed consciousness is on a higher platform than simple cognizance of love of Godhead.

TEXT 72

*yan-nāma-śruti-mātreṇa
pumān bhavati nirmalaḥ
tasya tīrtha-padaḥ kiṃ vā
dāsānām avasiṣyate*

yat—of whom; *nāma*—of the name; *śruti-mātreṇa*—simply by hearing; *pumān*—a person; *bhavati*—becomes; *nirmalaḥ*—pure; *tasya*—of Him; *tīrtha-padaḥ*—of the Supreme Personality of Godhead, at whose lotus feet are all places of pilgrimage; *kim*—what; *vā*—more; *dāsānām*—of the servants; *avaśiṣyate*—is remaining.

“A man becomes purified simply by hearing the holy name of the Supreme Personality of Godhead, whose lotus feet create the holy places of pilgrimage. Therefore what remains to be attained by those who have become His servants?”

This is a quotation from *Śrīmad-Bhāgavatam* (9.5.16) and is an admission by the great sage Durvāsā Muni. Durvāsā Muni, a caste *brāhmaṇa* and great *yogī*, used to hate Mahārāja Ambarīṣa. When he decided to chastise Mahārāja Ambarīṣa through his yogic powers, he was chased by the Sudarśana *cakra* of the Supreme Personality of Godhead. When things were settled, he said, “When the holy name of the Supreme Personality of Godhead is heard by any person, that person is immediately sanctified. The Supreme Lord is master of the devotees, and the devotees, under His shelter, naturally come to own His opulences.”

TEXT 73

*bhavantam evānucaran nirantaraḥ
praśānta-niḥśeṣa-mano-rathāntaraḥ
kadāham aikāntika-nitya-kiṅkaraḥ
praharṣayiṣyāmi sa-nātha-jīvitam*

bhavantam—You; *eva*—certainly; *anucaran*—serving; *nirantaraḥ*—always; *praśānta*—pacified; *niḥśeṣa*—all; *manaḥ-ratha*—desires; *antaraḥ*—other; *kadā*—when; *aham*—I; *aikāntika*—exclusive; *nitya*—eternal; *kiṅkaraḥ*—servant; *praharṣayiṣyāmi*—I shall become joyful; *sa-nātha*—with a fitting master; *jīvitam*—living.

“By serving You constantly, one is freed from all material desires and is completely pacified. When shall I engage as Your permanent eternal servant and always feel joyful to have such a perfect master?”

This is a statement made by the great saintly devotee Yāmunācārya in his *Stotra-ratna* (43).

TEXT 74

prabhu kahe, “*eho haya, kichu āge āra*”
rāya kahe, “*sakhya-prema—sarva-sādhya-sāra*”

prabhu kahe—the Lord said; *eho haya*—this is also right; *kichu*—something; *āge*—ahead; *āra*—more; *rāya kahe*—Rāmānanda Rāya replied; *sakhya-prema*—transcendental loving service in fraternity; *sarva-sādhya-sāra*—the highest perfectional stage.

Hearing this from Rāmānanda Rāya, the Lord again requested him to go a step further. In reply, Rāmānanda Rāya said, “Loving service to Kṛṣṇa rendered in fraternity is the highest perfection.

As long as loving service is rendered to the Lord in the master-servant relationship, there is some fear, for the servant is always afraid of the master, despite the intimacy of self-interest. In this stage the servant is always afraid of the master and respectful of Him. When the devotee is further advanced, he has nothing to fear. He considers the Lord and himself on an equal level. At such a time, the devotee is fully convinced that Lord Kṛṣṇa is a friend and cannot at all be dissatisfied if the devotee lives with Him on an equal level. This understanding is called *viśrambha*, that is, devoid of a respectful attitude. When this attitude is chosen, it becomes *sakhya-prema*, or love of Godhead in friendship. On this stage there is developed consciousness of equality between the Lord and the devotee.

TEXT 75

ittham satām brahma-sukhānubhūtyā
dāsyam gatānām para-daivatena
māyāśritānām nara-dārakeṇa
sārdham vijahruḥ kṛta-puṇya-puñjāḥ

ittham—in this way; *satām*—of persons who prefer the impersonal feature of the Lord; *brahma*—of the impersonal effulgence; *sukha*—by the

happiness; *anubhūtyā*—who is realized; *dāsyam*—the mode of servitude; *gatānām*—of those who have accepted; *para-daivatena*—who is the supreme worshipable Deity; *māyā-āśritānām*—for ordinary persons under the clutches of the external energy; *nara-dārakeṇa*—with Him, who is like a boy of this material world; *sārdham*—in friendship; *vijahruḥ*—played; *kṛta-puṇya-puñjāḥ*—those who have accumulated volumes of pious activities.

“Neither those engaged in the self-realization of appreciating the Brahman effulgence of the Lord, nor those engaged in devotional service while accepting the Supreme Personality of Godhead as master, nor those under the clutches of Māyā, thinking the Lord an ordinary person, can understand that certain exalted personalities, after accumulating volumes of pious activities, are now playing with the Lord in friendship as cowherd boys.”

This is a statement made by Śukadeva Gosvāmī (SB 10.12.11), who appreciated the good fortune of the cowherd boys who played with Kṛṣṇa and ate with Him on the banks of the Yamunā.

TEXT 76

prabhu kahe,—“*eho uttama*, *āge kaha āra*”
rāya kahe, “*vātsalya-prema—sarva-sādhyā-sāra*”

prabhu kahe—the Lord said; *eho uttama*—it is very good; *āge*—still further; *kaha*—speak; *āra*—more; *rāya kahe*—Rāya replied; *vātsalya-prema*—loving service to the Lord in the stage of parental love; *sarva-sādhyā-sāra*—the highest perfectional stage.

The Lord said, “This statement is very good, but please proceed even further.”

Rāmānanda Rāya then replied, “Loving service to the Lord in the parental relationship is the highest perfectional stage.”

The stage of loving service to the Lord in parental affection is an advanced stage of love in fraternity. In the fraternal relationship there is a sense of equality, but when that sense of equality is advanced in affection, one

attains the platform of parental love. In this connection, the following verse is cited from *Śrīmad-Bhāgavatam* (10.8.46), wherein Mahārāja Parīkṣit voices his appreciation of Nanda Mahārāja's and mother Yaśodā's intense love for Kṛṣṇa.

TEXT 77

*nandaḥ kim akarod brahman
śreya evaṁ mahodayam
yaśodā vā mahā-bhāgā
papau yasyāḥ stanam hariḥ*

nandaḥ—Nanda Mahārāja; *kim*—what; *akarot*—has performed; *brahman*—O brāhmaṇa; *śreyaḥ*—auspicious activities; *evam*—thus; *mahā-udayam*—rising to such an exalted position as the father of Kṛṣṇa; *yaśodā*—mother Yaśodā; *vā*—or; *mahā-bhāgā*—most fortunate; *papau*—drank; *yasyāḥ*—of whom; *stanam*—by the breasts; *hariḥ*—the Supreme Personality of Godhead.

Rāmānanda Rāya continued, “O brāhmaṇa, what pious activities did Nanda Mahārāja perform by which he received the Supreme Personality of Godhead Kṛṣṇa as his son? And what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her “Mother” and suck her breasts?”

TEXT 78

*nemaṁ viriñco na bhavo
na śrīr apy aṅga-saṁśrayā
prasādam lebhire goṇī
yat tat prāpa vimukti-dāt*

na—not; *imam*—this (love of Godhead); *viriñcaḥ*—Lord Brahmā; *na*—not; *bhavaḥ*—Lord Śiva; *na*—nor; *śrīḥ*—the goddess of fortune; *apī*—even; *aṅga*—on the chest of Viṣṇu; *saṁśrayā*—who is sheltered; *prasādam*—favor; *lebhire*—have obtained; *goṇī*—mother Yaśodā; *yat*—which; *tat*—that; *prāpa*—obtained; *vimukti-dāt*—from the person who gives liberation.

“The favor mother Yaśodā obtained from Śrī Kṛṣṇa, the bestower of liberation, was never obtained even by Lord Brahmā or Lord Śiva, nor even by the goddess of fortune, who always remains on the chest of the Supreme Personality of Godhead Viṣṇu.”

This is a statement from *Śrīmad-Bhāgavatam* (10.9.20). Kṛṣṇa agreed to be bound by mother Yaśodā after she had given up trying to bind Kṛṣṇa with ropes. This is another appreciation made by Śukadeva Gosvāmī in his narration of the pastimes of Kṛṣṇa before Mahārāja Parīkṣit.

TEXT 79

prabhu kahe, “eho uttama, āge kaha āra”
rāya kahe, “kāntā-prema sarva-sādhya-sāra”

prabhu kahe—the Lord replied; *eho uttama*—this is very good; *āge*—ahead; *kaha*—speak; *āra*—more; *rāya kahe*—Rāmānanda Rāya replied; *kāntā-prema*—loving service between husband and wife; *sarva-sādhya-sāra*—the highest perfectional stage.

The Lord said, “Your statements are certainly getting better and better one after the other, but surpassing all of them is another transcendental mellow, and you can speak of that as the most sublime.”

Rāmānanda Rāya then replied, “Conjugal attachment for Kṛṣṇa is the topmost position in love of Godhead.

In general, love of Godhead is devoid of the intimacy of ownership. In the case of love in servitude, there is a want of confidence. There is a want of increased affection in the fraternal relationship, and even when this affection increases in the parental relationship, there is nonetheless a want of complete freedom. However, when one becomes a conjugal lover of Kṛṣṇa, everything lacking in the other relationships is completely manifest. Love of Godhead lacks nothing in the conjugal stage. The summary of this verse is that parental love of Godhead is certainly higher than fraternal love and that conjugal love is higher yet. It was when Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to go further that he came to the point of the conjugal relationship, which is the highest perfectional stage of transcendental love.

TEXT 80

*nāyam śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svaḥ-yoṣitām nalina-gandha-rucām kuto 'nyāḥ
rāsotsave 'sya bhujā-daṇḍa-grhīta-kaṅṭha-
labdhāśiṣām ya udagād vraja-sundarīṇām*

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rāsa-utsave*—in the festival of the *rāsa* dance; *asya*—of Lord Śrī Kṛṣṇa; *bhujā-daṇḍa*—by the arms; *grhīta*—embraced; *kaṅṭha*—their necks; *labdha-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-sundarīṇām*—of the beautiful *gopīs*, the transcendental girls of Vrajabhūmi.

“When Lord Śrī Kṛṣṇa was dancing with the *gopīs* in the *rāsa-līlā*, the *gopīs* were embraced around the neck by the Lord’s arms. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?”

This verse (SB 10.47.60) was spoken by Uddhava when he visited Śrī Vṛndāvana to deliver a message from Kṛṣṇa to the *gopīs*. Uddhava remained in Vṛndāvana to observe the activities of the *gopīs* there. When he saw the ecstatic love for Kṛṣṇa in separation manifested by the *gopīs*, he appreciated their supreme love and therefore expressed his feelings in this verse. He admitted that the fortune of the *gopīs* could not be compared even to the fortune of the goddess of fortune, to say nothing of the beautiful girls in the heavenly planets.

TEXT 81

*tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujāḥ*

pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

tāsām—among them; *āviraḥ*—appeared; *sauriḥ*—Lord Kṛṣṇa; *smayamāna*—smiling; *mukha-ambujaḥ*—with a face like a lotus flower; *pīta-ambara-dharaḥ*—wearing yellow garments; *sragvī*—garlanded with flowers; *sākṣāt*—directly; *manmatha*—of Cupid; *manmathaḥ*—the bewilderer.

“Suddenly, due to their feelings of separation, Lord Kṛṣṇa appeared among the gopīs dressed in yellow garments and wearing a flower garland. His lotus face was smiling, and He was directly attracting the mind of Cupid.”

This verse is from *Śrīmad-Bhāgavatam* (10.32.2). When the *rāsa* dance was going on, Kṛṣṇa suddenly disappeared, and the *gopīs* became so overwhelmed, due to His separation and their intense love for Him, that Kṛṣṇa was obliged to appear again.

TEXT 82

kṛṣṇa-prāptira upāya bahu-vidha haya
kṛṣṇa-prāpti-tāratamya bahuta āchaya

kṛṣṇa-prāptira—of achieving the lotus feet of Kṛṣṇa; *upāya*—means; *bahu-vidha*—various; *haya*—there are; *kṛṣṇa-prāpti*—of achieving the favor of Lord Kṛṣṇa; *tāratamya*—comparisons; *bahuta*—various; *āchaya*—there are.

“There are various means and processes by which one may attain the favor of Lord Kṛṣṇa. All those transcendental processes will be studied from the viewpoint of comparative importance.”

TEXT 83

kintu yāñra yei rasa, sei sarvottama
taṭa-stha hañā vicāmile, āche tara-tama

kintu—nevertheless; *yāñra*—of some devotees; *yei rasa*—whatever the mellow of exchanges of love; *sei*—that; *sarva-uttama*—the best; *taṭa-*

stha—neutral; *hañā*—being; *vicāṛile*—if considering; *āche*—there is; *tara-tama*—lower and higher levels.

“It is true that whatever relationship a particular devotee has with the Lord is the best for him; still, when we study all the different methods from a neutral position, we can understand that there are higher and lower degrees of love.

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that this verse does not advocate the whimsical invention of some methods of love of Godhead. Such inventions cannot be accepted as topmost. Indeed, such concoctions are not recommended in these verses. Śrīla Rūpa Gosvāmī has said in the *Bhakti-rasāmṛta-sindhu* (1.2.101):

*śruti-smṛti-purāṇādi-pañcarātra-vidhiṃ vinā
aikāntikī harer bhaktir utpātāyaiva kalpate*

He clearly mentions in this verse that one must refer to the Vedic literatures and other, supplementary literatures and follow the conclusion of the *Vedas*. An invented devotional attitude simply creates disturbances in the transcendental realm. If a person overly addicted to family life takes to *Śrīmad-Bhāgavatam* or Kṛṣṇa consciousness to earn a livelihood, his activity is certainly offensive. One should not become a caste *guru* and sell *mantras* for the benefit of mundane customers, nor should one make disciples for a livelihood. All these activities are offensive. One should not make a livelihood by forming a professional band to carry out congregational chanting, nor should one perform devotional service when one is attached to mundane society, friendship and love. Nor should one be dependent on so-called social etiquette. All of this is mental speculation. None of these things can be compared to unalloyed devotional service. No one can compare unalloyed devotional service, Kṛṣṇa consciousness, to mundane activities. There are many unauthorized parties pretending to belong to the Śrī Caitanya cult, and some are known as *āula*, *bāula*, *kartābhajā*, *neḍā*, *daraveśa*, *sāni*, *sahajiyā*, *sakhībhekī*, *smārta*, *jāta-gosāñi*, *ativāḍī*, *cūḍādhārī* and *gaurāṅga-nāgari*.

Moreover, there are those who take the caste *gosvāmīs*' opinions of such parties as bona fide, comparing these opinions to those of the six Gosvāmīs, headed by Śrī Rūpa and Śrī Sanātana. This is simply another

cheating process. There are also nondevotees who compose unauthorized songs, who establish different temples for money, who worship the Deity as priests for salaries, who accept caste brahmanism as all in all, and who do not know the value of a pure Vaiṣṇava. Actually the caste *brāhmaṇas* of the *smārta* community are opposed to the principles of the *Sātvata-pañcarātra*. Furthermore, there are many *Māyāvādīs* and those overly addicted to material sense enjoyment. None of these can be compared to a person who is purely engaged in preaching Kṛṣṇa consciousness. Every Kṛṣṇa conscious person is constantly endeavoring to utilize different transcendental devices in the service of the Lord. Such a devotee renounces all material enjoyment and completely dedicates himself to the service of his spiritual master and Lord Śrī Caitanya Mahāprabhu. He may be a perfect celibate, a restrained householder, a regulated *vānaprastha* or a *tridaṇḍi-sannyāsī* in the renounced order. It doesn't matter. The pseudo transcendentalists and the pure devotees cannot be compared, nor can one argue that a person can invent his own way of worship.

The purport in presenting this verse necessitates explaining the comparative positions of the transcendental mellows known as *śānta*, *dāsyā*, *sakhyā*, *vātsalyā* and *mādhuryā*. All these *rasas*, or mellows, are situated on the transcendental platform. Pure devotees take shelter of one of them and thus progress in spiritual life. Actually one can take shelter of such spiritual mellows only when one is completely uncontaminated by material attachment. When one is completely free from material attachment, the feelings of the transcendental mellows are awakened in the heart of the devotee. That is *svarūpa-siddhi*, the perfection of one's eternal relationship with the Supreme Lord. *Svarūpa-siddhi*, the eternal relationship with the Supreme Lord, may be situated in any one of the transcendental mellows. Each and every one of them is as perfect as the others. But by comparative study an unbiased person can realize that the mellow of servitorship is better than the mellow of neutrality, that the mellow of fraternity is better than the mellow of servitorship, that the parental mellow is better than that of fraternity, and that above all other mellows is the mellow of conjugal love. However, these are all spiritually situated on the same platform because all these relationships of perfection in love are based on a central point—Kṛṣṇa.

These mellows cannot be compared to the feelings one derives from demigod worship. Kṛṣṇa is one, but the demigods are different. They

are material. Love for Kṛṣṇa cannot be compared to material love for different demigods. Because Māyāvādīs are on the material platform, they recommend the worship of Śiva or Durgā and say that worship of Kālī and Kṛṣṇa are the same. However, on the spiritual platform there is no demigod worship. The only worshipable object is Kṛṣṇa. Therefore although there is no difference between a devotee in *śānta-rasa* or *dāsyā-rasa*, *vātsalya-rasa* or *mādhurya-rasa*, one can still make a comparative study of the intensity of love in these different transcendental positions. For example, it may be said that *dāsyā-rasa* is better than *śānta-rasa*, yet transcendental love of God is there in both of them. Similarly, we can judge that love of Godhead in fraternity is better than love of Godhead in neutrality and servitorship. Similarly, love of Godhead in parental affection is better than love in fraternity. And, as stated before, love of God in the conjugal *rasa* is superior to that in the parental *rasa*. The analysis of different types of love of Godhead has been made by expert *ācāryas* who know all about devotional service on the transcendental platform. Unfortunately, inexperienced and unauthorized persons in the mundane world, not understanding the transcendental position of pure love, try to find some material fault in the transcendental process. This is simply impudence on the part of spiritually inexperienced people. Such faultfinding is symptomatic of unfortunate mundane wranglers.

TEXT 84

*yathottaram asau svāda-
viśeṣollāsa-mayy api
ratir vāsanayā svādvī
bhāsate kāpi kasyacit*

yathā uttaram—one after another; *asau*—that; *svāda-viśeṣa*—of particular tastes; *ullāsa*—pleasing; *mayī*—empowered with; *api*—although; *ratih*—love; *vāsanayā*—by desire; *svādvī*—sweet; *bhāsate*—appears; *kā api*—someone; *kasyacit*—one of them.

“Increasing love is experienced in various tastes, one above another. But that love which has the highest taste in the gradual succession of desires manifests itself in the form of conjugal love.”

This verse is from Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu* (2.5.38), and it also appears in *Ādi-līlā*, Chapter Four, verse 45.

TEXT 85

*pūrva-pūrva-rasera guṇa—pare pare haya
dui-tina gaṇane pañca paryanta bāḍaya*

pūrva-pūrva—of each previous; *rasera*—of the mellow; *guṇa*—the qualities; *pare pare*—in each subsequent; *haya*—there are; *dui-tina*—two and then three; *gaṇane*—in counting; *pañca*—five; *paryanta*—up to; *bāḍaya*—increases.

“There is a gradual order of improvement in transcendental mellows from the initial ones to the later ones. In each subsequent mellow the qualities of the previous mellows are manifested, counting from two, then three, and up to the point of five complete qualities.

TEXT 86

*guṇādhikye svādādhikya bāḍe prati-rase
śānta-dāsyā-sakhya-vātsalyera guṇa madhurete vaise*

guṇa-ādhikye—by the increase of transcendental qualities; *svāda-ādhikya*—increase of taste; *bāḍe*—increases; *prati-rase*—in each mellow; *śānta*—of neutrality; *dāsyā*—of servitude; *sakhya*—of fraternity; *vātsalyera*—and of parental affection; *guṇa*—the qualities; *madhurete*—in the conjugal mellow; *vaise*—appear.

“As the qualities increase, so the taste also increases in each and every mellow. Therefore the qualities found in *śānta-rasa*, *dāsyā-rasa*, *sakhya-rasa* and *vātsalya-rasa* are all manifested in conjugal love [*mādhurya-rasa*].

TEXT 87

*ākāśādira guṇa yena para-para bhūte
dui-tina krame bāḍe pañca pṛthivīte*

ākāśa-ādira—of the sky, air and so on; *guṇa*—the qualities; *yena*—just as; *para-para*—one after another; *bhūte*—in the material elements; *dui-tina*—two and then three; *krame*—by gradations; *bāde*—increase; *pañca*—all five; *ṛthivīte*—in earth.

“The qualities in the material elements—sky, air, fire, water and earth— increase one after another by a gradual process of one, two and three, and at the last stage, in the element earth, all five qualities are completely visible.

TEXT 88

*paripūrṇa-kṛṣṇa-prāpti ei ‘premā’ haite
ei premāra vaśa kṛṣṇa—kahe bhāgavate*

paripūrṇa—completely full; *kṛṣṇa-prāpti*—achievement of the lotus feet of Lord Kṛṣṇa; *ei*—this; *premā*—love of Godhead; *haite*—from; *ei premāra*—of this type of love of Godhead; *vaśa*—under the control; *kṛṣṇa*—Lord Kṛṣṇa; *kahe*—it is said; *bhāgavate*—in Śrīmad-Bhāgavatam.

“Complete attainment of the lotus feet of Lord Kṛṣṇa is made possible by love of Godhead, specifically mādhyura-rasa, or conjugal love. Lord Kṛṣṇa is indeed captivated by this standard of love. This is stated in Śrīmad-Bhāgavatam.

To explain the topmost quality of conjugal love, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī gives the example of the material elements—sky, air, fire, water and earth. In the sky (space) there is the quality of sound. Similarly, in air there are the qualities of sound and touch. In fire, there are three qualities—sound, touch and form. In water there are four qualities—sound, touch, form and taste. Finally, in earth there are all five qualities—sound, touch, form, taste and also smell. Now, one can see that the quality of the sky is in all—namely in air, fire, water and earth. In earth we can find all the qualities of material nature. The same can be applied to the *rasa* known as *mādhyura-rasa*, or conjugal love. In conjugal love there are the qualities of neutrality, servitorship, fraternity and parental affection, as well as those of conjugal love itself. The conclusion is that through conjugal love the Lord is completely satisfied.

Conjugal love (*mādhurya-rasa*) is also known as *śṛṅgāra-rasa*. It is the conclusion of *Śrīmad-Bhāgavatam* that in the complete combination of loving service to the Lord—namely in conjugal love—the Supreme Lord fully agrees to be under the control of the devotee. The highest form of conjugal love is represented by Śrīmatī Rādhārāṇī; therefore in the pastimes of Rādhā and Kṛṣṇa we can see that Kṛṣṇa is always subjugated by Śrīmatī Rādhārāṇī’s influence.

TEXT 89

*mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ*

mayi—unto Me; *bhaktiḥ*—devotional service; *hi*—certainly; *bhūtānām*—of all living entities; *amṛtatvāya*—for becoming eternal; *kalpate*—is meant; *diṣṭyā*—fortunately; *yat*—what; *āsīt*—there is; *mat-snehaḥ*—affection for Me; *bhavatīnām*—of all of you; *mat-āpanaḥ*—the means of getting My favor.

“Lord Kṛṣṇa told the gopīs, ‘The means of attaining My favor is loving service unto Me, and fortunately you are all thus engaged. Those living beings who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss.’

The fulfillment of human life is summarized in this verse from *Śrīmad-Bhāgavatam* (10.82.44). There are two important words in this verse: *bhakti* (devotional service) and *amṛtatva* (eternal life). The aim of human life is to attain the natural position of eternal life. This eternal life can be achieved only by devotional service.

TEXT 90

*kṛṣṇera pratijñā dṛḍha sarva-kāle āche
ye yaiche bhaje, kṛṣṇa tāre bhaje taiche*

kṛṣṇera—of Lord Kṛṣṇa; *pratijñā*—the promise; *dṛḍha*—firm; *sarva-kāle*—in all times; *āche*—there is; *ye*—anyone; *yaiche*—just as; *bhaje*—

renders service; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *bhaje*—reciprocates with; *taiche*—so for all time.

“Lord Kṛṣṇa has made a firm promise for all time. If one renders service unto Him, Kṛṣṇa correspondingly gives him an equal amount of success in devotional service to the Lord.

It is a completely mistaken idea that one can worship Kṛṣṇa in any form or in any way and still attain the ultimate result of receiving the favor of the Lord. This is a decision made by gross materialists. Generally such men say that you can manufacture your own way of worshiping the Supreme Lord and that any type of worship is sufficient to approach the Supreme Personality of Godhead. Certainly there are different means for attaining different results in fruitive activity, speculative knowledge, mystic *yoga* and austerity. Crude men therefore say that one who adopts any of these methods achieves the Supreme Personality of Godhead’s favor. They claim that it doesn’t matter what kind of method one adopts. A general example is given: If one wishes to arrive at a certain place, there are many roads leading there, and one can go to that place by any one of these roads. Similarly, these gross materialists say, there are different ways to attain the favor of the Supreme Personality of Godhead. They claim that one can conceive of the Supreme Personality of Godhead as goddess Durgā, goddess Kālī, Lord Śiva, demigod Gaṇeśa, Lord Rāmacandra, Kṛṣṇa, the impersonal Brahman or whatever, and one can chant the Lord’s name in any way and in any form. Such materialists claim that since ultimately all these names and forms are one, the result is the same. They also give the example that a man who has different names will answer if called by any one of them. Therefore, they claim, there is no need to chant the Hare Kṛṣṇa *mantra*. If one chants the name of Kālī, Durgā, Śiva, Gaṇeśa or anyone else, the result will be the same.

Such claims made by mental speculators are no doubt very pleasing to mental speculators, but those who are actually in knowledge do not admit such conclusions, which are against the authority of the *sāstras*. A bona fide *ācārya* will certainly not accept such a conclusion. As Kṛṣṇa clearly states in the *Bhagavad-gītā* (9.25):

*yānti deva-vratā devān piṭṛn yānti piṭṛ-vratāḥ
bhūtāni yānti bhūtejyā yānti mad-yājino ’pi mām*

“Those who worship the demigods will take birth among the demigods, those who worship the ancestors go to the ancestors, those who worship ghosts and spirits will take birth among such beings, and those who worship Me will live with Me.”

Only the devotees of the Lord can be admitted to His kingdom—not the demigod worshipers, *karmīs*, *yogīs* or anyone else. A person who desires elevation to the heavenly planets worships various demigods, and material nature may be pleased to offer such devotees their desired positions. The material nature gives a person his own nature, by which he increases affection for different types of demigods. However, the *Bhagavad-gītā* (7.20) says that demigod worship is meant for men who have lost all their intelligence:

*kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ
taṁ taṁ niyamam āsthāya prakṛtyā niyatāḥ svayā*

“Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.”

Although one may be elevated to the heavenly planets, the results of such a benediction are limited:

*anta-vat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām
devān deva-yaḥo yānti mad-bhaktā yānti mām api*

“Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.” (Bg. 7.23)

Being elevated to the heavenly planets or other material planets does not mean attaining an eternal life of knowledge and bliss. At the end of the material world, all attainments of material elevation will also end. Again, according to Kṛṣṇa in the *Bhagavad-gītā* (18.55), only those who engage in His loving devotional service will be admitted to the spiritual world and return to Godhead, not others:

*bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā viśate tad-anantaram*

“One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.”

Impersonalists cannot understand the Supreme Personality of Godhead; therefore it is not possible for them to enter into the spiritual kingdom of God and return home, back to Godhead. Actually one attains different results by different means. It is not that all achievements are one and the same. Those interested in the four principles of *dharma*, *artha*, *kāma* and *mokṣa* cannot be compared to those interested in the unalloyed devotional service of the Lord. *Śrīmad-Bhāgavatam* (1.1.2) therefore says:

*dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyaṁ vāstavam atra vastu śiva-daṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. As soon as one attentively and submissively hears the message of *Bhāgavatam*, he becomes attached to the Supreme Lord.”

Those who aspire after liberation attempt to merge into the impersonal Brahman. To this end they execute ritualistic religious ceremonies, but *Śrīmad-Bhāgavatam* considers this a cheating process. Indeed, such people can never dream of returning home, back to Godhead. There is a gulf of difference between the goal of *dharma*, *artha*, *kāma* and *mokṣa* and the goal of devotional service.

The goddess Durgā is the superintending deity of this material world, which is made of material elements. The demigods are simply different directors engaged in operating the departments of material activities, and they are under the influence of the same material energy. Kṛṣṇa’s internal potencies, however, have nothing to do with the creation of this cosmic material world. The spiritual world and all spiritual activities are under the direction of the internal, spiritual energy, and such activities are

performed by Yogamāyā, the spiritual energy. Yogamāyā is the spiritual or internal energy of the Supreme Personality of Godhead. Those who are interested in being promoted to the spiritual world and engaging in the service of the Lord attain spiritual perfection under the control of Yogamāyā. Those who are interested in material promotion engage in ritualistic religious ceremonies and economic development to develop sense gratification. They ultimately attempt to merge into the impersonal existence of the Lord. Such people generally become impersonalists. They are interested in worshiping Lord Śiva or goddess Durgā, but their return is one hundred percent materialistic.

Following the example of the *gopīs*, the devotees sometimes worship the goddess Kātyāyanī, but they understand that Kātyāyanī is an incarnation of Yogamāyā. The *gopīs* worshiped Kātyāyanī, Yogamāyā, to attain Kṛṣṇa as their husband. On the other hand, it is stated in the *Sapta-śatī* scripture that a *kṣatriya* king named Suratha and a rich *vaiśya* named Samādhi worshiped material nature in the form of goddess Durgā to attain material perfection. If one tries to mingle the worship of Yogamāyā with that of Mahāmāyā, considering them one and the same, he does not really show very high intelligence. The idea that everything is one is a kind of foolishness indulged in by those with less brain substance. Fools and rascals say that the worship of Yogamāyā and the worship of Mahāmāyā are the same. This conclusion is simply the result of mental speculation, and it has no practical effect. In the material world, sometimes one gives an exalted title to an utterly worthless thing; in Bengal this is known as giving a blind child a name like Padmalocana, which means “lotus-eyed.” One may foolishly call a blind child Padmalocana, but such an appellation does not bear any meaning.

In the spiritual world the Absolute Lord is always identical with His name, fame, form, qualities and pastimes. Such identity is impossible in the material world, where the name of a person is different from the person himself. The Supreme Lord has many holy names like Paramātmā, Brahman and “the creator,” but one who worships the Lord as the creator cannot understand the relationship between a devotee and the Lord in the five types of transcendental mellows, nor can he understand the conception of Kṛṣṇa. One cannot understand the six transcendental opulences of the Lord simply by understanding the Supreme Personality of Godhead as impersonal Brahman.

Impersonal realization of the Absolute Truth is certainly transcendental, but this does not mean that one who has attained this realization can understand the *sac-cid-ānanda* form of the Lord. Similarly, Paramātmā realization—realization of the plenary expansion of the Absolute Truth within everyone’s heart—is also an incomplete understanding of the Absolute Truth. Even a devotee of the Personality of Godhead Nārāyaṇa cannot actually understand the transcendental attractive features of Kṛṣṇa. Indeed, a devotee of Kṛṣṇa who is attached to the sublime attractive features of the Lord does not consider Nārāyaṇa very important. When the *gopīs* sometimes saw Kṛṣṇa in the form of Nārāyaṇa, they were not very much attracted to Him. The *gopīs* never addressed Kṛṣṇa as Rukmiṇī-ramaṇa. Kṛṣṇa’s devotees in Vṛndāvana address Him as Rādhāramaṇa, Nandanandana and Yaśodānandana, but not as Vasudeva-nandana or Devakī-nandana. Although according to the material conception Nārāyaṇa, Rukmiṇī-ramaṇa and Kṛṣṇa are one and the same, in the spiritual world one cannot use the name Rukmiṇī-ramaṇa or Nārāyaṇa in place of the name Kṛṣṇa. If one does so out of a poor fund of knowledge, his mellow with the Lord becomes spiritually faulty and is called *rasābhāsa*, an overlapping of transcendental mellows. The advanced devotee who has actually realized the transcendental features of the Lord will not commit the mistake of creating a *rasābhāsa* situation by using one name for another. Because of the influence of Kali-yuga, there is much *rasābhāsa* in the name of extravagance and liberal-mindedness. Such fanaticism is not very much appreciated by pure devotees.

TEXT 91

*ye yathā mām prapadyante
tāns tathaiiva bhajāmy aham
mama vartmānuvartante
manuṣyāḥ pārtha sarvaśaḥ*

ye—they; *yathā*—as; *mām*—unto Me; *prapadyante*—surrender; *tān*—unto them; *tathā eva*—in the same proportion; *bhajāmi*—bestow My favor; *aham*—I; *mama*—My; *vartma*—way; *anuvartante*—follow; *manuṣyāḥ*—men; *pārtha*—My dear Arjuna; *sarvaśaḥ*—in all respects.

“[According to Lord Kṛṣṇa in the Bhagavad-gītā (4.11):] ‘As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.’

TEXT 92

*ei ‘preme’ra anurūpa nā pāre bhajite
ataeva ‘ṛṇī’ haya —kahe bhāgavate*

ei—this; *premera*—of love of God; *anurūpa*—exactly to the proportion; *nā*—not; *pāre*—is able; *bhajite*—to reciprocate; *ataeva*—therefore; *ṛṇī*—debtor; *haya*—becomes; *kahe*—is stated; *bhāgavate*—in Śrīmad-Bhāgavatam.

“In Śrīmad-Bhāgavatam [10.32.22] it is said that Lord Kṛṣṇa cannot proportionately reciprocate devotional service in the mādhyura-rasa; therefore He always remains a debtor to such devotees.

TEXT 93

*na pāraye ‘ham niravadya-saṁyujām
sva-sādhu-kṛtyam vibudhāyusāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā*

na—not; *pāraye*—am able; *aham*—I; *niravadya*—without duplicity; *saṁyujām*—meeting; *sva-sādhu-kṛtyam*—your own honest activities; *vibudha-āyusā api*—even with a duration of life like that of the demigods; *vaḥ*—you; *yā*—who; *mā*—Me; *abhajan*—have worshiped; *durjaya*—difficult to surmount; *geha*—of household life; *śṛṅkhalāḥ*—the chains; *saṁvṛścya*—cutting off; *tad*—that; *vaḥ*—your; *pratiyātu*—let there be a return; *sādhunā*—by pious activities.

“When the gopīs were overwhelmed with dissatisfaction due to Lord Kṛṣṇa’s absence from the rāsa-līlā, Kṛṣṇa returned to them and told them, ‘My dear gopīs, our meeting is certainly free of all material contamination. I must admit that in many lives it would be impossible for Me to repay

My debt to you because you have cut off the bondage of family life just to search for Me. Consequently I am unable to repay you. Therefore please be satisfied with your honest activities in this regard.’

TEXT 94

*yadyaṇi kṛṣṇa-saundarya—mādhuryera dhurya
vraja-devīra saṅge tāṅra bāḍaye mādhurya*

yadyaṇi—although; *kṛṣṇa-saundarya*—the beauty of Lord Kṛṣṇa; *mādhuryera*—of sweetness; *dhurya*—the supermost; *vraja-devīra*—the *gopīs*; *saṅge*—in company with; *tāṅra*—His; *bāḍaye*—increases; *mādhurya*—the sweetness.

“Although Kṛṣṇa’s unparalleled beauty is the topmost sweetness of love of Godhead, His sweetness increases unlimitedly when He is in the company of the *gopīs*. Consequently Kṛṣṇa’s exchange of love with the *gopīs* is the topmost perfection of love of Godhead.

Kṛṣṇa and His devotees become perfectly intimate in conjugal love of Godhead. In other mellows, the Lord and the devotees do not enjoy transcendental bliss as perfectly. The next verse (Śrīmad-Bhāgavatam 10.33.6) will illustrate this point.

TEXT 95

*tatrātiśuśubhe tābhir
bhagavān devakī-sutaḥ
madhye maṇinām haimānām
mahā-marakato yathā*

tatra—there; *ati-śuśubhe*—was very beautiful; *tābhiḥ*—by them; *bhagavān*—the Supreme Personality of Godhead; *devakī-sutaḥ*—son of Devakī; *madhye*—in the midst; *maṇinām*—of valuable jewels; *haimānām*—lined with gold; *mahā-marakataḥ*—the jewel of the name *marakata*; *yathā*—as.

“Although the son of Devakī, the Supreme Personality of Godhead, is the reservoir of all kinds of beauty, when He is among the gopīs He nonetheless becomes more beautiful, for He resembles a marakata jewel surrounded by gold and other jewels.”

TEXT 96

*prabhu kahe,—ei ‘sādhyāvadhi’ suniścaya
kṛpā kari’ kaha, yadi āge kichu haya*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *ei*—this; *sādhyā-avadhi*—the highest limit of perfection; *su-niścaya*—certainly; *kṛpā kari’*—being merciful to Me; *kaha*—please speak; *yadi*—if; *āge*—further; *kichu haya*—there is something.

Lord Caitanya Mahāprabhu replied, “This is certainly the limit of perfection, but please be merciful to Me and speak more if there is more.”

TEXT 97

*rāya kahe,—ihāra āge puche hena jane
eta-dina nāhi jāni, āchaye bhuvane*

rāya kahe—Rāmānanda Rāya replied; *ihāra āge*—beyond this point; *puche*—inquires; *hena*—such; *jane*—a person; *eta-dina*—until this day; *nāhi jāni*—I did not know; *āchaye*—there is; *bhuvane*—within this material world.

Rāya Rāmānanda replied, “Until this day I did not know anyone within this material world who could inquire beyond this perfectional stage of devotional service.

TEXT 98

*inhāra madhye rādhāra prema—‘sādhyā-śiromaṇi’
yānhāra mahimā sarva-śāstrete vākhāni*

inhāra madhye—among the loving affairs of the *gopīs*; *rādhāra prema*—the love of Godhead of Śrīmatī Rādhārāṇī; *sādhya-śiromaṇi*—the topmost perfection; *yānhāra*—of which; *mahimā*—the glories; *sarva-śāstrete*—in every scripture; *vākhāni*—description.

“Among the loving affairs of the *gopīs*,” Rāmānanda Rāya continued, “Śrīmatī Rādhārāṇī’s love for Śrī Kṛṣṇa is topmost. Indeed, the glories of Śrīmatī Rādhārāṇī are highly esteemed in all revealed scriptures.

TEXT 99

yathā rādhā priyā viṣṇoḥ
tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

yathā—just as; *rādhā*—Śrīmatī Rādhārāṇī; *priyā*—very dear; *viṣṇoḥ*—to Lord Kṛṣṇa; *tasyāḥ*—Her; *kuṇḍam*—bathing place; *priyam*—very dear; *tathā*—so also; *sarva-gopīṣu*—among all the *gopīs*; *sā*—She; *eva*—certainly; *ekā*—alone; *viṣṇoḥ*—of Lord Kṛṣṇa; *atyanta-vallabhā*—very dear.

“Just as Śrīmatī Rādhārāṇī is most dear to Śrī Kṛṣṇa, Her bathing place [Rādhā-kuṇḍa] is also dear to Him. Among all the *gopīs*, Śrīmatī Rādhārāṇī is supermost and very dear to Lord Kṛṣṇa.’

This verse is from the *Padma Purāṇa* and is included in the *Laghubhāgavatāmṛta* (2.1.45), by Śrīla Rūpa Gosvāmī. It also appears in the *Ādi-līlā*, Chapter Four, verse 215, and again in the *Madhya-līlā*, Chapter Eighteen, verse 8.

TEXT 100

anayārādhitō nūnam
bhagavān harir īśvaraḥ
yan no vihāya govindah
prīto yām anayad rahaḥ

anayā—by Her; *ārādhitaḥ*—worshiped; *nūnam*—indeed; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Kṛṣṇa; *īśvaraḥ*—the Lord; *yat*—from which; *naḥ*—us; *vihāya*—rejecting; *govindaḥ*—Lord Śrī Kṛṣṇa; *prītaḥ*—satisfied; *yām*—whom; *anayat*—brought; *rahaḥ*—a secluded place.

“[When the *gopīs* began to talk among themselves, they said:] ‘Dear friends, the *gopī* who has been taken away by Kṛṣṇa to a secluded place must have worshiped the Lord more than anyone else.’”

The name Rādhā is derived from this verse (SB 10.30.28), from the words *anayārādhitaḥ*, meaning “by Her the Lord is worshiped.” Sometimes the critics of *Śrīmad-Bhāgavatam* find it difficult to find Rādhārāṇī’s holy name in that book, but the secret is disclosed here in the word *ārādhita*, from which the name Rādhā has come. Of course, the name of Rādhārāṇī is directly mentioned in other *Purāṇas*. This *gopī*’s worship of Kṛṣṇa is topmost, and therefore Her name is Rādhā, or “the topmost worshiper.”

TEXT 101

prabhu kahe—āge kaha, śunite pāi sukhe
apūrvāmṛta-nadī vahe tomāra mukhe

prabhu kahe—the Lord said; *āge*—ahead; *kaha*—please speak; *śunite*—to hear; *pāi*—I get; *sukhe*—happiness; *apūrvā-amṛta*—of unprecedented nectar; *nadī*—a river; *vahe*—flows; *tomāra mukhe*—from your mouth.

Lord Śrī Caitanya Mahāprabhu said, “Please speak on. I am very happy to hear you because a river of unprecedented nectar is flowing from your mouth.

TEXT 102

curi kari’ rādhāke nila goṇī-gaṇera dare
anyāpekṣā haile premera gāḍhatā nā sphure

curi kari’—stealing; *rādhāke*—Śrīmatī Rādhārāṇī; *nila*—took away; *goṇī-gaṇera*—of the *gopīs*; *dare*—out of fear; *anya-apekṣā*—dependence on

others; *haile*—if there is; *premera*—of love; *gāḍhatā*—the intensity; *nā*—not; *sphure*—manifests.

“During the *rāsa* dance Śrī Kṛṣṇa did not exchange loving affairs with Śrīmatī Rādhārāṇī due to the presence of the other *gopīs*. Because of the dependence of the others, the intensity of love between Rādhā and Kṛṣṇa was not manifest. Therefore He stole Her away.

Out of fear of the other *gopīs*, Lord Śrī Kṛṣṇa took Śrīmatī Rādhārāṇī to a secluded place. In this regard, the verse *kaṁsārīr api* (verse 106 in this chapter) will be quoted from the *Gīta-govinda* of Jayadeva Gosvāmī.

TEXT 103

*rādhā lāgi' gopīre yadi sākṣāt kare tyāga
tabe jāni,—rādhāya kṛṣṇera gāḍha-anurāga*

rādhā lāgi'—for the sake of Śrīmatī Rādhārāṇī; *gopīre*—the *gopīs*; *yadi*—if; *sākṣāt*—directly; *kare*—does; *tyāga*—rejection; *tabe*—then; *jāni*—we can understand; *rādhāya*—in Śrīmatī Rādhārāṇī; *kṛṣṇera*—of Lord Kṛṣṇa; *gāḍha*—intense; *anurāga*—affection.

“If Lord Kṛṣṇa rejected the company of the other *gopīs* for Śrīmatī Rādhārāṇī, we can understand that Lord Śrī Kṛṣṇa has intense affection for Her.”

TEXT 104

*rāya kahe,—tabe śuna premera mahimā
tri-jagate rādhā-premera nāhika upamā*

rāya kahe—Rāmānanda Rāya replied; *tabe*—then; *śuna*—please hear; *premera*—of that love; *mahimā*—the glories; *tri-jagate*—within the three worlds; *rādhā-premera*—of the loving affairs of Śrīmatī Rādhārāṇī; *nāhika*—there is not; *upamā*—comparison.

Rāmānanda Rāya continued, “Please therefore hear from me about the glories of Śrīmatī Rādhārāṇī’s loving affairs. They are beyond compare within these three worlds.

TEXT 105

*gopī-gaṇera rāsa-nṛtya-maṇḍalī chāḍiyā
rādhā cāhi’ vane phire vilāpa kariyā*

gopī-gaṇera—of the *gopīs*; *rāsa-nṛtya*—of *rāsa* dancing; *maṇḍalī*—the circle; *chāḍiyā*—rejecting; *rādhā*—Śrīmatī Rādhārāṇī; *cāhi’*—desiring; *vane*—in the forest; *phire*—wanders; *vilāpa*—lamentation; *kariyā*—doing.

“Finding Herself treated equally with all the other *gopīs*, Śrīmatī Rādhārāṇī displayed Her tricky behavior and left the circle of the *rāsa* dance. Missing Śrīmatī Rādhārāṇī’s presence, Kṛṣṇa became very unhappy and began to lament and wander throughout the forest to search Her out.

TEXT 106

*kaṁsārir api saṁsāra-
vāsanā-baddha-śṅkhalām
rādhām ādhāya hṛdaye
tatyāja vraja-sundariḥ*

kaṁsa-ariḥ—the enemy of Kaṁsa; *api*—moreover; *saṁsāra-vāsanā*—desirous of the essence of enjoyment (*rāsa-līlā*); *baddha-śṅkhalām*—being perfectly attracted to such activities; *rādhām*—Śrīmatī Rādhārāṇī; *ādhāya*—taking; *hṛdaye*—within the heart; *tatyāja*—left aside; *vraja-sundariḥ*—the other beautiful *gopīs*.

“Lord Kṛṣṇa, the enemy of Kaṁsa, took Śrīmatī Rādhārāṇī within His heart, for He desired to dance with Her. Thus He left the arena of the *rāsa* dance and the company of all the other beautiful damsels of Vraja.

TEXT 107

*itas tatas tām anusṛtya rādhikām
anaṅga-bāṇa-vraṇa-khinna-mānasaḥ
kṛtānutāpaḥ sa kalinda-nandinī
taṭānta-kuñje viśasāda mādhabaḥ*

itaḥ tataḥ—hither and thither; *tām*—Her; *anusṛtya*—searching out; *rādhikām*—Śrīmatī Rādhārāṇī; *anaṅga*—of Cupid; *bāṇa-vraṇa*—by a wound from the arrow; *khinna-mānasaḥ*—whose heart is injured; *kṛta-anutāpaḥ*—repentant for misbehavior; *saḥ*—He (Lord Kṛṣṇa); *kalinda-nandinī*—of the river Yamunā; *taṭa-anta*—on the edge of the bank; *kuñje*—in the bushes; *viśasāda*—lamented; *mādhavaḥ*—Lord Kṛṣṇa.

“Being afflicted by the arrow of Cupid and unhappily regretting His mistreating Śrīmatī Rādhārāṇī, Mādhava, Lord Kṛṣṇa, began to search for Her along the banks of the Yamunā River. When He failed to find Her, He entered the bushes of Vṛndāvana and began to lament.’

These two verses are from the *Gīta-govinda* (3.1–2), written by Jayadeva Gosvāmī.

TEXT 108

ei dui-ślokerā artha vicāṛile jāni
vicārite uṭhe yena amṛtera khani

ei—these; *dui*—two; *ślokerā*—of the verses; *artha*—the meanings; *vicāṛile*—if considering; *jāni*—I can understand; *vicārite*—while considering; *uṭhe*—arises; *yena*—like; *amṛtera*—of nectar; *khani*—a mine.

“Simply by considering these two verses one can understand what nectar there is in such dealings. It is exactly like freeing a mine of nectar.

TEXT 109

śata-koṭi goṇī-saṅge rāsa-vilāsa
tāra madhye eka-mūrtye rahe rādhā-pāśa

śata-koṭi—hundreds of thousands; *goṇī-saṅge*—with the *goṇīs*; *rāsa-vilāsa*—dancing in the *rāsa* dance; *tāra madhye*—among them; *eka-mūrtye*—by one of His transcendental forms; *rahe*—remains; *rādhā-pāśa*—by the side of Śrīmatī Rādhārāṇī.

“Although Kṛṣṇa was in the midst of hundreds of thousands of gopīs during the rāsa dance, He still kept Himself in one of His transcendental forms by the side of Śrīmatī Rādhārāṇī.

TEXT 110

*sādhāraṇa-preme dekhi sarvatra ‘samatā’
rādhāra kuṭīla-preme ha-ila ‘vāmatā’*

sādhāraṇa-preme—in general love of Godhead; *dekhi*—we see; *sarvatra*—everywhere; *samatā*—equality; *rādhāra*—of Śrīmatī Rādhārāṇī; *kuṭīla-preme*—in the crooked love of Godhead; *ha-ila*—there was; *vāmatā*—opposition.

“Lord Kṛṣṇa is equal to everyone in His general dealings, but due to the conflicting ecstatic love of Śrīmatī Rādhārāṇī, there were opposing elements.

TEXT 111

*aher iva gatiḥ premṇaḥ
svabhāva-kuṭīlā bhavet
ato hetor ahetoś ca
yūnor māna udañcati*

ahēḥ—of the snake; *iva*—like; *gatiḥ*—the movement; *preṇṇaḥ*—of the loving affairs; *svabhāva*—by nature; *kuṭīlā*—crooked; *bhavet*—is; *ataḥ*—therefore; *hetoḥ*—from some cause; *ahetoḥ*—from the absence of a cause; *ca*—and; *yūnoḥ*—of the young couple; *mānaḥ*—anger; *udañcati*—appears.

“The progress of loving affairs between a young boy and a young girl is like the movement of a snake. On account of this, two types of anger arise between a young boy and girl—anger with cause and anger without cause.’

During the rāsa dance, one form of Kṛṣṇa was between every two gopīs. But by the side of Śrīmatī Rādhārāṇī there was only one Kṛṣṇa. Although

this was the case, Śrīmatī Rādhārāṇī still manifested disagreement with Kṛṣṇa. This verse is from the *Ujjvala-nīlamanī* (Śṛṅgāra-bheda-kathana 102), written by Śrīla Rūpa Gosvāmī.

TEXT 112

*krodha kari' rāsa chāḍi' gelā māna kari'
tānre nā dekhiyā vyākula haila śrī-hari*

krodha kari'—becoming angry; *rāsa chāḍi'*—leaving the *rāsa* dance; *gelā*—went; *māna kari'*—being resentful; *tānre*—Śrīmatī Rādhārāṇī; *nā dekhiyā*—not seeing; *vyākula*—very anxious; *haila*—became; *śrī-hari*—Lord Kṛṣṇa.

“When Rādhārāṇī left the *rāsa* dance out of anger and resentment, Lord Śrī Kṛṣṇa became very anxious because He could not see Her.

TEXT 113

*samyak-sāra vāsanā kṛṣṇera rāsa-līlā
rāsa-līlā-vāsanāte rādhikā śṛṅkhalā*

samyak-sāra—the complete and essential; *vāsanā*—desire; *kṛṣṇera*—of Lord Kṛṣṇa; *rāsa-līlā*—the dancing in the *rāsa-līlā*; *rāsa-līlā-vāsanāte*—in the desire to dance the *rāsa* dance; *rādhikā*—Śrīmatī Rādhārāṇī; *śṛṅkhalā*—the medium of bondage.

“Lord Kṛṣṇa’s desire in the *rāsa-līlā* circle is perfectly complete, but Śrīmatī Rādhārāṇī is the binding link in that desire.

TEXT 114

*tānhā vinu rāsa-līlā nāhi bhāya citte
maṇḍalī chāḍiyā gelā rādhā anveṣite*

tānhā vinu—without Her; *rāsa-līlā*—the *rāsa* dance; *nāhi*—not; *bhāya*—illuminates; *citte*—within the heart; *maṇḍalī chāḍiyā*—leaving the circle of the *rāsa* dance; *gelā*—went; *rādhā*—Śrīmatī Rādhārāṇī; *anveṣite*—to search for.

“The rāsa dance does not shine in the heart of Kṛṣṇa without Śrīmatī Rādhārāṇī. Therefore, He also gave up the circle of the rāsa dance and went out to search for Her.

TEXT 115

*itaḥ-tataḥ bhrami' kāhān rādhā nā pāñā
viṣāda karena kāma-bāṇe khinna hañā*

itaḥ-tataḥ—here and there; *bhrami'*—wandering; *kāhān*—anywhere; *rādhā*—Śrīmatī Rādhārāṇī; *nā*—not; *pāñā*—finding; *viṣāda*—lamentation; *karena*—does; *kāma-bāṇe*—by the arrow of Cupid; *khinna*—hurt; *hañā*—becoming.

“When Kṛṣṇa went out to search for Śrīmatī Rādhārāṇī, He wandered here and there. Not finding Her, He became afflicted by the arrow of Cupid and began to lament.

TEXT 116

*śata-koṭi-gopīte nahe kāma-nirvāpaṇa
tāhātei anumāni śrī-rādhikāra guṇa*

śata-koṭi—hundreds of thousands; *gopīte*—in the midst of *gopīs*; *nahe*—there is not; *kāma-nirvāpaṇa*—satisfaction of lust; *tāhātei*—by that way; *anumāni*—we can imagine; *śrī-rādhikāra guṇa*—the transcendental quality of Śrīmatī Rādhārāṇī.

“Since Kṛṣṇa’s lusty desires were not satisfied even in the midst of hundreds of thousands of *gopīs* and He was thus searching after Śrīmatī Rādhārāṇī, we can easily imagine how transcendently qualified She is.”

TEXT 117

*prabhu kahe—ye lāgi' āilāma tomā-sthāne
sei saba tattva-vastu haila mora jñāne*

prabhu kahe—the Lord said; *ye lāgi'*—for the matter of which; *āilāma*—I have come; *tomā-sthāne*—to your place; *sei saba*—all those; *tattva-vastu*—objects of truth; *haila*—were; *mora*—My; *jñāne*—in knowledge.

After hearing this, Lord Caitanya Mahāprabhu said to Rāmānanda Rāya, “That for which I have come to your residence has now become an object of truth in My knowledge.

TEXT 118

ebe se jāniluñ sādhya-sādhana-nirṇaya
āge āra āche kichu, śunite mana haya

ebe—now; *se*—that; *jāniluñ*—I have understood; *sādhya*—of the ultimate goal; *sādhana*—and of the process; *nirṇaya*—the ascertainment; *āge*—ahead; *āra*—more; *āche*—there is; *kichu*—something; *śunite*—to hear; *mana*—the mind; *haya*—it is.

“Now I have come to understand the sublime goal of life and the process of achieving it. Nevertheless, I think that there is something more ahead, and My mind is desiring to have it.

TEXT 119

'kṛṣṇera svarūpa' kaha 'rādhāra svarūpa'
'rasa' kon tattva, 'prema'—kon tattva-rūpa

kṛṣṇera—of Lord Kṛṣṇa; *svarūpa*—the transcendental features; *kaha*—speak; *rādhāra*—of Śrīmatī Rādhārāṇī; *svarūpa*—the transcendental features; *rasa*—mellows; *kon*—what; *tattva*—that truth; *prema*—love of Godhead; *kon*—what; *tattva-rūpa*—actual form.

“Kindly explain the transcendental features of Kṛṣṇa and Śrīmatī Rādhārāṇī. Also explain the truth of transcendental mellows and the transcendental form of love of Godhead.

TEXT 120

*kṛpā kari' ei tattva kaha ta' āmāre
tomā-vinā keha ihā nirūpite nāre*

kṛpā kari'—showing your mercy; *ei tattva*—all these truths; *kaha*—explain; *ta'*—certainly; *āmāre*—unto Me; *tomā-vinā*—except for you; *keha*—someone; *ihā*—this; *nirūpite*—to ascertain; *nāre*—not able.

“Kindly explain all these truths to Me. But for yourself, no one can ascertain them.”

TEXT 121

*rāya kahe,—ihā āmi kichui nā jāni
tumi yei kahāo, sei kahi āmi vāṇī*

rāya kahe—Rāmānanda Rāya said; *ihā*—this; *āmi*—I; *kichui*—something; *nā*—not; *jāni*—know; *tumi*—You; *yei*—whatever; *kahāo*—make me say; *sei*—those; *kahi*—speak; *āmi*—I; *vāṇī*—words.

Śrī Rāmānanda Rāya replied, “I do not know anything about this. I simply vibrate the sound You make me speak.

TEXT 122

*tomāra śikṣāya paḍi yena śuka-pāṭha
sākṣāt īśvara tumi, ke bujhe tomāra nāṭa*

tomāra śikṣāya—by Your instruction; *paḍi*—I recite; *yena*—like; *śuka-pāṭha*—the reciting of a parrot; *sākṣāt*—directly; *īśvara*—the Supreme Personality of Godhead; *tumi*—You; *ke*—who; *bujhe*—can understand; *tomāra*—Your; *nāṭa*—dramatic performance.

“I simply repeat like a parrot whatever instructions You have given me. You are the Supreme Personality of Godhead Himself. Who can understand Your dramatic performances?

TEXT 123

*hṛdaye preraṇa kara, jihvāya kahāo vāṇī
ki kahiye bhāla-manda, kichui nā jāni*

hṛdaye—within the heart; *preraṇa*—direction; *kara*—You give; *jihvāya*—on the tongue; *kahāo*—You make me speak; *vāṇī*—words; *ki*—what; *kahiye*—I am speaking; *bhāla-manda*—good or bad; *kichui*—something; *nā*—not; *jāni*—I know.

“You inspire me within the heart and make me speak with the tongue. I do not know whether I am speaking well or badly.”

TEXT 124

*prabhu kahe,—māyāvādī āmi ta’ sannyāsī
bhakti-tattva nāhi jāni, māyāvāde bhāsi*

prabhu kahe—the Lord said; *māyāvādī*—a follower of the Māyāvāda philosophy; *āmi*—I; *ta’*—certainly; *sannyāsī*—one in the renounced order of life; *bhakti-tattva*—the truths of transcendental loving service; *nāhi*—not; *jāni*—I know; *māyāvāde*—in the philosophy of impersonalism; *bhāsi*—I float.

Lord Caitanya Mahāprabhu said, “I am a Māyāvādī in the renounced order of life, and I do not even know what transcendental loving service to the Lord is. I simply float in the ocean of Māyāvāda philosophy.

TEXT 125

*sārvabhauma-saṅge mora mana nirmala ha-ila
‘kṛṣṇa-bhakti-tattva kaha,’ tānhāre puchila*

sārvabhauma-saṅge—in the company of Sārvabhauma Bhaṭṭācārya; *mora*—My; *mana*—mind; *nirmala*—clarified; *ha-ila*—became; *kṛṣṇa-bhakti-tattva*—the truths of transcendental loving service to Kṛṣṇa; *kaha*—please explain; *tānhāre*—to him; *puchila*—I inquired.

“Due to the association of Sārvabhauma Bhaṭṭācārya, My mind became enlightened. Therefore I asked him about the truths of transcendental loving service to Kṛṣṇa.

TEXT 126

*teṅho kahe—āmi nāhi jāni kṛṣṇa-kathā
sabe rāmānanda jāne, teṅho nāhi ethā*

teṅho kahe—he replied; *āmi*—I; *nāhi*—not; *jāni*—know; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *sabe*—all; *rāmānanda*—Rāmānanda Rāya; *jāne*—knows; *teṅho*—he; *nāhi*—not; *ethā*—here.

“Sārvabhauma Bhaṭṭācārya told me, ‘I do not actually know about the topics of Lord Kṛṣṇa. They are all known only to Rāmānanda Rāya, but he is not present here.’”

TEXT 127

*tomāra ṭhāñi āilāṇa tomāra mahimā śuniyā
tumi more stuti kara ‘sannyāsī’ jāniyā*

tomāra ṭhāñi—to your presence; *āilāṇa*—I have come; *tomāra*—your; *mahimā*—glories; *śuniyā*—hearing; *tumi*—you; *more*—Me; *stuti*—praising; *kara*—do; *sannyāsī*—a person in the renounced order of life; *jāniyā*—knowing as.

Lord Śrī Caitanya Mahāprabhu continued, “After hearing about your glories, I have come to your place. But you are offering Me words of praise out of respect for a sannyāsī, one in the renounced order of life.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a mundane person, being enriched by mundane opulences, must always know that the transcendental opulences of the advanced devotees are far more important than the materialistic opulences of a person like himself. A materialistic person with material opulences should not be very proud or puffed up before a transcendental devotee. If one approaches a transcendental devotee on the strength of one’s material heritage, opulence, education

and beauty and does not offer respect to the advanced devotee of the Lord, the Vaiṣṇava devotee may offer formal respects to such a materially puffed-up person, but he may not deliver transcendental knowledge to him. Indeed, the devotee sees him as a non-*brāhmaṇa* or *sūdra*. Such a puffed-up person cannot understand the science of Kṛṣṇa. A proud person is deceived in transcendental life and, despite having attained a human form, will again glide into hellish conditions. By His personal example, Śrī Caitanya Mahāprabhu explains how one should be submissive and humble before a Vaiṣṇava, even though one may be situated on a high platform. Such is the teaching of Śrī Caitanya Mahāprabhu as the *ācārya* of the world, the supreme spiritual master and teacher.

TEXT 128

*kibā vipra, kibā nyāsī, sūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya*

kibā—whether; *vipra*—a *brāhmaṇa*; *kibā*—whether; *nyāsī*—a *sannyāsī*; *sūdra*—a *sūdra*; *kene*—why; *naya*—not; *yei*—anyone who; *kṛṣṇa-tattva-vettā*—a knower of the science of Kṛṣṇa; *sei*—that person; *guru*—the spiritual master; *haya*—is.

“Whether one is a *brāhmaṇa*, a *sannyāsī* or a *sūdra*—regardless of what he is—he can become a spiritual master if he knows the science of Kṛṣṇa.”

This verse is very important to the Kṛṣṇa consciousness movement. In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura explains that one should not think that because Śrī Caitanya Mahāprabhu was born a *brāhmaṇa* and was situated in the topmost spiritual order as a *sannyāsī*, it was improper for Him to receive instructions from Śrīla Rāmānanda Rāya, who belonged to the *sūdra* caste. To clarify this matter, Śrī Caitanya Mahāprabhu informed Rāmānanda Rāya that knowledge of Kṛṣṇa consciousness is more important than caste. In the system of *varṇāśrama-dharma* there are various duties for the *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *sūdras*. Actually the *brāhmaṇa* is supposed to be the spiritual master of all other *varṇas*, or classes, but as far as Kṛṣṇa consciousness is concerned, everyone is capable of becoming a spiritual master because knowledge in Kṛṣṇa consciousness is on the platform of the spirit soul. To spread Kṛṣṇa

consciousness, one need only be cognizant of the science of the spirit soul. It does not matter whether one is a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*, *sannyāsī*, *gṛhasṭha* or whatever. If one simply understands this science, he can become a spiritual master.

It is stated in the *Hari-bhakti-vilāsa* that one should not accept initiation from a person who is not in the brahminical order if there is a fit person in the brahminical order present. This instruction is meant for those who are overly dependent on the mundane social order and is suitable for those who want to remain in mundane life. If one understands the truth of Kṛṣṇa consciousness and seriously desires to attain transcendental knowledge for the perfection of life, he can accept a spiritual master from any social status, provided the spiritual master is fully conversant with the science of Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also states that although one is situated as a *brāhmaṇa*, *kṣatriya*, *vaiśya*, *sūdra*, *brahmacārī*, *vānaprastha*, *gṛhasṭha* or *sannyāsī*, if he is conversant in the science of Kṛṣṇa he can become a spiritual master as *vartma-pradarśaka-guru*, *dīkṣā-guru* or *śikṣā-guru*. The spiritual master who first gives information about spiritual life is called the *vartma-pradarśaka-guru*, the spiritual master who initiates according to the regulations of the *śāstras* is called the *dīkṣā-guru*, and the spiritual master who gives instructions for elevation is called the *śikṣā-guru*. Factually the qualifications of a spiritual master depend on his knowledge of the science of Kṛṣṇa. It does not matter whether he is a *brāhmaṇa*, *kṣatriya*, *sannyāsī* or *sūdra*. This injunction given by Śrī Caitanya Mahārabhu is not at all against the injunctions of the *śāstras*. In the *Padma Purāṇa* it is said:

*na sūdrā bhagavad-bhaktās te 'pi bhāgavatottamāḥ
sarva-varṇeṣu te sūdrā ye na bhaktā janārdane*

One who is actually advanced in spiritual knowledge of Kṛṣṇa is never a *sūdra*, even though he may have been born in a *sūdra* family. However, even if a *vipra*, or *brāhmaṇa*, is very expert in the six brahminical activities (*paṭhana*, *pāṭhana*, *yajana*, *yājana*, *dāna*, *pratigraha*) and is also well versed in the Vedic hymns, he cannot become a spiritual master unless he is a Vaiṣṇava. But if one is born in the family of *caṇḍālas* yet is well versed in Kṛṣṇa consciousness, he can become a *guru*. These are the *śāstric* injunctions, and strictly following these injunctions, Śrī Caitanya Mahārabhu, as a *gṛhasṭha* named Śrī Viśvambhara, was initiated by a

sannyāsī-guru named Īśvara Purī. Similarly, Śrī Nityānanda Prabhu was initiated by Mādhavendra Purī, a *sannyāsī*. According to others, however, He was initiated by Lakṣmīpati Tīrtha. Advaita Ācārya, although a *gṛhastha*, was initiated by Mādhavendra Purī, and Śrī Rasikānanda, although born in a *brāhmaṇa* family, was initiated by Śrī Śyāmānanda Prabhu, who was not born in a caste *brāhmaṇa* family. There are many instances in which a born *brāhmaṇa* took initiation from a person who was not born in a *brāhmaṇa* family. The brahminical symptoms are explained in *Śrīmad-Bhāgavatam* (7.11.35), wherein it is stated:

*yasya yal-lakṣaṇaṁ proktaṁ puṁso varṇābhivyañjakam
yad anyatrāpi dṛśyeta tat tenaiva vinirdiśet*

If a person is born in a *sūdra* family but has all the qualities of a spiritual master, he should be accepted not only as a *brāhmaṇa* but as a qualified spiritual master also. This is also the instruction of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura therefore introduced the sacred thread ceremony for all Vaiṣṇavas according to the rules and regulations.

Sometimes a Vaiṣṇava who is a *bhajanānandī* does not take the *sāvitra-saṁskāra* (sacred thread initiation), but this does not mean that this system should be used for preaching work. There are two kinds of Vaiṣṇavas—*bhajanānandī* and *goṣṭhy-ānandī*. A *bhajanānandī* is not interested in preaching work, but a *goṣṭhy-ānandī* is interested in spreading Kṛṣṇa consciousness to benefit the people and increase the number of Vaiṣṇavas. A Vaiṣṇava is understood to be above the position of a *brāhmaṇa*. As a preacher, he should be recognized as a *brāhmaṇa*; otherwise there may be a misunderstanding of his position as a Vaiṣṇava. However, a Vaiṣṇava *brāhmaṇa* is not selected on the basis of his birth but according to his qualities. Unfortunately, those who are unintelligent do not know the difference between a *brāhmaṇa* and a Vaiṣṇava. They are under the impression that unless one is a *brāhmaṇa* he cannot be a spiritual master. For this reason only, Śrī Caitanya Mahāprabhu makes the statement in this verse:

*kibā vipra, kibā nyāsī, sūdra kene naya
yei kṛṣṇa-tattva-vettā, sei 'guru' haya*
[Cc. Madhya 8.128]

If one becomes a *guru*, he is automatically a *brāhmaṇa*. Sometimes a caste *guru* says that *ye kṛṣṇa-tattva-vettā, sei guru haya* means that one who is not a *brāhmaṇa* may become a *śikṣā-guru* or a *vartma-pradarśaka-guru* but not an initiator *guru*. According to such caste *gurus*, birth and family ties are considered foremost. However, the hereditary consideration is not acceptable to Vaiṣṇavas. The word *guru* is equally applicable to the *vartma-pradarśaka-guru*, *śikṣā-guru* and *dikṣā-guru*. Unless we accept the principle enunciated by Śrī Caitanya Mahāprabhu, this Kṛṣṇa consciousness movement cannot spread all over the world. According to Śrī Caitanya Mahāprabhu’s intentions, *ṛṥthivīte āche yata nagarādi-grāma sarvatra pracāra haibe mora nāma*. Śrī Caitanya Mahāprabhu’s cult must be preached all over the world. This does not mean that people should take to His teachings and remain *sūdras* or *caṇḍālas*. As soon as one is trained as a pure Vaiṣṇava, he must be accepted as a bona fide *brāhmaṇa*. This is the essence of Śrī Caitanya Mahāprabhu’s instructions in this verse.

TEXT 129

*‘sannyāsī’ baliyā more nā kariha vañcana
kṛṣṇa-rādhā-tattva kahi’ pūrṇa kara mana*

sannyāsī—a person in the renounced order of life; *baliyā*—taking as; *more*—Me; *nā kariha*—do not do; *vañcana*—cheating; *kṛṣṇa-rādhā-tattva*—the truth about Rādhā-Kṛṣṇa; *kahi’*—describing; *pūrṇa*—complete; *kara*—make; *mana*—My mind.

Śrī Caitanya Mahāprabhu continued, “Please do not try to cheat Me, thinking of Me as a learned *sannyāsī*. Please satisfy My mind by just describing the truth of Rādhā and Kṛṣṇa.”

TEXTS 130–131

*yadyapi rāya—premī, mahā-bhāgavate
tāñra mana kṛṣṇa-māyā nāre ācchādite
tathāpi prabhura icchā—parama prabala
jānileha rāyera mana haila ṭalamala*

yadyapi—although; *rāya*—Rāmānanda Rāya; *premī*—a great lover of Kṛṣṇa; *mahā-bhāgavate*—a topmost devotee; *tānra*—his; *mana*—mind; *kṛṣṇa-māyā*—the illusory energy of Kṛṣṇa; *nāre*—not able; *ācchādite*—to cover; *tathāpi*—still; *prabhura icchā*—the Lord’s desire; *parama prabala*—very intense; *jānileha*—even though it was known; *rāyera mana*—the mind of Rāmānanda Rāya; *haila*—there was; *ṭalamala*—agitation.

Śrī Rāmānanda Rāya was a great devotee of the Lord and a lover of God, and although his mind could not be covered by Kṛṣṇa’s illusory energy, and although he could understand the mind of the Lord, which was very strong and intense, Rāmānanda’s mind became a little agitated.

The perfect devotee always acts according to the desires of the Supreme Personality of Godhead. But a materialistic man is carried away by the waves of the material energy. Śrīla Bhaktivinoda Ṭhākura has said, *māyāra vaṣe, yāccha bhese, khāccha hābuḍubu, bhāi*. A person under the grip of the material energy is carried away by the waves of that illusory energy. In other words, a person in the material world is a servant of *māyā*. However, a person in the spiritual energy is a servant of the Supreme Personality of Godhead. Although Rāmānanda Rāya knew that nothing was unknown to Śrī Caitanya Mahāprabhu, he nonetheless began to speak further on the subject because the Lord desired it.

TEXT 132

rāya kahe,—“*āmi*—*naṭa*, *tumi*—*sūtra-dhāra*
yei mata nācāo, *taiche cāhi nācibāra*”

rāya kahe—Rāmānanda Rāya replied; *āmi*—I; *naṭa*—dancer; *tumi*—You; *sūtra-dhāra*—the puller of the strings; *yei*—whatever; *mata*—way; *nācāo*—You make me dance; *taiche*—in that way; *cāhi*—I want; *nācibāra*—to dance.

Śrī Rāmānanda Rāya said, “I am just a dancing puppet, and You pull the strings. Whichever way You make me dance, I will dance.

TEXT 133

*mora jihvā—vīṇā-yantra, tumi—vīṇā-dhārī
tomāra mane yei uṭhe, tāhāi uccāri*

mora jihvā—my tongue; *vīṇā-yantra*—a stringed instrument; *tumi*—You; *vīṇā-dhārī*—the player of the stringed instrument; *tomāra mane*—in Your mind; *yei uṭhe*—whatever arises; *tāhāi*—that; *uccāri*—I vibrate.

“My dear Lord, my tongue is just like a stringed instrument, and You are its player. Therefore I simply vibrate whatever arises in Your mind.”

TEXT 134

*parama īśvara kṛṣṇa—svayam bhagavān
sarva-avatārī, sarva-kāraṇa-pradhāna*

parama—supreme; *īśvara*—controller; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *sarva-avatārī*—the source of all incarnations; *sarva-kāraṇa-pradhāna*—the supreme cause of all causes.

Rāmānanda Rāya then began to speak on *kṛṣṇa-tattva*. “Kṛṣṇa is the Supreme Personality of Godhead,” he said. “He is personally the original Godhead, the source of all incarnations and the cause of all causes.

TEXT 135

*ananta vaikuṅṭha, āra ananta avatāra
ananta brahmāṇḍa ihān,—sabāra ādhāra*

ananta vaikuṅṭha—innumerable Vaikuṅṭha planets; *āra*—and; *ananta avatāra*—innumerable incarnations; *ananta brahmāṇḍa*—innumerable universes; *ihān*—in this material world; *sabāra*—of all of them; *ādhāra*—the resting place.

“There are innumerable Vaikuṅṭha planets, as well as innumerable incarnations. In the material world also there are innumerable universes, and Kṛṣṇa is the supreme resting place for all of them.

TEXT 136

sac-cid-ānanda-tanu, vrajendra-nandana
sarvaiśvarya-sarvaśakti-sarvarasa-ṭpūrṇa

sat-cit-ānanda-tanu—Kṛṣṇa’s body is transcendental, full of knowledge, bliss and eternity; *vrajendra-nandana*—the son of Mahārāja Nanda; *sarva-aiśvarya*—all opulences; *sarva-śakti*—all potencies; *sarva-rasa-ṭpūrṇa*—the reservoir of all transcendental mellows.

“The transcendental body of Śrī Kṛṣṇa is eternal and full of bliss and knowledge. He is the son of Nanda Mahārāja. He is full of all opulences and potencies, as well as all spiritual mellows.

TEXT 137

īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam

īśvaraḥ—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahaḥ*—whose form; *anādiḥ*—without beginning; *ādiḥ*—the origin of everything; *govindaḥ*—a name of Lord Kṛṣṇa; *sarva*—all; *kāraṇa*—of causes; *kāraṇam*—He is the original cause.

“Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.’

This verse is from the *Brahma-saṁhitā* (5.1).

TEXT 138

vṛndāvane ‘apṛākṛta navīna madana’
kāma-gāyatrī kāma-bīje yāñra upāsana

vṛndāvane—in Vṛndāvana; *apṛākṛta*—spiritual; *navīna*—new; *madana*—Cupid; *kāma-gāyatrī*—hymns of desire; *kāma-bīje*—by the spiritual seed of desire called *kṛm*; *yānra*—of whom; *upāsana*—the worship.

“In the spiritual realm of Vṛndāvana, Kṛṣṇa is the spiritual, ever-fresh Cupid. He is worshiped by the chanting of the Kāma-gāyatrī mantra, with the spiritual seed kṛm.

Vṛndāvana is described in the *Brahma-saṁhitā* (5.56) in this way:

*śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam*

*kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad āsvādyam api ca*

*sa yatra kṣīrābdhiḥ sravati surabhībhyas ca su-mahān
nimeṣārdhākhyo vā vrajati na hi yatrāpi samayaḥ*

*bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-cārāḥ katipaye*

The spiritual realm of Vṛndāvana is always spiritual. The goddess of fortune and the *gopīs* are always present there. They are Kṛṣṇa’s beloveds, and all of them are as spiritual as Kṛṣṇa. In Vṛndāvana, Kṛṣṇa is the Supreme Person and is the husband of all the *gopīs* and the goddess of fortune. The trees in Vṛndāvana are wish-fulfilling trees. The land is made of touchstone, and the water is nectar. Words are musical vibrations, and all movements are dancing. The flute is the Lord’s constant companion. The planet Goloka Vṛndāvana is self-luminous like the sun and is full of spiritual bliss. The perfection of life lies in tasting that spiritual existence; therefore everyone should cultivate its knowledge. In Vṛndāvana, spiritual cows are always supplying spiritual milk. Not a single moment is wasted there—in other words, there is no past, present or future. Not a single particle of time is wasted. Within this material universe, the devotees worship that transcendental abode as Goloka Vṛndāvana. Lord Brahmā himself said, “Let me worship that spiritual land where Kṛṣṇa

is present.” This transcendental Vṛndāvana is not appreciated by those who are not devotees or self-realized souls because this Vṛndāvana-dhāma is all spiritual. The pastimes of the Lord there are also spiritual. None are material. According to a prayer by Śrīla Narottama dāsa Ṭhākura (*Prārthanā* 1):

*āra kabe nitāi-cāndera karuṇā karibe
saṁsāra-vāsanā mora kabe tuccha ha'be*

“When will Lord Nityānanda have mercy upon me so that I can realize the uselessness of material pleasure?”

*viṣaya chāḍiyā kabe śuddha ha'be mana
kabe hāma heraba śrī-vṛndāvana*

“When will my mind be cleansed of all material dirt so that I will be able to feel the presence of spiritual Vṛndāvana?”

*rūpa-raghunātha-pade haibe ākuti
kabe hāma bujhaba se yugala-pīṛiti*

“When will I be attracted to the instructions of the Gosvāmīs so that I will be able to understand what is Rādhā and Kṛṣṇa and what is Vṛndāvana?”

These verses indicate that one first has to be purified of all material desires and all attraction for fruitive activity and speculative knowledge if one wishes to understand Vṛndāvana.

In reference to the words *aprākṛta navīna madana*, *aprākṛta* refers to that which is the very opposite of the material conception. The Māyāvādīs consider this to be zero or impersonal, but that is not the case. Everything in the material world is dull, but in the spiritual world everything is alive. The desire for enjoyment is present both in Kṛṣṇa and in His parts and parcels, the living entities. In the spiritual world, such desires are also spiritual. No one should mistakenly consider such desires to be material. In the material world, if one is sexually inclined and enjoys sex life, he enjoys something temporary. His enjoyment vanishes after a few minutes. However, in the spiritual world the same enjoyment may be there, but it never vanishes. It is continuously enjoyed. In the spiritual world such sex pleasure appears to the enjoyer to be more and more relishable with

each new feature. In the material world, however, sex enjoyment becomes distasteful after a few minutes only, and it is never permanent. Because Kṛṣṇa appears very much sexually inclined, He is called the new Cupid in the spiritual world. There is no material inebriety in such desire, however. *Gāyantam trāyate yasmād gāyatrī tvam tataḥ smṛtā*: one who chants the Gāyatrī mantra is gradually delivered from the material clutches. In other words, that which delivers one from material entanglement is called Gāyatrī. An explanation of the Gāyatrī mantra can be found in the *Madhya-līlā*, Chapter Twenty-one, text 125:

*kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiśa akṣara tāra haya
se akṣara ‘candra’ haya, kṛṣṇe kari’ udaya,
trijagat kailā kāmamaya*

The Kāma-gāyatrī mantra is just like a Vedic hymn, but it is the Supreme Personality of Godhead Himself. There is no difference between the Kāma-gāyatrī and Kṛṣṇa. Both are composed of twenty-four and a half transcendental syllables (see *Madhya* 21.125–29). The mantra depicted in letters is also Kṛṣṇa, and the mantra rises just like the moon. Due to this, there is a perverted reflection of desire in human society and among all kinds of living entities. In the mantra *klīm kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no ’naṅgaḥ pracodayāt*, Kṛṣṇa is called Kāma-deva, Puṣpa-bāṇa and Anaṅga. Kāma-deva is Madana-mohana, the Deity who establishes our relationship with Kṛṣṇa; Puṣpa-bāṇa (“He who carries an arrow made of flowers”) is Govinda, the Personality of Godhead who accepts our devotional service; and Anaṅga is Gopījana-vallabha, who satisfies all the *gopīs* and is the ultimate goal of life. This Kāma-gāyatrī (*klīm kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no ’naṅgaḥ pracodayāt*) simply does not belong to this material world. When one is advanced in spiritual understanding, he can worship the Supreme Personality of Godhead with his spiritually purified senses and fulfill the desires of the Lord.

*man-manā bhava mad-bhakto mad-yājī mām namaskuru
mām evaiṣyasi satyaṁ te pratijāne priyo ’si me*

“Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you

this because you are My very dear friend.” (Bg. 18.65)

In the *Brahma-saṁhitā* (5.27–28) it is stated:

*atha veṇu-ninādasya trayī-mūrti-mayī gatiḥ
phurantī praviveśāśu mukhābjāni svayambhuvaḥ*

*gāyatrīm gāyatas tasmād adhigatya saroja-jah
saṁskṛtaś cādi-guruṇā dvijatām agamat tataḥ*

*trayyā prabuddho 'tha vidhir vijñāta-tattva-sāgaraḥ
tuṣṭāva veda-sāreṇa stotreṇānena keśavam*

“Then Gāyatrī, mother of the *Vedas*, having been manifested by the divine sound of Śrī Kṛṣṇa’s flute, entered the lotus mouth of Brahmā, the self-born, through his eight earholes. Thus the lotus-born Brahmā received the Gāyatrī *mantra*, which had sprung from the song of Śrī Kṛṣṇa’s flute. In this way he attained twice-born status, having been initiated by the supreme, primal preceptor, Godhead Himself. Enlightened by the recollection of that Gāyatrī, which embodies the three *Vedas*, Brahmā became acquainted with the expanse of the ocean of truth. Then he worshiped Śrī Kṛṣṇa, the essence of all the *Vedas*, with a hymn.”

The vibration of Kṛṣṇa’s flute is the origin of the Vedic hymns. Lord Brahmā, who is seated on a lotus flower, heard the sound vibration of Kṛṣṇa’s flute and was thereby initiated by the Gāyatrī *mantra*.

TEXT 139

*puruṣa, yoṣit, kibā sthāvara-jaṅgama
sarva-cittākaraśaka, sāksāt manmatha-madana*

puruṣa—a male; *yoṣit*—a female; *kibā*—all; *sthāvara-jaṅgama*—living entities who cannot move and living entities who can move; *sarva*—of everyone; *citta-ākaraśaka*—the attractor of the minds; *sāksāt*—directly; *manmatha-madana*—captivator of Cupid himself.

“The very name Kṛṣṇa means that He attracts even Cupid. He is therefore attractive to everyone—male and female, moving and inert living entities. Indeed, Kṛṣṇa is known as the all-attractive one.



'Then Gāyatrī, mother of the Vedas, having been manifested by the divine sound of Śrī Kṛṣṇa's flute, entered the lotus mouth of Brahmā, the self-born, through his eight earholes. The lotus-born Brahmā received the gāyatrī-mantra, which had sprung from the song of Śrī Kṛṣṇa's flute. Thus he attained twice-born status, having been initiated by the supreme spiritual preceptor, Godhead Himself. Enlightened by the recollection of that gāyatrī, which embodies the three Vedas, Brahmā became acquainted with the expanse of the ocean of truth. Then he worshiped Śrī Kṛṣṇa, the essence of all the Vedas, with a hymn."

Just as there are many orbs in the material world called stars or planets, in the spiritual world there are many spiritual planets called *Vaikuṅṭhalokas*. The spiritual universe, however, is situated far, far away from the cluster of material universes. Material scientists cannot even estimate the number of planets and stars within this universe. They are also incapable of traveling to other stars by spaceship. According to the *Bhagavad-gītā* (8.20), there is also a spiritual world:

*paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati*

“Yet there is another unmanifested nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.”

Thus there is another nature, which is superior to material nature. The word *bhāva* or *svabhāva* refers to nature. The spiritual nature is eternal, and even when all the material universes are destroyed, the planets in the spiritual world abide. They remain exactly as the spirit soul remains even after the annihilation of the material body. That spiritual world is called the *aprākṛta* (antimaterial) world. In this transcendental, spiritual world or universe, the highest planetary system is known as *Goloka Vṛndāvana*. That is the abode of Lord Kṛṣṇa Himself, who is also all-spiritual. Kṛṣṇa is known there as *Aprākṛta-madana*. The name *Madana* refers to Cupid, but Kṛṣṇa is the spiritual *Madana*. His body is not material like the body of Cupid in this material universe. Kṛṣṇa’s body is all-spiritual—*sac-cid-ānanda-vigraha* [Bs. 5.1]. Therefore He is called *Aprākṛta-madana*. He is also known as *Manmatha-madana*, which means that He is attractive even to Cupid. Sometimes Kṛṣṇa’s activities and attractive features are misinterpreted by gross materialists who accuse Him of being immoral because He danced with the *gopīs*, but such an accusation results from not knowing that Kṛṣṇa is beyond this material world. His body is *sac-cid-ānanda-vigraha* [Bs. 5.1], completely spiritual. There is no material contamination in His body, and one should not consider His body a lump of flesh and bones. The *Māyāvādī* philosophers conceive of Kṛṣṇa’s body as material, and this is an abominable, grossly materialistic conception. Just as Kṛṣṇa is completely spiritual, the *gopīs* are also spiritual, and this is confirmed in the *Brahma-saṁhitā* (5.37):

*ānanda-cin-maya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-ṣuṣaṁ tam ahaṁ bhajāmi*

“I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency (*hlādinī*). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa*.”

The *gopīs* are also of the same spiritual quality (*nija-rūpatayā*) because they are expansions of Kṛṣṇa’s pleasure potency. Neither Kṛṣṇa nor the *gopīs* have anything to do with lumps of matter or the material conception. In the material world the living entity is encaged within a material body, and due to ignorance he thinks that he is the body. Therefore here the enjoyment of lusty desires between male and female is all material. One cannot compare the lusty desires of a materialistic man to the transcendental lusty desires of Kṛṣṇa. Unless one is advanced in spiritual science, he cannot understand the lusty desires between Kṛṣṇa and the *gopīs*. In the *Caitanya-caritāmṛta* the lusty desire of the *gopīs* is compared to gold. The lusty desires of a materialistic man, on the other hand, are compared to iron. At no stage can iron and gold be equated. The living entities—moving and nonmoving—are part and parcel of Kṛṣṇa; therefore they originally have the same kind of lusty desire as His. But when this lusty desire is expressed through matter, it is abominable. When a living entity is spiritually advanced and liberated from material bondage, he can understand Kṛṣṇa in truth. As stated in the *Bhagavad-gītā* (4.9):

*janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ ṣunār janma naiti mām eti so ’rjuna*

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world but attains My eternal abode, O Arjuna.”

When one can understand the body of Kṛṣṇa as well as the Lord’s lusty desires, one is immediately liberated. A conditioned soul encaged within the material body cannot understand Kṛṣṇa. As stated in the *Bhagavad-gītā* (7.3):

*manuṣyāṅāṁ sahasreṣu kaścīd yatati siddhaye
yatatām api siddhānām kaścīn mām vetti tattvataḥ*

“Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.”

The word *siddhaye* indicates liberation. Only after being liberated from material conditioning can one understand Kṛṣṇa. When one can understand Kṛṣṇa as He is (*tattvataḥ*), one actually lives in the spiritual world, although apparently living within the material body. This technical science can be understood when one is actually spiritually advanced. In his *Bhakti-rasāmṛta-sindhu* (1.2.187), Śrīla Rūpa Gosvāmī says:

*īhā yasya harer dāsye karmaṇā manasā girā
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate*

When a person in this material world desires only to serve Kṛṣṇa with love and devotion, he is liberated, even though functioning within this material world. As the *Bhagavad-gītā* (14.26) confirms:

*mām ca yo ’vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatīyaitān brahma-bhūyāya kalpate*

“One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.”

Simply by engaging in the loving service of the Lord one can attain liberation. As stated in the *Bhagavad-gītā* (18.54), *brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati*. A person who is highly advanced in spiritual knowledge and who has attained the *brahma-bhūta* [SB 4.30.20] stage neither laments nor hankers for anything material. That is the stage of spiritual realization.

Śrīla Bhaktivinoda Ṭhākura considers the *brahma-bhūta* stage in two divisions—*svarūpa-gata* and *vastu-gata*. One who has understood Kṛṣṇa in truth but is still maintaining some material connection is known to be situated in his *svarūpa*, his original consciousness. When that original consciousness is completely spiritual, it is called Kṛṣṇa consciousness.

One who lives in such consciousness is actually living in Vṛndāvana. He may live anywhere; material location doesn't matter. When by the grace of Kṛṣṇa one thus advances, he becomes completely uncontaminated by the material body and mind and at that time factually lives in Vṛndāvana. That stage is called *vastu-gata*.

One should execute his spiritual activities in the *svarūpa-gata* stage of consciousness. He should also chant such spiritual mantras as *om namo bhagavate vāsudevāya* and the *cin-mayī Gāyatrī*—*klīm kṛṣṇāya govindāya goṇijana-vallabhāya svāhā* and *klīm kāma-devāya vidmahe puṣpa-bāṇāya dhīmahi tan no 'naṅgaḥ pracodayāt*. These are the Kāma-gāyatrī or *kāma-bīja mantras*. One should be initiated by a bona fide spiritual master and worship Kṛṣṇa with these transcendental *mantras*.

As explained by Kṛṣṇadāsa Kavirāja Gosvāmī in the previous verse and the current verse:

*vṛndāvane 'aprākṛta navīna madana'
kāma-gāyatrī kāma-bīje yānra upāsana
puruṣa, yoṣit, kibā sthāvara-jaṅgama
sarva-cittākarṣaka, sākṣāt manmatha-madana*

A person who is properly purified and initiated by the spiritual master worships the Supreme Personality of Godhead, Kṛṣṇa, by chanting this *mantra*, the Kāma-gāyatrī with the *kāma-bīja*. As the *Bhagavad-gītā* (18.65) confirms, one should engage in transcendental worship in order to be fit for being attracted by Kṛṣṇa, the all-attractive:

*man-manā bhava mad-bhakto mad-yājī mām namaskuru
mām evaiṣyasi satyaṁ te pratijāne priyo 'si me*

“Always think of Me and become My devotee. Worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.”

Since every living entity is part and parcel of Kṛṣṇa, Kṛṣṇa is naturally attractive. Due to the material covering, one's attraction for Kṛṣṇa is checked. One is not usually attracted by Kṛṣṇa in the material world, but as soon as one is liberated from material conditioning, he is naturally attracted. Therefore it is said in this verse, *sarva-cittākarṣaka*: “Everyone is naturally attracted by Kṛṣṇa.” This attraction is within everyone's

heart, and when the heart is cleansed, that attraction is manifested (*ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam* [Cc. Antya 20.12]).

TEXT 140

*tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ*

tāsām—among them; *āvirabhūt*—appeared; *śauriḥ*—Lord Kṛṣṇa; *smayamāna*—smiling; *mukha-ambujaḥ*—lotus face; *pīta-ambara-dharaḥ*—dressed with yellow garments; *sragvī*—decorated with a flower garland; *sākṣāt*—directly; *manmatha*—of Cupid; *manmathaḥ*—Cupid.

“When Kṛṣṇa left the *rāsa-līlā* dance, the *gopīs* became very morose, and when they were grieving, Kṛṣṇa reappeared dressed in yellow garments. Wearing a flower garland and smiling, He was attractive even to Cupid. In this way Kṛṣṇa appeared among the *gopīs*.”

This verse is from *Śrīmad-Bhāgavatam* (10.32.2).

TEXT 141

*nānā-bhaktera rasāmṛta nānā-vidha haya
sei saba rasāmṛtera ‘viṣaya’ ‘āśraya’*

nānā-bhaktera—of various types of devotees; *rasa-amṛta*—the nectar of devotion or transcendental mellows; *nānā-vidha*—different varieties; *haya*—there are; *sei saba*—all these; *rasa-amṛtera*—of the nectar of devotion; *viṣaya*—subject; *āśraya*—object.

“Each and every devotee has a certain type of transcendental mellow in relation to Kṛṣṇa. But in all transcendental relationships the devotee is the worshiper [*āśraya*] and Kṛṣṇa is the object of worship [*viṣaya*].

TEXT 142

akhila-rasāmṛta-mūrtiḥ
prasṛmara-ruci-ruddha-tārakā-pāliḥ
kalita-śyāmā-lalito
rādhā-preyān vidhur jayati

akhila-rasa-amṛta-mūrtiḥ—the reservoir of all pleasure, in which exist all the mellows of devotional service, namely *śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*; *prasṛmara*—spreading forth; *ruci*—by His bodily luster; *ruddha*—who has subjugated; *tārakā*—the *gopī* named Tārakā; *pāliḥ*—the *gopī* named Pāli; *kalita*—who has absorbed the minds of; *śyāmā*—the *gopī* named Śyāmā; *lalitaḥ*—and the *gopī* named Lalitā; *rādhā-preyān*—dearliest to Śrīmatī Rādhārāṇī; *vidhuḥ*—Kṛṣṇa, the Supreme Personality of Godhead; *jayati*—all glories to.

“Let Kṛṣṇa, the Supreme Personality of Godhead, be glorified! By virtue of His expanding attractive features, He subjugated the *gopīs* named Tārakā and Pāli and absorbed the minds of Śyāmā and Lalitā. He is the most attractive lover of Śrīmatī Rādhārāṇī and is the reservoir of pleasure for devotees in all transcendental mellows.’

Everyone has a particular transcendental mellow by which he loves and serves Kṛṣṇa. Kṛṣṇa is the most attractive feature for every kind of devotee. He is therefore called *akhila-rasāmṛta-mūrti*, the transcendental form of attraction for all kinds of devotees, whether the devotee be in the *śānta-rasa*, *dāsyā-rasa*, *sakhya-rasa*, *vātsalya-rasa* or *mādhurya-rasa*.

This is the opening verse of the *Bhakti-rasāmṛta-sindhu*, by Śrīla Rūpa Gosvāmī.

TEXT 143

śṛṅgāra-rasarāja-maya-mūrti-dhara
ataeva ātma-paryanta-sarva-citta-hara

śṛṅgāra-rasa-rāja-maya—consisting of the mellow of conjugal love, which is the king of mellows; *mūrti-dhara*—Kṛṣṇa, the personified reservoir of all pleasure; *ataeva*—therefore; *ātma-paryanta*—even up to His own self; *sarva*—all; *citta*—of hearts; *hara*—the attractor.

“Kṛṣṇa is all-attractive for devotees in all mellows because He is the personification of the conjugal mellow. Kṛṣṇa is attractive not only to all the devotees, but to Himself as well.

TEXT 144

*viśveṣām anurañjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann aṅgair anaṅgotsavam
svacchandam vraja-sundarībhir abhitaḥ prati-aṅgam ālīngitaḥ
śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ krīḍati*

viśveṣām—of all the *gopīs*; *anurañjanena*—by the act of pleasing; *janayan*—producing; *ānandam*—the bliss; *indīvara-śreṇī*—like a row of blue lotuses; *śyāmala*—bluish black; *komalaiḥ*—and soft; *upanayan*—bringing; *aṅgaiḥ*—with His limbs; *anaṅga-utsavam*—a festival for Cupid; *svacchandam*—without restriction; *vraja-sundarībhiḥ*—by the young women of Vraja; *abhitaḥ*—on both sides; *prati-aṅgam*—each limb; *ālīngitaḥ*—embraced; *śṛṅgāraḥ*—amorous love; *sakhi*—O friend; *mūrtimān*—embodied; *iva*—like; *madhau*—in the springtime; *mugdhaḥ*—perplexed; *hariḥ*—Lord Hari; *krīḍati*—plays.

“My dear friends, just see how Śrī Kṛṣṇa is enjoying the season of spring! With the *gopīs* embracing each of His limbs, He is like amorous love personified. With His transcendental pastimes, He enlivens all the *gopīs* and the entire creation. With His soft bluish black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid.’

This is a verse from the *Gīta-govinda* (1.11).

TEXT 145

*lakṣmī-kāntādi avatārera hare mana
lakṣmī-ādi nārī-gaṇera kare ākarṣaṇa*

lakṣmī-kānta-ādi—of the goddess of fortune’s husband (Nārāyaṇa); *avatārera*—of the incarnation; *hare*—He enchants; *mana*—the mind; *lakṣmī*—the goddess of fortune; *ādi*—headed by; *nārī-gaṇera*—of all women; *kare*—does; *ākarṣaṇa*—attraction.

“He also attracts Nārāyaṇa, who is the incarnation of Saṅkaraṣaṇa and the husband of the goddess of fortune. He attracts not only Nārāyaṇa but also all women, headed by the goddess of fortune, the consort of Nārāyaṇa.

TEXT 146

*dvijātma-jāḥ me yuvayor didṛkṣuṇā
mayopanītā bhuvi dharmā-guptaye
kalāvatīrṇāv avaner bharāsurān
hatveha bhūyas tvarayetam anti me*

*dvi*ja-ātma-jāḥ—the sons of the *brāhmaṇa*; *me*—by Me; *yuvayoḥ*—of both of you; *didṛkṣuṇā*—desiring the sight; *mayā*—by Me; *upanītāḥ*—brought; *bhuvī*—in the world; *dharmā-guptaye*—for the protection of religious principles; *kalā*—with all potencies; *avatīrṇau*—who descended; *avaneḥ*—of the world; *bhara-asurān*—the heavy load of demons; *hatvā*—having killed; *īha*—here in the spiritual world; *bhūyaḥ*—again; *tvarayā*—very soon; *itam*—please come back; *anti*—near; *me*—Me.

“[Addressing Kṛṣṇa and Arjuna, Lord Mahā-Viṣṇu (the Mahāpuruṣa) said:] ‘I wanted to see both of you, and therefore I have brought the sons of the *brāhmaṇa* here. Both of you have appeared in the material world to reestablish religious principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.89.58) concerning Kṛṣṇa’s endeavor to take Arjuna beyond the material universe when Arjuna was searching for the sons of a *brāhmaṇa*.

Lord Mahā-Viṣṇu, who is situated beyond this material world, was also attracted by the bodily features of Kṛṣṇa. Mahā-Viṣṇu had actually stolen the sons of the *brāhmaṇa* in Dvārakā so that Kṛṣṇa and Arjuna would come visit Him. This verse is quoted to show that Kṛṣṇa is so attractive that He attracts Mahā-Viṣṇu.



Addressing Kṛṣṇa and Arjuna, Lord Mahā-Viṣṇu said: 'I wanted to see both of you, and therefore I have brought the sons of the brāhmaṇa here. Both of you have appeared in the material world to reestablish religious principles, and you have both appeared here with all your potencies. After killing all the demons, please quickly return to the spiritual world.'

TEXT 147

*kasyānubhāvo 'sya na deva vidmahe
tavanṅhri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciraṁ dhṛta-vratā*

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—my Lord; *vidmahe*—we know; *tava aṅghri*—of Your lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikāraḥ*—qualification; *yat*—which; *vāñchayā*—by desiring; *śrīr*—the goddess of fortune; *lalanā*—the topmost woman; *acarat*—performed; *tapah*—austerity; *vihāya*—giving up; *kāmān*—all desires; *su-ciraṁ*—for a long time; *dhṛta*—a law upheld; *vratā*—as a vow.

“O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.”

This verse from *Śrīmad-Bhāgavatam* (10.16.36) was spoken by the wives of the Kāliya serpent.

TEXT 148

*āpana-mādhurye hare āpanāra mana
āpanā āpani cāhe karite āliṅgana*

āpana—own; *mādhurye*—by sweetness; *hare*—steals; *āpanāra*—His own; *mana*—mind; *āpanā*—Himself; *āpani*—He; *cāhe*—wants; *karite*—to do; *āliṅgana*—embracing.

“Lord Kṛṣṇa’s sweetness is so attractive that it steals away His own mind. Thus even He wants to embrace Himself.”

TEXT 149

*aṅgarikalita-pūrvah kaś camatkāra-kārī
sphurati mama garīyān eṣa mādhurya-pūrah
ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sa-rabhasam upabhoktum kāmaya rādhikeva*

aṅgarikalita-pūrvah—not previously experienced; *kaḥ*—who; *camatkāra-kārī*—causing wonder; *sphurati*—manifests; *mama*—My; *garīyān*—more great; *eṣaḥ*—this; *mādhurya-pūrah*—abundance of sweetness; *ayam*—this; *aham*—I; *api*—even; *hanta*—alas; *prekṣya*—seeing; *yaṁ*—which; *lubdha-cetāḥ*—My mind being bewildered; *sa-rabhasam*—impetuously; *upabhoktum*—to enjoy; *kāmaya*—desire; *rādhikā iva*—like Śrīmatī Rādhārāṇī.

“Upon seeing His own reflection in a bejeweled pillar of His Dvārakā palace, Kṛṣṇa desired to embrace it, saying, “Alas, I have never seen such a person before. Who is He? Just by seeing Him I have become eager to embrace Him, exactly like Śrīmatī Rādhārāṇī.””

This is a verse from Śrīla Rūpa Gosvāmī’s *Lalita-mādhava* (8.34).

TEXT 150

*ei ta’ saṅkṣepe kahila kṛṣṇera svarūpa
ebe saṅkṣepe kahi śuna rādhā-tattva-rūpa*

ei ta’—thus; *saṅkṣepe*—in brief; *kahila*—I have said; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa*—the original form; *ebe*—now; *saṅkṣepe*—in summary; *kahi*—I shall speak; *śuna*—please hear; *rādhā*—of Śrīmatī Rādhārāṇī; *tattva-rūpa*—the actual position.

Śrī Rāmānanda Rāya then said, “I have thus briefly explained the original form of the Supreme Personality of Godhead. Now let me describe the position of Śrīmatī Rādhārāṇī.

TEXT 151

*kṛṣṇera ananta-śakti, tāte tina—pradhāna
‘cic-chakti’, ‘māyā-śakti’, ‘jīva-śakti’-nāma*

kṛṣṇera—of Lord Kṛṣṇa; *ananta-śakti*—unlimited potencies; *tāte*—in that; *tina*—three; *pradhāna*—chief; *cit-śakti*—spiritual potency; *māyā-śakti*—material potency; *jīva-śakti*—marginal potency, or living entities; *nāma*—named.

“Kṛṣṇa has unlimited potencies, which can be divided into three main parts. These are the spiritual potency, the material potency and the marginal potency, which is known as the living entities.

TEXT 152

*‘antaraṅgā’, ‘bahiraṅgā’, ‘taṭasthā’ kahi yāre
antaraṅgā ‘svarūpa-śakti’—sabāra upare*

antaraṅgā—internal; *bahiraṅgā*—external; *taṭa-sthā*—marginal; *kahi*—we say; *yāre*—to whom; *antaraṅgā*—the internal potency; *svārūpa-śakti*—the personal energy; *sabāra upare*—above all.

“In other words, these are all potencies of God—internal, external and marginal. But the internal potency is the Lord’s personal energy and stands over the other two.

TEXT 153

*viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā parā
avidyā-karma-samjñānyā
ṛtīyā śaktir iṣyate*

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetrajñā-ākhyā*—the potency known as *kṣetra-jñā*; *tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *saṁjñā*—

known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

“The original potency of Lord Viṣṇu is superior, or spiritual, and the living entity actually belongs to that superior energy. But there is another energy, called the material energy, and this third energy is full of ignorance.’

This is a quotation from the *Viṣṇu Purāṇa* (6.7.61).

TEXT 154

*sac-cid-ānanda-maya kṛṣṇera svarūpa
ataeva svarūpa-śakti haya tina rūpa*

sat-cit-ānanda-maya—eternal bliss and knowledge; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa*—the real transcendental form; *ataeva*—therefore; *svarūpa-śakti*—His spiritual personal potency; *haya*—is; *tina rūpa*—three forms.

“Originally Lord Kṛṣṇa is *sac-cid-ānanda-vigraha* [Bs. 5.1], the transcendental form of eternity, bliss and knowledge; therefore His personal potency, the internal potency, has three different forms.

TEXT 155

*ānandāṁśe ‘hlādinī’, sad-aṁśe ‘sandhinī’
cid-aṁśe ‘samvit’, yāre jñāna kari’ māni*

ānanda-aṁśe—in bliss; *hlādinī*—the pleasure-giving potency; *sat-aṁśe*—in eternity; *sandhinī*—the creative potency; *cit-aṁśe*—in knowledge; *samvit*—the knowledge potency; *yāre*—which; *jñāna*—knowledge; *kari’*—taking as; *māni*—I accept.

“*Hlādinī* is His aspect of bliss; *sandhinī*, of eternal existence; and *samvit*, of cognizance, which is also accepted as knowledge.

TEXT 156

*hlādinī sandhinī samvit
tvayy ekā sarva-saṁśraye
hlāda-tāpa-karī miśrā
tvayi no guṇa-varjite*

hlādinī—that which generates pleasure; *sandhinī*—the potency of existence; *samvit*—the potency of knowledge; *tvayi*—unto You; *ekā*—principal internal potency; *sarva-saṁśraye*—You are the reservoir of all potencies; *hlāda*—pleasure; *tāpa-karī*—generator of pains; *miśrā*—mixed; *tvayi*—unto You; *na u*—never; *guṇa-varjite*—You, the transcendence, the Supreme Personality of Godhead.

“My dear Lord, You are the transcendental reservoir of all transcendental qualities. Your pleasure potency, existence potency and knowledge potency are actually all one internal spiritual potency. The conditioned soul, although actually spiritual, sometimes experiences pleasure, sometimes pain and sometimes a mixture of pain and pleasure. This is due to his being touched by matter. But because You are above all material qualities, these are not found in You. Your superior spiritual potency is completely transcendental, and for You there is no such thing as relative pleasure, pleasure mixed with pain, or pain itself.’

This is a quotation from the *Viṣṇu Purāṇa* (1.12.69).

TEXT 157

*kṛṣṇake āhlāde, tā'te nāma—'hlādinī'
sei śakti-dvāre sukha āsvāde āpani*

kṛṣṇake—unto Kṛṣṇa; *āhlāde*—gives pleasure; *tā'te*—therefore; *nāma*—the name; *hlādinī*—pleasure-giving potency; *sei śakti*—that potency; *dvāre*—by means of; *sukha*—happiness; *āsvāde*—tastes; *āpani*—Lord Kṛṣṇa personally.

“The potency called *hlādinī* gives Kṛṣṇa transcendental pleasure. Through this pleasure potency, Kṛṣṇa personally tastes all spiritual pleasure.

TEXT 158

*sukha-rūpa kṛṣṇa kare sukha āsvādana
bhakta-gaṇe sukha dite 'hlādinī'—kāraṇa*

sukha-rūpa—embodiment of pleasure; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *sukha*—happiness; *āsvādana*—tasting; *bhakta-gaṇe*—unto the devotees; *sukha*—happiness; *dite*—to give; *hlādinī*—the pleasure potency; *kāraṇa*—the cause.

“Lord Kṛṣṇa tastes all kinds of transcendental happiness, although He Himself is happiness personified. The pleasure relished by His pure devotees is also manifested by His pleasure potency.

TEXT 159

*hlādinīra sāra aṁśa, tāra 'prema' nāma
ānanda-cinmaya-rasa premera ākhyāna*

hlādinīra—of this pleasure potency; *sāra*—the essential; *aṁśa*—part; *tāra*—its; *prema*—love of God; *nāma*—name; *ānanda*—full of pleasure; *cit-maya-rasa*—the platform of spiritual mellows; *premera*—of love of Godhead; *ākhyāna*—the explanation.

“The most essential part of this pleasure potency is love of Godhead [prema]. Consequently, the explanation of love of Godhead is also a transcendental mellow full of pleasure.

TEXT 160

*premera parama-sāra 'mahābhāva' jāni
sei mahābhāva-rūpā rādhā-ṭhākuraṇī*

premera—of love of Godhead; *parama-sāra*—the essential part; *mahābhāva*—the transcendental ecstasy of the name *mahābhāva*; *jāni*—we know; *sei*—that; *mahābhāva-rūpā*—the personification of the *mahābhāva* transcendental ecstasy; *rādhā-ṭhākuraṇī*—Śrīmatī Rādhārāṇī.

“The essential part of love of Godhead is called mahābhāva, transcendental ecstasy, and that ecstasy is represented by Śrīmatī Rādhārāṇī.

TEXT 161

*tayor apy ubhayor madhye
rādhikā sarvathādhikā
mahābhāva-svarūpeyaṁ
guṇair ativarīyasī*

tayoḥ—of them; *api*—even; *ubhayoḥ*—of both (Candrāvalī and Rādhārāṇī); *madhye*—in the middle; *rādhikā*—Śrīmatī Rādhārāṇī; *sarvathā*—in every way; *adhikā*—greater; *mahā-bhāva-svarūpā*—the form of *mahābhāva*; *iyam*—this one; *guṇaiḥ*—with good qualities; *ativarīyasī*—the best of all.

“Among the gopīs of Vṛndāvana, Śrīmatī Rādhārāṇī and another gopī are considered chief. But when we compare the gopīs, it appears that Śrīmatī Rādhārāṇī is most important because Her real feature expresses the highest ecstasy of love. The ecstasy of love experienced by the other gopīs cannot be compared to that of Śrīmatī Rādhārāṇī.’

This is a quotation from Śrīla Rūpa Gosvāmī’s *Ujjvala-nīlamaṇi* (Rādhā-prakaraṇa 3).

TEXT 162

*premera ‘svarūpa-deha’—prema-vibhāvita
kṛṣṇera preyasī-śreṣṭhā jagate vidita*

premera—love of Godhead; *svarūpa-deha*—actual body; *prema*—by love of Godhead; *vibhāvita*—influence; *kṛṣṇera*—of Lord Kṛṣṇa; *preyasī*—of the dear friends; *śreṣṭhā*—topmost; *jagate*—throughout the whole world; *vidita*—known.

“The body of Śrīmatī Rādhārāṇī is a veritable transformation of love of Godhead; She is the dearest friend of Kṛṣṇa, and this is known throughout the world.

TEXT 163

ānanda-cinmaya-rasa-pratibhāvitābhiḥ
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam aham bhajāmi

ānanda—bliss; cit—knowledge; maya—consisting of; rasa—mellows; prati—every second; bhāvitābhiḥ—who are engrossed with; tābhiḥ—with those; yaḥ—who; eva—certainly; nija-rūpatayā—with His own form; kalābhiḥ—who are parts of portions of His pleasure potency; goloke—in Goloka Vṛndāvana; eva—certainly; nivasati—resides; akhila-ātma—as the soul of all; bhūtaḥ—who exists; govindam—Lord Govinda; ādi-puruṣam—the original personality; tam—Him; aham—I; bhajāmi—worship.

“I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa.’

This is a quotation from the *Brahma-saṁhitā* (5.37).

TEXT 164

sei mahābhāva haya ‘cintāmaṇi-sāra’
kṛṣṇa-vāñchā pūrṇa kare ei kārya tāṅra

sei—that; mahā-bhāva—supreme ecstasy; haya—is; cintāmaṇi-sāra—the essence of spiritual life; kṛṣṇa-vāñchā—all the desires of Lord Kṛṣṇa; pūrṇa kare—fulfills; ei—this; kārya—business; tāṅra—Her.

“That supreme ecstasy of Śrīmatī Rādhārāṇī is the essence of spiritual life. Her only business is to fulfill all the desires of Kṛṣṇa.

TEXT 165

‘mahābhāva-cintāmaṇi’ rādhāra svarūpa
lalitādi sakhī—tāṅra kāya-vyūha-rūpa

mahā-bhāva—of the topmost spiritual ecstasy; *cintā-maṇi*—the touchstone; *rādhāra svarūpa*—the transcendental form of Śrīmatī Rādhārāṇī; *lalitā-ādi sakhī*—the *gopī* associates of Śrīmatī Rādhārāṇī; *tānra kāya-vyūha-rūpa*—expansions of Her spiritual body.

“Śrīmatī Rādhārāṇī is the topmost spiritual gem, and the other *gopīs*—Lalitā, Viśākhā and so on—are expansions of Her spiritual body.

TEXT 166

rādhā-prati kṛṣṇa-sneha—*sugandhi udvartana*
tā'te ati sugandhi deha—*ujjvala-varaṇa*

rādhā-prati—toward Śrīmatī Rādhārāṇī; *kṛṣṇa-sneha*—the affection of Lord Kṛṣṇa; *su-gandhi udvartana*—perfumed massage; *tā'te*—in that; *ati*—very; *su-gandhi*—perfumed; *deha*—the body; *ujjvala*—brilliant; *varaṇa*—luster.

“Śrīmatī Rādhārāṇī’s transcendental body is brilliant in luster and full of all transcendental fragrances. Lord Kṛṣṇa’s affection for Her is like a perfumed massage.

Sugandhi udvartana refers to a paste made of several perfumes and fragrant oils. This paste is massaged all over the body, and in this way the body’s dirt and perspiration are removed. Śrīmatī Rādhārāṇī’s body is automatically perfumed, but when Her body is massaged with the scented paste of Lord Kṛṣṇa’s affection, Her entire body is doubly perfumed and made brilliant and lustrous. This is the beginning of Kṛṣṇadāsa Kavirāja Gosvāmī’s description of Śrīmatī Rādhārāṇī’s transcendental body. This description (found in verses 165–181) is based on a book by Śrīla Raghunātha dāsa Gosvāmī known as *Premāmbhoja-maranda*. Śrīla Bhaktivinoda Ṭhākura’s translation of the original Sanskrit reads as follows:

“The love of the *gopīs* for Kṛṣṇa is full of transcendental ecstasy. It appears to be a brilliant jewel, and enlightened by such a transcendental jewel, Rādhārāṇī’s body is further perfumed and decorated with *kuṅkuma*. In the morning Her body is bathed in the nectar of compassion, in the afternoon in the nectar of youth, and in the evening in the nectar of luster itself. In this way the bathing is performed, and Her body becomes as brilliant

as the *cintāmaṇi* jewel. She is dressed in various kinds of silken garments, one of which is Her natural shyness.

“Her beauty is more and more enhanced, being decorated with the red *kuṅkuma* of beauty itself and the blackish musk of conjugal love. Thus Her body is decorated with different colors. Her ornaments embody the natural symptoms of ecstasy—trembling, tears, jubilation, stunning, perspiration, faltering of the voice, bodily redness, madness and dullness. In this way Her entire body is bedecked with these nine different jewels. Over and above this, the beauty of Her body is enhanced by Her transcendental qualities, which constitute the flower garland hanging on Her body. The ecstasy of love for Kṛṣṇa is known as *dhīrā* and *adhīrā*, sober and restless. Such ecstasy constitutes the covering of Śrīmatī Rādhārāṇī’s body, and it is adorned by camphor. Her transcendental anger toward Kṛṣṇa is embodied as the arrangement of the hair on Her head, and the *tilaka* of Her great fortune shines on Her beautiful forehead. Śrīmatī Rādhārāṇī’s earrings are the holy names of Kṛṣṇa, as well as the hearing of His name and fame. Her lips are always reddish due to the betel nut of ecstatic affection for Kṛṣṇa. The black ointment around Her eyes is Her tricky behavior with Kṛṣṇa brought about by love. Her joking with Kṛṣṇa and gentle smiling constitute the camphor with which She is perfumed. She sleeps in Her room with the aroma of pride, and when She lies down in Her bed, the transcendental variety of Her loving ecstasies is like a jeweled locket in the midst of Her necklace of separation. Her transcendental breasts are covered by Her sari in the form of affection and anger toward Kṛṣṇa. She has a stringed instrument known as a *kacchapī-vīṇā*, which is the fame and fortune that actually dries up the faces and breasts of the other *gopīs*. She always keeps Her hands on the shoulder of Her *gopī* friend, who represents Her youthful beauty, and although She is highly qualified with so many spiritual assets, She is nonetheless affected by the Cupid known as Kṛṣṇa. Thus She is defeated. Śrīla Raghunātha dāsa Gosvāmī offers his respectful obeisances to Śrīmatī Rādhārāṇī, taking a straw in his mouth. Indeed, he prays, ‘O Gāndharvikā, Śrīmatī Rādhārāṇī, just as Lord Kṛṣṇa never rejects a surrendered soul, please don’t reject me.’” This is a summary translation of the *Premāmbhoja-maranda*, which Kavirāja Gosvāmī quotes.

TEXT 167

kāruṇyāmṛta-dhārāya snāna prathama
tāruṇyāmṛta-dhārāya snāna madhyama

kāruṇya-amṛta—of the nectar of mercy; *dhārāya*—in the shower; *snāna*—bath; *prathama*—first; *tāruṇya-amṛta*—of the nectar of youth; *dhārāya*—in the shower; *snāna*—bath; *madhyama*—in the middle.

“Śrīmatī Rādhārāṇī takes Her first bath in the shower of the nectar of compassion, and She takes Her second bath in the nectar of youth.

Śrīmatī Rādhārāṇī first smears Her body with the paste of Kṛṣṇa’s affection for Her. She then takes Her bath in the water of mercy. After passing the *pauganḍa* age (from five to ten years), Śrīmatī Rādhārāṇī first appears as mercy. The second bath is taken at noon in the water of *tāruṇyāmṛta*, or the nectar of youth. This is the actual expression of Her new youthfulness.

TEXT 168

lāvaṇyāmṛta-dhārāya tat-upari snāna
nija-lajjā-śyāma-paṭṭasāṭi-paridhāna

lāvaṇya-amṛta-dhārāya—in the shower of the nectar of bodily luster; *tat-upari*—over and above that; *snāna*—the bath; *nija*—own; *lajjā*—shyness; *śyāma*—blackish; *paṭṭa*—silk; *sāṭi*—garments; *paridhāna*—wearing.

“After Her midday bath, Rādhārāṇī takes another bath in the nectar of bodily luster, and She puts on the garment of shyness, which is Her black silk sari.

Over and above the other baths, the bath taken in the afternoon is taken in the nectar of full beauty. This nectar represents the personal qualities of beauty and luster. Thus there are three baths in different kinds of water. Rādhārāṇī then puts on two garments—a lower and an upper garment. The upper garment is pinkish and is Her affection and attraction for Kṛṣṇa, and the lower garment, a blackish silk sari, is Her shyness.

TEXT 169

*kṛṣṇa-anurāga dvitīya aruṇa-vasana
praṇaya-māna-kañculikāya vakṣa ācchādana*

kṛṣṇa-anurāga—attraction for Kṛṣṇa; *dvitīya*—second; *aruṇa-vasana*—pinkish garment; *praṇaya*—of love; *māna*—and anger; *kañculikāya*—by a short blouse; *vakṣa*—breasts; *ācchādana*—covering.

“Śrīmatī Rādhārāṇī’s affection for Kṛṣṇa is Her upper garment, which is pinkish in color. She then covers Her breasts with another garment, composed of affection and anger toward Kṛṣṇa.

TEXT 170

*saundarya—kuṅkuma, sakhī-praṇaya—candana
smīta-kānti—karpūra, tine—aṅge vilepana*

saundarya—Her personal beauty; *kuṅkuma*—a red powder known as *kuṅkuma*; *sakhī-praṇaya*—Her love for Her associates; *candana*—the sandalwood pulp; *smīta-kānti*—the sweetness of Her smile; *karpūra*—camphor; *tine*—by these three things; *aṅge*—on the body; *vilepana*—smearing.

“Śrīmatī Rādhārāṇī’s personal beauty is the reddish powder known as *kuṅkuma*, Her affection for Her associates is sandalwood pulp, and the sweetness of Her smile is camphor. All these, combined together, are smeared over Her body.

TEXT 171

*kṛṣṇera ujjvala-rasa—mṛgamada-bhara
sei mṛgamade vicitrīta kalevara*

kṛṣṇera—of Lord Kṛṣṇa; *ujjvala-rasa*—the conjugal mellow; *mṛga-mada*—of musk; *bhara*—an abundance; *sei*—that; *mṛga-made*—made by the aroma of the musk; *vicitrīta*—decorated; *kalevara*—Her whole body.

“Conjugal love for Kṛṣṇa is an abundance of musk, and with that musk Her whole body is decorated.

TEXT 172

pracchanna-māna vāmya—dhammilla-vinyāsa
‘dhīrādhīrātmaka’ guṇa—aṅge paṭa-vāsa

pracchanna—covered; *māna*—anger; *vāmya*—craftiness; *dhammilla*—of the bunches of hair; *vinyāsa*—arrangement; *dhīra-adhīra-ātmaka*—consisting of jealous anger, which is sometimes expressed and sometimes suppressed; *guṇa*—the quality; *aṅge*—on the body; *paṭa-vāsa*—silk covering.

“Craftiness and covered anger constitute the arrangement of Her hair. The quality of anger due to jealousy is the silk garment covering Her body.

TEXT 173

rāga-tāmbūla-rāge adhara ujjvala
prema-kauṭilya—netra-yugale kajjala

rāga—of love; *tāmbūla*—of the betel nut; *rāge*—by the reddish color; *adhara*—lips; *ujjvala*—brilliant; *prema-kauṭilya*—the double dealings in loving affairs; *netra-yugale*—on the two eyes; *kajjala*—the ointment.

“Her attachment for Kṛṣṇa is the reddish color of betel nuts on Her brilliant lips. Her double-dealings in loving affairs constitute the black ointment around Her eyes.

TEXT 174

‘suddīpta-sāttvika’ bhāva, harṣādi ‘sañcārī’
ei saba bhāva-bhūṣaṇa saba-aṅge bhari’

su-uddīpta-sāttvika bhāva—blazing ecstasies of goodness; *harṣa-ādi*—like jubilation; *sañcārī*—the continuously existing ecstasies; *ei saba*—all

these; *bhāva*—ecstasies; *bhūṣaṇa*—ornaments; *saba*—all; *aṅge*—body; *bhari*—filling.

“The ornaments decorating Her body are the blazing ecstasies of goodness and the constantly existing ecstasies, headed by jubilation. All these ecstasies are the ornaments all over Her body.

TEXT 175

'kila-kiñcitādi'-*bhāva-vimśati-bhūṣita*
guṇa-śreṇī-puṣpamālā sarvāṅge pūrita

kila-kiñcita-ādi—headed by *kila-kiñcita*; *bhāva*—with the ecstasies; *vimśati*—twenty; *bhūṣita*—decorated; *guṇa-śreṇī*—of Her attractive qualities; *puṣpa-mālā*—as a garland of flowers; *sarva-aṅge*—all over the body; *pūrita*—filled.

“Also ornamenting Her body are the twenty kinds of ecstatic symptoms beginning with *kila-kiñcita*. Her transcendental qualities constitute the flower garland hanging in fullness over Her body.

The twenty different moods headed by *kila-kiñcita* are described as follows. First, in connection with the body, there are *bhāva* (ecstasy), *hāva* (gestures) and *helā* (negligence); in relation to the self there are *śobhā* (beauty), *kānti* (luster), *dīpti* (brilliance), *mādhurya* (sweetness), *pragalbhatā* (impudence), *audārya* (magnanimity) and *dhairya* (patience); and in relation to nature there are *līlā* (pastimes), *vilāsa* (enjoyment), *vicchitti* (breaking off) and *vibhrama* (puzzlement). There are no English equivalents for the words *kila-kiñcita*, *moṭṭāyita* and *kuṭṭamita*.

Śrīmatī Rādhārāṇī's flower garland consists of Her qualities and is divided into mental, verbal and bodily parts. Her attitude of forgiveness and mercy is all mental. Her talks, which are very pleasing to the ear, are verbal. The bodily qualities are age, beauty, luster and grace.

TEXT 176

saubhāgya-tilaka cāru-lalāṭe ujjala
prema-vaicittya—ratna, hṛdaya—tarala

saubhāgya-tilaka—the *tilaka* of good fortune; *cāru*—beautiful; *lalāṭe*—on the forehead; *ujjala*—brilliant; *prema*—of love of Godhead; *vaicittya*—diversity; *ratna*—the jewel; *hṛdaya*—the heart; *tarala*—the locket.

“The *tilaka* of good fortune is on Her beautiful broad forehead. Her various loving affairs are a gem, and Her heart is the locket.

TEXT 177

madhya-vayasa, sakhī-skandhe kara-nyāsa
kṛṣṇalīlā-manovṛtti-sakhī āśa-pāśa

madhya-vayasa—adolescence; *sakhī*—of a friend; *skandhe*—on the shoulder; *kara*—hand; *nyāsa*—keeping; *kṛṣṇa*—of Lord Kṛṣṇa; *līlā*—the pastimes; *manaḥ*—of the mind; *vṛtti*—activities; *sakhī*—*gopīs*; *āśa-pāśa*—here and there.

“Śrīmatī Rādhārāṇī’s *gopī* friends are Her mental activities, which are concentrated on the pastimes of Śrī Kṛṣṇa. She keeps Her hand on the shoulder of a friend, who represents youth.

Rādhārāṇī’s eight companions (*aṣṭa-sakhī*) are different varieties of pleasure connected with the pastimes of Kṛṣṇa. Following those pastimes of Śrī Kṛṣṇa are other activities, which are represented by the assistants of the *gopīs*.

TEXT 178

nijāṅga-saurabhālaye garva-paryaṅka
tā’te vasi’ āche, sadā cinte kṛṣṇa-saṅga

nija-aṅga—Her personal body; *saurabha-ālaye*—in the abode of aroma; *garva*—pride; *paryaṅka*—bedstead; *tā’te*—on that; *vasi’*—lying; *āche*—there is; *sadā*—always; *cinte*—thinks; *kṛṣṇa-saṅga*—the association of Kṛṣṇa.

“Śrīmatī Rādhārāṇī’s bedstead is pride itself, and it is situated in the abode of Her bodily aroma. She is always seated there thinking of Kṛṣṇa’s association.

TEXT 179

*kṛṣṇa-nāma-guṇa-yaśa—avataṁsa kāṇe
kṛṣṇa-nāma-guṇa-yaśa-ṭravāha-vacane*

kṛṣṇa—of Lord Kṛṣṇa; *nāma*—the holy name; *guṇa*—the qualities; *yaśa*—the fame; *avataṁsa*—ornaments; *kāṇe*—on the ear; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—of the holy name; *guṇa*—of the qualities; *yaśa*—of the fame; *ṭravāha*—waves; *vacane*—in Her talking.

“Śrīmatī Rādhārāṇī’s earrings are the name, fame and qualities of Lord Kṛṣṇa. The glories of Lord Kṛṣṇa’s name, fame and qualities are always inundating Her speech.

TEXT 180

*kṛṣṇake karāya śyāma-rasa-madhu pāna
nirantara pūrṇa kare kṛṣṇera sarva-kāma*

kṛṣṇake—unto Kṛṣṇa; *karāya*—She induces; *śyāma-rasa*—of the mellow of conjugal love; *madhu*—the honey; *pāna*—drinking; *nirantara*—constantly; *pūrṇa*—complete; *kare*—makes; *kṛṣṇera*—of Lord Kṛṣṇa; *sarva-kāma*—all kinds of lusty desires.

“Śrīmatī Rādhārāṇī induces Kṛṣṇa to drink the honey of the conjugal relationship. She is therefore engaged in satisfying all the lusty desires of Kṛṣṇa.

TEXT 181

*kṛṣṇera viśuddha-ṭrema-ratnera ākara
anuṭpama-guṇagaṇa-ṭpūrṇa kalevara*

kṛṣṇera—of Lord Kṛṣṇa; *viśuddha-ṭrema*—of pure transcendental love; *ratnera*—of the valuable jewel; *ākara*—a mine; *anuṭpama*—unparalleled; *guṇa-gaṇa*—of groups of qualities; *ṭpūrṇa*—full; *kalevara*—transcendental body.

“Śrīmatī Rādhārāṇī is a mine filled with valuable jewels of love for Kṛṣṇa. Her transcendental body is complete with unparalleled spiritual qualities.

TEXT 182

*kā kṛṣṇasya praṇaya-jani-bhūḥ śrīmatī rādhikaikā
kāsyā preyasī anuṣama-guṇā rādhikaikā na cānyā
jaihmyam keśe dṛśi taralatā niṣṭhuratvaṁ kuce 'syā
vāñchā-pūrtyai prabhavati hare rādhikaikā na cānyā*

kā—who; *kṛṣṇasya*—of Lord Kṛṣṇa; *praṇaya-jani-bhūḥ*—the birthplace of love of Kṛṣṇa; *śrīmatī*—all-beautiful; *rādhikā*—Śrīmatī Rādhārāṇī; *ekā*—alone; *kā*—who; *asya*—His; *preyasī*—most dear friend; *anuṣama-guṇā*—having unparalleled qualities; *rādhikā*—Śrīmatī Rādhārāṇī; *ekā*—alone; *na*—not; *ca*—also; *anyā*—anyone else; *jaihmyam*—crookedness; *keśe*—in the hair; *dṛśi*—in the eyes; *taralatā*—unsteadiness; *niṣṭhuratvam*—firmness; *kuce*—in the breasts; *asyāḥ*—Her; *vāñchā*—of the desires; *pūrtyai*—to fulfill; *prabhavati*—manifests; *hareḥ*—of Lord Kṛṣṇa; *rādhikā*—Śrīmatī Rādhārāṇī; *ekā*—alone; *na*—not; *ca anyā*—anyone else.

“If one asks about the origin of love of Kṛṣṇa, the answer is that the origin is in Śrīmatī Rādhārāṇī alone. Who is the most dear friend of Kṛṣṇa? The answer again is Śrīmatī Rādhārāṇī alone. No one else. Śrīmatī Rādhārāṇī’s hair is very curly, Her two eyes are always moving to and fro, and Her breasts are firm. Since all transcendental qualities are manifested in Śrīmatī Rādhārāṇī, She alone is able to fulfill all the desires of Kṛṣṇa. No one else.’

This is a quotation from Śrī Govinda-līlāmṛta (11.122) by Kṛṣṇadāsa Kavirāja Gosvāmī. It is a verse in the form of questions and answers describing the glories of Śrīmatī Rādhārāṇī.

TEXTS 183–184

*yāñra saubhāgya-guṇa vāñche satyabhāmā
yāñra ṭhāñi kalā-vilāsa śikhe vraja-rāmā
yāñra saundaryādi-guṇa vāñche lakṣmī-pārvatī
yāñra pativratā-dharma vāñche arundhatī*

yāñra—whose; *saubhāgya*—of good fortune; *guṇa*—quality; *vāñche*—desires; *satyabhāmā*—Satyabhāmā, one of the queens of Kṛṣṇa; *yāñra ṭhāñi*—from whom; *kalā-vilāsa*—the sixty-four arts; *śikhe*—learn; *vrajā-rāmā*—all the *gopīs* in Vṛndāvana; *yāñra*—whose; *saundarya-ādi*—such as beauty; *guṇa*—qualities; *vāñche*—desires; *lakṣmī*—the goddess of fortune; *pārvatī*—the wife of Lord Śiva; *yāñra*—whose; *pati-vratā*—of chastity; *dharma*—principle; *vāñche*—desires; *arundhatī*—the wife of Vasiṣṭha Muni.

“Even Satyabhāmā, one of the queens of Śrī Kṛṣṇa, desires the fortunate position and excellent qualities of Śrīmatī Rādhārāṇī. All the *gopīs* learn the art of dressing from Śrīmatī Rādhārāṇī, and even the goddess of fortune, Lakṣmī, and the wife of Lord Śiva, Pārvatī, desire Her beauty and qualities. Indeed, Arundhatī, the celebrated chaste wife of Vasiṣṭha, also wants to imitate the chastity and religious principles of Śrīmatī Rādhārāṇī.

TEXT 185

yāñra sadguṇa-gaṇane kṛṣṇa nā pāya pāra
tāñra guṇa gaṇibe kemane jīva chāra

yāñra—whose; *sat-guṇa*—good qualities; *gaṇane*—in counting; *kṛṣṇa*—Lord Kṛṣṇa; *nā*—not; *pāya*—obtains; *pāra*—the limit; *tāñra*—Her; *guṇa*—qualities; *gaṇibe*—can count; *kemane*—how; *jīva*—a living entity; *chāra*—most insignificant.

“Even Lord Kṛṣṇa Himself cannot reach the limit of the transcendental qualities of Śrīmatī Rādhārāṇī. How, then, can an insignificant living entity count them?”

TEXT 186

prabhu kahe,—jāniluñ kṛṣṇa-rādhā-prema-tattva
śunite cāhiye duñhāra vilāsa-mahattva

prabhu kahe—Lord Śrī Caitanya replied; *jāniluñ*—now I have understood; *kṛṣṇa*—of Lord Kṛṣṇa; *rādhā*—of Śrīmatī Rādhārāṇī; *prema*—of the loving

affairs; *tattva*—the truth; *śunite*—to hear; *cāhiye*—I desire; *duñhāra*—of both of Them; *vilāsa-mahattva*—the greatness of the enjoyment.

Lord Śrī Caitanya Mahāprabhu replied, “Now I have come to understand the truth of the loving affairs between Rādhā and Kṛṣṇa. Nonetheless, I still want to hear how both of Them gloriously enjoy such love.”

TEXT 187

*rāya kahe,—kṛṣṇa haya ‘dhīra-lalita’
nirantara kāma-kriḍā—yāñhāra carita*

rāya kahe—Rāmānanda Rāya replied; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is; *dhīra-lalita*—a person who can keep his girlfriend always in subjugation by different qualities; *nirantara*—constantly; *kāma-kriḍā*—pastimes of sexual enjoyment; *yāñhāra*—of whom; *carita*—the character.

Rāya Rāmānanda replied, “Lord Kṛṣṇa is *dhīra-lalita*, for He can always keep His girlfriends in a subjugated state. Thus His only business is enjoying sense gratification.

We should always remember that Kṛṣṇa’s sense gratification is never to be compared to the sense gratification of the material world. As we have already explained, Kṛṣṇa’s sense gratification is just like gold. The perverted reflection of that sense gratification found in the material world is just like iron. The purport is that Kṛṣṇa is not impersonal. He has all the desires that are manifest in the perverted reflection within this material world. However, the qualities are different—one is spiritual, and the other is material. Just as there is a difference between life and death, there is a difference between spiritual sense gratification and material sense gratification.

TEXT 188

*vidagdho nava-tāruṇyaḥ
parihāsa-viśāradaḥ
niścinto dhīra-lalitaḥ
syāt prāyaḥ preyasi-vaśaḥ*

vidagdhaḥ—clever; *nava-tāruṇyaḥ*—always freshly youthful; *parihāsa*—in joking; *viśāradaḥ*—expert; *niścintaḥ*—without anxiety; *dhīra-lalitaḥ*—a hero in loving affairs; *syāt*—is; *prāyaḥ*—almost always; *preyasi-vaśaḥ*—one who keeps his girlfriends subjugated.

“A person who is very cunning and always youthful, expert in joking and without anxiety, and who can keep his girlfriends always subjugated, is called *dhīra-lalita*.”

This verse is from the *Bhakti-rasāmṛta-sindhu* (2.1.230).

TEXT 189

rātri-dina kuñje krīḍā kare rādhā-saṅge
kaiśora vayasa sa-phala kaila krīḍā-raṅge

rātri-dina—day and night; *kuñje*—in the gardens or bushes of Vṛndāvana; *krīḍā*—pastimes; *kare*—performs; *rādhā-saṅge*—with Rādhārāṇī; *kaiśora*—the pre-youthful; *vayasa*—age; *sa-phala*—fruitful; *kaila*—made; *krīḍā-raṅge*—taking pleasure in different pastimes.

“Day and night Lord Śrī Kṛṣṇa enjoys the company of Śrīmatī Rādhārāṇī in the bushes of Vṛndāvana. Thus His pre-youthful age is fulfilled through His affairs with Śrīmatī Rādhārāṇī.

TEXT 190

vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikām
vṛīḍā-kuñcita-locanām viracayann agre sakhinām asau
tad-vakṣoruha-citra-keli-makarī-ṣāṅḍitya-ṣāraṁ gataḥ
kaiśoraṁ sa-phalī-karoti kalayan kuñje vihāraṁ hariḥ

vācā—by speech; *sūcita*—revealing; *śarvarī*—of the night; *rati*—in amorous pastimes; *kalā*—of the portion; *prāgalbhyayā*—the impudence; *rādhikām*—Śrīmatī Rādhārāṇī; *vṛīḍā*—from shame; *kuñcita-locanām*—having Her eyes closed; *viracayan*—making; *agre*—before; *sakhinām*—Her friends; *asau*—that one; *tat*—of Her; *vakṣaḥ-ruha*—on the breasts; *citra-keli*—with variegated pastimes; *makarī*—in drawing dolphins;

pāṇḍitya—of cleverness; *pāram*—the limit; *gataḥ*—who reached; *kaiśoram*—adolescence; *sa-phalī-karoti*—makes successful; *kalayan*—performing; *kuñje*—in the bushes; *vihāram*—pastimes; *hariḥ*—the Supreme Personality of Godhead.

“Thus Lord Śrī Kṛṣṇa spoke of the sexual activities of the previous night. In this way He made Śrīmatī Rādhārāṇī close Her eyes out of shyness. Taking this opportunity, Śrī Kṛṣṇa painted various types of dolphins on Her breasts. Thus He became a very expert artist for all the gopīs. During such pastimes, the Lord enjoyed the fulfillment of His youth.”

This quotation is also found in the *Bhakti-rasāmṛta-sindhu* (2.1.231).

TEXT 191

prabhu kahe,—eho haya, āge kaha āra
rāya kahe,—ihā va-i buddhi-gati nāhi āra

prabhu kahe—Lord Caitanya Mahāprabhu said; *eho haya*—this is all right; *āge kaha āra*—please go forward and say more; *rāya kahe*—Rāmānanda Rāya replied; *ihā va-i*—except this; *buddhi-gati*—movement of my intelligence; *nāhi*—there is not; *āra*—any more.

Śrī Caitanya Mahāprabhu said, “This is all right, but please continue.”

At that time Rāya Rāmānanda replied, “I don’t think my intelligence goes beyond this.”

TEXT 192

yebā ’prema-vilāsa-vivarta’ eka haya
tāhā śuni’ tomāra sukha haya, ki nā haya

yebā—whatever; *prema-vilāsa-vivarta*—the resultant bewilderment or revolution in the ecstasy of loving affairs; *eka haya*—there is one topic; *tāhā*—that; *śuni’*—hearing; *tomāra*—Your; *sukha*—happiness; *haya*—is; *ki*—or; *nā*—not; *haya*—is.

Rāya Rāmānanda then informed Śrī Caitanya Mahāprabhu that there was another topic, known as *prema-vilāsa-vivarta*. “You may hear of this from me,” Rāmānanda Rāya said, “but I do not know whether You will be happy with it or not.”

These statements are set forth for our understanding, according to Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In essence, Śrī Caitanya Mahāprabhu told Rāmānanda Rāya, “My dear Rāmānanda, the explanation you have given about the goal of life and the pastimes of Śrīmatī Rādhārāṇī and Kṛṣṇa is certainly the truth. Although this is factual, you can continue telling Me more if there is anything more to say.” In reply, Rāmānanda Rāya said, “I do not think I have anything to say beyond this, but there is a topic known as *prema-vilāsa-vivarta*, which I may explain to You. I do not know whether it will bring You happiness or not.”

TEXT 193

eta bali' āpana-kṛta gīta eka gāhila
preme prabhu sva-haste tānra mukha ācchādila

eta bali'—saying this; *āpana-kṛta*—composed by himself; *gīta*—song; *eka*—one; *gāhila*—sang; *preme*—in love of Godhead; *prabhu*—Śrī Caitanya Mahāprabhu; *sva-haste*—by His own hand; *tānra*—his (Rāmānanda Rāya's); *mukha*—mouth; *ācchādila*—covered.

Saying this, Rāmānanda Rāya began to sing a song he had composed, but Śrī Caitanya Mahāprabhu, out of the ecstasy of love of Godhead, immediately covered Rāmānanda's mouth with His own hand.

The topics that are about to be discussed between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya cannot be understood by a materialistic poet, nor by intelligence or material perception. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the spiritual mellow can be realized only when one is situated on the transcendental platform beyond the material stage of goodness. That platform is called *viśuddha-sattva* (*sattvaṁ viśuddhaṁ vasudeva-śabdītam*). Realization of the *viśuddha-sattva* platform is beyond the pale of the material world and is not perceived by bodily senses or mental speculation. Our identification with the gross body and subtle

mind is different from spiritual understanding. Since the intelligence and mind are material, the loving affairs of Śrī Rādhā and Kṛṣṇa are beyond their perception. *Sarvopādhi-vinirmuktaṁ tat-paraṭvena nirmalam*: [Cc. *Madhya* 19.170] when we are free from all material designations and our senses are completely purified by the *bhakti* process, we can understand the sense activities of the Absolute Truth (*hṛṣikeṇa hṛṣikeśa-sevanam bhaktir ucyate* [Cc. *Madhya* 19.170]).

The spiritual senses are beyond the material senses. A materialist can think only of the negation of material variety; he cannot understand spiritual variety. He thinks that spiritual variety simply contradicts material variety and is a negation or void, but such conceptions cannot even reach the precincts of spiritual realization. The wonderful activities of the gross body and subtle mind are always imperfect. They are below the degree of spiritual understanding and are ephemeral. The spiritual mellow is eternally wonderful and is described as *pūrṇa*, *śuddha*, *nitya-mukta*—that is, complete, perfectly pure and eternally liberated from all material conceptions. When we are unable to fulfill our material desires, there is certainly sorrow and confusion. This may be described as *vivarta*. But in spiritual life there is no sorrow, inebriety or imperfection. Śrī Rāmānanda Rāya was expert in realizing the spiritual activities of Śrīmatī Rādhārāṇī and Kṛṣṇa, and Rāmānanda's spiritual experience was placed before Śrī Caitanya Mahāprabhu as he inquired whether the Lord approved his realization of spiritual truth.

There are three books prominent in this connection. One was written by Bhakta dāsa Bāula and is called *Vivarta-vilāsa*. Another was compiled by Jagadānanda Paṇḍita and is called *Prema-vivarta*. Śrī Rāmānanda Rāya's book is called *Prema-vilāsa-vivarta*. The *Vivarta-vilāsa* by Bhakta dāsa Bāula is completely different from the other two books. Sometimes a university student or professor tries to study these transcendental literatures and attempts to put forth a critical analysis from the mundane view, with an end to receiving degrees like a Ph.D. Such realization is certainly different from that of Rāmānanda Rāya. If one actually wants to take a Ph.D. degree from Śrī Caitanya Mahāprabhu and be approved by Rāmānanda Rāya, he must first become free from all material designations (*sarvopādhi-vinirmuktaṁ tat-paraṭvena nirmalam* [Cc. *Madhya* 19.170]). A person who identifies with his material body cannot understand these talks between Śrī Rāmānanda Rāya and Śrī Caitanya Mahāprabhu. Man-

made religious scriptures and transcendental philosophical talks are quite different. Indeed, there is a gulf of difference between the two. This subject matter has been very diligently described by Śrīman Madhvācārya. Since material philosophers are situated in the material conception of life, they are unable to realize the spiritual *prema-vilāsa-vivarta*. They cannot accommodate an elephant upon a dish. Similarly, mundane speculators cannot capture the spiritual elephant within their limited conception. It is just like a frog's trying to measure the Atlantic Ocean by imagining it so many times larger than his well. Materialistic philosophers and *sahajiyās* cannot understand the talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu concerning the pastimes of Śrī Rādhā and Kṛṣṇa. The only tendency of the impersonalists or the *prākṛta-sahajiyās* is to face the platform of impersonalism. They cannot understand spiritual variegatedness. Consequently, when Rāmānanda Rāya attempted to sing his own verses, Śrī Caitanya Mahāprabhu stopped him by covering his mouth with His own hand.

TEXT 194

*pahilehi rāga nayana-bhaṅge bhela
 anudina bāḍhala, avadhi nā gela
 nā so ramaṇa, nā hāma ramaṇī
 duñhu-mana manobhava peṣala jāni'
 e sakhi, se-saba prema-kāhinī
 kānu-ṭhāme kahabi vichurala jāni'
 nā khoṅjaluñ dūtī, nā khoṅjaluñ ān
 duñhukeri milane madhya ta pāñca-bāṇa
 ab sohi virāga, tuñhu bheli dūtī
 su-purukha-premaki aichana rīti*

pahilehi—in the beginning; *rāga*—attraction; *nayana-bhaṅge*—by activities of the eyes; *bhela*—there was; *anu-dina*—gradually, day after day; *bāḍhala*—increased; *avadhi*—limit; *nā*—not; *gela*—reached; *nā*—not; *so*—He; *ramaṇa*—the enjoyer; *nā*—not; *hāma*—I; *ramaṇī*—the enjoyed; *duñhu-mana*—both the minds; *manaḥ-bhava*—the mental situation; *peṣala*—pressed together; *jāni'*—knowing; *e*—this; *sakhi*—My dear friend; *se-saba*—all those; *prema-kāhinī*—affairs of love; *kānu-ṭhāme*—before Kṛṣṇa; *kahabi*—you will say; *vichurala*—He has forgotten; *jāni'*—

knowing; *nā*—not; *khonjaluṅ*—searched out; *dūtī*—a messenger; *nā*—not; *khonjaluṅ*—searched out; *ān*—anyone else; *dunhukeri*—of both of Us; *milane*—by the meeting; *madhya*—in the middle; *ta*—indeed; *pāñca-bāṇa*—five arrows of Cupid; *ab*—now; *sohi*—that; *virāga*—separation; *tunhu*—you; *bheli*—became; *dūtī*—the messenger; *su-ṭurukha*—of a beautiful person; *premaki*—of loving affairs; *aichana*—such; *rīti*—the consequence.

“Alas, before We met there was an initial attachment between Us brought about by an exchange of glances. In this way attachment evolved. That attachment has gradually grown, and there is no limit to it. Now that attachment has become a natural sequence between Ourselves. It is not that it is due to Kṛṣṇa, the enjoyer, nor is it due to Me, for I am the enjoyed. It is not like that. This attachment was made possible by mutual meeting. This mutual exchange of attraction is known as manobhava, or Cupid. Kṛṣṇa’s mind and My mind have merged together. Now, during this time of separation, it is very difficult to explain these loving affairs. My dear friend, though Kṛṣṇa might have forgotten all these things, you can understand and bring this message to Him. But during Our first meeting there was no messenger between Us, nor did I request anyone to see Him. Indeed, Cupid’s five arrows were Our *via media*. Now, during this separation, that attraction has increased to another ecstatic state. My dear friend, please act as a messenger on My behalf, because if one is in love with a beautiful person, this is the consequence.’

These verses were originally composed and sung by Rāmānanda Rāya himself. Śrīla Bhaktivinoda Ṭhākura suggests that during the time of conjugal enjoyment, the attachment might be compared to Cupid himself. However, during the period of separation, Cupid becomes a messenger of highly elevated love. This is called *prema-vilāsa-vivarta*. When there is separation, conjugal enjoyment itself acts like a messenger, and that messenger was addressed by Śrīmatī Rādhārāṇī as a friend. The essence of this transaction is that transcendental loving affairs are as relishable during separation as during conjugal enjoyment. When Śrīmatī Rādhārāṇī was fully absorbed in love of Kṛṣṇa, She mistook a black *tamāla* tree for Kṛṣṇa and embraced it. Such a mistake is called *prema-vilāsa-vivarta*.

TEXT 195

*rādhāyā bhavataś ca citta-jatunī svedair vilāpya kramād
yuñjann adri-nikuñja-kuñjara-pate nirdhūta-bheda-bhramam
citrāya svayam anvarañjayad iha brahmāṇḍa-harmyodare
bhūyobhir nava-rāga-hiṅgula-bharaiḥ śṛṅgāra-kāruḥ kṛtī*

rādhāyāḥ—of Śrīmatī Rādhārāṇī; *bhavataḥ ca*—and of You; *citta-jatunī*—the two minds like shellac; *svedaiḥ*—by perspiration; *vilāpya*—melting; *kramāt*—gradually; *yuñjan*—making; *adri*—of Govardhana Hill; *nikuñja*—in a solitary place for enjoyment; *kuñjara-pate*—O king of the elephants; *nirdhūta*—completely taken away; *bheda-bhramam*—the misunderstanding of differentiation; *citrāya*—for increasing the wonder; *svayam*—personally; *anvarañjayat*—colored; *iha*—in this world; *brahmāṇḍa*—of the universe; *harmya-udare*—within the palace; *bhūyobhiḥ*—by varieties of means; *nava-rāga*—of new attraction; *hiṅgula-bharaiḥ*—by the vermilion; *śṛṅgāra*—of loving affairs; *kāruḥ*—the craftsman; *kṛtī*—very expert.

“O my Lord, You live in the forest of Govardhana Hill, and, like the king of elephants, You are expert in the art of conjugal love. O master of the universe, Your heart and Śrīmatī Rādhārāṇī’s heart are just like shellac and are now melted in Your spiritual perspiration. Therefore one can no longer distinguish between You and Śrīmatī Rādhārāṇī. Now You have mixed Your newly invoked affection, which is like vermilion, with Your melted hearts, and for the benefit of the whole world You have painted both Your hearts red within this great palace of the universe.”

This verse quoted by Rāmānanda Rāya is included in Śrīla Rūpa Gosvāmī’s *Ujjvala-nīlamaṇi* (*Sthāyi-bhāva-prakaraṇa* 155).

TEXT 196

*prabhu kahe,—‘sādhya-vastura avadhi’ ei haya
tomāra prasāde ihā jāniluṅ niścaya*

prabhu kahe—Śrī Caitanya Mahāprabhu confirmed; *sādhya-vastura*—of the object of life; *avadhi’*—the limit; *ei*—this; *haya*—is; *tomāra*—of you; *prasāde*—by the mercy; *ihā*—this; *jāniluṅ*—I have understood; *niścaya*—conclusively.

Śrī Caitanya Mahāprabhu confirmed these verses recited by Śrī Rāmānanda Rāya, saying, “This is the limit of the goal of human life. Only by your mercy have I come to understand it conclusively.

TEXT 197

*‘sādhya-vastu’ ‘sādhana’ vinu keha nāhi pāya
kṛpā kari’ kaha, rāya, pābāra upāya*

sādhya-vastu—the goal of life; *sādhana vinu*—without practicing the process; *keha nāhi pāya*—no one achieves; *kṛpā kari*—very mercifully; *kaha*—please explain; *rāya*—My dear Rāmānanda Rāya; *pābāra upāya*—the means of achieving.

“The goal of life cannot be achieved unless one practices the process. Now, being merciful upon Me, please explain that means by which this goal can be attained.”

TEXT 198

*rāya kahe,—yei kahāo, sei kahi vāñī
ki kahiye bhāla-manda, kichui nā jāni*

rāya kahe—Rāmānanda Rāya replied; *yei*—whatever; *kahāo*—You make me speak; *sei*—that; *kahi*—I speak; *vāñī*—message; *ki*—what; *kahiye*—I am speaking; *bhāla-manda*—good or bad; *kichui nā jāni*—I do not know anything.

Śrī Rāmānanda Rāya replied, “I do not know what I am saying, but You have made me speak what I have spoken, be it good or bad. I am simply repeating that message.

TEXT 199

*tribhuvana-madhye aiche haya kon dhīra
ye tomāra māyā-nāṭe ha-ibeka sthira*

tri-bhuvana-madhye—within the three worlds; *aiche*—so much; *haya*—there is; *kon*—who; *dhīra*—patient; *ye*—who; *tomāra*—Your; *māyā-nāṭe*—in the manipulation of different energies; *ha-ibeka*—will be; *sthira*—steady.

“Within these three worlds, who is so undisturbed that he can remain steady as You manipulate Your different energies?”

TEXT 200

mora mukhe vaktā tumi, tumi hao śrotā
atyanta rahasya, śuna, sādhanera kathā

mora mukhe—in my mouth; *vaktā*—speaker; *tumi*—You are; *tumi*—You; *hao*—are; *śrotā*—the hearer; *atyanta rahasya*—extremely mysterious; *śuna*—now please hear; *sādhanera kathā*—the discussion of the process.

“Actually You are speaking through my mouth, and at the same time You are listening. This is very mysterious. Anyway, kindly hear the explanation of the process by which the goal can be attained.

Śrīla Sanātana Gosvāmī has advised us to hear about Kṛṣṇa from a Vaiṣṇava. He has explicitly forbidden us to hear from an *avaiṣṇava*.

avaiṣṇava-mukhodgīrṇaṁ pūtaṁ hari-kathāmṛtam
śravaṇaṁ naiva kartavyaṁ sarpoocchiṣṭaṁ yathā payaḥ

Thus quoting from *Padma Purāṇa*, Śrīla Sanātana Gosvāmī warns that one should not hear anything about Kṛṣṇa from an *avaiṣṇava*, however great a mundane scholar he may be. Milk touched by the lips of a serpent has poisonous effects; similarly, talks about Kṛṣṇa given by an *avaiṣṇava* are also poisonous. However, because a Vaiṣṇava is surrendered to the Supreme Personality of Godhead, his talks are spiritually potent. In the *Bhagavad-gītā* (10.10) the Supreme Lord says:

teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

“To those who are constantly devoted to worshipping Me with love, I give the understanding by which they can come to Me.” When a pure Vaiṣṇava speaks, he speaks perfectly. How is this? His speech is managed by Kṛṣṇa Himself from within the heart. Śrīla Rāmānanda Rāya accepts this benediction from Śrī Caitanya Mahāprabhu; therefore he admits that whatever he was speaking was not derived from his own intelligence. Rather, everything was coming from Śrī Caitanya Mahāprabhu. According to the *Bhagavad-gītā* (15.15):

*sarvasya cāham hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham*

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas*, I am to be known. Indeed I am the compiler of the *Vedānta*, and I am the knower of the *Vedas*.”

All intelligence emanates from the Supreme Personality of Godhead, the Supersoul within the heart of everyone. Nondevotees want to ask the Supreme Lord for sense gratification; therefore nondevotees come under the influence of *māyā*, the illusory energy. A devotee, however, is directed by the Supreme Personality of Godhead and comes under the influence of *yogamāyā*. Consequently there is a gulf of difference between statements made by a devotee and those made by a nondevotee.

TEXT 201

*rādhā-kṛṣṇera līlā ei ati gūḍhatara
dāsyā-vātsalyādi-bhāve nā haya gocara*

rādhā-kṛṣṇera līlā—the pastimes of Rādhā and Kṛṣṇa; *ei*—this is; *ati*—very much; *gūḍhatara*—more confidential; *dāsyā*—of servitude; *vātsalyā-ādi*—and of parental love, etc.; *bhāve*—in the moods; *nā haya*—is not; *gocara*—appreciated.

“The pastimes of Rādhā and Kṛṣṇa are very confidential. They cannot be understood through the mellows of servitude, fraternity or parental affection.

TEXT 202

*sabe eka sakhī-gaṇera ihāñ adhikāra
sakhī haite haya ei līlāra vistāra*

sabe—only; *eka*—one; *sakhī-gaṇera*—of the *gopīs*; *ihāñ*—in this; *adhikāra*—qualification; *sakhī*—the *gopīs*; *haite*—from; *haya*—is; *ei līlāra*—of these pastimes; *vistāra*—the expansion.

“Actually, only the *gopīs* have the right to appreciate these transcendental pastimes, and only from them can these pastimes be expanded.

TEXT 203

*sakhī vinā ei līlā puṣṭa nāhi haya
sakhī līlā vistāriyā, sakhī āsvādaya*

sakhī vinā—without the *gopīs*; *ei līlā*—these pastimes; *puṣṭa*—nourished; *nāhi haya*—are never; *sakhī*—the *gopīs*; *līlā*—the pastimes; *vistāriyā*—expanding; *sakhī*—the *gopīs*; *āsvādaya*—taste this mellow.

“Without the *gopīs*, these pastimes between Rādhā and Kṛṣṇa cannot be nourished. Only by their cooperation are such pastimes broadcast. It is their business to taste the mellows.

TEXTS 204–205

*sakhī vinā ei līlāya anyera nāhi gati
sakhī-bhāve ye tāñre kare anugati
rādhā-kṛṣṇa-kuñjasevā-sādhyā sei pāya
sei sādhyā pāite āra nāhika upāya*

sakhī vinā—without the *gopīs*; *ei līlāya*—in these pastimes; *anyera*—of others; *nāhi*—there is not; *gati*—entrance; *sakhī-bhāve*—in the mood of the *gopīs*; *ye*—anyone who; *tāñre*—Lord Kṛṣṇa; *kare*—does; *anugati*—following; *rādhā-kṛṣṇa*—of Rādhā and Kṛṣṇa; *kuñja-sevā*—of service in the *kuñjas*, or gardens, of Vṛndāvana; *sādhyā*—the goal; *sei pāya*—he gets;

sei—that; *sādhya*—achievement; *pāite*—to receive; *āra*—other; *nāhika*—there is not; *upāya*—means.

“Without the help of the gopīs, one cannot enter into these pastimes. Only one who worships the Lord in the ecstasy of the gopīs, following in their footsteps, can engage in the service of Śrī Śrī Rādhā-Kṛṣṇa in the bushes of Vṛndāvana. Only then can one understand the conjugal love between Rādhā and Kṛṣṇa. There is no other procedure for understanding.

The means for returning home, for going back to Godhead, is devotional service, but everyone has a different taste in the Lord’s service. One may be inclined to serve the Lord in servitude (*dāsya-rasa*), fraternity (*sakhya-rasa*) or parental love (*vātsalya-rasa*), but none of these can enable one to enter into the service of the Lord in conjugal love. To attain such service, one has to follow in the footsteps of the *gopīs* in the ecstasy of *sakhī-bhāva*. Then only can one understand the transcendental mellow of conjugal love.

In the *Ujjvala-nīlamaṇi* (*Sakhī-prakaraṇa* 1), Śrīla Rūpa Gosvāmī advises:

*prema-līlā-vihārāṇām
samyag vistārikā sakhī
viśrambha-ratna-ṭeṭī ca*

One who expands the conjugal love of Kṛṣṇa and His enjoyment among the *gopīs* is called a *sakhī*. Such a person is a confidential *gopī* in the conjugal affairs. Such assistants are like jewels in the form of Kṛṣṇa’s confidantes. The actual business of the *sakhīs* is described thus in *Ujjvala-nīlamaṇi* (*Sakhī-prakaraṇa* 88–91):

*mithaḥ prema-guṇotkīrtis tayor āsakti-kāritā
abhisāro dvayor eva sakhyaḥ kṛṣṇe samarpaṇam*

*narmāśvāsana-nepathyaṁ hṛdayodghāṭa-pāṭavam
chidra-samvṛtir etasyāḥ paty-ādeḥ parivañcanā*

*śikṣā saṅgamanam kāle sevnam vyajanādibhiḥ
tayor dvayor upālabhaḥ sandeśa-preṣaṇam tathā
nāyikā-prāṇa-samrakṣā prayatnādyāḥ sakhī-kriyāḥ*

In the conjugal pastimes of Kṛṣṇa, Kṛṣṇa is the hero (*nāyaka*), and Rādhikā is the heroine (*nāyikā*). The first business of the *gopīs* is to chant the glories of both the hero and the heroine. Their second business is to gradually create a situation in which the hero may be attracted to the heroine and vice versa. Their third business is to induce both of Them to approach each other. Their fourth business is to surrender unto Kṛṣṇa, the fifth is to create a jovial atmosphere, the sixth to give Them assurance to enjoy Their pastimes, the seventh to dress and decorate both hero and heroine, the eighth to show expertise in expressing Their desires, the ninth to conceal the faults of the heroine, the tenth to cheat their respective husbands and relatives, the eleventh to educate, the twelfth to enable the hero and heroine to meet at the proper time, the thirteenth to fan the hero and heroine, the fourteenth to sometimes reproach the hero and heroine, the fifteenth to set conversations in motion, and the sixteenth to protect the heroine by various means.

Some materialistic *sahajiyās* who cannot actually understand the pastimes of Rādhā and Kṛṣṇa manufacture their own life-styles without referring to authority. Such *sahajiyās* are called *sakhī-bhekī*, and sometimes they are called *gaura-nāgarī*. They believe that the material body, which is fit to be eaten by jackals and dogs, is enjoyable for Kṛṣṇa. Consequently they artificially decorate the material body to attract Kṛṣṇa, thinking themselves *sakhīs*. But Kṛṣṇa is never attracted by the artificial grooming of the material body. As far as Śrīmatī Rādhārāṇī and Her *gopīs* are concerned, their bodies, homes, dresses, ornaments, endeavors and activities are all spiritual. All of these are meant to satisfy the spiritual senses of Kṛṣṇa. Indeed, they are so pleasing and endearing to Kṛṣṇa that He is subjugated by the influence of Śrīmatī Rādhārāṇī and Her friends. They have nothing to do with anything mundane within the fourteen planetary systems of the universe. Although Kṛṣṇa is attractive to everyone, He is nonetheless attracted by the *gopīs* and Śrīmatī Rādhārāṇī.

One should not be misled by mental concoctions, supposing his material body to be perfect and deeming oneself a *sakhī*. This is something like *ahaṅgrahopāsanā*, that is, a Māyāvādī's worship of his own body as the Supreme. Śrīla Jīva Gosvāmī has cautioned mundaners to abstain from such conceptions. He also warns that thinking oneself one of the associates of the Supreme without following in the footsteps of the *gopīs* is as offensive as thinking oneself the Supreme. Such thinking is an *aparādha*. One has

to practice living in Vṛndāvana by hearing about the talks of the *gopīs* with Kṛṣṇa. However, one should not consider himself a *gopī*, for this is offensive.

TEXT 206

*vibhur api sukha-rūpaḥ sva-prakāśo 'pi bhāvaḥ
kṣaṇam api na hi rādhā-kṛṣṇayor yā ṛte svāḥ
pravahati rasa-puṣṭim cid-vibhūtīr iveśaḥ
śrayati na padam āsām kaḥ sakhinām rasa-jñāḥ*

vibhuḥ—all-powerful; *api*—although; *sukha-rūpaḥ*—happiness personified; *sva-prakāśaḥ*—self-effulgent; *api*—although; *bhāvaḥ*—the completely spiritual activities; *kṣaṇam api*—even for a moment; *na*—never; *hi*—certainly; *rādhā-kṛṣṇayoḥ*—of Śrī Rādhā and Kṛṣṇa; *yāḥ*—whom; *ṛte*—without; *svāḥ*—His own entourage (the *gopīs*); *pravahati*—leads to; *rasa-puṣṭim*—completion of the highest humor; *cid-vibhūtīḥ*—spiritual potencies; *iva*—like; *īśaḥ*—the Supreme Personality of Godhead; *śrayati*—takes shelter of; *na*—not; *padam*—the position; *āsām*—of them; *kaḥ*—who; *sakhinām*—of the personal associates; *rasa-jñāḥ*—one who is conversant with the science of mellows.

“The pastimes of Śrī Rādhā and Kṛṣṇa are self-effulgent. They are happiness personified, unlimited and all-powerful. Even so, the spiritual humors of such pastimes are never complete without the *gopīs*, the Lord’s personal friends. The Supreme Personality of Godhead is never complete without His spiritual potencies; therefore unless one takes shelter of the *gopīs*, one cannot enter into the company of Rādhā and Kṛṣṇa. Who can be interested in Their spiritual pastimes without taking their shelter?”

This is a quotation from the *Govinda-līlāmṛta* (10.17).

TEXT 207

*sakhīra svabhāva eka akathya-kathana
kṛṣṇa-saha nija-līlāya nāhi sakhīra mana*

sakhīra—of the *gopīs*; *svabhāva*—natural inclination; *eka*—one; *akathya*—inexplicable; *kathana*—narration; *kṛṣṇa-saha*—with Kṛṣṇa;

nija-līlāya—in His personal pastimes; *nāhi*—not; *sakhīra*—of the *gopīs*; *mana*—the mind.

“There is an inexplicable fact about the natural inclinations of the *gopīs*. The *gopīs* never want to enjoy themselves with Kṛṣṇa personally.

TEXT 208

kṛṣṇa saha rādhikāra līlā ye karāya
nija-sukha haite tāte koṭi sukha pāya

kṛṣṇa saha—with Kṛṣṇa; *rādhikāra*—of Śrīmatī Rādhārāṇī; *līlā*—the pastimes; *ye*—which; *karāya*—they bring about; *nija-sukha*—personal happiness; *haite*—than; *tāte*—in that; *koṭi*—ten million times; *sukha*—the happiness; *pāya*—they derive.

“The happiness of the *gopīs* increases ten million times when they serve to engage Śrī Śrī Rādhā and Kṛṣṇa in Their transcendental pastimes.

TEXT 209

rādhāra svarūpa—kṛṣṇa-prema-kalpalatā
sakhī-gaṇa haya tāra pallava-ṣuṣpa-pātā

rādhāra svarūpa—the spiritual nature of Śrīmatī Rādhārāṇī; *kṛṣṇa-prema*—of love of Kṛṣṇa; *kalpa-latā*—a creeper; *sakhī-gaṇa*—the *gopīs*; *haya*—are; *tāra*—of that creeper; *pallava*—the twigs; *ṣuṣpa*—flowers; *pātā*—and leaves.

“By nature, Śrīmatī Rādhārāṇī is just like a creeper of love of Godhead, and the *gopīs* are the twigs, flowers and leaves of that creeper.

TEXT 210

kṛṣṇa-līlāmṛta yadi latāke siñcaya
nija-sukha haite pallavādyera koṭi-sukha haya



The pastimes of Śrī Rādhā and Kṛṣṇa are self-effulgent. They are happiness personified, unlimited and all-powerful. Even so, the spiritual humors of such pastimes are never complete without the gopīs, the Lord's personal friends.

kṛṣṇa-līlāmṛta—the nectar of Kṛṣṇa’s pastimes; *yadi*—if; *latāke*—the creeper; *siñcaya*—sprinkles; *nija-sukha haite*—than personal happiness; *pallava-ādyera*—of the twigs, flowers and leaves; *koṭi*—ten million times; *sukha*—the happiness; *haya*—there is.

“When the nectar of Kṛṣṇa’s pastimes is sprinkled on that creeper, the happiness derived by the twigs, flowers and leaves is ten million times greater than that derived by the creeper itself.

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura states, “Śrīmatī Rādhārāṇī is the creeper of love of Godhead, and the *gopīs* are exactly like twigs, flowers and leaves. When water is sprinkled on the creeper, the twigs, flowers and leaves indirectly receive all the benefits of the creeper itself. But water sprinkled directly on the twigs, leaves and flowers is not as effective as water sprinkled on the creeper’s root. The *gopīs* are not as pleased when they directly mix with Kṛṣṇa as when they serve to unite Śrīmatī Rādhārāṇī with Kṛṣṇa. Their transcendental pleasure lies in uniting Them.”

TEXT 211

*sakhyah śrī-rādhikāyā vraja-kumuda-vidhor hlādinī-nāma-śakteḥ
sārāmśa-prema-vallyāḥ kisalaya-dala-puṣpādi-tulyāḥ sva-tulyāḥ
siktāyām kṛṣṇa-līlāmṛta-rasa-nicayair ullasantyām amuṣyām
jātollāsāḥ sva-sekāc chata-guṇam adhikam santi yat tan na citram*

sakhyah—friends like Lalitā and Viśākhā; *śrī-rādhikāyāḥ*—of Śrīmatī Rādhārāṇī; *vraja-kumuda*—of the lotuslike inhabitants of Vrajabhūmi; *vidhoḥ*—of the moon (Kṛṣṇa); *hlādinī*—pleasure-giving; *nāma*—of the name; *śakteḥ*—of the potency; *sāra-amśa*—the active principle; *prema-vallyāḥ*—of the creeper of love of Godhead; *kisalaya*—newly grown; *dala*—leaves; *puṣpa*—flowers; *ādi*—and so on; *tulyāḥ*—equal to; *sva-tulyāḥ*—equal to Herself; *siktāyām*—when sprinkled; *kṛṣṇa-līlā*—of the pastimes of Kṛṣṇa; *amṛta*—of the nectar; *rasa-nicayaiḥ*—by drops of the juice; *ullasantyām*—shining; *amuṣyām*—of Her, Śrīmatī Rādhārāṇī; *jāta-ullāsāḥ*—having awakened pleasure; *sva-sekāt*—than her own sprinkling; *śata-guṇam*—a hundred times; *adhikam*—more; *santi*—are; *yat*—which; *tat*—that; *na*—not; *citram*—wonderful.

“All the *gopīs*, the personal friends of Śrīmatī Rādhārāṇī, are equal to Her. Kṛṣṇa is pleasing to the inhabitants of Vrajabhūmi, just as the moon is pleasing to the lotus flower. His pleasure-giving potency is known as *āhlādinī*, of which the active principle is Śrīmatī Rādhārāṇī. She is compared to a creeper with newly grown flowers and leaves. When the nectar of Kṛṣṇa’s pastimes is sprinkled on Śrīmatī Rādhārāṇī, all Her friends, the *gopīs*, immediately appreciate the pleasure a hundred times more than if they were sprinkled themselves. Actually this is not at all wonderful.’

This verse is also from the *Govinda-līlāmṛta* (10.16).

TEXT 212

*yadyaṇi sakhīra kṛṣṇa-saṅgame nāhi mana
tathāṇi rādhikā yatne karāna saṅgama*

yadyaṇi—although; *sakhīra*—of the *gopīs*; *kṛṣṇa-saṅgame*—directly enjoying with Kṛṣṇa; *nāhi*—not; *mana*—the mind; *tathāṇi*—still; *rādhikā*—Śrīmatī Rādhārāṇī; *yatne*—with great endeavor; *karāna*—causes; *saṅgama*—association with Kṛṣṇa.

“Although the *gopīs*, Śrīmatī Rādhārāṇī’s friends, do not desire to enjoy themselves directly with Kṛṣṇa, Śrīmatī Rādhārāṇī makes a great endeavor to induce Kṛṣṇa to enjoy Himself with the *gopīs*.

TEXT 213

*nānā-cchale kṛṣṇe preri’ saṅgama karāya
ātma-kṛṣṇa-saṅga haite koṭi-sukha pāya*

nānā-cchale—under different pleas; *kṛṣṇe*—unto Kṛṣṇa; *preri’*—sending; *saṅgama*—direct association; *karāya*—induces; *ātma-kṛṣṇa-saṅga*—personal association with Kṛṣṇa; *haite*—than; *koṭi-sukha*—ten million times more happiness; *pāya*—She gets.

“Presenting various pleas for the *gopīs*, Śrīmatī Rādhārāṇī sometimes sends the *gopīs* to Kṛṣṇa just to enable them to associate with Him directly. At such times, She enjoys a happiness ten million times greater than that enjoyed through direct association.

TEXT 214

*anyonye viśuddha preme kare rasa puṣṭa
tān-sabāra prema dekhi' kṛṣṇa haya tuṣṭa*

anyonye—by one another; *viśuddha*—transcendental; *preme*—in love of Godhead; *kare*—makes; *rasa*—the mellow; *puṣṭa*—nourished; *tān-sabāra*—of all of them; *prema*—the love of Godhead; *dekhi'*—seeing; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—becomes; *tuṣṭa*—satisfied.

“The transcendental mellow is nourished by that mutual behavior in transcendental love of Godhead. When Lord Kṛṣṇa sees how the gopīs have developed pure love for Him, He becomes very satisfied.

Śrīmatī Rādhārāṇī and the gopīs are not interested in their personal happiness derived from association with Kṛṣṇa. Rather, they become happy by seeing one another associate with Kṛṣṇa. In this way their dealings are further nourished by love of Godhead, and seeing this, Kṛṣṇa is very pleased.

TEXT 215

*sahaja goṇīra prema,—nahe prākṛta kāma
kāma-kṛīḍā-sāmye tāra kahi 'kāma'-nāma*

sahaja—natural; *goṇīra*—of the gopīs; *prema*—love of Godhead; *nahe*—is not; *prākṛta*—material; *kāma*—lust; *kāma-kṛīḍā*—lusty affairs; *sāmye*—in appearing equal to; *tāra*—of such activities; *kahi*—I speak; *kāma-nāma*—the name “lust.”

“It is to be noted that the natural characteristic of the gopīs is to love the Supreme Lord. Their lusty desire is not to be compared to material lust. Nonetheless, because their desire sometimes appears to resemble material lust, their transcendental love for Kṛṣṇa is sometimes described as lust.

Bhaktisiddhānta Sarasvatī Ṭhākura says that material lust should never be attributed to Kṛṣṇa, who is full of transcendental knowledge. Material lust cannot be engaged in the service of the Lord, for it is applicable to materialists, not to Kṛṣṇa. Only *prema*, or love of Godhead, is applicable

for the satisfaction of Kṛṣṇa. *Prema* is full service rendered unto the Lord. The lusty affairs of the *gopīs* actually constitute the topmost love of Godhead because the *gopīs* never act for their own personal satisfaction. They are simply pleased by engaging other *gopīs* in the service of the Lord. The *gopīs* derive more transcendental pleasure from indirectly engaging other *gopīs* in the service of Kṛṣṇa than from engaging in His service themselves. That is the difference between material lust and love of Godhead. Lust applies to the material world, and love of Godhead applies only to Kṛṣṇa.

TEXT 216

*premaiva goṣa-rāmāṇām
kāma ity agamat prathām
ity uddhavādayo 'py etam
vāñchanti bhagavat-priyāḥ*

premā—love of Godhead; *eva*—certainly; *goṣa-rāmāṇām*—of all the *gopīs*; *kāmaḥ*—lust; *iti*—thus; *agamat*—became current; *prathām*—the process; *iti*—thus; *uddhava-ādayaḥ*—all devotees, headed by Uddhava; *api*—certainly; *etam*—this type of behavior; *vāñchanti*—desire; *bhagavat-priyāḥ*—those who are very, very dear to the Supreme Personality of Godhead.

“Although the dealings of the *gopīs* with Kṛṣṇa are on the platform of pure love of Godhead, such dealings are sometimes considered to be lusty. But because they are completely spiritual, Uddhava and all the other dearest devotees of the Lord desire to participate in them.”

This is a quotation from the *Bhakti-rasāmṛta-sindhu* (1.2.285).

TEXT 217

*nijendriya-sukha-hetu kāmera tātṭparya
kṛṣṇa-sukha-tātṭparya gopī-bhāva-varya*

nija-indriya—of one’s own senses; *sukha*—of the happiness; *hetu*—for the reason; *kāmera*—of lusty desire; *tātṭparya*—intention; *kṛṣṇa*—of Kṛṣṇa; *sukha*—the happiness; *tātṭparya*—intention; *gopī-bhāva-varya*—the foremost mood of the *gopīs*.

“Lusty desires are experienced when one is concerned with his own personal sense gratification. The mood of the gopīs is not like that. Their only desire is to satisfy the senses of Kṛṣṇa.

TEXT 218

*nijendriya-sukha-vāñchā nāhi gopikāra
kṛṣṇe sukha dite kare saṅgama-vihāra*

nija-indriya-sukha—for personal sense gratification; *vāñchā*—the desire; *nāhi*—there is not; *gopikāra*—of the gopīs; *kṛṣṇe*—unto Kṛṣṇa; *sukha*—happiness; *dite*—to give; *kare*—do; *saṅgama-vihāra*—mingling and enjoying with Kṛṣṇa.

“Among the gopīs, there is not a pinch of desire for sense gratification. Their only desire is to give pleasure to Kṛṣṇa, and this is why they mingle with Him and enjoy with Him.

TEXT 219

*yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaṣeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrpa-ādibhiḥ bhramati dhīr bhavad-āyusām naḥ*

yat—because; *te*—Your; *sujāta*—delicate; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid of; *śanaiḥ*—very carefully; *priya*—O dear one; *dadhīmahi*—we place; *karkaṣeṣu*—very rough and hard; *tena*—by such lotus feet; *aṭavīm*—the forest; *aṭasi*—You wander; *tad vyathate*—that are pained; *na*—not; *kiṁ svit*—whether; *kūrpa-ādibhiḥ*—by the small particles of stone; *bhramati*—bewilders; *dhīḥ*—intelligence; *bhavad-āyusām*—of persons who consider You as the duration of life; *naḥ*—of us.

“[All the gopīs said:] ‘Dear Kṛṣṇa, we carefully hold Your delicate lotus feet upon our hard breasts. When You walk in the forest, Your soft lotus feet are pricked by small bits of stone. We fear that this is painning You.

Since You are our life and soul, our minds are very much disturbed when Your lotus feet are pained.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.31.19).

TEXT 220

*sei gopī-bhāvāmṛte yāñra lobha haya
veda-dharma-loka tyaji’ se kṛṣṇe bhajaya*

sei—that; *gopī*—of the *gopīs*; *bhāva-amṛte*—in the nectar of the ecstasy; *yāñra*—whose; *lobha*—attachment; *haya*—is; *veda-dharma*—religious principles of the Vedas; *loka*—popular opinion; *tyaji’*—giving up; *se*—he; *kṛṣṇe*—unto Kṛṣṇa; *bhajaya*—renders loving service.

“One who is attracted by that ecstatic love of the *gopīs* does not care about popular opinion or the regulative principles of Vedic life. Rather, he completely surrenders unto Kṛṣṇa and renders service unto Him.

TEXT 221

*rāgānuga-mārge tāñre bhaje yei jana
sei-jana pāya vraje vrajendra-nandana*

rāga-anuga—of spontaneous attachment; *mārge*—on the path; *tāñre*—Kṛṣṇa; *bhaje*—worships; *yei*—who; *jana*—a person; *sei-jana*—that person; *pāya*—gets; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Mahārāja Nanda.

“If one worships the Lord on the path of spontaneous love and goes to Vṛndāvana, he receives the shelter of Vrajendra-nandana, the son of Nanda Mahārāja.

In all, there are sixty-four items listed for the rendering of service unto Kṛṣṇa, and these are the regulative principles enjoined in the *sāstras* and given by the spiritual master. One has to serve Kṛṣṇa according to these regulative principles, but if one develops spontaneous love for Kṛṣṇa as exhibited in the activities of those who live in Vrajabhūmi, one attains the platform of *rāgānuga-bhakti*. One who has developed this spontaneous

love is eligible for elevation to the platform enjoyed by the inhabitants of Vrajabhūmi. In Vrajabhūmi, there are no regulative principles set forth for Kṛṣṇa's service. Rather, everything is carried out in spontaneous, natural love for Kṛṣṇa. There is no question of following the principles of the Vedic system. Such principles are followed within this material world, and as long as one is on the material platform, he has to execute them. However, spontaneous love of Kṛṣṇa is transcendental. It may seem that the regulative principles are being violated, but the devotee is on the transcendental platform. Such service is called *guṇātīta*, or *nirguṇa*, for it is not contaminated by the three modes of material nature.

TEXT 222

*vraja-lokera kona bhāva lañā yei bhaje
bhāva-yogya deha pāñā kṛṣṇa pāya vraje*

vraja-lokera—of the planet known as Goloka Vṛndāvana; *kona*—some; *bhāva*—mood; *lañā*—accepting; *yei*—anyone who; *bhaje*—executes devotional service; *bhāva-yogya*—suitable for that spiritual attraction; *deha*—a body; *pāñā*—getting; *kṛṣṇa*—Lord Kṛṣṇa; *pāya*—gets; *vraje*—in Vṛndāvana.

“In his liberated stage the devotee is attracted by one of the five humors in the transcendental loving service of the Lord. As he continues to serve the Lord in that transcendental mood, he attains a spiritual body to serve Kṛṣṇa in Goloka Vṛndāvana.

TEXT 223

*tāhāte dṛṣṭānta—upaṇiṣad śruti-gaṇa
rāga-mārge bhaji' pāila vrajendra-nandana*

tāhāte—in this matter; *dṛṣṭānta*—the example; *upaṇiṣad śruti-gaṇa*—the great sages known as the personified *Upaṇiṣads* or *śrutis*; *rāga-mārge*—on the path of spontaneous love; *bhaji'*—worshiping; *pāila*—obtained; *vrajendra-nandana*—the lotus feet of Lord Kṛṣṇa.

“Those saintly persons who represent the Upaniṣads are vivid examples of this. By worshiping the Lord on the path of spontaneous love, they attained the lotus feet of Vrajendra-nandana, the son of Nanda Mahārāja.

In the Goloka Vṛndāvana planet, Kṛṣṇa’s servants are headed by Raktaka and Patraka. Kṛṣṇa’s friends are headed by Śrīdāmā, Subala and others. There are also elderly *gopīs* and the cowherd men, headed by Nanda Mahārāja, mother Yaśodā and others. All of these personalities are eternally engaged in the loving service of the Lord in accordance with their specific attachments for Kṛṣṇa. One who wants to return home to serve the Lord directly may be attracted to Kṛṣṇa as a servant, friend, father or mother. If a person continuously serves Kṛṣṇa during this life in a particular ecstasy, upon giving up the material body he attains a spiritual body suitable for serving Kṛṣṇa in terms of his particular attachment. One may serve as a servant, friend, father or mother. In the same way, one who wants to serve Kṛṣṇa in conjugal love can attain a body under the guidance of the *gopīs*. In this connection, the most vivid example is provided by those saintly personalities known as the *śrutis*, who represent the *Upaniṣads*. The *śrutis* understood that without serving Kṛṣṇa and following in the footsteps of the *gopīs* there would be no possibility of their entering the kingdom of God and serving Kṛṣṇa in the mood of conjugal love. Therefore they engaged in spontaneous loving service unto Kṛṣṇa and followed in the footsteps of the *gopīs*.

TEXT 224

*'kṣa-dṛḍha-yoga-yujo hṛdi yan
munaya upāsate tad arayo 'pi yayuḥ smaraṇāt
striya uragendra-bhoga-bhuja-daṇḍa-viśakta-dhiyo
vayam api te samāḥ sama-dṛśo 'ṅhri-saroja-sudhāḥ*

nibhṛta—controlled; *marut*—the life air; *manaḥ*—the mind; *akṣa*—senses; *dṛḍha*—strong; *yoga*—in the mystic yoga process; *yujaḥ*—who are engaged; *hṛdi*—within the heart; *yat*—who; *munayaḥ*—the great sages; *upāsate*—worship; *tat*—that; *arayaḥ*—the enemies; *api*—also; *yayuḥ*—obtain; *smaraṇāt*—from remembering; *striyaḥ*—the *gopīs*; *uraga-indra*—of serpents; *bhoga*—like the bodies; *bhuja*—the arms; *daṇḍa*—like rods; *viśakta*—fastened to; *dhiyaḥ*—whose minds; *vayam api*—we also; *te*—

Your; *samāḥ*—equal to them; *sama-dṛśaḥ*—having the same ecstatic emotions; *aṅghri-saroja*—of the lotus feet; *sudhāḥ*—the nectar.

“Great sages conquer the mind and senses by practicing the mystic yoga system and controlling the breath. Thus engaging in mystic yoga, they see the Supersoul within their hearts and ultimately enter into impersonal Brahman. But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the gopīs, being attracted by the beauty of Kṛṣṇa, simply wanted to embrace Him and His arms, which are like serpents. Thus the gopīs ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upaniṣads can also taste the nectar of His lotus feet by following in the footsteps of the gopīs.”

This is a quotation from *Śrīmad-Bhāgavatam* (10.87.23) spoken by the *śrutis*, the personified Vedas.

TEXT 225

‘*sama-dṛśaḥ*’-śabde kahe ‘*sei bhāve anugati*’
‘*samāḥ*’-śabde kahe *śrutira gopī-deha-prāpti*

sama-dṛśaḥ śabde—by the word *sama-dṛśaḥ*; *kahe*—it says; *sei*—that; *bhāve*—in the emotion; *anugati*—following; *samāḥ śabde*—by the word *samāḥ*; *kahe*—it says; *śrutira*—of the persons known as the *śrutis*; *gopī-deha*—the bodies of gopīs; *prāpti*—attainment.

“The word ‘*sama-dṛśaḥ*,’ mentioned in the fourth line of the previous verse, means ‘following the mood of the gopīs.’ The word ‘*samāḥ*’ means ‘the *śrutis*’ attainment of bodies like those of the gopīs.’

TEXT 226

‘*aṅghri-padma-sudhā*’ya kahe ‘*kṛṣṇa-saṅgānanda*’
vidhi-mārgē nā pāiye vraje kṛṣṇa-candra

aṅghri-padma-sudhāya—by the nectar derived from the lotus feet of Kṛṣṇa; *kahe*—it says; *kṛṣṇa-saṅga-ānanda*—transcendental bliss by the

association of Kṛṣṇa; *vidhi-mārge*—on the path of regulative principles; *nā pāiye*—one does not get; *vraje*—in Goloka Vṛndāvana; *kṛṣṇa-candra*—Lord Kṛṣṇa.

“The word ‘aṅghri-padma-sudhā’ means ‘associating intimately with Kṛṣṇa.’ One can attain such perfection only by spontaneous love of God. One cannot obtain Kṛṣṇa in Goloka Vṛndāvana simply by serving the Lord according to regulative principles.

TEXT 227

*nāyam sukhāpo bhagavān
dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām
yathā bhakti-matām iha*

na—not; *ayam*—this Lord Śrī Kṛṣṇa; *sukha-āpaḥ*—easily available; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—for materialistic persons who have accepted the body as the self; *gopikā-sutaḥ*—the son of mother Yaśodā; *jñāninām*—for persons addicted to mental speculation; *ca*—and; *ātma-bhūtānām*—for persons performing severe austerities and penances; *yathā*—as; *bhakti-matām*—for persons engaged in spontaneous devotional service; *iha*—in this world.

“The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.’

This verse from *Śrīmad-Bhāgavatam* (10.9.21) is spoken by Śrīla Śukadeva Gosvāmī. It appears within a passage in which he glorifies mother Yaśodā and other devotees of Kṛṣṇa by describing how they can subjugate Him with their love.

TEXT 228

*ataeva gopī-bhāva kari aṅgikāra
rātri-dina cinte rādhā-kṛṣṇera vihāra*

ataeva—therefore; *gopī-bhāva*—the loving mood of the *gopīs*; *kari*—making; *aṅgikāra*—acceptance; *rātri-dina*—day and night; *cinte*—one thinks; *rādhā-kṛṣṇera*—of Rādhā and Kṛṣṇa; *vihāra*—the pastimes.

“Therefore one should accept the mood of the *gopīs* in their service. In such a transcendental mood, one should always think of the pastimes of Śrī Rādhā and Kṛṣṇa.

TEXT 229

*siddha-dehe cinti' kare tāhāññi sevana
sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa*

siddha-dehe—in the perfected stage; *cinti'*—by remembering; *kare*—does; *tāhāññi*—in the spiritual world; *sevana*—service; *sakhī-bhāve*—in mood of the *gopīs*; *pāya*—gets; *rādhā-kṛṣṇera*—of Rādhā and Kṛṣṇa; *caraṇa*—the lotus feet.

“After thinking of Rādhā and Kṛṣṇa and Their pastimes for a long time and after getting completely free from material contamination, one is transferred to the spiritual world. There the devotee attains an opportunity to serve Rādhā and Kṛṣṇa as one of the *gopīs*.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that the word *siddha-deha*, “perfected spiritual body,” refers to a body beyond the material gross body composed of five elements and the subtle astral body composed of mind, intelligence and false ego. In other words, one attains a completely spiritual body fit to render service to the transcendental couple Rādhā and Kṛṣṇa: *sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam* [Cc. Madhya 19.170].

When one is situated in his spiritual body, which is beyond this gross and subtle material body, he is fit to serve Rādhā and Kṛṣṇa. That body is called *siddha-deha*. The living entity attains a particular type of gross body in accordance with his past activities and mental condition. In this life the mental condition changes in different ways, and the same living entity gets another body in the next life according to his desires. The mind, intelligence and false ego are always engaged in an attempt to dominate material nature. According to that subtle astral body, one attains a gross

body to enjoy the objects of one's desires. According to the activities of the present body, one prepares another subtle body. And according to the subtle body, one attains another gross body. This is the process of material existence. However, when one is spiritually situated and does not desire a gross or subtle body, he attains his original spiritual body. As confirmed by the *Bhagavad-gītā* (4.9): *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*.

One is elevated to the spiritual world by the spiritual body and is situated either in Goloka Vṛndāvana or in another Vaikuṅṭha planet. In the spiritual body there are no longer material desires, and one is fully satisfied by rendering service to the Supreme Personality of Godhead, Rādhā and Kṛṣṇa. This is the platform of *bhakti* (*hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate* [Cc. *Madhya* 19.170]). When the spiritual body, mind and senses are completely purified, one can render service to the Supreme Personality of Godhead and His consort. In Vaikuṅṭha the consort is Lakṣmī, and in Goloka Vṛndāvana the consort is Śrīmatī Rādhārāṇī. In the spiritual body, free from material contamination, one can serve Rādhā-Kṛṣṇa and Lakṣmī-Nārāyaṇa. When one is thus spiritually situated, he no longer thinks of his own personal sense gratification. This spiritual body is called *siddha-deha*, the body by which one can render transcendental service unto Rādhā and Kṛṣṇa. The process is that of engaging the transcendental senses in loving devotional service. This verse specifically mentions, *sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa*: only transcendently elevated persons in the mood of the *gopīs* can engage in the service of the lotus feet of Rādhā and Kṛṣṇa.

TEXT 230

*gopī-ānugatya vinā aiśvarya-jñāne
bhajileha nāhi pāya vrajendra-nandane*

gopī-ānugatya—subservience to the *gopīs*; *vinā*—without; *aiśvarya-jñāne*—in the knowledge of opulence; *bhajileha*—if serving the Supreme Lord; *nāhi*—not; *pāya*—gets; *vrajendra-nandane*—the son of Mahārāja Nanda, Kṛṣṇa.

“Unless one follows in the footsteps of the *gopīs*, he cannot attain the service of the lotus feet of Kṛṣṇa, the son of Nanda Mahārāja. If one is

overcome by knowledge of the Lord’s opulence, he cannot attain the Lord’s lotus feet, even though he is engaged in devotional service.

One can worship Lakṣmī-Nārāyaṇa by the process of *vidhi-mārga*, worshipping the Lord with regulative principles according to the instructions of the *śāstra* and the spiritual master. But the Supreme Personality of Godhead, Rādhā-Kṛṣṇa, cannot be directly worshiped by this process. The dealings between Rādhā and Kṛṣṇa and the *gopīs* are devoid of the opulences of Lakṣmī-Nārāyaṇa. The process of *vidhi-mārga*, following the regulative principles, is utilized in the worship of Lakṣmī-Nārāyaṇa, whereas the process of spontaneous service—following in the footsteps of the *gopīs*, who are the denizens of Vṛndāvana—is transcendently more advanced and is the process whereby Rādhā and Kṛṣṇa are worshiped. One cannot attain this elevated position while worshipping the Lord in His opulence. Those attracted by the conjugal love between Rādhā and Kṛṣṇa must follow in the footsteps of the *gopīs*. Only then is it possible to enter into the Lord’s service in Goloka Vṛndāvana and directly associate with Rādhā and Kṛṣṇa.

TEXT 231

*tāhāte dṛṣṭānta—lakṣmī karila bhajana
tathāpi nā pāila vraje vrajendra-nandana*

tāhāte—in that; *dṛṣṭānta*—the evidence; *lakṣmī*—the goddess of fortune; *karila*—did; *bhajana*—worship; *tathāpi*—still; *nā*—not; *pāila*—got; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Mahārāja Nanda, Kṛṣṇa.

“The unspoken example in this connection is the goddess of fortune, who worshiped Lord Kṛṣṇa in order to attain His pastimes in Vṛndāvana. But due to her opulent life-style, she could not attain the service of Kṛṣṇa in Vṛndāvana.

TEXT 232

*nāyaṁ śriyo ’ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalina-gandha-rucām kuto ’nyāḥ*

*rāsotsave 'sya bhuja-daṇḍa-grhīta-kaṇṭha-
labdhāśiṣām ya udagād vraja-sundarīṇām*

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the fragrance; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rāsa-utsave*—in the festival of the *rāsa* dance; *asya*—of Lord Śrī Kṛṣṇa; *bhuja-daṇḍa*—by the arms; *grhīta*—embraced; *kaṇṭha*—their necks; *labdha-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-sundarīṇām*—of the beautiful *gopīs*, the transcendental girls of Vrajabhūmi.

“When Lord Śrī Kṛṣṇa was dancing with the *gopīs* in the *rāsa-līlā*, the *gopīs* were embraced around the neck by the Lord’s arms. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?”

This is a quotation from *Śrīmad-Bhāgavatam* (10.47.60).

TEXT 233

*eta śuni' prabhu tānre kaila āliṅgana
dui jane galāgali karena krandana*

eta śuni'—hearing so much; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tānre*—unto Rāmānanda Rāya; *kaila*—did; *āliṅgana*—embracing; *dui jane*—both of them; *galāgali*—embracing shoulder to shoulder; *karena*—did; *krandana*—crying.

After hearing this, Lord Śrī Caitanya Mahāprabhu embraced Rāmānanda Rāya, and both of them, embracing shoulder to shoulder, began to cry.

TEXT 234

*ei-mata premāveśe rātri goñāilā
prātaḥ-kāle nija-nija-kārye duñhe gelā*

ei-mata—in this way; *prema-āveśe*—in ecstatic love of Godhead; *rātri*—the night; *goñāilā*—passed; *prātaḥ-kāle*—in the morning; *nija-nija-kārye*—to their own respective duties; *duñhe*—both of them; *gelā*—departed.

The entire night was passed in this way, in ecstatic love of Godhead. In the morning they both departed to tend to their respective duties.

TEXT 235

*vidāya-samaye prabhura caraṇe dhariyā
rāmānanda rāya kahe vinati kariyā*

vidāya-samaye—at the point of departure; *prabhura caraṇe*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *dhariyā*—capturing; *rāmānanda rāya*—Rāmānanda Rāya; *kahe*—says; *vinati kariyā*—with great humility.

Before departing from Śrī Caitanya Mahāprabhu, Rāmānanda Rāya fell to the ground and caught hold of the Lord’s lotus feet. He then spoke submissively as follows.

TEXT 236

*‘more kṛpā karite tomāra ihāñ āgamana
dina daśa rahi’ śodha mora duṣṭa mana*

more—unto me; *kṛpā*—mercy; *karite*—to do; *tomāra*—Your; *ihāñ*—here; *āgamana*—coming; *dina daśa rahi’*—remaining at least ten days; *śodha*—purify; *mora*—my; *duṣṭa mana*—polluted mind.

Śrī Rāmānanda Rāya said, “You have come here just to show me Your causeless mercy. Therefore stay here for at least ten days and purify my polluted mind.

TEXT 237

*tomā vinā anya nāhi jīva uddhārite
tomā vinā anya nāhi kṛṣṇa-prema dite'*

tomā vinā—without You; *anya*—anyone else; *nāhi*—there is not; *jīva*—the living entity; *uddhārite*—to liberate; *tomā vinā*—without You; *anya*—anyone else; *nāhi*—there is not; *kṛṣṇa-prema dite*—to bestow love of Kṛṣṇa.

“But for You, there is no one who can deliver all the living entities, for You alone can deliver love of Kṛṣṇa.”

TEXT 238

*prabhu kahe,—āilāṇa śuni' tomāra guṇa
kṛṣṇa-kathā śuni, śuddha karāite mana*

prabhu kahe—the Lord said; *āilāṇa*—I have come; *śuni'*—hearing; *tomāra*—your; *guṇa*—qualities; *kṛṣṇa-kathā*—these topics about Kṛṣṇa; *śuni*—I hear; *śuddha karāite*—just to make pure; *mana*—the mind.

The Lord replied, “Having heard about your good qualities, I have come here. I have come to hear about Kṛṣṇa from you and thus purify My mind.

TEXT 239

*yaiche śuniluṅ, taiche dekhiluṅ tomāra mahimā
rādhā-kṛṣṇa-premarasa-jñānera tumi sīmā*

yaiche—as much; *śuniluṅ*—as I have heard; *taiche*—that much; *dekhiluṅ*—I have seen; *tomāra mahimā*—your glories; *rādhā-kṛṣṇa-prema-rasa-jñānera*—of transcendental knowledge about the loving affairs of Rādhā and Kṛṣṇa; *tumi*—you; *sīmā*—the ultimate goal.

“Now that I have actually seen your glories, what I heard about you is confirmed. As far as the pastimes of Rādhā and Kṛṣṇa in a loving mood are concerned, you are the limit of knowledge.”

Śrī Caitanya Mahāprabhu found Rāmānanda Rāya to be the best authority in transcendental knowledge of the loving affairs between Rādhā and Kṛṣṇa. In this verse the Lord actually states that Rāmānanda Rāya was the limit of this knowledge.

TEXT 240

*daśa dinera kā-kathā yāvat āmi jība’
tāvat tomāra saṅga chāḍite nāriba*

daśa dinera—of ten days; *kā-kathā*—what to speak; *yāvat*—as long as; *āmi*—I; *jība’*—shall live; *tāvat*—that long; *tomāra*—of you; *saṅga*—the association; *chāḍite*—to give up; *nāriba*—I shall not be able.

Śrī Caitanya Mahāprabhu continued, “To say nothing of ten days, as long as I live I shall find it impossible to give up your company.”

TEXT 241

*nīlācale tumi-āmi thākiba eka-saṅge
sukhe goṅāiba kāla kṛṣṇa-kathā-raṅge*

nīlācale—in Jagannātha Purī; *tumi*—you; *āmi*—I; *thākiba*—shall stay; *eka-saṅge*—together; *sukhe*—in happiness; *goṅāiba*—will pass; *kāla*—time; *kṛṣṇa-kathā-raṅge*—in the joy of talking about Kṛṣṇa.

“You and I shall remain together at Jagannātha Purī. We shall pass our time together in joy, talking about Kṛṣṇa and His pastimes.”

TEXT 242

*eta bali’ duṅhe nija-nija kārye gelā
sandhyā-kāle rāya punaḥ āsiyā mililā*

eta bali’—saying this; *duṅhe*—both of them; *nija-nija*—their own respective; *kārye*—in the duties; *gelā*—departed; *sandhyā-kāle*—in the evening; *rāya*—Rāmānanda Rāya; *punaḥ*—again; *āsiyā*—coming there; *mililā*—met.

In this way they both departed to perform their respective duties. Then, in the evening, Rāmānanda Rāya returned to see Lord Caitanya Mahāprabhu.

TEXT 243

*anyonye mili' duñhe nibhṛte vasiyā
praśnottara-goṣṭhī kahe ānandita hañā*

anyonye—each other; *mili'*—meeting; *duñhe*—both of them; *nibhṛte*—in a secluded place; *vasiyā*—sitting; *praśna-uttara*—of questions and answers; *goṣṭhī*—a discussion; *kahe*—spoke; *ānandita*—jubilant; *hañā*—becoming.

Thus they met time and time again, sitting in a secluded place and jubilantly discussing devotional service by the question-and-answer process.

TEXT 244

*prabhu puche, rāmānanda karena uttara
ei mata sei rātre kathā paraṣpara*

prabhu puche—the Lord inquires; *rāmānanda*—Rāya Rāmānanda; *karena*—gives; *uttara*—answers; *ei mata*—in this way; *sei rātre*—on that night; *kathā*—discussion; *paraṣpara*—mutual.

Śrī Caitanya Mahāprabhu asked the questions, and Śrī Rāmānanda Rāya gave the answers. In this way they were engaged in discussion throughout the night.

TEXT 245

*prabhu kahe,—“kon vidyā vidyā-madhye sāra?”
rāya kahe,—“kṛṣṇa-bhakti vinā vidyā nāhi āra”*

prabhu kahe—the Lord inquired; *kon*—what; *vidyā*—knowledge; *vidyā-madhye*—in the midst of knowledge; *sāra*—the most important; *rāya kahe*—Rāmānanda Rāya answered; *kṛṣṇa-bhakti*—devotional service to

Kṛṣṇa; *vinā*—except; *vidyā*—education; *nāhi*—there is not; *āra*—any other.

On one occasion the Lord inquired, “Of all types of education, which is the most important?”

Rāmānanda Rāya replied, “No education is important other than the transcendental devotional service of Kṛṣṇa.”

Texts 245 to 257 are all questions and answers between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya. In these exchanges there is an attempt to show the difference between material and spiritual existence. Education in Kṛṣṇa consciousness is always transcendental and is the best of all forms of education. Material education aims at increasing the activities of material sense gratification. Beyond material sense gratification is another negative form of knowledge called *brahma-vidyā*, or impersonal transcendental knowledge. But beyond that *brahma-vidyā*, or knowledge of the impersonal Brahman, is knowledge of devotional service to the Supreme Lord, Viṣṇu. This knowledge is higher. And higher still is devotional service to Lord Kṛṣṇa, which is the topmost form of education. According to *Śrīmad-Bhāgavatam* (4.29.49), *tat karma hari-toṣaṁ yat sāv idyā tan-matir yayā*: “Work meant for pleasing the Supreme Lord is the best, and education that enhances one’s Kṛṣṇa consciousness is the best.”

Also, according to *Śrīmad-Bhāgavatam* (7.5.23–24):

*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam
arcanaṁ vandanam dāsyam sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye ’dhītam uttamam*

This is a statement given by Prahlāda Mahārāja in answer to a question raised by his father. Prahlāda Mahārāja said, “To hear or chant about Lord Viṣṇu, to remember Him, to serve His lotus feet, to worship Him, to offer prayers to Him, to become His servant and His friend, to sacrifice everything for His service—all these are varieties of devotional service. One who is engaged in such activities is understood to be educated to the topmost perfection.”

TEXT 246

‘*kīrti-gaṇa-madhye jīvera kon baḍa kīrti?*
‘*kṛṣṇa-bhakta baliyā yāñhāra haya khyāti*’

kīrti-gaṇa-madhye—among glorious activities; *jīvera*—of the living entity; *kon*—which; *baḍa*—greatest; *kīrti*—glory; *kṛṣṇa-bhakta*—a devotee of Lord Kṛṣṇa; *baliyā*—as; *yāñhāra*—of whom; *haya*—there is; *khyāti*—the reputation.

Śrī Caitanya Mahāprabhu then asked Rāmānanda Rāya, “Out of all glorious activities, which is the most glorious?”

Rāmānanda Rāya replied, “That person who is reputed to be a devotee of Lord Kṛṣṇa enjoys the utmost fame and glory.”

The greatest reputation a living being can have is to be a devotee of Kṛṣṇa and to act in Kṛṣṇa consciousness. In the material world everyone is trying to be famous by accumulating a large bank balance or material opulence. There is a steady competition among *karmīs* attempting to advance in a wealthy society. The whole world is turning in accordance with that competitive mood. But this kind of name and fame is temporary, for it lasts only as long as the temporary material body exists. One may become famous as a *brahma-jñānī*, an impersonalist scholar, or one may become a materially opulent person. In either case, such reputations are inferior to the reputation of Kṛṣṇa’s devotee. In the *Garuḍa Purāṇa* it is said:

*kalau bhāgavatam nāma durlabham naiva labhyate
brahma-rudra-padoṭkṛṣṭam guruṇā kathitam mama*

“In this Age of Kali, the fame of one who is known as a great devotee is very rare. However, such a position is superior to that of the great demigods like Brahmā and Mahādeva. This is the opinion of all spiritual masters.”

In the *Itihāsa-samuccaya*, Nārada tells Puṇḍarīka:

*janmāntara-sahasreṣu yasya syād buddhir īdṛśī
dāso ’ham vāsudevasya sarvāl lokān samuddharet*

“After many, many births, when a person realizes that he is the eternal servant of Vāsudeva, he can deliver all the worlds.”

In the *Ādi Purāṇa*, in a conversation between Kṛṣṇa and Arjuna, it is said, *bhaktānām anugacchanti muktayaḥ śrutibhiḥ saha*: “The most exalted position of liberation is given by Vedic knowledge. Everyone follows in the footsteps of the devotee.” Similarly, in the *Bṛhan-nārādīya Purāṇa* it is further stated, *adyāpi ca muni-śreṣṭhā brahmādyā api devatāḥ*: “Until now, even the great demigods like Brahmā and Lord Śiva did not know the influence of a devotee.” The *Garuḍa Purāṇa* similarly states:

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarva-vedānta-pāragāḥ
sarva-vedānta-vit-koṭyā viṣṇu-bhakto viśiṣyate
vaiṣṇavānām sahasrebhya ekānty eko viśiṣyate*

“It is said that out of thousands of *brāhmaṇas*, one is qualified to perform sacrifices, and out of many thousands of such qualified *brāhmaṇas* expert in sacrificial offerings, one learned *brāhmaṇa* may have passed beyond all Vedic knowledge. He is considered the best among all these *brāhmaṇas*. And yet, out of thousands of such *brāhmaṇas* who have surpassed Vedic knowledge, one person may be a *viṣṇu-bhakta*, and he is most famous. Out of many thousands of such Vaiṣṇavas, one who is completely fixed in the service of Lord Kṛṣṇa is most famous. Indeed, a person who is completely devoted to the service of the Lord certainly returns home, back to Godhead.”

There is also the following statement in *Śrīmad-Bhāgavatam* (3.13.4):

*śrutasya puṁsām sucira-śramasya
nanv añjasā sūribhir īdīto 'rthaḥ
tat-tad-guṇānuśravaṇam mukunda-
pādāravindam hṛdayeṣu yeṣām*

“After much hard labor, a person highly learned in Vedic literature certainly becomes very famous. However, one who is always hearing and chanting the glories of the lotus feet of Mukunda within his heart is certainly superior.”

In the *Nārāyaṇa-vyūha-stava* it is said:

*nāhaṁ brahmāpi bhūyāsaṁ tvad-bhakti-rahito hare
tvayi bhaktas tu kīto 'pi bhūyāsaṁ janma-janmasu*

“I do not aspire to take birth as a Brahmā if that Brahmā is not a devotee of the Lord. I shall be satisfied simply to take birth as an insect if I am given a chance to remain in the house of a devotee.”

There are many similar verses in *Śrīmad-Bhāgavatam*, especially 3.25.38, 4.24.29, 4.31.22, 7.9.24, and 10.14.30.

It was Lord Śiva who said, “I do not know the truth about Kṛṣṇa, but a devotee of Lord Kṛṣṇa knows all the truth. Out of all the devotees of Lord Kṛṣṇa, Prahlāda is the greatest.”

Above Prahlāda, the Pāṇḍavas are supposedly more advanced. Above the Pāṇḍavas are the members of the Yadu dynasty, who are even more advanced. In the Yadu dynasty, Uddhava is the furthest advanced, and above Uddhava are the damsels of Vraja-dhāma, the *gopīs* themselves.

In the *Bṛhad-vāmana Purāṇa*, Lord Brahmā tells Bhṛgu:

*ṣaṣṭi-varṣa-sahasrāṇi mayā taptam tapaḥ purā
nanda-gopa-vraja-strīṅām pāda-reṅūpalabdhaye*

“I underwent meditation and austerities for sixty thousand years just to understand the dust of the lotus feet of the *gopīs*. Still, I could not understand it. To say nothing of me, even Lord Śiva, Lord Śeṣa and the goddess of fortune, Lakṣmī, could not understand it.”

In the *Ādi Purāṇa* the Supreme Personality of Godhead Himself says:

*na tathā me priyatamo brahmā rudraś ca pāṛthiva
na ca lakṣmīr na cātmā ca yathā goṇī-jano mama*

“Lord Brahmā, Lord Śiva, the goddess of fortune and even My own self are not as dear to Me as the *gopīs*.” Of all the *gopīs*, Śrīmatī Rādhārāṇī is the topmost. Rūpa Gosvāmī and Sanātana Gosvāmī are the most exalted servitors of Śrīmatī Rādhārāṇī and Lord Śrī Caitanya Mahāprabhu. Those who adhere to their service are known as *rūpānuga* devotees. The *Caitanya-candrāmṛta* (26) gives the following statement about Śrīla Rūpa Gosvāmī:

*āstām vairāgya-koṭir bhavatu śama-dama-kṣānti-maitry-ādi-koṭis
tattvānudhyāna-koṭir bhavatu bhavatu vā vaiṣṇavī bhakti-koṭiḥ
koṭy-amśo 'py asya na syāt tad api guṇa-gaṇo yaḥ svataḥ-siddha āste
śrīmac-caitanyacandra-priya-caraṇa-nakha-jyotir āmoda-bhājām*

The qualities of one engaged in the service of Lord Śrī Caitanya Mahāprabhu—such as reputation, austerities, penances and knowledge—are not to be compared to the good qualities of others. Such is the perfection of a devotee always engaged in the service of Śrī Caitanya Mahāprabhu.

TEXT 247

*'sampattira madhye jīvera kon sampatti gaṇi?'
'rādhā-kṛṣṇe prema yāñra, sei baḍa dhanī'*

sampattira—riches; *madhye*—among; *jīvera*—of the living entities; *kon*—what; *sampatti*—the wealth; *gaṇi*—we accept; *rādhā-kṛṣṇe*—to Śrīmatī Rādhārāṇī and Kṛṣṇa; *prema*—loving service; *yāñra*—whose; *sei*—he; *baḍa*—very great; *dhanī*—capitalist.

Śrī Caitanya Mahāprabhu asked, “Of the many capitalists who possess great riches, who is the topmost?”

Rāmānanda Rāya replied, “He who is richest in love for Rādhā and Kṛṣṇa is the greatest capitalist.”

Everyone in this material world is attempting to acquire riches to satisfy the senses. Actually no one cares for anything other than acquiring material possessions and maintaining them. The wealthy are generally accepted as the most important personalities in this material world, but when we compare a material man of wealth to one wealthy in devotional service to Rādhā and Kṛṣṇa, the latter is found to be the greatest capitalist. According to *Śrīmad-Bhāgavatam* (10.39.2):

*kim alabhyam bhagavati prasanne śrī-niketane
tathāpi tat-parā rājan na hi vāñchanti kiñcana*

“What is difficult for the devotees of Lord Kṛṣṇa, who is the shelter of the goddess of fortune? Although such devotees can obtain anything, O King, they do not desire anything.”

TEXT 248

‘*duḥkha-madhye kona duḥkha haya gurutara?*
‘*kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para*’

duḥkha-madhye—among the miserable conditions of life; *kona*—what; *duḥkha*—misery; *haya*—is; *gurutara*—more painful; *kṛṣṇa-bhakta-viraha*—separation from the devotee of Lord Kṛṣṇa; *vinā*—besides; *duḥkha*—unhappiness; *nāhi*—there is not; *dekhi*—I see; *para*—other.

Śrī Caitanya Mahāprabhu asked, “Of all kinds of distress, what is the most painful?”

Śrī Rāmānanda Rāya replied, “Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness.”

Concerning this, the Lord states in the Vedic literature:

mām anārādhya duḥkhārtaḥ kuṭumbāsakta-mānasaḥ
sat-saṅga-rahito martyo vṛddha-sevā-paricyutaḥ

“A person who does not worship Me, who is unduly attached to family and who does not stick to devotional service must be considered a most unhappy person. Similarly, one who does not associate with Vaiṣṇavas, or who does not render service to his superior, is also a most unhappy person.”

There is also the following statement in the *Bṛhad-bhāgavatāmṛta* (1.5.44):

sva-jīvanādhikam prārthyam śrī-viṣṇu-jana-saṅgataḥ
vicchedena kṣaṇam cātra na sukhāmśam labhāmahe

“Out of all kinds of desirable things experienced in the life of a living entity, association with the devotees of the Lord is the greatest. When we are separated from a devotee even for a moment, we cannot enjoy happiness.”

TEXT 249

‘mukta-madhye kon jīva mukta kari’ māni?
‘kṛṣṇa-prema yāñra, sei mukta-śiromaṇi’

mukta-madhye—among the liberated; *kon*—what; *jīva*—living entity; *mukta*—liberated; *kari*—considering as; *māni*—We accept; *kṛṣṇa-prema*—one who loves Kṛṣṇa; *yāñra*—of whom; *sei*—such a person; *mukta-śiromaṇi*—the topmost of all liberated souls.

Śrī Caitanya Mahāprabhu then inquired, “Out of all liberated persons, who should be accepted as the greatest?”

Rāmānanda Rāya replied, “He who has love for Kṛṣṇa has attained the topmost liberation.”

In *Śrīmad-Bhāgavatam* (6.14.5), it is said:

*muktānām api siddhānām nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā koṭiṣv api mahā-mune*

“O great sage, of the many millions of liberated persons and of the millions who have attained perfection, he who is a devotee of Lord Nārāyaṇa is very, very rare. Indeed, he is the most perfect and peaceful person.”

TEXT 250

‘gāna-madhye kona gāna—jīvera nija dharma?’
‘rādhā-kṛṣṇera prema-keli’—yei gītera marma

gāna-madhye—among songs; *kona gāna*—which song; *jīvera*—of the living entity; *nija*—his own; *dharma*—religion; *rādhā-kṛṣṇera prema-keli*—the loving affairs of Rādhā and Kṛṣṇa; *yei*—which; *gītera*—of the song; *marma*—purport.

Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, “Among many songs, which song is to be considered the actual religion of the living entity?”

Rāmānanda Rāya replied, “That song describing the loving affairs of Śrī Rādhā and Kṛṣṇa is superior to all other songs.”

As stated in *Śrīmad-Bhāgavatam* (10.33.36):

*anugrahāya bhaktānām mānuṣaṁ deham āsthitaḥ
bhajate tādṛśiḥ krīḍā yāḥ śrutvā tat-para bhavet*

“Lord Kṛṣṇa descends apparently as a human being, and He exhibits His transcendental pastimes in Vṛndāvana so that the conditioned soul may be attracted to hearing His transcendental activities.” Nondevotees are strictly prohibited from participating in songs celebrating the loving affairs of Rādhā and Kṛṣṇa. Unless one is a devotee, it is very dangerous to hear the songs about the pastimes of Rādhā and Kṛṣṇa that were written by Jayadeva Gosvāmī, Caṇḍīdāsa and other exalted devotees. Lord Śiva drank an ocean of poison, but one should not imitate this. One must first become a pure devotee of Lord Kṛṣṇa. Only then can one enjoy hearing the songs of Jayadeva and relish transcendental bliss. If one simply imitates the activities of Lord Śiva and drinks poison, one will certainly meet with death.

The talks between Lord Śrī Caitanya Mahāprabhu and Rāmānanda Rāya are meant for advanced devotees only. Those who are on the mundane platform and who study these talks in order to put forward some thesis for a Ph.D. will not be able to understand them. Instead, these conversations will have a poisonous effect.

TEXT 251

*‘śreyo-madhye kona śreyah jīvera haya sāra?’
‘kṛṣṇa-bhakta-saṅga vinā śreyah nāhi āra’*

śreyah-madhye—among beneficial activities; *kona*—which; *śreyah*—beneficial function; *jīvera*—of the living entity; *haya*—is; *sāra*—the essence; *kṛṣṇa-bhakta-saṅga*—for associating with the devotees of Lord Kṛṣṇa; *vinā*—except; *śreyah*—beneficial activity; *nāhi*—there is not; *āra*—another.

Then Śrī Caitanya Mahāprabhu asked, “Out of all auspicious and beneficial activities, which is best for the living entity?”

Rāmānanda Rāya replied, “The only auspicious activity is association with the devotees of Kṛṣṇa.”

According to *Śrīmad-Bhāgavatam* (11.2.30):

*ata ātyantikam kṣemaṁ pṛcchāmo bhavato ’naghāḥ
saṁsāre ’smin kṣaṇārdho ’pi sat-saṅgaḥ śevadhir nṛṇām*

“We are asking you to tell us what is the most perfect welfare activity. I think that in this material world, association with devotees—even if it be for a moment—is the greatest treasure house for mankind.”

TEXT 252

*’kāñhāra smaraṇa jīva karibe anukṣaṇa?’
’kṛṣṇa’-nāma-guṇa-līlā—pradhāna smaraṇa’*

kāñhāra—of whom; *smaraṇa*—remembering; *jīva*—the living entity; *karibe*—should do; *anukṣaṇa*—constantly; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *guṇa-līlā*—His qualities and pastimes; *pradhāna smaraṇa*—most important remembrance.

Śrī Caitanya Mahāprabhu asked, “What should all living entities constantly remember?”

Rāmānanda Rāya replied, “The chief objects of remembrance are always the Lord’s holy name, qualities and pastimes.”

Śrīmad-Bhāgavatam (2.2.36) states:

*tasmāt sarvātmanā rājan hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca smartavyo bhagavān nṛṇām*

Śukadeva Gosvāmī concludes, “The business of the living entity is to always remember the Supreme Personality of Godhead in every circumstance. The Lord should be heard about, glorified and remembered by all human beings.”

TEXT 253

‘dhyeya-madhye jīvera kartavya kon dhyāna?’
‘rādhā-kṛṣṇa-padāmbuja-dhyāna—pradhāna’

dhyeya-madhye—out of all types of meditation; *jīvera*—of the living entity; *kartavya*—the duty; *kon*—what; *dhyāna*—meditation; *rādhā-kṛṣṇa-pada-ambuja*—on the lotus feet of Rādhā and Kṛṣṇa; *dhyāna*—meditation; *pradhāna*—is the chief.

Śrī Caitanya Mahāprabhu further inquired, “Out of many types of meditation, which is required for all living entities?”

Śrīla Rāmānanda Rāya replied, “The chief duty of every living entity is to meditate upon the lotus feet of Rādhā and Kṛṣṇa.”

Śrīmad-Bhāgavatam (1.2.14) states:

*tasmād ekena manasā bhagavān sātvatām patih
śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā*

Sūta Gosvāmī replied to the sages headed by Śaunaka, “Everyone should very attentively listen to the pastimes of the Supreme Personality of Godhead. One should glorify His activities and meditate upon Him regularly.”

TEXT 254

‘sarva tyaji’ jīvera kartavya kāhān vāsa?’
‘vraja-bhūmi vṛndāvana yāhān līlā-rāsa’

sarva—everything; *tyaji*—giving up; *jīvera*—of the living entity; *kartavya*—to be done; *kāhān*—where; *vāsa*—residence; *vraja-bhūmi*—the land known as Vrajabhūmi; *vṛndāvana*—the holy place named Vṛndāvana; *yāhān*—where; *līlā-rāsa*—Lord Kṛṣṇa performed His *rāsa* dance.

Śrī Caitanya Mahāprabhu asked, “Where should the living entity live, abandoning all other places?”

Rāmānanda Rāya replied, “He should live in the holy place known as Vṛndāvana or Vrajabhūmi, where the Lord performed His rāsa dance.”

According to Śrīmad-Bhāgavatam (10.47.61):

*āsām aho caraṇa-reṇu-juṣām aham syām
vṛndāvane kim api gulma-latauśadhīnām
yā dustyajam sva-janam ārya-ṭhaṁ ca hitvā
bhejur mukunda-ṭadavīm śrutibhir vimṛgyām*

Uddhava said, “Let me become one of Vṛndāvana’s herbs and plants that are trampled by the *gopīs*, who gave up all connections with family and friends and decided to worship the lotus feet of Mukunda. Those lotus feet are sought by all great saintly persons expert in the study of Vedic literature.”

TEXT 255

*‘śravaṇa-madhye jīvera kon śreṣṭha śravaṇa?’
‘rādhā-kṛṣṇa-prema-keli karṇa-rasāyana’*

śravaṇa-madhye—out of all topics for hearing; *jīvera*—of the living entity; *kon*—what; *śreṣṭha*—most important; *śravaṇa*—topic of hearing; *rādhā-kṛṣṇa-prema-keli*—the loving affairs between Rādhā and Kṛṣṇa; *karṇa-rasa-ayana*—most pleasing to the ear.

Śrī Caitanya Mahāprabhu asked, “Out of all topics people listen to, which is best for all living entities?”

Rāmānanda Rāya replied, “Hearing about the loving affairs between Rādhā and Kṛṣṇa is most pleasing to the ear.”

According to Śrīmad-Bhāgavatam (10.33.39):

*vikrīḍitaṁ vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito ’nuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

“He who faithfully hears about the dealings between Lord Kṛṣṇa and the *gopīs* in the *rāsa* dance and he who describes these activities attain to the perfectional stage of devotional service and simultaneously lose material, lusty desires.”

A liberated person who hears about the loving affairs of Rādhā and Kṛṣṇa is not inclined to have lusty desires. One mundane rogue once said that when the Vaiṣṇavas chant the name “Rādhā, Rādhā,” he simply remembers a barber’s wife named Rādhā. This is a practical example. Unless one is liberated, he should not try to hear about the loving affairs between Rādhā and Kṛṣṇa. If one is not liberated and listens to a relation of the *rāsa* dance, he may remember his own mundane activities and illicit connections with some woman whose name may also be Rādhā. In the conditioned stage one should not even try to remember such things. By practicing the regulative principles, one should rise to the platform of spontaneous attraction for Kṛṣṇa. Then and only then should one hear about *rādhā-kṛṣṇa-līlā*. Although these affairs may be very pleasing both to conditioned and to liberated souls, the conditioned soul should not try to hear them. The talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu are conducted on the platform of liberation.

TEXT 256

‘*upāsyera madhye kon upāsyā pradhāna?*
 ‘*śreṣṭha upāsyā—yugala ‘rādhā-kṛṣṇa’ nāma*’

upāsyera—objects of worship; *madhye*—among; *kon*—which; *upāsyā*—worshipable object; *pradhāna*—the chief; *śreṣṭha*—the chief; *upāsyā*—worshipable object; *yugala*—the couple; *rādhā-kṛṣṇa nāma*—the holy name of Rādhā-Kṛṣṇa, or Hare Kṛṣṇa.

Śrī Caitanya Mahāprabhu asked, “Among all worshipable objects, which is the chief?”

Rāmānanda Rāya replied, “The chief worshipable object is the holy name of Rādhā and Kṛṣṇa, the Hare Kṛṣṇa mantra.”

According to *Śrīmad-Bhāgavatam* (6.3.22):

etāvān eva loke ’smin puṁsām dharmah paraḥ smṛtaḥ

bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ

“In this material world the living entity’s only business is to accept the path of *bhakti-yoga* and chant the holy name of the Lord.”

TEXT 257

‘*mukti, bhukti vāñche yei, kāhān duñhāra gati?*
‘*sthāvara-deha, deva-deha yaiche avasthiti*’

mukti—liberation; *bhukti*—sense enjoyment; *vāñche*—desires; *yei*—one who; *kāhān*—where; *duñhāra*—of both of them; *gati*—the destination; *sthāvara-deha*—the body of a tree; *deva-deha*—the body of a demigod; *yaiche*—just as; *avasthiti*—situated.

“And what is the destination of those who desire liberation and those who desire sense gratification?” Śrī Caitanya Mahāprabhu asked.

Rāmānanda Rāya replied, “Those who attempt to merge into the existence of the Supreme Lord will have to accept bodies like those of trees. And those who are overly inclined toward sense gratification will attain the bodies of demigods.”

Those who desire liberation by merging into the existence of God do not desire sense gratification within the material world. On the other hand, they have no information about serving the lotus feet of the Lord. Consequently, they are doomed to stand like trees for many thousands of years. Although trees are living entities, they are nonmoving. The liberated soul who merges into the existence of the Lord is no better than the trees. Trees also stand in the Lord’s existence because material energy and the Lord’s energy are the same. Similarly, the Brahman effulgence is also the energy of the Supreme Lord. It is the same whether one remains in the Brahman effulgence or in the material energy because in neither is there spiritual activity. Better situated are those who desire sense gratification and promotion to the heavenly planets. Such people want to enjoy themselves like denizens of heaven in the gardens of paradise. They at least retain their individuality in order to enjoy life. But the impersonalists, who try to lose their individuality, also lose both material

and spiritual pleasure. The last destination of the Buddhist philosophers is to become just like a stone, which is immovable and has neither material nor spiritual activity. As far as the hard-working *karmīs* are concerned, *Śrīmad-Bhāgavatam* states (11.10.23):

*iṣṭveha devatā yajñaiḥ svar-lokaṁ yāti yājñikāḥ
bhuñjīta deva-vat tatra bhogān divyān nijārjitān*

“After performing various sacrificial rituals for elevation to the heavenly planets, the *karmīs* go there and enjoy themselves with the demigods to the extent that they have obtained the results of pious activities.”

In the *Bhagavad-gītā* (9.20–21) Lord Kṛṣṇa states:

*trai-vidyā mām soma-pāḥ pūta-pāpā
yajñair iṣṭvā svar-gatiṁ prārthayante*

*te puṇyam āsādyā surendra-lokaṁ
aśnanti divyān divi deva-bhogān*

*te taṁ bhuktvā svarga-lokaṁ viśālam
kṣīṇe puṇye martya-lokaṁ viśanti*

*evam trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante*

“Those who study the *Vedas* and drink *soma* juice, seeking the heavenly planets, worship Me indirectly. Purified of sinful reactions, they take birth on the pious, heavenly planet of Indra, where they enjoy godly delights. When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three *Vedas* achieve only repeated birth and death..”

Therefore after finishing the results of pious activities, the *karmīs* return to this planet in the form of rain, and they begin their life as grass and plants in the evolutionary process.

TEXT 258

*arasa-jñā kāka cūṣe jñāna-nimba-phale
rasa-jñā kokila khāya premāmra-mukule*

arasa-jñā—those who are without mellows; *kāka*—the crows; *cūṣe*—suck; *jñāna*—of knowledge; *nimba-phale*—on the bitter *nimba* fruit; *rasa-jñā*—those who enjoy transcendental mellows; *kokila*—the cuckoos; *khāya*—eat; *prema-āmra-mukule*—the buds of the mango of love of Godhead.

Rāmānanda Rāya continued, “Those who are devoid of all transcendental mellows are like the crows that suck the juice from the bitter fruits of the nimba tree of knowledge, whereas those who enjoy mellows are like the cuckoos who eat the buds of the mango tree of love of Godhead.”

The speculative process of empiric philosophy is as bitter as the fruit of the *nimba* tree. Tasting this fruit is the business of crows. In other words, the philosophical process of realizing the Absolute Truth is a process taken up by crowlike men. But the cuckoolike devotees have very sweet voices with which to chant the holy name of the Lord and taste the sweet fruit of the mango tree of love of Godhead. Such devotees relish sweet mellows with the Lord.

TEXT 259

*abhāgiyā jñānī āsvādaye śuṣka jñāna
kṛṣṇa-premāmṛta pāna kare bhāgyavān*

abhāgiyā—unfortunate; *jñānī*—the philosophical speculators; *āsvādaye*—taste; *śuṣka*—dry; *jñāna*—empiric knowledge; *kṛṣṇa-prema-amṛta*—the nectar of love of Kṛṣṇa; *pāna*—drinking; *kare*—do; *bhāgyavān*—the fortunate.

Rāmānanda Rāya concluded, “The unfortunate empiric philosophers taste the dry process of philosophical knowledge, whereas the devotees regularly drink the nectar of love of Kṛṣṇa. Therefore they are the most fortunate of all.”

TEXT 260

*ei-mata dui jana kṛṣṇa-kathā-rase
nṛtya-gīta-rodane haila rātri-śeṣe*

ei-mata—in this way; *dui jana*—both of them (Lord Caitanya and Rāmānanda Rāya); *kṛṣṇa-kathā-rase*—in the mellows of discussing topics about Kṛṣṇa; *nṛtya-gīta*—in dancing and chanting; *rodane*—in crying; *haila*—there was; *rātri-śeṣe*—the end of the night.

In this way Caitanya Mahāprabhu and Rāmānanda Rāya passed the whole night relishing the mellows of kṛṣṇa-kathā, topics about Kṛṣṇa. While they were chanting, dancing and crying, the night ended.

TEXT 261

*doṅhe nija-nija-kārye calilā vihāne
sandhyā-kāle rāya āsi' mililā āra dine*

doṅhe—both of them; *nija-nija-kārye*—in their respective duties; *calilā*—departed; *vihāne*—in the morning; *sandhyā-kāle*—in the evening; *rāya*—Rāmānanda Rāya; *āsi'*—coming again; *mililā*—met; *āra*—next; *dine*—on the day.

The next morning they both departed to perform their respective duties, but in the evening Rāmānanda Rāya returned to meet the Lord again.

TEXT 262

*iṣṭa-goṣṭhī kṛṣṇa-kathā kahi' kata-kṣaṇa
prabhu-pada dhari' rāya kare nivedana*

iṣṭa-goṣṭhī—spiritual discussion; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *kahi'*—talking; *kata-kṣaṇa*—for some time; *prabhu-pada*—the lotus feet of the Lord; *dhari'*—catching; *rāya*—Rāmānanda Rāya; *kare*—makes; *nivedana*—submission.

That evening, after discussing the topics of Kṛṣṇa for some time, Rāmānanda Rāya caught hold of the lotus feet of the Lord and spoke as follows.

TEXT 263

*‘kṛṣṇa-tattva’, ‘rādhā-tattva’, ‘prema-tattva-sāra’
‘rasa-tattva’ ‘līlā-tattva’ vividha prakāra*

kṛṣṇa-tattva—the truth about Kṛṣṇa; *rādhā-tattva*—the truth about Rādhā; *prema-tattva-sāra*—the essence of Their loving affairs; *rasa-tattva*—the truth about transcendental mellows; *līlā-tattva*—the truth about the pastimes of the Lord; *vividha prakāra*—of different varieties.

“There is a variety of transcendental truths—the truth about Kṛṣṇa, the truth about Rādhārāṇī, the truth about Their loving affairs, the truth about transcendental humors, and the truth about the Lord’s pastimes.

TEXT 264

*eta tattva mora citte kaile prakāśana
brahmāke veda yena paḍāila nārāyaṇa*

eta tattva—all these varieties of truth; *mora citte*—in my heart; *kaile*—You did; *prakāśana*—manifesting; *brahmāke*—unto Lord Brahmā; *veda*—the Vedic knowledge; *yena*—as; *paḍāila*—taught; *nārāyaṇa*—the Supreme Lord.

“You have manifested all these transcendental truths in my heart. This is exactly the way Nārāyaṇa educated Lord Brahmā.”

The heart of Brahmā was enlightened by the Supreme Personality of Godhead. This is Vedic information given in the *Śvetāśvatara Upaniṣad* (6.18):

*yo brahmāṇaṁ vidadhāti pūrvam
yo vai vedāṁś ca prahiṇoti tasmai
taṁ ha devam ātma-buddhi-prakāśam
mumukṣur vai śaraṇam ahaṁ praṇadye*

“Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahmā in Vedic knowledge through Lord Brahmā’s heart. The Lord is the original source of all enlightenment and spiritual advancement.” In this connection one may also refer to *Śrīmad-Bhāgavatam* 2.9.30–35, 11.14.3, 12.4.40 and 12.13.19.

TEXT 265

*antaryāmī īśvarera ei rīti haye
bāhire nā kahe, vastu prakāśe hṛdaye*

antaryāmī—the Supersoul; *īśvarera*—of the Personality of Godhead; *ei*—this; *rīti*—the system; *haye*—is; *bāhire*—externally; *nā kahe*—does not speak; *vastu*—the facts; *prakāśe*—manifests; *hṛdaye*—within the heart.

Rāmānanda Rāya continued, “The Supersoul within everyone’s heart speaks not externally but from within. He instructs the devotees in all respects, and that is His way of instruction.”

Here Śrī Rāmānanda Rāya admits that Śrī Caitanya Mahāprabhu is the Supersoul. It is the Supersoul that inspires the devotee; therefore He is the original source of the *Gāyatrī mantra*, which states, *om bhūr bhuvahḥ svaḥ tat savitur vareṇyam bhargo devasya dhīmahi dhiyo yo naḥ pracodayāt*. *Savitā* is the original source of all intelligence. That *Savitā* is Lord Caitanya Mahāprabhu. This is confirmed in *Śrīmad-Bhāgavatam* (2.4.22):

*pracoditā yena purā sarasvatī
vitanvatājasya satīm smṛtīm hṛdi
sva-lakṣaṇā prādurabhūt kilāsyataḥ
sa me ṛṣiṇām ṛṣabhaḥ prasīdatām*

“May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and His own self, and who appeared to be generated from the mouth of Brahmā, be pleased with me.” This was spoken by Śukadeva Gosvāmī when he invoked the blessing of the Supreme Personality of Godhead before delivering *Śrīmad-Bhāgavatam* to Mahārāja Parīkṣit.

TEXT 266

janmādy asya yato 'nvaṃyād itarataś cārtheṣv abhijñāḥ sva-rāṭ
 tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
 tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
 dhāmnā svena sadā nirasta-kuhakaṃ satyaṃ param dhīmahi

janma-ādi—creation, maintenance and dissolution; asya—of this (the universe); yataḥ—from whom; anvayāt—directly from the spiritual connection; itarataḥ—indirectly from the lack of material contact; ca—also; artheṣu—in all affairs; abhijñāḥ—perfectly cognizant; sva-rāṭ—independent; tene—imparted; brahma—the Absolute Truth; hṛdā—through the heart; yaḥ—who; ādi-kavaye—unto Lord Brahmā; muhyanti—are bewildered; yat—in whom; sūrayaḥ—great personalities like Lord Brahmā and other demigods or great brāhmaṇas; tejaḥ-vāri-mṛdām—of fire, water and earth; yathā—as; vinimayaḥ—the exchange; yatra—in whom; tri-sargaḥ—the material creation of three modes; amṛṣā—factual; dhāmnā—with the abode; svena—His own personal; sadā—always; nirasta-kuhakaṃ—devoid of all illusion; satyaṃ—the truth; param—absolute; dhīmahi—let us meditate upon.

“O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.”

This is the opening invocation of Śrīmad-Bhāgavatam (1.1.1).

TEXT 267

*eka saṁśaya mora āchaye hṛdaye
kṛpā kari' kaha more tāhāra niścaye*

eka saṁśaya—one doubt; *mora*—my; *āchaye*—there is; *hṛdaye*—in the heart; *kṛpā kari'*—being merciful; *kaha*—please say; *more*—unto me; *tāhāra*—of that; *niścaye*—the ascertainment.

Rāmānanda Rāya then said that he had but one doubt within his heart, and he petitioned the Lord, “Please be merciful upon me and just remove my doubt.”

TEXT 268

*pahile dekhiluṅ tomāra sannyāsi-svarūpa
ebe tomā dekhi muṅi śyāma-goṇa-rūpa*

pahile—in the beginning; *dekhiluṅ*—I saw; *tomāra*—Your; *sannyāsi-svarūpa*—form as a person in the renounced order; *ebe*—now; *tomā*—You; *dekhi*—see; *muṅi*—I; *śyāma-goṇa-rūpa*—form as Śyāmasundara, the cowherd boy.

Rāmānanda Rāya then told Lord Śrī Caitanya Mahāprabhu, “At first I saw You appear like a sannyāsi, but now I am seeing You as Śyāmasundara, the cowherd boy.

TEXT 269

*tomāra sammukhe dekhi kāñcana-pañcālikā
tāñra gaura-kāntyē tomāra sarva aṅga ḍhākā*

tomāra—of You; *sammukhe*—in front; *dekhi*—I see; *kāñcana-pañcālikā*—a doll made of gold; *tāñra*—of it; *gaura-kāntyē*—by a golden complexion; *tomāra*—Your; *sarva*—all; *aṅga*—body; *ḍhākā*—covering.

“I now see You appearing like a golden doll, and Your entire body appears covered by a golden luster.

Śyāmasundara is blackish, but here Rāmānanda Rāya says that he saw Śrī Caitanya Mahāprabhu appear golden. The lustrous body of Śrī Caitanya Mahāprabhu was covered by the bodily complexion of Śrīmatī Rādhārāṇī.

TEXT 270

*tāhāte prakāṣa dekhoṅ sa-vaṁśī vadana
nānā bhāve cañcala tāhe kamala-nayana*

tāhāte—in that; *prakāṣa*—manifested; *dekhoṅ*—I see; *sa-vaṁśī*—with the flute; *vadana*—the face; *nānā bhāve*—in various modes; *cañcala*—restless; *tāhe*—in that; *kamala-nayana*—the lotus eyes.

“I see that You are holding a flute to Your mouth, and Your lotus eyes are moving very restlessly due to various ecstasies.

TEXT 271

*ei-mata tomā dekhi’ haya camatkāra
akāṣaṭe kaha, prabhu, kāraṇa ihāra*

ei-mata—in this way; *tomā*—You; *dekhi’*—seeing; *haya*—there is; *camatkāra*—wonder; *akāṣaṭe*—without duplicity; *kaha*—please tell; *prabhu*—my Lord; *kāraṇa*—the cause; *ihāra*—of this.

“I actually see You in this way, and this is very wonderful. My Lord, please tell me without duplicity what is causing this.”

TEXT 272

*prabhu kahe,—kṛṣṇe tomāra gāḍha-prema haya
premāra svabhāva ei jāniha niścaya*

prabhu kahe—the Lord replied; *kṛṣṇe*—unto Kṛṣṇa; *tomāra*—your; *gāḍha-prema*—deep love; *haya*—there is; *premāra*—of such transcendental love; *svabhāva*—the nature; *ei*—this; *jāniha*—please know; *niścaya*—certainly.

Lord Śrī Caitanya Mahāprabhu replied, “You have a deep love for Kṛṣṇa, and one who has such deep ecstatic love for the Lord naturally sees things in such a way. Please take this from Me to be certain.

TEXT 273

*mahā-bhāgavata dekhe sthāvara-jaṅgama
tāhān tāhān haya tāṅra śrī-kṛṣṇa-sphuraṇa*

mahā-bhāgavata—a first-class advanced devotee; *dekhe*—sees; *sthāvara-jaṅgama*—the movable and inert; *tāhān tāhān*—here and there; *haya*—is; *tāṅra*—his; *śrī-kṛṣṇa-sphuraṇa*—manifestation of Lord Kṛṣṇa.

“A devotee advanced on the spiritual platform sees everything movable and inert as the Supreme Lord. For him, everything he sees here and there is but a manifestation of Lord Kṛṣṇa.

TEXT 274

*sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti*

sthāvara-jaṅgama—movable and inert; *dekhe*—he sees; *nā*—not; *dekhe*—sees; *tāra*—its; *mūrti*—form; *sarvatra*—everywhere; *haya*—there is; *nija*—his own; *iṣṭa-deva*—worshipable Lord; *sphūrti*—manifestation.

“The *mahā-bhāgavata*, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord.”

Due to his deep ecstatic love for Kṛṣṇa, the *mahā-bhāgavata* sees Kṛṣṇa everywhere and nothing else. This is confirmed in the *Brahma-saṁhitā* (5.38): *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti*.

As soon as a devotee sees something—be it movable or inert—he immediately remembers Kṛṣṇa. An advanced devotee is advanced in knowledge. This knowledge is very natural to a devotee, for he has already

read in the *Bhagavad-gītā* how to awaken Kṛṣṇa consciousness. According to Lord Kṛṣṇa in the *Bhagavad-gītā* (7.8):

*raso 'ham āpsu kaunteya prabhāsmi śāsi-sūryayoḥ
praṇavaḥ sarva-vedeṣu śabdaḥ khe pauruṣam nṛṣu*

“O son of Kuntī [Arjuna], I am the taste of water, the light of the sun and the moon, the syllable *om* in the Vedic *mantras*; I am the sound in ether and ability in man.”

Thus when a devotee drinks water or any other liquid, he immediately remembers Kṛṣṇa. For a devotee there is no difficulty in awakening Kṛṣṇa consciousness twenty-four hours a day. Caitanya Mahāprabhu therefore says here:

*sthāvara jaṅgama dekhe nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti
[Cc. Madhya 8.274]*

A saintly person, an advanced devotee, sees Kṛṣṇa twenty-four hours a day and nothing else. As far as movable and inert things are concerned, a devotee sees them all as transformations of Kṛṣṇa’s energy. As Lord Kṛṣṇa states in the *Bhagavad-gītā* (7.4):

*bhūmir āpo 'nalo vāyuh kham mano buddhir eva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā*

“Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies.”

Actually nothing is separate from Kṛṣṇa. When a devotee sees a tree, he knows that the tree is a combination of two energies—material and spiritual. The inferior energy, which is material, forms the body of the tree; however, within the tree is the living entity, the spiritual spark, which is part and parcel of Kṛṣṇa. This is the superior energy of Kṛṣṇa within this world. Whatever living thing we see is simply a combination of these two energies. When an advanced devotee thinks of these energies, he immediately understands that they are manifestations of the Supreme Lord. As soon as we see the sun rise in the morning, we arise and set about

doing our morning duties. Similarly, as soon as a devotee sees the energy of the Lord, he immediately remembers Lord Śrī Kṛṣṇa. This is explained in this verse: *sarvatra haya nija iṣṭa-deva-sphūrti*.

A devotee who has purified his existence through devotional service sees only Kṛṣṇa in every step of life. This is also explained in the next verse, which is a quotation from *Śrīmad-Bhāgavatam* (11.2.45).

TEXT 275

*sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ*

sarva-bhūteṣu—in all objects (in matter, spirit and combinations of matter and spirit); *yaḥ*—anyone who; *paśyet*—sees; *bhagavat-bhāvam*—the ability to be engaged in the service of the Lord; *ātmanaḥ*—of the supreme spirit soul or the Transcendence beyond the material conception of life; *bhūtāni*—all beings; *bhagavati*—in the Supreme Personality of Godhead; *ātmani*—the basic principle of all existence; *eṣaḥ*—this; *bhāgavata-uttamaḥ*—a person advanced in devotional service.

Śrī Caitanya Mahāprabhu continued, “A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.’

TEXT 276

*vana-latās tarava ātmani viṣṇum
vyañjayantya iva puṣpa-phalāḍhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma*

vana-latāḥ—the herbs and plants; *taravaḥ*—the trees; *ātmani*—in the Supreme Soul; *viṣṇum*—the Supreme Personality of Godhead; *vyañjayantyaḥ*—manifesting; *iva*—like; *puṣpa-phala-āḍhyāḥ*—filled

with luxuriant fruits and flowers; *praṇata-bhāra*—bowed down because of loads; *viṭapāḥ*—the trees; *madhu-dhārāḥ*—showers of honey; *prema-hṛṣṭa*—inspired by love of Godhead; *tanavaḥ*—whose bodies; *vavṛṣuḥ*—constantly rained; *sma*—certainly.

“The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the *gopīs* saw all the forests of Vṛndāvana.”

This verse (SB 10.35.9) is one of the songs the *gopīs* sang during Kṛṣṇa’s absence. In Kṛṣṇa’s absence the *gopīs* were always absorbed in thought of Him. Similarly, the *mahā-bhāgavata*, the advanced devotee, sees everything as potentially serving the Lord. Śrīla Rūpa Gosvāmī states:

*prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo vairāgyaṁ phalgu kathyate*

(*Bhakti-rasāmṛta-sindhu* 1.2.126)

The advanced devotee does not see anything as unconnected with Kṛṣṇa. Unlike the Māyāvādī philosophers, a devotee does not see the material world as false, because he knows that everything in the material world is connected to Kṛṣṇa. A devotee knows how to utilize everything in the service of the Lord, and this is characteristic of the *mahā-bhāgavata*. The *gopīs* saw the plants, creepers and forest trees loaded with fruits and flowers and ready to serve Kṛṣṇa. In this way they immediately remembered their worshipable Lord Śrī Kṛṣṇa. They did not simply see plants, creepers and trees the way a mundaner sees them.

TEXT 277

*rādhā-kṛṣṇe tomāra mahā-prema haya
yāhāñ tāhāñ rādhā-kṛṣṇa tomāre sphuraya*

rādhā-kṛṣṇe—unto Rādhā and Kṛṣṇa; *tomāra*—your; *mahā-prema*—great love; *haya*—there is; *yāhāñ tāhāñ*—anywhere and everywhere; *rādhā-kṛṣṇa*—Lord Kṛṣṇa and Śrīmatī Rādhārāṇī; *tomāre*—unto you; *sphuraya*—appear.

Lord Caitanya Mahāprabhu continued, “My dear Rāya, you are an advanced devotee and are always filled with ecstatic love for Rādhā and Kṛṣṇa. Therefore whatever you see—anywhere and everywhere—simply awakens your Kṛṣṇa consciousness.”

TEXT 278

*rāya kahe,—prabhu tumi chāḍa bhāri-bhūri
mora āge nija-rūpa nā kariha curi*

rāya kahe—Rāmānanda Rāya replied; *prabhu*—my Lord; *tumi*—You; *chāḍa*—give up; *bhāri-bhūri*—these grave talks; *mora*—of me; *āge*—in front; *nija-rūpa*—Your real form; *nā*—not; *kariha*—do; *curi*—stealing.

Rāmānanda Rāya replied, “My dear Lord, please give up all these serious talks. Please do not conceal Your real form from me.”

TEXT 279

*rādhikāra bhāva-kānti kari’ aṅgikāra
nija-rasa āsvādite kariyācha avatāra*

rādhikāra—of Śrīmatī Rādhārāṇī; *bhāva-kānti*—ecstatic love and luster; *kari’*—making; *aṅgikāra*—acceptance; *nija-rasa*—Your own transcendental mellow; *āsvādite*—to taste; *kariyācha*—You have made; *avatāra*—incarnation.

Rāmānanda Rāya continued, “My dear Lord, I can understand that You have assumed the ecstasy and bodily complexion of Śrīmatī Rādhārāṇī. By accepting this, You are tasting Your own personal transcendental humor and have therefore appeared as Śrī Caitanya Mahāprabhu.

TEXT 280

*nija-gūḍha-kārya tomāra—prema āsvādana
ānuṣaṅge prema-maya kaile tribhuvana*

nija-gūḍha-kārya—own confidential business; *tomāra*—Your; *prema*—transcendental love; *āsvādana*—tasting; *ānuṣaṅge*—simultaneously; *prema-maya*—transformed into love of God; *kaile*—You have made; *tribhuvana*—all the world.

“My dear Lord, You have descended in this incarnation of Lord Caitanya for Your own personal reasons. You have come to taste Your own spiritual bliss, and at the same time You are transforming the whole world by spreading the ecstasy of love of Godhead.

TEXT 281

āpane āile more karite uddhāra
ebe kapaṭa kara,—tomāra kona vyavahāra

āpane—personally; *āile*—You have come; *more*—unto me; *karite*—to make; *uddhāra*—deliverance; *ebe*—now; *kapaṭa*—duplicitous; *kara*—You do; *tomāra*—Your; *kona*—what; *vyavahāra*—behavior.

“My dear Lord, by Your causeless mercy You have appeared before me to grant me liberation. Now You are playing in a duplicitous way. What is the reason for this behavior?”

TEXT 282

tabe hāsi’ tāñre prabhu dekhāila svarūpa
‘rasa-rāja’, ‘mahābhāva’—dui eka rūpa

tabe—therefore; *hāsi’*—smiling; *tāñre*—unto him (Rāmānanda Rāya); *prabhu*—the Lord; *dekhāila*—showed; *svarūpa*—His personal form; *rasa-rāja*—the king of all transcendental humors; *mahā-bhāva*—the condition of ecstatic love; *dui*—two; *eka*—one; *rūpa*—form.

Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.

This is described as *rādhā-bhāva-dyuti-sualitaṁ naumi kṛṣṇa-svarūpam*. Lord Śrī Kṛṣṇa was absorbed in the features of Śrīmatī Rādhārāṇī. This was disclosed to Rāmānanda Rāya when he saw Lord Śrī Caitanya Mahāprabhu. An advanced devotee can understand *śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya*. Śrī Caitanya Mahāprabhu, being a combination of Kṛṣṇa and Rādhā, is nondifferent from Rādhā-Kṛṣṇa combined. This is explained by Svarūpa Dāmodara Gosvāmī:

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayaṁ caikyam āptam
rādhā-bhāva-dyuti-sualitaṁ naumi kṛṣṇa-svarūpam*
[Cc. Ādi 1.5]

Rādhā-Kṛṣṇa is one. Rādhā-Kṛṣṇa is Kṛṣṇa and Kṛṣṇa’s pleasure potency combined. When Kṛṣṇa exhibits His pleasure potency, He appears to be two—Rādhā and Kṛṣṇa. Otherwise, Rādhā and Kṛṣṇa are one. This oneness may be perceived by advanced devotees through the grace of Śrī Caitanya Mahāprabhu. This was the case with Rāmānanda Rāya. One may aspire to attain such a position, but one should not try to imitate the *mahā-bhāgavata*.

TEXT 283

*dekhi’ rāmānanda hailā ānande mūrccchite
dharite nā pāre deha, paḍilā bhūmite*

dekhi’—seeing this form; *rāmānanda*—Rāmānanda Rāya; *hailā*—there was; *ānande*—in ecstasy; *mūrccchite*—fainting; *dharite*—to hold him; *nā*—not; *pāre*—able; *deha*—the body; *paḍilā*—fell down; *bhūmite*—on the ground.

Upon seeing this form, Rāmānanda Rāya lost consciousness in transcendental bliss. Unable to remain standing, he fell to the ground.



Lord Śrī Kṛṣṇa is the reservoir of all pleasure, and Śrīmatī Rādhārāṇī is the personification of ecstatic love of Godhead. These two forms had combined as one in Śrī Caitanya Mahāprabhu. This being the case, Lord Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya.

TEXT 284

*prabhu tāñre hasta sparśi' karāilā cetana
sannyāsīra veṣa dekhi' vismita haila mana*

prabhu—the Lord; *tāñre*—unto Rāmānanda Rāya; *hasta*—the hand; *sparśi'*—touching; *karāilā*—made; *cetana*—conscious; *sannyāsīra*—of the *sannyāsī*; *veṣa*—the dress; *dekhi'*—seeing; *vismita*—struck with wonder; *haila*—became; *mana*—the mind.

When Rāmānanda Rāya fell to the ground unconscious, Caitanya Mahāprabhu touched his hand, and he immediately regained consciousness. But when he saw Lord Caitanya in the dress of a *sannyāsī*, he was struck with wonder.

TEXT 285

*āliṅgana kari' prabhu kaila āśvāsana
tomā vinā ei-rūpa nā dekhe anya-jana*

āliṅgana kari'—embracing him; *prabhu*—the Lord; *kaila*—did; *āśvāsana*—pacifying; *tomā vinā*—but for you; *ei-rūpa*—this form; *nā*—not; *dekhe*—sees; *anya-jana*—anyone else.

After embracing Rāmānanda Rāya, the Lord pacified him, informing him, “But for you, no one has ever seen this form.”

In the *Bhagavad-gītā* (7.25) Lord Kṛṣṇa states:

*nāham prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti loko mām ajam avyayam*

“I am never manifest to the foolish and unintelligent. For them I am covered by My internal potency [*yogamāyā*], and so they do not know Me, who am unborn and infallible.”

The Lord always reserves the right of not being exposed to everyone. The devotees, however, are always engaged in the service of the Lord, serving with the tongue by chanting the Hare Kṛṣṇa *mantra* and tasting *mahā-*

prasādam. Gradually the sincere devotee pleases the Supreme Personality of Godhead, and the Supreme Lord reveals Himself. One cannot see the Supreme Lord by making personal efforts. Rather, when the Lord is pleased by the service of a devotee, He reveals Himself.

TEXT 286

*mora tattva-līlā-rasa tomāra gocare
ataeva ei-rūpa dekhāiluṅ tomāre*

mora—My; *tattva-līlā*—truth and pastimes; *rasa*—and mellows; *tomāra*—of you; *gocare*—within the knowledge; *ataeva*—therefore; *ei-rūpa*—this form; *dekhāiluṅ*—I have shown; *tomāre*—unto you.

Śrī Caitanya Mahāprabhu confirmed, “All the truths about My pastimes and mellows are within your knowledge. Therefore I have shown this form to you.

TEXT 287

*gaura aṅga nahe mora—rādhāṅga-sparśana
gopendra-suta vinā teṅho nā sparśe anya-jana*

gaura—fair; *aṅga*—body; *nahe*—not; *mora*—My; *rādhā-aṅga*—of the body of Śrīmatī Rādhārāṇī; *sparśana*—the touching; *gopendra-suta*—the son of Nanda Mahārāja; *vinā*—except; *teṅho*—Śrīmatī Rādhārāṇī; *nā*—not; *sparśe*—touches; *anya-jana*—anyone else.

“Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja.

TEXT 288

*tāṅra bhāve bhāvita kari’ ātma-mana
tabe nija-mādhurya kari āsvādana*

tānra—of Śrīmatī Rādhārāṇī; *bhāve*—in the ecstasy; *bhāvita*—enlightened; *kari*—making; *ātma-mana*—body and mind; *tabe*—thereupon; *nija-mādhurya*—My own transcendental humor; *kari*—I do; *āsvādana*—tasting.

“I have now converted My body and mind into the ecstasy of Śrīmatī Rādhārāṇī; thus I am tasting My own personal sweetness in that form.”

Gaurasundara here informed Śrī Rāmānanda Rāya, “My dear Rāmānanda Rāya, you were actually seeing a separate person with a fair-complexioned body. Actually I am not fair. Being Śrī Kṛṣṇa, the son of Nanda Mahārāja, I am blackish, but when I come in touch with Śrīmatī Rādhārāṇī I become fair-complexioned externally. Śrīmatī Rādhārāṇī does not touch the body of anyone but Kṛṣṇa. I taste My own transcendental features by accepting the complexion of Śrīmatī Rādhārāṇī. Without Rādhārāṇī, one cannot taste the transcendental pleasure of Kṛṣṇa’s conjugal love.” In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on the *prākṛta-sahajiyā-sampradāya*, which considers Kṛṣṇa and Lord Caitanya to possess different bodies. They misinterpret the words *gaura aṅga nahe mora* in text 287. From that verse and the present verse we can understand that Lord Caitanya Mahāprabhu is nondifferent from Kṛṣṇa. Both are the same Supreme Personality of Godhead. In the form of Kṛṣṇa, the Lord enjoys spiritual bliss and remains the shelter of all devotees, *viṣaya-vigraha*. And in His Gaurāṅga feature Kṛṣṇa tastes separation from Kṛṣṇa in the ecstasy of Śrīmatī Rādhārāṇī. This ecstatic form is Śrī Kṛṣṇa Caitanya. Śrī Kṛṣṇa is always the transcendental reservoir of all pleasure, and He is technically called *dhīra-lalita*. Śrīmatī Rādhārāṇī is the embodiment of spiritual energy, personified as ecstatic love for Kṛṣṇa; therefore only Kṛṣṇa can touch Her. The *dhīra-lalita* aspect is not seen in any other form of the Lord, including Viṣṇu and Nārāyaṇa. Śrīmatī Rādhārāṇī is therefore known as Govinda-nandinī and Govinda-mohinī, for She is the only source of transcendental pleasure for Śrī Kṛṣṇa and the only person who can enchant His mind.

TEXT 289

*tomāra ṭhāñi āmāra kichu gupta nāhi karma
lukāile prema-bale jāna sarva-marma*

tomāra ṭhāñi—before you; *āmāra*—My; *kichu*—anything; *gupta*—hidden; *nāhi*—is not; *karma*—action; *lukāile*—even if I conceal; *prema-bale*—by the force of your love; *jāna*—you know; *sarva-marma*—everything in detail.

Lord Caitanya Mahāprabhu then admitted to His pure devotee, Rāmānanda Rāya, “Now there is no confidential activity unknown to you. Even though I try to conceal My activities, you can understand everything in detail by virtue of your advanced love for Me.”

TEXT 290

gupte rākhiha, kāhāñ nā kario prakāśa
āmāra bātula-ceṣṭā loke upahāsa

gupte—in secret; *rākhiha*—keep; *kāhāñ*—anywhere; *nā*—not; *kario*—make; *prakāśa*—exposure; *āmāra*—My; *bātula-ceṣṭā*—activities like a madman; *loke*—among the general people; *upahāsa*—laughter.

The Lord then requested Rāmānanda Rāya, “Keep all these talks a secret. Please do not expose them anywhere and everywhere. Since My activities appear to be like those of a madman, people may take them lightly and laugh.”

TEXT 291

āmi—eka bātula, tumi—dvitīya bātula
ataeva tomāya āmāya ha-i sama-tula

āmi—I; *eka*—one; *bātula*—madman; *tumi*—you; *dvitīya*—second; *bātula*—madman; *ataeva*—therefore; *tomāya*—you; *āmāya*—Me; *ha-i*—are; *sama-tula*—on an equal level.

Caitanya Mahāprabhu then said, “Indeed, I am a madman, and you are also a madman. Therefore we are on the same platform.”

All these conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu appear ludicrous to a common man who is not a devotee. The

entire world is filled with material conceptions, and people are unable to understand these conversations due to the conditioning of mundane philosophy. Those who are overly attached to mundane activities cannot understand the ecstatic conversations between Rāmānanda Rāya and Caitanya Mahāprabhu. Consequently the Lord requested that Rāmānanda Rāya keep all these conversations secret and not expose them to the general populace. If one is actually advanced in Kṛṣṇa consciousness, he can understand these confidential talks; otherwise they appear crazy. Śrī Caitanya Mahāprabhu therefore informed Rāmānanda Rāya that they both appeared like madmen and were therefore on the same platform. It is confirmed in the *Bhagavad-gītā* (2.69):

*yā niśā sarva-bhūtānām tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni sā niśā paśyato muneh*

“What is night for all beings is the time of awakening for the self-controlled, and the time of awakening for all beings is night for the introspective sage.”

Sometimes Kṛṣṇa consciousness appears like a type of madness to mundane people, just as the activities of mundaners are considered a form of madness by Kṛṣṇa conscious men.

TEXT 292

*ei-rūpa daśa-rātri rāmānanda-saṅge
sukhe goṅāilā prabhu kṛṣṇa-kathā-raṅge*

ei-rūpa—in this way; *daśa-rātri*—ten nights; *rāmānanda saṅge*—with Śrī Rāmānanda Rāya; *sukhe*—in great happiness; *goṅāilā*—passed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā-raṅge*—in transcendental pleasure by discussing talks of Kṛṣṇa.

For ten nights Lord Caitanya Mahāprabhu and Rāmānanda Rāya spent a happy time discussing the pastimes of Kṛṣṇa.

TEXT 293

*nigūḍha vrajera rasa-līlāra vicāra
aneka kahila, tāra nā pāila pāra*

nigūḍha—very confidential; *vrajera*—of Vṛndāvana, or Vrajabhūmi; *rasa-līlāra*—of the pastimes of conjugal love between Kṛṣṇa and the *gopīs*; *vicāra*—consideration; *aneka*—various; *kahila*—spoke; *tāra*—of that; *nā*—not; *pāila*—got; *pāra*—the limit.

The conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu contain the most confidential subject matters, touching the conjugal love between Rādhā and Kṛṣṇa in Vṛndāvana [Vrajabhūmi]. Although they talked at great length about these pastimes, they could not reach the limit of discussion.

TEXT 294

*tāmā, kāṅsā, rūpā, sonā, ratna-cintāmaṇi
keha yadi kāhān potā pāya eka-khāni*

tāmā—copper; *kāṅsā*—bell metal; *rūpā*—silver; *sonā*—gold; *ratna-cintāmaṇi*—touchstone, the basis of all metals; *keha*—somebody; *yadi*—if; *kāhān*—somewhere; *potā*—buried; *pāya*—finds; *eka-khāni*—in one place.

Actually, these conversations are like a great mine where, from a single place, one can extract all kinds of metals—copper, bell metal, silver and gold—and also touchstone, the basis of all metals.

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the conversations between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu. Rāmānanda Rāya replied to five questions of Śrī Caitanya Mahāprabhu, and these questions and their replies are recorded in verses 57–67. The first answer is compared to copper, the second to a better metal, bell metal, the third to a still better metal, silver, and the fourth to the best metal of all, gold. But the fifth answer is compared to the most valuable gem, touchstone, because it deals with unalloyed devotion, the ultimate goal of

devotional life, and illuminates the preceding four subordinate answers. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that in Vrajabhūmi there is the Yamunā River with its sandy banks. There are *kadamba* trees, cows, Kṛṣṇa’s sticks with which He herds cows, and Kṛṣṇa’s flute. All of these belong to *śānta-rasa*, the mellow of neutrality in devotional service. There are also the direct servants of Kṛṣṇa, such as Citraka, Patraka and Raktaka, and these are the embodiments of service in the mellow of servitude. There are also friends like Śrīdāmā and Sudāmā, who embody service in fraternity. Nanda Mahārāja and mother Yaśodā are the embodiments of parental love. Above all of these are Śrīmatī Rādhārāṇī and Her assistants, the *gopīs* Lalitā, Viśākhā and others, who embody conjugal love. In this way all five mellows—*śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*—exist eternally in Vrajabhūmi. They are also compared, respectively, to copper, bell metal, silver, gold and touchstone, the basis of all metals. Śrīla Kavirāja Gosvāmī therefore refers to a mine eternally existing in Vṛndāvana, Vrajabhūmi.

TEXT 295

*krame uṭhāite seha uttama vastu pāya
aiche praśnottara kaila prabhu-rāmarāya*

krame—gradually; *uṭhāite*—to raise; *seha*—that person; *uttama*—best; *vastu*—metal; *pāya*—gets; *aiche*—so also; *praśna-uttara*—the questions and answers; *kaila*—have done; *prabhu*—Śrī Caitanya Mahāprabhu; *rāma-rāya*—and Rāmānanda Rāya.

Śrī Caitanya Mahāprabhu and Rāmānanda Rāya worked like miners, excavating all kinds of valuable metals, each one better than the other. Their questions and answers are exactly like that.

TEXT 296

*āra dina rāya-pāṣe vidāya māgilā
vidāyera kāle tāñre ei ājñā dilā*

āra dina—the next day; *rāya-pāṣe*—before Rāmānanda Rāya; *vidāya māgilā*—begged farewell; *vidāyera kāle*—at the time of departure; *tāñre*—unto him; *ei*—this; *ājñā*—order; *dilā*—gave.

The next day Śrī Caitanya Mahāprabhu begged Rāmānanda Rāya to give Him permission to leave, and at the time of farewell the Lord gave him the following orders.

TEXT 297

*viṣaya chāḍiyā tumi yāha nīlācale
āmi tīrtha kari' tānhā āsiba alpa-kāle*

viṣaya—material engagement; *chāḍiyā*—giving up; *tumi*—you; *yāha*—go; *nīlācale*—to Jagannātha Purī; *āmi*—I; *tīrtha kari'*—finishing My touring and pilgrimage; *tānhā*—there; *āsiba*—shall return; *alpa-kāle*—very soon.

Śrī Caitanya Mahāprabhu told him, “Give up all material engagements and come to Jagannātha Purī. I will return there very soon after finishing My tour and pilgrimage.

TEXT 298

*dui-jane nīlācale rahiba eka-saṅge
sukhe goṇāiba kāla kṛṣṇa-kathā-raṅge*

dui-jane—both of us; *nīlācale*—at Jagannātha Purī; *rahiba*—shall stay; *eka-saṅge*—together; *sukhe*—in happiness; *goṇāiba*—shall pass; *kāla*—time; *kṛṣṇa-kathā-raṅge*—in the pleasure of discussing topics about Kṛṣṇa.

“The two of us shall remain together at Jagannātha Purī and happily pass our time discussing Kṛṣṇa.”

TEXT 299

*eta bali' rāmānande kari' āliṅgana
tāñre ghare pāṭhāiyā karila śayana*

eta bali'—saying this; *rāmānande*—to Śrī Rāmānanda Rāya; *kari'*—doing; *āliṅgana*—embracing; *tāñre*—him; *ghare*—to his home; *pāṭhāiyā*—sending; *karila*—did; *śayana*—lying down.

Śrī Caitanya Mahāprabhu then embraced Śrī Rāmānanda Rāya, and after sending him back to his home, the Lord took rest.

TEXT 300

*prātaḥ-kāle uṭhi' prabhu dekhi' hanumān
tānre namaskari' prabhu dakṣiṇe karilā prayāṇa*

prātaḥ-kāle—in the morning; *uṭhi'*—rising; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dekhi'*—visiting; *hanumān*—the village deity Hanumān; *tānre*—unto him; *namaskari'*—offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *dakṣiṇe*—to the south; *karilā*—made; *prayāṇa*—departure.

After rising from bed the next morning, Śrī Caitanya Mahāprabhu visited the local temple, where there was a deity of Hanumān. After offering him obeisances, the Lord departed for South India.

In almost all the cities and towns of India there are temples of Hanumānjī, the eternal servant of Lord Rāmacandra. There is even a temple of Hanumān near Govindajī temple in Vṛndāvana. Formerly this temple was in front of the Gopālajī temple, but the Gopālajī Deity went to Orissa to remain as Sākṣi-gopāla. Being the eternal servant of Lord Rāmacandra, Hanumānjī has been respectfully worshiped for many hundreds and thousands of years. Here even Lord Śrī Caitanya Mahāprabhu set the example in showing how one should offer respects to Hanumānjī.

TEXT 301

*'vidyāpūre' nānā-mata loka vaise yata
prabhu-darśane 'vaiṣṇava' haila chāḍi' nija-mata*

vidyāpūre—in the town of Vidyānagara; *nānā-mata*—various opinions; *loka*—people; *vaise*—reside; *yata*—all; *prabhu-darśane*—in seeing Śrī Caitanya Mahāprabhu; *vaiṣṇava*—devotees of Lord Viṣṇu; *haila*—became; *chāḍi'*—giving up; *nija-mata*—own opinions.

All the residents of Vidyānagara were of different faiths, but after seeing Śrī Caitanya Mahāprabhu, they abandoned their own faiths and became Vaiṣṇavas.

TEXT 302

*rāmānanda hailā prabhura virāhe vihvala
prabhura dhyāne rahe viṣaya chāḍiyā sakala*

rāmānanda—Śrīlā Rāmānanda Rāya; *hailā*—became; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *virāhe*—in separation; *vihvala*—overwhelmed; *prabhura dhyāne*—in meditation on Śrī Caitanya Mahāprabhu; *rahe*—remains; *viṣaya*—worldly business; *chāḍiyā*—giving up; *sakala*—all.

When Rāmānanda Rāya began to feel separation from Śrī Caitanya Mahāprabhu, he was overwhelmed. Meditating on the Lord, he gave up all his material business.

TEXT 303

*sañkṣepe kahiluṅ rāmānandera milana
vistāri' varṇite nāre sahasra-vadana*

sañkṣepe—in brief; *kahiluṅ*—I have described; *rāmānandera milana*—meeting with Śrīlā Rāmānanda Rāya; *vistāri'*—expanding; *varṇite*—to describe; *nāre*—not able; *sahasra-vadana*—Lord Śeṣa Nāga, who has thousands of hoods.

I have briefly described the meeting between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya. No one can actually describe this meeting exhaustively. It is even impossible for Lord Śeṣa Nāga, who has thousands of hoods.

TEXT 304

*sahaje caitanya-caritra—ghana-dugdha-pūra
rāmānanda-caritra tāhe khaṇḍa pracura*

sahaje—generally; *caitanya-caritra*—the activities of Śrī Caitanya Mahāprabhu; *ghana-dugdha-pūra*—like condensed milk; *rāmānanda-caritra*—the story of Rāmānanda Rāya; *tāhe*—in that; *khaṇḍa*—sugar candy; *pracura*—a large quantity.

The activities of Śrī Caitanya Mahāprabhu are like condensed milk, and the activities of Rāmānanda Rāya are like large quantities of sugar candy.

TEXT 305

*rādhā-kṛṣṇa-līlā—tāte karpūra-milana
bhāgyavān yei, sei kare āsvādana*

rādhā-kṛṣṇa-līlā—the pastimes of Śrī Rādhā and Kṛṣṇa; *tāte*—in that composition; *karpūra*—the camphor; *milana*—mixture; *bhāgyavān*—fortunate; *yei*—one who; *sei*—that person; *kare*—does; *āsvādana*—tasting.

Their meeting is exactly like a mixture of condensed milk and sugar candy. When they talk of the pastimes of Rādhā and Kṛṣṇa, camphor is added. One who tastes this combined preparation is most fortunate.

TEXT 306

*ye ihā eka-bāra piye karṇa-dvāre
tāra karṇa lobhe ihā chāḍite nā pāre*

ye—anyone; *ihā*—this; *eka-bāra*—once; *piye*—drinks; *karṇa-dvāre*—through aural reception; *tāra*—his; *karṇa*—ears; *lobhe*—in greed; *ihā*—this; *chāḍite*—to give up; *nā*—not; *pāre*—are able.

This wonderful preparation has to be taken aurally. If one takes it, he becomes greedy to relish it even further.

TEXT 307

*‘rasa-tattva-jñāna’ haya ihāra śravaṇe
‘prema-bhakti’ haya rādhā-kṛṣṇera caraṇe*

rasa-tattva-jñāna—transcendental knowledge of the humors of conjugal love between Rādhā and Kṛṣṇa; *haya*—is; *ihāra*—of this; *śravaṇe*—by

hearing; *prema-bhakti*—pure love of Godhead; *haya*—becomes possible; *rādhā-kṛṣṇera caraṇe*—at the lotus feet of Rādhā and Kṛṣṇa.

By hearing the talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu, one becomes enlightened with the transcendental knowledge of the mellows of Rādhā and Kṛṣṇa’s pastimes. Thus one can develop unalloyed love for the lotus feet of Rādhā and Kṛṣṇa.

TEXT 308

*caitanyera gūḍha-tattva jāni ihā haite
viśvāsa kari’ śuna, tarka nā kariha citte*

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *gūḍha-tattva*—the confidential truth; *jāni*—we can learn; *ihā haite*—from these talks; *viśvāsa kari’*—having firm faith; *śuna*—hear; *tarka*—arguments; *nā*—not; *kariha*—do; *citte*—within the heart.

The author requests every reader to hear these talks with faith and without argument. By studying them in this way, one will be able to understand the confidential truth of Śrī Caitanya Mahāprabhu.

TEXT 309

*alaukika līlā ei parama nigūḍha
viśvāse pāiye, tarke haya bahu-dūra*

alaukika—uncommon; *līlā*—pastimes; *ei*—this; *parama*—most; *nigūḍha*—confidential; *viśvāse*—by faith; *pāiye*—we can get; *tarke*—by argument; *haya*—is; *bahu-dūra*—far away.

This part of Śrī Caitanya Mahāprabhu’s pastimes is most confidential. One can derive benefit quickly only by faith; otherwise, by arguing one will always remain far away.

TEXT 310

śrī-caitanya-nityānanda-advaita-caraṇa
yānhāra sarvasva, tāñre mile ei dhana

śrī-caitanya—of Lord Śrī Caitanya Mahāprabhu; *nityānanda*—of Lord Nityānanda; *advaita-caraṇa*—and the lotus feet of Śrī Advaita Prabhu; *yānhāra sarva-sva*—whose everything; *tāñre*—him; *mile*—meets; *ei*—this; *dhana*—treasure.

He who has accepted as everything the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu can attain this transcendental treasure.

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura says that Kṛṣṇa is obtainable for the faithful, but for those who are accustomed to argue, Kṛṣṇa is far, far away. Similarly, these talks between Rāmānanda Rāya and Śrī Caitanya Mahāprabhu can be understood by a person who has firm faith. Those who are not in the disciplic succession, the *asautā-panthīs*, cannot have faith in these talks. They are always doubting and engaging in mental concoctions. These talks cannot be understood by such whimsical people. Transcendental topics remain far, far away from those engaged in mundane arguments. In this regard, the Vedic *mantras* in the *Kaṭha Upaniṣad* (1.2.9) state, *naiṣā tarkeṇa matir āpaneyā proktānyenaiva sujñānāya preṣṭha*. According to the *Muṇḍaka Upaniṣad* (3.2.3):

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām

And according to the *Brahma-sūtra* (2.1.11), *tarkāpratiṣṭhānāt*.

All Vedic literatures declare that transcendental subjects cannot be understood simply by argument or logic. Spiritual matters are far above experimental knowledge. Only by Kṛṣṇa's mercy can one who is interested in His transcendental loving affairs understand them. If one tries to understand these transcendental topics simply by using one's material brain substance, the attempt will be futile. Whether one is a *prākṛta-sahajiyā* or

a mundane opportunist or scholar, one's labor to understand these topics by mundane means will ultimately be frustrated. One therefore has to give up all mundane attempts and try to become a pure devotee of Lord Viṣṇu. When a devotee follows the regulative principles, the truth of these talks will be revealed to him. This is confirmed in the *Bhakti-rasāmṛta-sindhu*:

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*
[Cc. Madhya 17.136]

One cannot understand the Lord's holy name, pastimes, form, qualities or entourage with one's blunt material senses. However, when the senses are purified by the constant rendering of service, the spiritual truth of the pastimes of Rādhā and Kṛṣṇa is revealed. As confirmed in the *Muṇḍaka Upaniṣad*, *yam evaiṣa vṛṇute tena labhyas*. Only one who is favored by the Supreme Personality of Godhead can understand the transcendental features of Śrī Caitanya Mahāprabhu.

TEXT 311

*rāmānanda rāye mora koṭi namaskāra
yāñra mukhe kaila ṣrabhu rasera vistāra*

rāmānanda rāye—unto Śrī Rāmānanda Rāya; *mora*—my; *koṭi*—ten million; *namaskāra*—obeisances; *yāñra mukhe*—in whose mouth; *kaila*—did; *ṣrabhu*—Śrī Caitanya Mahāprabhu; *rasera vistāra*—the expansion of transcendental mellows.

I offer ten million obeisances unto the lotus feet of Śrī Rāmānanda Rāya because from his mouth much spiritual information has been expanded by Śrī Caitanya Mahāprabhu.

TEXT 312

*dāmodara-svarūpera kaḍacā-anusāre
rāmānanda-milana-līlā karila ṣracāre*

dāmodara-svarūpera—of Svarūpa Dāmodara Gosvāmī; *kaḍacā*—with the notebooks; *anusāre*—in accordance; *rāmānanda-milana-līlā*—the pastimes of the meeting with Rāmānanda; *karila*—have done; *pracāre*—distribution.

I have tried to preach the pastimes of Lord Śrī Caitanya Mahāprabhu’s meeting with Rāmānanda Rāya in accordance with the notebooks of Śrī Svarūpa Dāmodara.

At the end of every chapter, the author admits the value of the disciplic succession. He never claims to have written this transcendental literature by carrying out research work. He simply admits his indebtedness to the notes taken by Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī and other authoritative persons. This is the way of writing transcendental literatures, which are never meant for so-called scholars and research workers. The process is *mahā-jano yena gataḥ sa panthāḥ*: one has to strictly follow great personalities and *ācāryas*. *Ācārya-vān puruṣo veda*: one who has the favor of the *ācārya* knows everything. This statement made by Kavirāja Gosvāmī is very valuable for all pure devotees. Sometimes the *prākṛtā sahajiyās* claim that they have heard the truth from their *guru*. But one cannot have transcendental knowledge simply by hearing from a *guru* who is not bona fide. The *guru* must be bona fide, and he must have heard from his own bona fide *guru*. Only then will his message be accepted as bona fide. Lord Kṛṣṇa confirms this in the *Bhagavad-gītā* (4.1):

śrī-bhagavān uvāca
imaṁ vivasvate yogaṁ proktavān aham avyayam
vivasvān manave prāha manur ikṣvākave ’bravīt

“The Supreme Lord said, ‘I instructed this imperishable science of *yoga* to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku.’”

In this way the message is transmitted in the bona fide spiritual disciplic succession from bona fide spiritual master to bona fide student. Śrīla Kavirāja Gosvāmī therefore as usual concludes this chapter by reasserting his faith in the lotus feet of the six Gosvāmīs. Thus he is able to set forth this transcendental literature, *Śrī Caitanya-caritāmṛta*.

TEXT 313

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīlā Rūpa Gosvāmī; *raghunātha*—Śrīlā Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīlā Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Eighth Chapter, describing the talks between Śrī Caitanya Mahāprabhu and Rāmānanda Rāya.

CHAPTER NINE

Śrī Caitanya Mahāprabhu's Travels to the Holy Places

A summary of the Ninth Chapter is given by Śrīla Bhaktivinoda Ṭhākura. After leaving Vidyānagara, Śrī Caitanya Mahāprabhu visited such places of pilgrimage as Gautamī-gaṅgā, Mallikārjuna, Ahovala-nṛsimha, Siddhavaṭa, Skanda-kṣetra, Trimathā, Vṛddhakāśī, Bauddha-sthāna, Tirupati, Tirumala, Pānā-nṛsimha, Śiva-kāñcī, Viṣṇu-kāñcī, Trikāla-hasti, Vṛddhakola, Śiyālī-bhairavī, the Kāverī River and Kumbhakarṇa-kapāla. Finally the Lord went to Śrī Raṅga-kṣetra, where He converted a *brāhmaṇa* named Venkaṭa Bhaṭṭa, who, along with his family, took up devotional service to Kṛṣṇa. After leaving Śrī Raṅga, Caitanya Mahāprabhu reached Rṣabha-parvata, where He met Paramānanda Purī, who later arrived at Jagannātha Purī. Lord Śrī Caitanya Mahāprabhu then proceeded farther, arriving at Setubandha Rāmeśvara. At Śrī Śaila-parvata, the Lord met Lord Śiva and his wife Durgā in the dress of a *brāhmaṇa* and *brāhmaṇī*. From there He went to Kāmakoṣṭhī-purī and later arrived at southern Mathurā. A *brāhmaṇa* devotee of Lord Rāmacandra talked with Him. Then the Lord took His bath in the river Kṛtamālā. On the hill known as Mahendra-śaila, the Lord saw Paraśurāma. Then the Lord went to Setubandha and took His bath at Dhanus-tīrtha. He also visited Rāmeśvara, where He collected some papers connected with Sītādevī, whose illusory form had been kidnapped by Rāvaṇa. The Lord next visited the places known as Pāṇḍya-deśa, the Tāmraparṇī River, Naya-tripati, Ciyādatalā, Tila-kāñcī, Gajendra-mokṣaṇa, Pānāgaḍi, Cāmtāpura, Śrī Vaikuṅṭha, Malaya-parvata and Kanyā-kumārī. The Lord then confronted the Bhaṭṭathāris at Mallāra-deśa and saved Kālā Kṛṣṇadāsa from their clutches. The Lord also collected the *Brahma-saṁhitā*, Fifth Chapter, on the banks of the Payasvinī River. He then visited Payasvinī, Śṛṅgavera-purī-mathā and Matsya-tīrtha. At the village of Uḍupī He saw the Gopāla Deity installed by Śrī Madhvācārya. He then defeated the Tattvavādīs in śāstric conversation. The Lord next visited Phalgu-tīrtha,

Tritakūpa, Pañcāsarā, Sūrpāraka and Kolāpura. At Pāñḍarapura the Lord received news from Śrī Raṅga Purī that Śaṅkarāraṇya (Viśvarūpa) had disappeared there. He then went to the banks of the Kṛṣṇa-veṅvā River, where He collected from among the Vaiṣṇava *brāhmaṇas* a book written by Bilvamaṅgala Ṭhākura, Śrī Kṛṣṇa-*karṇāmṛta*. The Lord then visited Tāpī, Māhiṣmatī-pura, the Narmadā River and Rṣyamūka-parvata. He entered Daṇḍakāraṇya and liberated seven palm trees. From there He visited a place known as Pampā-sarovara and visited Pañcavaṭī, Nāsika, Brahmagiri and also the source of the Godāvarī River, Kuśāvarta. Thus the Lord visited almost all the holy places in South India. He finally returned to Jagannātha Purī by taking the same route, after visiting Vidyānagara again.

TEXT 1

*nānā-mata-grāha-grastān
dākṣiṇātya-jana-dvipān
kṛpāriṇā vimucyaitān
gaurāś cakre sa vaiṣṇavān*

nānā-mata—by various philosophies; *grāha*—like crocodiles; *grastān*—captured; *dākṣiṇātya-jana*—the inhabitants of South India; *dvipān*—like elephants; *kṛpā-ariṇā*—by His disc of mercy; *vimucya*—liberating; *etān*—all these; *gaurāś*—Śrī Caitanya Mahāprabhu; *cakre*—converted; *saḥ*—He; *vaiṣṇavān*—to the Vaiṣṇava cult.

Lord Śrī Caitanya Mahāprabhu converted the inhabitants of South India. These people were as strong as elephants, but they were in the clutches of the crocodiles of various philosophies, such as the Buddhist, Jain and Māyāvāda philosophies. With His disc of mercy the Lord delivered them all by converting them into Vaiṣṇavas, devotees of the Lord.

Śrī Caitanya Mahāprabhu's converting the people of South India into Vaiṣṇavas is compared herein to Lord Viṣṇu's delivering Gajendra the elephant from the attack of a crocodile. When Śrī Caitanya Mahāprabhu visited southern India, almost all the residents were within the jaws of the crocodiles of Buddhist, Jain and Māyāvāda philosophy. Here Kāvīrāja Gosvāmī states that although these people were as strong as elephants,

they were almost in the clutches of death because they were being attacked by the crocodiles of various philosophies. However, just as Śrī Caitanya Mahāprabhu in the form of Viṣṇu saved the elephant Gajendra from the clutches of a crocodile, so He saved all the people of South India from the clutches of various philosophies by converting them into Vaiṣṇavas.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—unto Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

*dakṣiṇa-gamana prabhura ati vilakṣaṇa
sahasra sahasra tīrtha kaila daraśana*

dakṣiṇa-gamana—touring in South India; *prabhura*—of the Lord; *ati*—very; *vilakṣaṇa*—extraordinary; *sahasra sahasra*—thousands and thousands; *tīrtha*—holy places; *kaila*—did; *daraśana*—visit.

Śrī Caitanya Mahāprabhu's tour of South India was certainly very extraordinary because He visited many thousands of places of pilgrimage there.

TEXT 4

*sei saba tīrtha sparśi' mahā-tīrtha kaila
sei chale sei deśera loka nistārila*

sei saba—all those; *tīrtha*—holy places; *sparśī*—touching; *mahā-tīrtha*—into great places of pilgrimage; *kaila*—made them; *sei chale*—under that plea; *sei deśera*—of those countries; *loka*—the people; *nistārila*—He delivered.

On the plea of visiting all those holy places, the Lord converted many thousands of residents and thus delivered them. Simply by touching the holy places, He made them into great places of pilgrimage.

It is said, *tīrthī-kurvanti tīrthāni*. A *tīrtha*, or holy place, is a place where great saintly personalities visit or reside. Although the holy places were already places of pilgrimage, they were all purified by Śrī Caitanya Mahāprabhu’s visit. Many people go to these holy places and leave their sinful activities there, thus becoming free from contamination. When these contaminations pile up, they are counteracted by the visit of great personalities like Śrī Caitanya Mahāprabhu and His strict followers. Many kinds of patients come to a hospital, which may be infected by many types of diseases. Actually the hospital is always infected, but the expert physician keeps the hospital sterilized by his expert presence and management. Similarly, places of pilgrimage are always infected by the sins left by the sinners who go there, but when a personality like Śrī Caitanya Mahāprabhu visits such a place, all contaminations vanish.

TEXT 5

sei saba tīrthera krama kahite nā pāri
dakṣiṇa-vāme tīrtha-gamana haya pherāpheri

sei saba—all those; *tīrthera*—of holy places; *krama*—the chronological order; *kahite*—to tell of; *nā pāri*—I am unable; *dakṣiṇa-vāme*—left and right; *tīrtha-gamana*—visiting the holy places; *haya*—is; *pherāpheri*—going and coming back.

I cannot chronologically record all the places of pilgrimage visited by Lord Śrī Caitanya Mahāprabhu. I can only summarize everything by saying that the Lord visited all holy places right and left, coming and going.

TEXT 6

*ataeva nāma-mātra kariye gaṇana
kahite nā pāri tāra yathā anukrama*

ataeva—therefore; *nāma-mātra*—only as a token record; *kariye gaṇana*—I count; *kahite*—to tell; *nā pāri*—I am unable; *tāra*—of that; *yathā*—as; *anukrama*—chronological order.

Because it is impossible for me to record all these places in chronological order, I will simply make a token gesture of recording them.

TEXTS 7–8

*pūrvavat pathe yāite ye pāya daraśana
yei grāme yāya, se grāmera yata jana
sabei vaiṣṇava haya, kahe 'kṛṣṇa' 'hari'
anya grāma nistāraye sei 'vaiṣṇava' kari'*

pūrvavat—as done previously; *pathe*—on the way; *yāite*—while going; *ye*—anyone who; *pāya*—gets; *daraśana*—audience; *yei*—which; *grāme*—in the village; *yāya*—Lord Śrī Caitanya Mahāprabhu goes; *se*—that; *grāmera*—of the village; *yata*—all; *jana*—people; *sabei*—all of them; *vaiṣṇava haya*—become devotees; *kahe*—say; *kṛṣṇa hari*—the holy names of Lord Kṛṣṇa and Hari; *anya grāma*—other villages; *nistāraye*—delivers; *sei*—He; *vaiṣṇava*—devotees; *kari'*—making.

As previously stated, all the residents of the villages visited by Lord Caitanya became Vaiṣṇavas and began to chant Hari and Kṛṣṇa. In this way, in all the villages visited by the Lord, everyone became a Vaiṣṇava, a devotee.

The holy names of Kṛṣṇa and Hari, or the chanting of the Hare Kṛṣṇa *mahā-mantra*, are so spiritually powerful that even today, as our preachers go to remote parts of the world, people immediately begin chanting Hare Kṛṣṇa. Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead Himself. There cannot be anyone who can compare to Him or His potencies. However, because we are following in His footsteps and

are also chanting the Hare Kṛṣṇa *mahā-mantra*, the effect is almost as potent as during the time of Lord Caitanya Mahāprabhu. Our preachers mainly belong to European and American countries, yet by the grace of Lord Caitanya they have tremendous success wherever they go to open branches. Indeed, everywhere people are very seriously chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 9

*dakṣiṇa deśera loka aneka prakāra
keha jñānī, keha karmī, pāṣaṇḍī apāra*

dakṣiṇa deśera—of South India; *loka*—people; *aneka*—many; *prakāra*—varieties; *keha*—someone; *jñānī*—philosophical speculator; *keha*—someone; *karmī*—fruitive worker; *pāṣaṇḍī*—nondevotees; *apāra*—innumerable.

In South India there were many types of people. Some were philosophical speculators, and some were fruitive workers, but in any case there were innumerable nondevotees.

TEXT 10

*sei saba loka prabhura darśana-prabhāve
nija-nija-mata chāḍi' ha-ila vaiṣṇave*

sei saba loka—all those people; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *darśana-prabhāve*—by the influence of His visit; *nija-nija*—their own; *mata*—opinion; *chāḍi'*—giving up; *ha-ila*—became; *vaiṣṇave*—devotees.

By the influence of Śrī Caitanya Mahāprabhu, all these people abandoned their own opinions and became Vaiṣṇavas, devotees of Kṛṣṇa.

TEXT 11

*vaiṣṇavera madhye rāma-upāsaka saba
keha 'tattvavādī', keha haya 'śrī-vaiṣṇava'*

vaiṣṇavera madhye—amongst Vaiṣṇavas; *rāma-upāsaka saba*—all worshipers of Lord Śrī Rāmacandra; *keha*—someone; *tattva-vādī*—followers of Madhvācārya; *keha*—someone; *haya*—is; *śrī-vaiṣṇava*—devotees following the disciplic succession of Śrī Rāmānujācārya.

At the time, all the South Indian Vaiṣṇavas were worshipers of Lord Rāmacandra. Some were Tattvavādīs, and some were followers of Rāmānujācārya.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that the word “Tattvavādī” refers to the followers of Śrīla Madhvācārya. To distinguish his disciplic succession from the Māyāvādī followers of Śaṅkarācārya, Śrīla Madhvācārya named his party the Tattvavādīs. Impersonal monists are always attacked by these Tattvavādīs, who attempt to defeat their philosophy of impersonalism. Generally, they establish the supremacy of the Supreme Personality of Godhead. Actually the disciplic succession of Madhvācārya is known as the Brahmā Vaiṣṇava sect; that is the sect coming down from Lord Brahmā. Consequently the Tattvavādīs, or followers of Madhvācārya, do not accept the incident of Lord Brahmā's illusion, which is recorded in the Tenth Canto of *Śrīmad-Bhāgavatam*. Śrīla Madhvācārya has purposefully avoided commenting on that portion of *Śrīmad-Bhāgavatam* in which *brahma-mohana*, the illusion of Lord Brahmā, is mentioned. Śrīla Mādhavendra Purī was one of the *ācāryas* in the Tattvavāda disciplic succession, and he established the ultimate goal of transcendentalism to be attainment of pure devotional service, love of Godhead. Those Vaiṣṇavas belonging to the Gauḍīya-sampradāya, the disciplic succession following Śrī Caitanya Mahāprabhu, are distinct from the Tattvavādīs, although they belong to the same Tattvavāda-sampradāya. The followers of Śrī Caitanya Mahāprabhu are therefore known as the Mādhva-Gauḍīya-sampradāya.

The word *pāṣaṇḍī* refers to those who are opposed to pure devotional service. In particular, these are the Māyāvādīs, the impersonalists. A definition of *pāṣaṇḍī* is given in the *Hari-bhakti-vilāsa* (1.73), wherein it is stated:

*yas tu nārāyaṇam devam brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam*
[Cc. Madhya 18.116]

A *pāṣaṇḍī* is one who thinks that the Supreme Lord Nārāyaṇa, the Personality of Godhead, is on the same level with the demigods, headed by Lord Brahmā and Lord Śiva. A devotee never considers Lord Nārāyaṇa to be on the same platform with Lord Brahmā and Lord Śiva. The Madhvācārya-sampradāya and Rāmānuja-sampradāya are mainly worshipers of Lord Rāmacandra, although the Śrī Vaiṣṇavas are supposed to be worshipers of Lord Nārāyaṇa and Lakṣmī and the Tattvavādīs are supposed to be worshipers of Lord Kṛṣṇa. At present, in most of the monasteries belonging to the Madhva-sampradāya, Lord Rāmacandra is worshiped.

In the book known as *Adhyātma-rāmāyaṇa*, there are statements in Chapters Twelve to Fifteen about worshipping the Deities of Śrī Rāmacandra and Sītā. There it is stated that during Lord Rāmacandra's time there was a *brāhmaṇa* who took a vow to fast until he saw Lord Rāmacandra. Sometimes, due to business, Lord Rāmacandra was absent from His capital for a full week and could not be seen by the citizens during that time. Because of his vow, the *brāhmaṇa* could not take even a drop of water during that week. Later, after eight or nine days, when the *brāhmaṇa* could see Lord Rāmacandra personally, he would break his fast. Upon observing the *brāhmaṇa*'s rigid vow, Lord Śrī Rāmacandra ordered His younger brother Lakṣmaṇa to deliver a pair of Sītā-Rāma Deities to the *brāhmaṇa*. The *brāhmaṇa* received the Deities from Śrī Lakṣmaṇajī and worshiped Them faithfully as long as he lived. At the time of his death, he delivered the Deities to Śrī Hanumānjī, who, for many years, hung Them around his neck and served Them with all devotion. After many years, when Hanumānjī departed on the hill known as Gandha-mādana, he delivered the Deities to Bhīmasena, one of the Pāṇḍavas, and Bhīmasena brought Them to his palace, where he kept Them very carefully. The last king of the Pāṇḍavas, Kṣemakānta, worshiped the Deities in that palace. Later, the same Deities were kept in the custody of the kings of Orissa

known as Gajapatis. One of the *ācāryas*, known as Narahari Tīrtha, who was in the disciplic succession of Madhvācārya, received these Deities from the King of Orissa.

It may be noted that these particular Deities of Rāma and Sītā have been worshiped from the time of King Ikṣvāku. Indeed, They were worshiped by the royal princes even before the appearance of Lord Rāmacandra. Later, during Lord Rāmacandra's presence, the Deities were worshiped by Lakṣmaṇa. It is said that just three months before his disappearance, Śrī Madhvācārya received these Deities and installed them in the Uḍupī temple. Since then the Deities have been worshiped by the Madhvācārya-sampradāya at that monastery. As far as the Śrī Vaiṣṇavas are concerned, beginning with Rāmānujācārya, they also worshiped Deities of Sītā-Rāma. Sītā-Rāma Deities are also being worshiped in Tirupati and other places. From the Śrī Rāmānuja-sampradāya there is another branch known as Rāmānandī or Rāmāt, and the followers of that branch also worship Deities of Sītā-Rāma very rigidly. The Rāmānuja-sampradāya Vaiṣṇavas prefer the worship of Lord Rāmacandra to that of Rādhā-Kṛṣṇa.

TEXT 12

*sei saba vaiṣṇava mahāprabhura darśane
kṛṣṇa-upāsaka haila, laya kṛṣṇa-nāme*

sei saba—all those; *vaiṣṇava*—devotees; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *darśane*—by seeing; *kṛṣṇa-upāsaka*—devotees of Lord Kṛṣṇa; *haila*—became; *laya*—took; *kṛṣṇa-nāme*—the holy name of Lord Kṛṣṇa.

After meeting Śrī Caitanya Mahāprabhu, all those different Vaiṣṇavas became devotees of Kṛṣṇa and began chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 13

*rāma! rāghava! rāma! rāghava! rāma! rāghava! pāhi mām
kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! rakṣa mām*

rāma—O Rāma; *rāghava*—O descendant of Raghu; *pāhi*—please protect; *mām*—me; *kṛṣṇa*—O Kṛṣṇa; *keśava*—O killer of Keśi; *rakṣa*—protect; *mām*—me.

“O Lord Rāmacandra, descendant of Mahārāja Raghu, kindly protect me!
O Lord Kṛṣṇa, killer of the Keśi demon, kindly protect me!”

TEXT 14

ei śloka pathe paḍi' karilā prayāṇa
gautamī-gaṅgāya yāi' kaila gaṅgā-snāna

ei śloka—this Sanskrit verse; *pathe*—on the way; *paḍi'*—reciting; *karilā*—did; *prayāṇa*—going; *gautamī-gaṅgāya*—to the bank of the Gautamī-gaṅgā; *yāi'*—going; *kaila*—did; *gaṅgā-snāna*—bathing in the Ganges.

While walking on the road, Śrī Caitanya Mahāprabhu used to chant this Rāma Rāghava mantra. Chanting in this way, He arrived at the banks of the Gautamī-gaṅgā and took His bath there.

The Gautamī-gaṅgā is a branch of the river Godāvarī. Formerly a great sage named Gautama Ṛṣi used to live on the bank of this river opposite the city of Rājamahendri, and consequently this branch was called the Gautamī-gaṅgā.

Śrīla Bhaktivinoda Ṭhākura says that Śrīla Kavirāja Gosvāmī has recorded the names of the holy places visited by Śrī Caitanya Mahāprabhu but that there is no chronological order of the places visited. However, there is a notebook of Govinda dāsa's containing a chronological order and references to geographical positions. Śrīla Bhaktivinoda Ṭhākura requests the readers to refer to that book. According to Govinda dāsa, Śrī Caitanya Mahāprabhu went to Trimanda from the Gautamī-gaṅgā. From there He went to Ḍhuṅḍirāma-tīrtha, another place of pilgrimage. According to Śrī Caitanya-caritāmṛta, after visiting the Gautamī-gaṅgā, Śrī Caitanya Mahāprabhu went to Mallikārjuna-tīrtha.

TEXT 15

*mallikārjuna-tīrthe yāi' maheśa dekhila
tāhāñ saba loke kṛṣṇa-nāma laoyāila*

mallikārjuna-tīrthe—to the holy place known as Mallikārjuna; *yāi'*—going; *maheśa*—the deity of Lord Śiva; *dekhila*—He saw; *tāhāñ*—there; *saba loke*—all the people; *kṛṣṇa-nāma*—Lord Kṛṣṇa's holy name; *laoyāila*—He induced to chant.

Śrī Caitanya Mahāprabhu then went to Mallikārjuna-tīrtha and saw the deity of Lord Śiva there. He also induced all the people to chant the Hare Kṛṣṇa mahā-mantra.

Mallikārjuna is also known as Śrī Saila. It is situated about one hundred miles northeast of Karṇula on the southern bank of the Kṛṣṇā River. There are great walls all around the village, and within the walls resides the deity known as Mallikārjuna. It is a deity of Lord Śiva and is one of the Jyotir-liṅgas.

TEXT 16

*rāmadāsa mahādeve karila daraśana
ahovala-nṛsimhere karilā gamana*

rāma-dāsa—Rāmadāsa; *mahā-deve*—of Mahādeva; *karila*—did; *daraśana*—seeing; *ahovala-nṛsimhere*—to Ahovala-nṛsimha; *karilā*—did; *gamana*—going.

There he saw Lord Mahādeva [Śiva], the servant of Lord Rāma. He then went to Ahovala-nṛsimha.

TEXT 17

*nṛsimha dekhiyā tāñre kaila nati-stuti
siddhavaṭa gelā yāhāñ mūrti sītāpati*

nṛsimha dekhiyā—after seeing the Lord Nṛsimha Deity; *tāñre*—unto Him; *kaila*—did; *nati-stuti*—offering of various prayers; *siddhavaṭa*—to

Siddhavaṭa; *gelā*—He went; *yāhān*—where; *mūrti*—the Deity; *sītā-pati*—Lord Rāmacandra.

Upon seeing the Ahovala-nṛsimha Deity, Caitanya Mahāprabhu offered many prayers unto the Lord. He then went to Siddhavaṭa, where He saw the Deity of Rāmacandra, the Lord of Sītādevī.

Siddhavaṭa, also known as Sidhauṭa, is ten miles east of the village of Kuḍāpā. Previously this place was also known as the southern Benares. There is a great banyan tree there, and it is therefore known as Siddhavaṭa. *Vaṭa* means banyan tree.

TEXT 18

*raghunātha dekhi' kaila praṇati stavana
tāhān eka vipra prabhura kaila nimantraṇa*

raghu-nātha dekhi'—after seeing Lord Rāmacandra, the descendant of Mahārāja Raghu; *kaila*—offered; *praṇati*—obeisances; *stavana*—prayers; *tāhān*—there; *eka*—one; *vipra*—brāhmaṇa; *prabhura*—to Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *nimantraṇa*—invitation.

Upon seeing the Deity of Lord Rāmacandra, the descendant of King Raghu, the Lord offered His prayers and obeisances. Then a brāhmaṇa invited the Lord to take lunch.

TEXT 19

*sei vipra rāma-nāma nirantara laya
'rāma' 'rāma' vinā anya vāṇī nā kahaya*

sei vipra—that brāhmaṇa; *rāma-nāma*—the holy name of Lord Rāmacandra; *nirantara*—constantly; *laya*—chants; *rāma rāma*—the holy names Rāma Rāma; *vinā*—without; *anya*—other; *vāṇī*—vibration; *nā*—does not; *kahaya*—speak.

That brāhmaṇa constantly chanted the holy name of Rāmacandra. Indeed, but for chanting Lord Rāmacandra's holy name, that brāhmaṇa did not speak a word.

TEXT 20

*sei dina tāñra ghare rahi' bhikṣā kari'
tāñre kṛpā kari' āge calilā gaurahari*

sei dina—on that day; *tāñra ghare*—the house of that *brāhmaṇa*; *rahi'*—staying; *bhikṣā kari'*—accepting *prasādam*; *tāñre*—unto him; *kṛpā kari'*—showing mercy; *āge*—ahead; *calilā*—departed; *gaura-hari*—Lord Śrī Caitanya Mahāprabhu.

That day, Lord Caitanya remained there and accepted *prasādam* at his house. After bestowing mercy upon him in this way, the Lord proceeded ahead.

TEXT 21

*skanda-kṣetra-tīrthe kaila skanda daraśana
trimaṭha āilā, tāhāñ dekhi' trivikrama*

skanda-kṣetra-tīrthe—in the holy place known as Skanda-kṣetra; *kaila*—did; *skanda daraśana*—visiting Lord Skanda (Kārttikeya, son of Lord Śiva); *trimaṭha*—at Trimāṭha; *āilā*—arrived; *tāhāñ*—there; *dekhi'*—seeing; *trivikrama*—a form of Lord Viṣṇu, Trivikrama.

At the holy place known as Skanda-kṣetra, Lord Śrī Caitanya Mahāprabhu visited the temple of Skanda. From there He went to Trimāṭha, where He saw the Viṣṇu Deity Trivikrama.

TEXT 22

*punaḥ siddhavaṭa āilā sei vipra-ghare
sei vipra kṛṣṇa-nāma laya nirantare*

punaḥ—again; *siddha-vaṭa*—to the place known as Siddhavaṭa; *āilā*—returned; *sei*—that; *vipra-ghare*—in the house of the *brāhmaṇa*; *sei vipra*—that *brāhmaṇa*; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *laya*—chants; *nirantare*—constantly.

After visiting the temple of Trivikrama, the Lord returned to Siddhavaṭa, where He again visited the house of the brāhmaṇa, who was now constantly chanting the Hare Kṛṣṇa mahā-mantra.

TEXT 23

bhikṣā kari' mahāprabhu tāñre praśna kaila
“kaha vipra, ei tomāra kon daśā haila

bhikṣā kari'—after accepting lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *praśna kaila*—asked a question; *kaha vipra*—My dear brāhmaṇa friend, please say; *ei*—this; *tomāra*—your; *kon*—what; *daśā*—situation; *haila*—became.

After finishing His lunch there, Śrī Caitanya Mahāprabhu asked the brāhmaṇa, “My dear friend, kindly tell Me what your position is now.

TEXT 24

pūrve tumi nirantara laite rāma-nāma
ebe kene nirantara lao kṛṣṇa-nāma”

pūrve—formerly; *tumi*—you; *nirantara*—constantly; *laite*—used to chant; *rāma-nāma*—the holy name of Lord Rāmacandra; *ebe*—now; *kene*—why; *nirantara*—constantly; *lao*—you chant; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa.

“Formerly you were constantly chanting the holy name of Lord Rāma. Why are you now constantly chanting the holy name of Kṛṣṇa?”

TEXT 25

vipra bale,—ei tomāra darśana-prabhāve
tomā dekhi' gela mora ājanma svabhāve

vipra bale—the brāhmaṇa replied; *ei*—this; *tomāra darśana-prabhāve*—by the influence of Your visit; *tomā dekhi'*—after seeing You; *gela*—went; *mora*—my; *ā-janma*—from childhood; *svabhāve*—nature.

The brāhmaṇa replied, “This is all due to Your influence, Sir. After seeing You, I have lost my lifelong practice.

TEXT 26

*bālyāvadhi rāma-nāma-grahaṇa āmāra
tomā dekhi' kṛṣṇa-nāma āila eka-bāra*

bālya-avadhi—since the days of my childhood; *rāma-nāma-grahaṇa*—chanting the holy name of Lord Rāmacandra; *āmāra*—my; *tomā dekhi'*—upon seeing You; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *āila*—came; *eka-bāra*—once only.

“From my childhood I have been chanting the holy name of Lord Rāmacandra, but upon seeing You I chanted the holy name of Lord Kṛṣṇa just once.

TEXT 27

*sei haite kṛṣṇa-nāma jihvāte vasilā
kṛṣṇa-nāma sphure, rāma-nāma dūre gelā*

sei haite—since that time; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *jihvāte*—on the tongue; *vasilā*—was seated tightly; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *sphure*—automatically comes; *rāma-nāma*—the holy name of Lord Rāmacandra; *dūre*—far away; *gelā*—went.

“Since then, the holy name of Kṛṣṇa has been tightly fixed upon my tongue. Indeed, since I have been chanting the holy name of Kṛṣṇa, the holy name of Lord Rāmacandra has gone far away.

TEXT 28

*bālya-kāla haite mora svabhāva eka haya
nāmera mahimā-śāstra kariye sañcaya*

bālya-kāla haite—from my childhood; *mora*—my; *svabhāva*—practice; *eka*—one; *haya*—there is; *nāmera*—of the holy name; *mahimā*—concerning the glories; *sāstra*—the revealed scriptures; *kariye sañcaya*—I collect.

“From my childhood I have been collecting the glories of the holy name from revealed scriptures.

TEXT 29

ramante yogino 'nante
satyānande cid-ātmani
iti rāma-padenāsau
param brahmābhidhīyate

ramante—take pleasure; *yoginaḥ*—transcendentalists; *anante*—in the unlimited; *satya-ānande*—real pleasure; *cit-ātmani*—in spiritual existence; *iti*—thus; *rāma*—Rāma; *padena*—by the word; *asau*—He; *param*—supreme; *brahma*—truth; *abhidhīyate*—is called.

“The Supreme Absolute Truth is called Rāma because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence.”

This is the eighth verse of the *Śata-nāma-stotra* of Lord Rāmacandra, which is found in the *Padma Purāṇa*.

TEXT 30

kṛṣīr bhū-vācakaḥ śabda
ṇaś ca nirvṛti-vācakaḥ
tayor aikyaṁ param brahma
kṛṣṇa ity abhidhīyate

kṛṣīḥ—the verbal root *kṛṣ*; *bhū*—attractive existence; *vācakaḥ*—signifying; *śabdaḥ*—word; *ṇaḥ*—the syllable *ṇa*; *ca*—and; *nirvṛti*—spiritual pleasure; *vācakaḥ*—indicating; *tayoḥ*—of both; *aikyaṁ*—amalgamation; *param*—supreme; *brahma*—Absolute Truth; *kṛṣṇaḥ*—Lord Kṛṣṇa; *iti*—thus; *abhidhīyate*—is called.

“The word “kṛṣṇ” is the attractive feature of the Lord’s existence, and “ṇa” means spiritual pleasure. When the verb “kṛṣṇ” is added to the affix “ṇa,” it becomes “Kṛṣṇa,” which indicates the Absolute Truth.’

This is a verse from the *Mahābhārata* (*Udyoga-parva* 71.4).

TEXT 31

*param brahma dui-nāma samāna ha-ila
punaḥ āra śāstre kichu viśeṣa pāila*

param brahma—the Absolute Truth; *dui-nāma*—two names (Rāma and Kṛṣṇa); *samāna*—on an equal level; *ha-ila*—were; *punaḥ*—again; *āra*—further; *śāstre*—in revealed scriptures; *kichu*—some; *viśeṣa*—specification; *pāila*—is found.

“As far as the holy names of Rāma and Kṛṣṇa are concerned, they are on an equal level, but for further advancement we receive some specific information from the revealed scriptures.

TEXT 32

*rāma rāmeti rāmeti
rame rāme manorame
sahasra-nāmabhis tulyam
rāma-nāma varānane*

rāma—Rāma; *rāma*—Rāma; *iti*—thus; *rāma*—Rāma; *iti*—thus; *rame*—I enjoy; *rāme*—in the holy name of Rāma; *manaḥ-rame*—most beautiful; *sahasra-nāmabhiḥ*—with the one thousand names; *tulyam*—equal; *rāma-nāma*—the holy name of Rāma; *vara-ānane*—O lovely-faced woman.

“[Lord Śiva addressed his wife, Durgā:] ‘O Varānanā, I chant the holy name of Rāma, Rāma, Rāma and thus enjoy this beautiful sound. This holy name of Rāmacandra is equal to one thousand holy names of Lord Viṣṇu.’

This is a verse from the *Bṛhad-viṣṇu-sahasranāma-stotra* in the *Uttara-khaṇḍa* of the *Padma Purāṇa* (72.335).

TEXT 33

*sahasra-nāmnām puṇyānām
trir-āvṛttyā tu yat phalam
ekāvṛttyā tu kṛṣṇasya
nāmaikam tat prayacchati*

sahasra-nāmnām—of one thousand names; *puṇyānām*—holy; *tri-**āvṛttyā*—by thrice chanting; *tu*—but; *yat*—which; *phalam*—result; *eka-**āvṛttyā*—by one repetition; *tu*—but; *kṛṣṇasya*—of Lord Kṛṣṇa; *nāma*—holy name; *ekam*—only one; *tat*—that result; *prayacchati*—gives.

“The pious results derived from chanting the thousand holy names of Viṣṇu three times can be attained by only one utterance of the holy name of Kṛṣṇa.”

This verse from the *Brahmāṇḍa Purāṇa* is found in the *Laghu-bhāgavatāmṛta* (1.5.354), by Rūpa Gosvāmī. Simply by chanting the name of Kṛṣṇa once, one can attain the same results achieved by chanting the holy name of Rāma three times.

TEXT 34

*ei vākye kṛṣṇa-nāmera mahimā apāra
tathāpi la-ite nāri, śuna hetu tāra*

ei vākye—in this statement; *kṛṣṇa-nāmera*—of the holy name of Kṛṣṇa; *mahimā*—glories; *apāra*—unlimited; *tathāpi*—still; *la-ite*—to chant; *nāri*—I am unable; *śuna*—just hear; *hetu*—the reason; *tāra*—of that.

“According to this statement of the śāstras, the glories of the holy name of Kṛṣṇa are unlimited. Still I could not chant His holy name. Please hear the reason for this.

TEXT 35

*iṣṭa-deva rāma, tāñra nāme sukha pāi
sukha pāñā rāma-nāma rātri-dina gāi*

iṣṭa-deva—my worshipable Lord; *rāma*—Lord Śrī Rāmacandra; *tānra nāme*—in His holy name; *sukha pāi*—I get happiness; *sukha pāñā*—getting such transcendental happiness; *rāma-nāma*—the holy name of Lord Rāma; *rātri-dina*—day and night; *gāi*—I chant.

“My worshipable Lord has been Lord Rāmacandra, and by chanting His holy name I received happiness. Because I received such happiness, I chanted the holy name of Lord Rāma day and night.

TEXT 36

tomāra darśane yabe kṛṣṇa-nāma āila
tāhāra mahimā tabe hṛdaye lāgila

tomāra darśane—by meeting You; *yabe*—when; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *āila*—appeared; *tāhāra*—His; *mahimā*—glories; *tabe*—at that time; *hṛdaye*—in the heart; *lāgila*—became fixed.

“By Your appearance, Lord Kṛṣṇa’s holy name also appeared, and at that time the glories of Kṛṣṇa’s name awoke in my heart.

TEXT 37

sei kṛṣṇa tumi sākṣāt—ihā nirdhārila
eta kahi’ vipra prabhura caraṇe paḍila

sei—that; *kṛṣṇa*—the Personality of Godhead, Kṛṣṇa; *tumi*—You; *sākṣāt*—directly; *ihā*—this; *nirdhārila*—concluded; *eta kahi’*—saying this; *vipra*—the *brāhmaṇa*; *prabhura*—of Lord Caitanya Mahāprabhu; *caraṇe*—at the lotus feet; *paḍila*—fell down.

“Sir, You are that Lord Kṛṣṇa Himself. This is my conclusion.” Saying this, the *brāhmaṇa* fell down at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 38

*tānre kṛpā kari' prabhu calilā āra dine
vṛddhakāśī āsi' kaila śiva-daraśane*

tānre—unto him; *kṛpā kari'*—showing mercy; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *calilā*—traveled; *āra dine*—the next day; *vṛddhakāśī*—to Vṛddhakāśī; *āsi'*—coming; *kaila*—did; *śiva-daraśane*—visiting Lord Śiva's temple.

After showing mercy to the brāhmaṇa, Lord Śrī Caitanya Mahāprabhu left the next day and arrived at Vṛddhakāśī, where He visited the temple of Lord Śiva.

Vṛddhakāśī's present name is Vṛddhācalam. It is situated in the southern Arcot district on the bank of the river Maṇimukha. This place is also known as Kālahastipura. Lord Śiva's temple there was worshiped for many years by Govinda, the cousin of Rāmānujācārya.

TEXT 39

*tāhān haite cali' āge gelā eka grāme
brāhmaṇa-samāja tāhān, karila viśrāme*

tāhān haite—from there; *cali'*—going; *āge*—forward; *gelā*—went; *eka*—one; *grāme*—to a village; *brāhmaṇa-samāja*—assembly of brāhmaṇas; *tāhān*—there; *karila viśrāme*—He rested.

Śrī Caitanya Mahāprabhu then left Vṛddhakāśī and proceeded further. In one village He saw that most of the residents were brāhmaṇas, and He took His rest there.

TEXT 40

*prabhura prabhāve loka āila daraśane
lakṣārbuda loka āise nā yāya gaṇane*

prabhura—of Lord Śrī Caitanya Mahāprabhu; *prabhāve*—by the influence; *loka*—people; *āila*—came; *daraśane*—to see Him; *lakṣa-ārbuda*—many

millions; *loka*—persons; *āise*—came; *nā*—not; *yāya gaṇane*—can be counted.

Due to the influence of Lord Caitanya Mahāprabhu, many millions of men came just to see Him. Indeed, the assembly being unlimited, its members could not be counted.

TEXT 41

*gosāñira saundarya dekhi' tāte premāveśa
sabe 'kṛṣṇa' kahe, 'vaiṣṇava' haila sarva-deśa*

gosāñira—of the Lord; *saundarya*—the beauty; *dekhi'*—seeing; *tāte*—in that; *prema-āveśa*—ecstatic love; *sabe*—everyone; *kṛṣṇa kahe*—uttered the holy name of Kṛṣṇa; *vaiṣṇava*—Vaiṣṇava devotees; *haila*—became; *sarva-deśa*—everyone.

The Lord's bodily features were very beautiful, and in addition He was always in the ecstasy of love of Godhead. Simply by seeing Him, everyone began chanting the holy name of Kṛṣṇa, and thus everyone became a Vaiṣṇava devotee.

TEXT 42

*tārkika-mīmāṃsaka, yata māyāvādi-gaṇa
sāṅkhya, pātañjala, smṛti, purāṇa, āgama*

tārkika—logicians; *mīmāṃsaka*—followers of Mīmāṃsā philosophy; *yata*—all; *māyāvādi-gaṇa*—followers of Śaṅkarācārya; *sāṅkhya*—followers of Kapila; *pātañjala*—followers of mystic yoga; *smṛti*—supplementary Vedic literatures; *purāṇa*—Purāṇas; *āgama*—the *tantra-sāstras*.

There are many kinds of philosophers. Some are logicians who follow Gautama or Kaṇāda. Some follow the Mīmāṃsā philosophy of Jaimini. Some follow the Māyāvāda philosophy of Śaṅkarācārya, and others follow Kapila's Sāṅkhya philosophy or the mystic yoga system of Patañjali. Some follow the *smṛti-sāstra* composed of twenty religious scriptures, and others

follow the Purāṇas and the tantra-śāstra. In this way there are many different types of philosophers.

TEXT 43

*nija-nija-śāstrodgrāhe sabāi pracaṇḍa
sarva mata duṣi' prabhu kare khaṇḍa khaṇḍa*

nija-nija—their own; *śāstra*—of the scripture; *udgrāhe*—to establish the conclusion; *sabāi*—all of them; *pracaṇḍa*—very powerful; *sarva*—all; *mata*—opinions; *duṣi'*—condemning; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *khaṇḍa khaṇḍa*—breaking to pieces.

All of these adherents of various scriptures were ready to present the conclusions of their respective scriptures, but Śrī Caitanya Mahāprabhu broke all their opinions to pieces and established His own cult of bhakti based on the Vedas, Vedānta, the Brahma-sūtra and the philosophy of acintya-bhedābheda-tattva.

TEXT 44

*sarvatra sthāpaya prabhu vaiṣṇava-siddhānte
prabhura siddhānta keha nā pāre khaṇḍite*

sarvatra—everywhere; *sthāpaya*—establishes; *prabhu*—Śrī Caitanya Mahāprabhu; *vaiṣṇava-siddhānte*—the conclusion of the Vaiṣṇavas; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *siddhānta*—conclusion; *keha*—anyone; *nā pāre*—is not able; *khaṇḍite*—to defy.

Śrī Caitanya Mahāprabhu established the devotional cult everywhere. No one could defeat Him.

TEXT 45

*hāri' hāri' prabhu-mate karena praveśa
ei-mate 'vaiṣṇava' prabhu kaila dakṣiṇa deśa*

hāri' hāri'—being defeated; *prabhu-mate*—into the cult of Śrī Caitanya Mahāprabhu; *karena praveśa*—enter; *ei-mate*—in this way; *vaiṣṇava*—Vaiṣṇava devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—made; *dakṣiṇa*—South India; *deśa*—country.

Being thus defeated by Lord Śrī Caitanya Mahāprabhu, all these philosophers and their followers entered into His cult. In this way Lord Caitanya made South India into a country of Vaiṣṇavas.

TEXT 46

pāṣaṇḍī āila yata pāṇḍitya śuniyā
garva kari' āila saṅge śiṣya-gaṇa lañā

pāṣaṇḍī—nonbelievers; *āila*—came there; *yata*—all; *pāṇḍitya*—erudition; *śuniyā*—hearing; *garva kari'*—with great pride; *āila*—came there; *saṅge*—with; *śiṣya-gaṇa*—disciples; *lañā*—taking.

When the nonbelievers heard of the erudition of Śrī Caitanya Mahāprabhu, they came to Him with great pride, bringing their disciples with them.

TEXT 47

bauddhācārya mahā-ṣaṇḍita nija nava-mate
prabhura āge udgrāha kari' lāgilā balite

bauddha-ācārya—the leader in Buddhist philosophy; *mahā-ṣaṇḍita*—greatly learned scholar; *nija*—own; *nava*—nine; *mate*—philosophical conclusions; *prabhura āge*—before Lord Śrī Caitanya Mahāprabhu; *udgrāha*—argument; *kari'*—making; *lāgilā*—began; *balite*—to speak.

One of them was a leader of the Buddhist cult and was a very learned scholar. To establish the nine philosophical conclusions of Buddhism, he came before the Lord and began to speak.

TEXT 48

*yadyapi asambhāṣya bauddha ayukta dekhite
tathāpi balilā prabhu garva khaṇḍāite*

yadyapi—although; *asambhāṣya*—not fit for discussion; *bauddha*—followers of Buddha’s philosophy; *ayukta*—not fit; *dekhite*—to see; *tathāpi*—still; *balilā*—spoke; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *garva*—pride; *khaṇḍāite*—to diminish.

Although the Buddhists are unfit for discussion and should not be seen by Vaiṣṇavas, Caitanya Mahāprabhu spoke to them just to decrease their false pride.

TEXT 49

*tarka-pradhāna bauddha-śāstra ‘nava mate’
tarkei khaṇḍila prabhu, nā pāre sthāpīte*

tarka-pradhāna—argumentative; *bauddha-śāstra*—scriptures of the Buddhist cult; *nava mate*—in nine basic principles; *tarkei*—by argument; *khaṇḍila*—refuted; *prabhu*—Śrī Caitanya Mahāprabhu; *nā*—not; *pāre*—can; *sthāpīte*—establish.

The scriptures of the Buddhist cult are chiefly based on argument and logic, and they contain nine chief principles. Because Śrī Caitanya Mahāprabhu defeated the Buddhists in their argument, they could not establish their cult.

Śrīla Bhaktivinoda Ṭhākura states that according to the Buddhist cult there are two ways of understanding philosophy. One is called Hīnāyāna, and the other is called Mahāyāna. Along the Buddhist path there are nine principles: (1) The creation is eternal; therefore there is no need to accept a creator. (2) This cosmic manifestation is false. (3) “I am” is the truth. (4) There is repetition of birth and death. (5) Lord Buddha is the only source of understanding the truth. (6) The principle of *nirvāṇa*, or annihilation, is the ultimate goal. (7) The philosophy of Buddha is the

only philosophical path. (8) The *Vedas* are compiled by human beings. (9) Pious activities, showing mercy to others and so on are advised.

No one can attain the Absolute Truth by argument. One may be very expert in logic, and another person may be even more expert in the art of argument. Because there is so much word jugglery in logic, one can never come to the real conclusion about the Absolute Truth by argument. The followers of the Vedic principles understand this. However, it is seen here that Śrī Caitanya Mahāprabhu defeated the Buddhist philosophy by argument. Those who are preachers in ISKCON will certainly meet many people who believe in intellectual arguments. Most of these people do not believe in the authority of the *Vedas*. Nevertheless, they accept intellectual speculation and argument. Therefore the preachers of Kṛṣṇa consciousness should be prepared to defeat others by argument, just as Śrī Caitanya Mahāprabhu did. In this verse it is clearly said, *tarkei khaṇḍila prabhu*. Lord Śrī Caitanya Mahāprabhu put forward such a strong argument that the Buddhists could not counter Him to establish their cult.

Their first principle is that the creation has always existed. But if this were the case, there could be no theory of annihilation. The Buddhists maintain that annihilation, or dissolution, is the highest truth. If the creation eternally exists, there is no question of dissolution or annihilation. This argument is not very strong because by practical experience we see that material things have a beginning, a middle and an end. The ultimate aim of the Buddhist philosophy is to dissolve the body. This is proposed because the body has a beginning. Similarly, the entire cosmic manifestation is a gigantic body, but if we accept that it always exists, there can be no question of annihilation. Therefore the attempt to annihilate everything in order to attain zero is an absurdity. By our own practical experience we have to accept the beginning of creation, and when we accept the beginning, we must accept a creator. Such a creator must possess an all-pervasive body, as pointed out in the *Bhagavad-gītā* (13.14):

sarvataḥ pāṇi-pādam tat sarvato-'kṣi-śiro-mukham
sarvataḥ śruti-mal loke sarvam āvr̥tya tiṣṭhati

“Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything.”

The Supreme Person must be present everywhere. His body existed before the creation; otherwise He could not be the creator. If the Supreme Person

is a created being, there can be no question of a creator. The conclusion is that the cosmic manifestation is certainly created at a certain time, and the creator existed before the creation; therefore the creator is not a created being. The creator is Parabrahman, or the Supreme Spirit. Matter is not only subordinate to spirit but is actually created on the basis of spirit. When the spirit soul enters the womb of a mother, the body is created by material ingredients supplied by the mother. Everything is created in the material world, and consequently there must be a creator who is the Supreme Spirit and who is distinct from matter. It is confirmed in the *Bhagavad-gītā* that the material energy is inferior and that the spiritual energy is the living entity. Both inferior and superior energies belong to a supreme person.

The Buddhists argue that the world is false, but this is not valid. The world is temporary, but it is not false. As long as we have the body, we must suffer the pleasures and pains of the body, even though we are not the body. We may not take these pleasures and pains very seriously, but they are factual nonetheless. We cannot actually say that they are false. If the bodily pains and pleasures were false, the creation would be false also, and consequently no one would take very much interest in it. The conclusion is that the material creation is not false or imaginary, but it is temporary. The Buddhists maintain that the principle “I am” is the ultimate truth, but this excludes the individuality of “I” and “you.” If there is no “I” and “you,” or individuality, there is no possibility of argument. The Buddhist philosophy depends on argument, but there can be no argument if one simply depends on “I am.” There must be a “you,” or another person also. The philosophy of duality—the existence of the individual soul and the Supersoul—must be there. This is confirmed in the Second Chapter of the *Bhagavad-gītā* (2.12), wherein the Lord says:

*na tv evāhaṁ jātu nāsaṁ na tvam neme janādhīpāḥ
na caiva na bhaviṣyāmaḥ sarve vayam ataḥ param*

“Never was there a time when I did not exist, nor you, nor all these kings; nor in the future shall any of us cease to be.”

We existed in the past in different bodies, and after the annihilation of this body we shall exist in another body. The principle of the soul is eternal, and it exists in this body or in another body. Even in this lifetime

we experience existence in a child's body, a youth's body, a man's body and an old body. After the annihilation of the body, we acquire another body. The Buddhist cult also accepts the philosophy of transmigration, but the Buddhists do not properly explain the next birth. There are 8,400,000 species of life, and our next birth may be in any one of them; therefore this human body is not guaranteed.

According to the Buddhists' fifth principle, Lord Buddha is the only source for the attainment of knowledge. We cannot accept this, for Lord Buddha rejected the principles of Vedic knowledge. One must accept a principle of standard knowledge because one cannot attain the Absolute Truth simply by intellectual speculation. If everyone is an authority, or if everyone accepts his own intelligence as the ultimate criterion—as is presently fashionable—the scriptures will be interpreted in many different ways, and everyone will claim that his own philosophy is supreme. This has become a very great problem, and everyone is interpreting scripture in his own way and setting up his own basis of authority. *Yata mata tata patha*. Now everybody and anybody is trying to establish his own theory as the ultimate truth. The Buddhists theorize that annihilation, or *nirvāṇa*, is the ultimate goal. Annihilation applies to the body, but the spirit soul transmigrates from one body to another. If this were not the case, how can so many multifarious bodies come into existence? If the next birth is a fact, the next bodily form is also a fact. As soon as we accept a material body, we must accept the fact that that body will be annihilated and that we will have to accept another body. If all material bodies are doomed to annihilation, we must obtain a nonmaterial body, or a spiritual body, if we wish the next birth to be anything but false. How the spiritual body is attained is explained by Lord Kṛṣṇa in the *Bhagavad-gītā* (4.9):

*janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ ṭpunar janma naiti mām eti so 'rjuna*

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

This is the highest perfection—to give up one's material body and not accept another but to return home, back to Godhead. It is not

that perfection means one's existence becomes void or zero. Existence continues, but if we positively want to annihilate the material body, we have to accept a spiritual body; otherwise there can be no eternality for the soul.

We cannot accept the theory that the Buddhist philosophy is the only way, for there are so many defects in that philosophy. A perfect philosophy is one that has no defects, and that is Vedānta philosophy. No one can point out any defects in Vedānta philosophy, and therefore we can conclude that Vedānta is the supreme philosophical way of understanding the truth. According to the Buddhist cult, the *Vedas* are compiled by ordinary human beings. If this were the case, they would not be authoritative. From the Vedic literatures we understand that shortly after the creation Lord Brahmā was instructed in the *Vedas*. It is not that the *Vedas* were created by Brahmā, although Brahmā is the original person in the universe. If Brahmā did not create the *Vedas* but he is acknowledged as the first created being, wherefrom did Vedic knowledge come to Brahmā? Obviously the *Vedas* did not come from an ordinary person born in this material world. According to *Śrīmad-Bhāgavatam*, *tene brahma hṛdā ya ādi-kavaye*: [SB 1.1.1] after the creation, the Supreme Person imparted Vedic knowledge within the heart of Brahmā. There was no person in the beginning of the creation other than Brahmā, yet he did not compile the *Vedas*; therefore the conclusion is that the *Vedas* were not compiled by any created being. Vedic knowledge was given by the Supreme Personality of Godhead, who created this material world. This is also accepted by Śaṅkarācārya, although he is not a Vaiṣṇava.

It is stated that mercy is one of the qualities of a Buddhist, but mercy is a relative thing. We show our mercy to a subordinate or to one who is suffering more than ourselves. However, if there is a superior person present, the superior person cannot be the object of our mercy. Rather, we are objects for the mercy of the superior person. Therefore showing compassion and mercy is a relative activity. It is not the Absolute Truth. Apart from this, we also must know what actual mercy is. To give a sick man something forbidden for him to eat is not mercy. Rather, it is cruelty. Unless we know what mercy really is, we may create an undesirable situation. If we wish to show real mercy, we will preach Kṛṣṇa consciousness in order to revive the lost consciousness of human beings, the living entity's original

consciousness. Since the Buddhist philosophy does not admit the existence of the spirit soul, the so-called mercy of the Buddhists is defective.

yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanaḥ

“Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.” (Śvetāśvatara Upaniṣad 6.23)

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

TEXT 50

bauddhācārya 'nava praśna' saba uṭhāila
dṛḍha yukti-tarke prabhu khaṇḍa khaṇḍa kaila

bauddha-ācārya—the teacher of the Buddhist cult; *nava praśna*—nine different types of questions; *saba*—all; *uṭhāila*—raised; *dṛḍha*—strong; *yukti*—argument; *tarke*—with logic; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *khaṇḍa khaṇḍa kaila*—broke into pieces.

The teacher of the Buddhist cult set forth the nine principles, but Śrī Caitanya Mahāprabhu broke them to pieces with His strong logic.

TEXT 51

dārśanika paṇḍita sabāi pāila parājaya
loke hāsya kare, bauddha pāila lajjā-bhaya

dārśanika—philosophical speculators; *paṇḍita*—scholars; *sabāi*—all of them; *pāila parājaya*—were defeated; *loke*—people in general; *hāsya*

kare—laugh; *bauddha*—the Buddhists; *pāila*—got; *lajjā*—shame; *bhaya*—fear.

All mental speculators and learned scholars were defeated by Śrī Caitanya Mahāprabhu, and when the people began to laugh, the Buddhist philosophers felt both shame and fear.

These philosophers were all atheists, for they did not believe in the existence of God. Atheists may be very expert in mental speculation and may be so-called great philosophers, but they can be defeated by a Vaiṣṇava firmly situated in his conviction and God consciousness. Following in the footsteps of Śrī Caitanya Mahāprabhu, all the preachers engaged in the service of ISKCON should be very expert in putting forward strong arguments and defeating all types of atheists.

TEXT 52

prabhuke vaiṣṇava jāni' bauddha ghare gela
sakala bauddha mili' tabe kumantraṇā kaila

prabhuke—Lord Śrī Caitanya Mahāprabhu; *vaiṣṇava jāni'*—knowing to be a Vaiṣṇava; *bauddha*—the Buddhists; *ghare gela*—returned home; *sakala bauddha*—all the Buddhists; *mili'*—coming together; *tabe*—thereafter; *ku-mantraṇā*—plot; *kaila*—made.

The Buddhists could understand that Lord Śrī Caitanya Mahāprabhu was a Vaiṣṇava, and they returned home very unhappy. Later, however, they began to plot against the Lord.

TEXT 53

aṣavitra anna eka thālite bhariyā
prabhu-āge nila 'mahā-prasāda' baliyā

aṣavitra—polluted; *anna*—food; *eka*—one; *thālite*—plate; *bhariyā*—filling; *prabhu-āge*—in front of Lord Śrī Caitanya Mahāprabhu; *nila*—brought; *mahā-prasāda baliyā*—calling it *mahā-prasādam*.

Having made their plot, the Buddhists brought a plate of untouchable food before Lord Śrī Caitanya Mahāprabhu and called it mahā-prasādam.

The word *apavitra anna* refers to food that is unacceptable for a Vaiṣṇava. In other words, a Vaiṣṇava cannot accept any food offered by an *avaiṣṇava* in the name of *mahā-prasādam*. This should be a principle for all Vaiṣṇavas. When asked, “What is the behavior of a Vaiṣṇava?” Śrī Caitanya Mahāprabhu replied, “A Vaiṣṇava must avoid the company of an *avaiṣṇava* [asat].” The word *asat* refers to an *avaiṣṇava*, that is, one who is not a Vaiṣṇava. *Asat-saṅga-tyāga*,—*ei vaiṣṇava-ācāra* (Cc. *Madhya* 22.87). A Vaiṣṇava must be very strict in this respect and should not at all cooperate with an *avaiṣṇava*. If an *avaiṣṇava* offers food in the name of *mahā-prasādam*, it should not be accepted. Such food cannot be *prasādam* because an *avaiṣṇava* cannot offer anything to the Lord. Sometimes preachers in the Kṛṣṇa consciousness movement have to accept food in a home where the householder is an *avaiṣṇava*; however, if this food is offered to the Deity, it can be taken. Ordinary food cooked by an *avaiṣṇava* should not be accepted by a Vaiṣṇava. Even if an *avaiṣṇava* cooks food without fault, he cannot offer it to Lord Viṣṇu, and it cannot be accepted as *mahā-prasādam*. According to Lord Kṛṣṇa in the *Bhagavad-gītā* (9.26):

*patraṁ puṣpaṁ phalaṁ toyaṁ yo me bhaktyā prayacchati
tad ahaṁ bhakty-upahṛtam aśnāmi prayatātmanaḥ*

“If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.”

Kṛṣṇa can accept anything offered by His devotee with devotion. An *avaiṣṇava* may be a vegetarian and a very clean cook, but because he cannot offer Viṣṇu the food he cooks, it cannot be accepted as *mahā-prasādam*. It is better that a Vaiṣṇava abandon such food as untouchable.

TEXT 54

*hena-kāle mahā-kāya eka pakṣī āila
thoṅṭe kari' anna-saha thāli lañā gela*

hena-kāle—at this time; *mahā-kāya*—having a large body; *eka*—one; *pakṣī*—bird; *āila*—appeared there; *thoṅṭe kari'*—by the beak; *anna-saha*—with food; *thāli*—the plate; *lañā*—taking; *gela*—went away.

When the contaminated food was offered to Śrī Caitanya Mahāprabhu, a very large bird appeared on the spot, picked up the plate in its beak and flew away.

TEXT 55

*bauddha-gaṇera upare anna paḍe amedhya haiyā
bauddhācāryera māthāya thāli paḍila bājiyā*

bauddha-gaṇera—all the Buddhists; *upare*—upon; *anna*—the food; *paḍe*—began to fall down; *amedhya*—untouchable; *haiyā*—being; *bauddha-ācāryera*—of the teacher of the Buddhists; *māthāya*—on the head; *thāli*—the plate; *paḍila*—fell down; *bājiyā*—making a great sound.

Indeed, the untouchable food fell upon the Buddhists, and the large bird dropped the plate on the head of the chief Buddhist teacher. When it fell on his head, it made a big sound.

TEXT 56

*terache paḍila thāli,—māthā kāṭi' gela
mūrchita hañā ācārya bhūmite paḍila*

terache—at an angle; *paḍila*—fell down; *thāli*—the plate; *māthā*—the head; *kāṭi'*—cutting; *gela*—went; *mūrchita*—unconscious; *hañā*—becoming; *ācārya*—the teacher; *bhūmite*—on the ground; *paḍila*—fell down.

The plate was made of metal, and when its edge hit the head of the teacher, it cut him, and the teacher immediately fell to the ground unconscious.

TEXT 57

*hāhākāra kari' kānde saba śiṣya-gaṇa
sabe āsi' prabhu-ḥade la-ila śaraṇa*



"The Buddhists could understand that Lord Śrī Caitanya Mahāprabhu was a Vaiṣṇava, and they returned home very unhappy. Later, however, they began to plot against the Lord. Having made their plot, the Buddhists brought a plate of untouchable food before Lord Śrī Caitanya Mahāprabhu and called it mahā-prasāda. When the contaminated food was offered to Śrī Caitanya Mahāprabhu, a very large bird appeared on the spot, picked up the plate in its beak, and flew away. Indeed, the untouchable food fell upon the Buddhists, and the large bird dropped the plate on the head of the chief Buddhist teacher. When it fell on his head, it made a big sound and cut him, and the teacher immediately fell to the ground unconscious.

hāhā-kāra—a roaring sound; *kari'*—making; *kānde*—cry; *saba*—all; *śiṣya-gaṇa*—disciples; *sabe*—all of them; *āsi'*—coming; *prabhu-ṭade*—to the lotus feet of Lord Caitanya Mahāprabhu; *la-ila*—took; *śaraṇa*—shelter.

When the teacher fell unconscious, his Buddhist disciples cried aloud and ran to the lotus feet of Śrī Caitanya Mahāprabhu for shelter.

TEXT 58

*tumi ta' īśvara sākṣāt, kṣama aparādha
jīyāo āmāra guru, karaha prasāda*

tumi—You; *ta'*—indeed; *īśvara*—the Supreme Personality of Godhead; *sākṣāt*—directly; *kṣama*—please excuse; *aparādha*—offense; *jīyāo*—bring back to consciousness; *āmāra*—our; *guru*—spiritual master; *karaha*—do; *prasāda*—this mercy.

They all prayed to Lord Śrī Caitanya Mahāprabhu, addressing Him as the Supreme Personality of Godhead Himself and saying, “Sir, please excuse our offense. Please have mercy upon us and bring our spiritual master back to life.”

TEXT 59

*prabhu kahe,—sabe kaha 'kṛṣṇa' 'kṛṣṇa' 'hari'
guru-karṇe kaha kṛṣṇa-nāma ucca kari'*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *sabe*—all of you; *kaha*—chant; *kṛṣṇa kṛṣṇa hari*—the holy names of Lord Kṛṣṇa and Hari; *guru-karṇe*—near the ear of your spiritual master; *kaha*—chant; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *ucca kari'*—very loudly.

The Lord then replied to the Buddhist disciples, “You should all chant the names of Kṛṣṇa and Hari very loudly near the ear of your spiritual master.

TEXT 60

*tomā-sabāra ‘guru’ tabe pāibe cetana
saba bauddha mili’ kare kṛṣṇa-saṅkīrtana*

tomā-sabāra—all of you; *guru*—the spiritual master; *tabe*—then; *pāibe*—will get; *cetana*—consciousness; *saba bauddha*—all the Buddhist disciples; *mili’*—coming together; *kare*—do; *kṛṣṇa-saṅkīrtana*—chanting of the Hare Kṛṣṇa mantra.

“By this method your spiritual master will regain his consciousness.” Following Śrī Caitanya Mahāprabhu’s advice, all the Buddhist disciples began to chant the holy name of Kṛṣṇa congregationally.

TEXT 61

*guru-karṇe kahe sabe ‘kṛṣṇa’ ‘rāma’ ‘hari’
cetana pāññā ācārya bale ‘hari’ ‘hari’*

guru-karṇe—into the ear of the spiritual master; *kahe*—they said; *sabe*—all together; *kṛṣṇa rāma hari*—the holy names of the Lord, namely “Kṛṣṇa,” “Rāma” and “Hari”; *cetana*—consciousness; *pāññā*—getting; *ācārya*—the teacher; *bale*—chanted; *hari hari*—the name of Lord Hari.

When all the disciples chanted the holy names Kṛṣṇa, Rāma and Hari, the Buddhist teacher regained consciousness and immediately began to chant the holy name of Lord Hari.

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments that all the Buddhist disciples were actually initiated by Śrī Caitanya Mahāprabhu into the chanting of the holy name of Kṛṣṇa, and when they chanted, they actually became different persons. At that time they were not Buddhists or atheists but Vaiṣṇavas. Consequently they immediately accepted Śrī Caitanya Mahāprabhu’s order. Their original Kṛṣṇa consciousness was revived, and they were immediately able to chant Hare Kṛṣṇa and begin worshiping the Supreme Lord Viṣṇu.

It is the spiritual master who delivers the disciple from the clutches of *māyā* by initiating him into the chanting of the Hare Kṛṣṇa *mahā-mantra*.

In this way a sleeping human being can revive his consciousness by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Viṣṇu. This is the purpose of *dīkṣā*, or initiation. Initiation means receiving the pure knowledge of spiritual consciousness. One point to note in this regard is that the spiritual master of the Buddhists did not initiate his disciples. Rather, his disciples were initiated by Śrī Kṛṣṇa Caitanya Mahāprabhu, and they in turn were able to initiate their so-called spiritual master. This is the *paramparā* system. The so-called spiritual master of the Buddhists was actually in the position of a disciple, and after his disciples were initiated by Śrī Caitanya Mahāprabhu, they acted as his spiritual masters. This was possible only because the disciples of the Buddhist *ācārya* received the mercy of Lord Śrī Caitanya Mahāprabhu. Unless one is favored by Śrī Caitanya Mahāprabhu in the disciplic succession, one cannot act as a spiritual master. We should take the instructions of Śrī Caitanya Mahāprabhu, the spiritual master of the whole universe, to understand how one becomes a spiritual master and a disciple.

TEXT 62

*kṛṣṇa bali' ācārya prabhure karena vinaya
dehkiyā sakala loka ha-ila vismaya*

kṛṣṇa bali'—chanting the holy name of Kṛṣṇa; *ācārya*—the so-called spiritual master of the Buddhists; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *karena*—does; *vinaya*—submission; *dehkiyā*—seeing this; *sakala loka*—all the people; *ha-ila*—became; *vismaya*—astonished.

When the spiritual master of the Buddhists began to chant the holy name of Kṛṣṇa and submitted to Lord Śrī Caitanya Mahāprabhu, all the people who were gathered there were astonished.

TEXT 63

*ei-rūpe kautuka kari' śacīra nandana
antardhāna kaila, keha nā pāya darśana*

ei-rūpe—in this way; *kautuka kari'*—making fun; *śacīra nandana*—the son of mother Śacī; *antardhāna kaila*—disappeared; *keha*—anyone; *nā*—does not; *pāya*—get; *darśana*—audience.

Śrī Caitanya Mahāprabhu, the son of Śacīdevī, then suddenly and playfully disappeared from everyone's sight, and it was impossible for anyone to find Him.

TEXT 64

*mahāprabhu cali' āilā tripati-trimalle
catur-bhuja mūrti dekhi' vyeṅkaṭādrye cale*

mahāprabhu—Lord Śrī Caitanya Mahāprabhu; *cali' āilā*—arrived by walking; *tripati-trimalle*—at the holy places named Tirupati and Tirumala; *catur-bhuja*—four-handed; *mūrti*—Deity; *dekhi'*—seeing; *vyeṅkaṭādrye*—to the holy place Veṅkaṭa Hill; *cale*—began to proceed.

Śrī Caitanya Mahāprabhu next arrived at Tirupati and Tirumala, where He saw a four-handed Deity. Then He proceeded toward Veṅkaṭa Hill.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has actually described the chronological order of Lord Caitanya Mahāprabhu's visit. The Tirupati temple is sometimes called Tirupaṭura. It is situated on the northern side of Arcot in the district of Candragiri. It is a famous holy place of pilgrimage. In pursuance of His name, Veṅkaṭeśvara, the four-handed Lord Viṣṇu, the Deity of Bālājī, with His potencies named Śrī and Bhū, is located on Veṅkaṭa Hill, about eight miles from Tirupati. This Veṅkaṭeśvara Deity is in the form of Lord Viṣṇu, and the place where He is situated is known as Veṅkaṭa-kṣetra. There are many temples in southern India, but this Bālājī temple is especially opulent. A great fair is held there in the month of Āśvina (September-October). There is a railway station called Tirupati on the Southern Railway. Nimna-tirupati is located in the valley of Veṅkaṭa Hill. There are several temples there also, among which are those of Govindarāja and Lord Rāmacandra.

TEXT 65

tripati āsiyā kaila śrī-rāma daraśana
raghunātha-āge kaila praṇāma stavana

tripati āsiyā—coming to Tirupati; *kaila śrī-rāma daraśana*—visited the temple of Rāmacandra; *raghunātha-āge*—before Lord Rāmacandra; *kaila*—did; *praṇāma*—obeisances; *stavana*—offering prayers.

After arriving at Tirupati, Lord Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra. He offered His prayers and obeisances before Rāmacandra, the descendant of King Raghu.

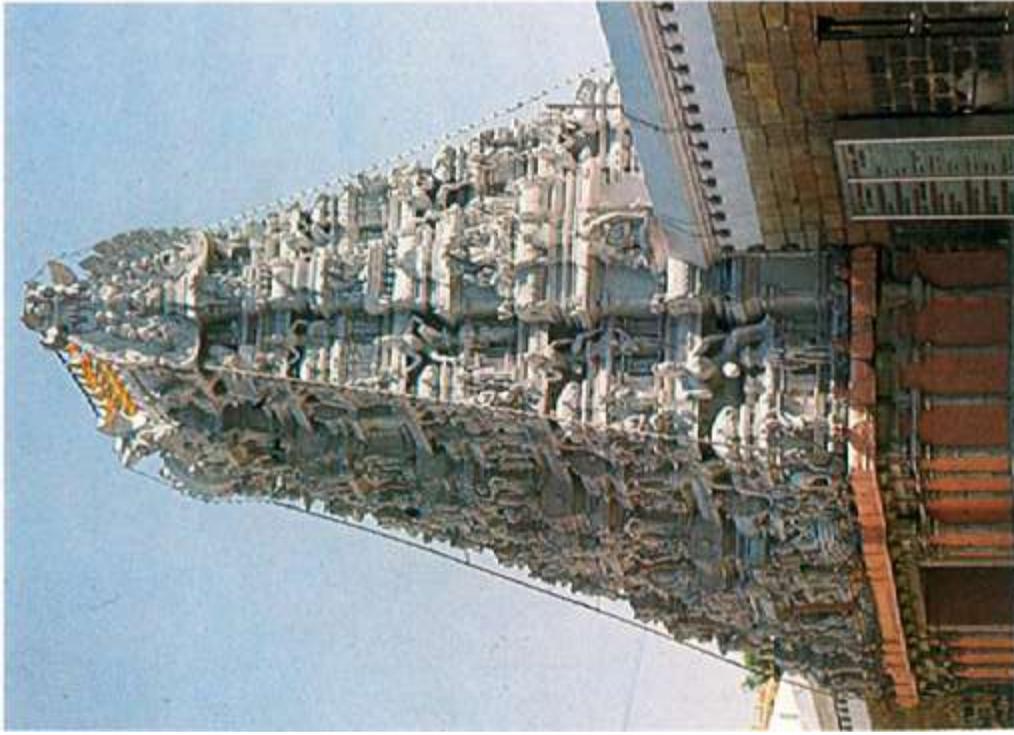
TEXT 66

sva-prabhāve loka-sabāra karāñā vismaya
pānā-nṛsimhe āilā prabhu dayā-maya

sva-prabhāve—by His own influence; *loka-sabāra*—of all the people; *karāñā*—inducing; *vismaya*—astonishment; *pānā-nṛsimhe*—to the Lord named Pānā-nṛsimha; *āilā*—came; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dayā-maya*—the most merciful.

Everywhere Śrī Caitanya Mahāprabhu went, His influence astonished everyone. He next arrived at the temple of Pānā-nṛsimha. The Lord is so merciful.

Pānā-nṛsimha, or Pānākal-narasimha, is located in the district of Krishna, in the hills known as Maṅgalagiri, about seven miles from a city known as Vijayawada. One must climb six hundred steps to reach the temple. It is said that when the Lord is offered food with syrup here, He does not take more than half. Within this temple is a conchshell presented by the late king of Tanjore, and it is said that this shell was used by Lord Kṛṣṇa Himself. During the month of March, a great fair takes place in this temple.



LEFT: The Tirupati temple, a famous holy place of pilgrimage in South India.
RIGHT: Venkateswara, the four-handed Deity of Lord Viṣṇu located about eight miles from Tirupati.

TEXT 67

*nṛsimhe praṇati-stuti premāveśe kaila
prabhura prabhāve loka camatkāra haila*

nṛsimhe—unto Lord Nṛsimha; *praṇati-stuti*—obeisances and prayers; *prema-āveśe*—in ecstatic love; *kaila*—offered; *prabhura*—of the Lord; *prabhāve*—by the influence; *loka*—the people; *camatkāra haila*—were astonished.

In great ecstatic love, Śrī Caitanya Mahāprabhu offered obeisances and prayers unto Lord Nṛsimha. The people were astonished to see Lord Caitanya’s influence.

TEXT 68

*śiva-kāñcī āsiyā kaila śiva daraśana
prabhāve ‘vaiṣṇava’ kaila saba śaiva-gaṇa*

śiva-kāñcī—to the holy place named Śiva-kāñcī; *āsiyā*—coming; *kaila*—did; *śiva daraśana*—visiting the temple of Lord Śiva; *prabhāve*—by His influence; *vaiṣṇava kaila*—turned into Vaiṣṇavas; *saba*—all; *śaiva-gaṇa*—the devotees of Lord Śiva.

Arriving at Śiva-kāñcī, Caitanya Mahāprabhu visited the deity of Lord Śiva. By His influence, He converted all the devotees of Lord Śiva into Vaiṣṇavas.

Śiva-kāñcī is also known as Kāñcīpuram, or the Benares of southern India. In Śiva-kāñcī there are hundreds of temples containing symbolic representations of Lord Śiva, and one of these temples is said to be very, very old.

TEXT 69

*viṣṇu-kāñcī āsi’ dekhila lakṣmī-nārāyaṇa
praṇāma kariyā kaila bahuta stavana*

viṣṇu-kāñcī—to the holy place named Viṣṇu-kāñcī; *āsi'*—coming; *dekhila*—the Lord saw; *lakṣmī-nārāyaṇa*—the Deity of Lord Nārāyaṇa with mother Lakṣmī, the goddess of fortune; *praṇāma kariyā*—after offering obeisances; *kaila*—made; *bahuta stavana*—many prayers.

The Lord then visited a holy place known as Viṣṇu-kāñcī. There He saw Lakṣmī-Nārāyaṇa Deities, and He offered His respects and many prayers to please Them.

Viṣṇu-kāñcī is situated about five miles away from Kāñcīpuram. It is here that Lord Varadarāja, another form of Lord Viṣṇu, resides. There is also a big lake known as Ananta-sarovara.

TEXT 70

*premāveśe nṛtya-gīta bahuta karila
dina-dui rahi' loke 'kṛṣṇa-bhakta' kaila*

prema-āveśe—in ecstatic love; *nṛtya-gīta*—dancing and chanting; *bahuta*—much; *karila*—performed; *dina-dui*—for two days; *rahi'*—staying; *loke*—the people in general; *kṛṣṇa-bhakta*—devotees of Lord Kṛṣṇa; *kaila*—made.

When Śrī Caitanya Mahāprabhu stayed at Viṣṇu-kāñcī for two days, He danced and performed kīrtana in ecstasy. When all the people saw Him, they were converted into devotees of Lord Kṛṣṇa.

TEXT 71

*trimalaya dekhi' gelā trikāla-hasti-sthāne
mahādeva dekhi' tāñre karila praṇāme*

trimalaya dekhi'—after seeing Trimalaya; *gelā*—went; *trikāla-hasti-sthāne*—to the place named Trikāla-hasti; *mahādeva*—Lord Śiva; *dekhi'*—seeing; *tāñre*—unto him; *karila praṇāme*—offered obeisances.

After visiting Trimalaya, Caitanya Mahāprabhu went to see Trikāla-hasti. There He saw Lord Śiva and offered him all respects and obeisances.

Trikāla-hasti, or Śrī Kāla-hasti, is situated about twenty-two miles east of Tirupati. On its western side is a river known as Suvarṇa-mukhī. The temple of Trikāla-hasti is located on the southern side of the river. The place is generally known as Śrī Kālahasti or Kālahasti and is famous for its temple of Lord Śiva. There he is called Vāyu-liṅga Śiva.

TEXT 72

*pakṣi-tīrtha dekhi' kaila śiva daraśana
vṛddhakola-tīrthe tabe karilā gamana*

pakṣi-tīrtha dekhi'—after visiting the place known as Pakṣi-tīrtha; *kaila*—did; *śiva daraśana*—visiting the temple of Lord Śiva; *vṛddhakola-tīrthe*—to the holy place known as Vṛddhakola; *tabe*—then; *karilā gamana*—went.

At Pakṣi-tīrtha, Lord Śrī Caitanya Mahāprabhu visited the temple of Lord Śiva. Then He went to the Vṛddhakola place of pilgrimage.

Pakṣi-tīrtha, also called Tirukāḍi-kuṇḍam, is located nine miles southeast of Cimlipaṭ. It has a five-hundred-foot elevation and is situated in a chain of hills known as Vedagiri or Vedācalam. There is a temple of Lord Śiva there, and the deity is known as Vedagiriśvara. Two birds come there daily to receive food from the temple priest, and it is claimed that they have been coming since time immemorial.

TEXT 73

*śveta-varāha dekhi, tāñre namaskari'
pītambara-śiva-sthāne gelā gaurahari*

śveta-varāha—the white boar incarnation; *dekhi*—seeing; *tāñre*—unto Him; *namaskari'*—offering respect; *pīta-ambara*—dressed with yellow garments; *śiva-sthāne*—to the temple of Lord Śiva; *gelā*—went; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

At Vṛddhakola, Lord Śrī Caitanya Mahāprabhu visited the temple of Śveta-varāha, the white boar incarnation. After offering Him respects, the Lord visited the temple of Lord Śiva, wherein the deity is dressed with yellow garments.

The temple of the white boar incarnation is situated at Vṛddhakola, or Śrī Muṣṇam. The temple is made of stone and is located about one mile south of an oasis known as Balipīṭham. There is a Deity of the white boar incarnation, above whose head Śeṣa Nāga serves as an umbrella.

The temple of Lord Śiva mentioned here is situated in Pītāmbara, or Cidāmbaram, which lies twenty-six miles south of Cuddalore. The deity of Lord Śiva there is known as Ākāśaliṅga. The temple is situated on about thirty-nine acres of land, and all this land is surrounded by a wall and by a road that is about sixty feet wide.

TEXT 74

*śiyālī bhairavī devī kari' daraśana
kāverīra tīre āilā śacīra nandana*

śiyālī bhairavī—Śiyālī-bhairavī; *devī*—goddess; *kari' daraśana*—visiting; *kāverīra tīre*—on the bank of the river Kāverī; *āilā*—came; *śacīra nandana*—the son of mother Śacī.

After visiting the temple of Śiyālī-bhairavī [a form of the goddess Durgā], Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to the bank of the river Kāverī.

The temple of Śiyālī-bhairavī is located in the Tanjore district, about forty-eight miles northeast of Tanjore City. There is a very much celebrated temple of Lord Śiva there and also a very large lake. It is said that once a small boy who was a devotee of Lord Śiva came to that temple, and the goddess Durgā, known as Bhairavī, gave him her breast to suck. After visiting this temple, Śrī Caitanya Mahāprabhu went to the bank of the river Kāverī (Kolirana) via the district of Tiruchchirāpalli. The Kāverī is mentioned in *Śrīmad-Bhāgavatam* (11.5.40) as a very pious river.

TEXT 75

*go-samāje śiva dekhi' āilā vedāvana
mahādeva dekhi' tāñre karilā vandana*

go-samāje—at the place named Go-samāja; *śiva dekhi'*—seeing the deity of Lord Śiva; *āilā vedāvana*—He arrived at Vedāvana; *mahādeva dekhi'*—seeing Lord Śiva; *tāñre*—unto him; *karilā vandana*—offered prayers.



The temple of Cidambaram, which was visited by Śrī Caitanya Mahārabhu on His tour of South India

The Lord then visited a place known as Go-samāja, where He saw Lord Śiva's temple. He then arrived at Vedāvana, where He saw another deity of Lord Śiva and offered him prayers.

Go-samāja is a place of pilgrimage for the devotees of Lord Śiva. It is very important and is located near Vedāvana.

TEXT 76

*amṛtaliṅga-śiva dekhi' vandana karila
saba śivālaye śaiva 'vaiṣṇava' ha-ila*

amṛta-liṅga-śiva—the Lord Śiva deity named Amṛta-liṅga; *dekhi'*—seeing; *vandana karila*—offered obeisances; *saba śiva-ālaye*—in all the temples of Lord Śiva; *śaiva*—devotees of Lord Śiva; *vaiṣṇava ha-ila*—became devotees of Lord Kṛṣṇa.

Seeing the Śiva deity named Amṛta-liṅga, Lord Caitanya Mahāprabhu offered His obeisances. Thus He visited all the temples of Lord Śiva and converted the devotees of Lord Śiva into Vaiṣṇavas.

TEXT 77

*deva-sthāne āsi' kaila viṣṇu daraśana
śrī-vaiṣṇavera saṅge tāhān goṣṭhī anukṣaṇa*

deva-sthāne—to the place known as Devasthāna; *āsi'*—coming; *kaila*—did; *viṣṇu daraśana*—visiting the temple of Lord Viṣṇu; *śrī-vaiṣṇavera saṅge*—with the Vaiṣṇavas in the disciplic succession of Rāmānuja; *tāhān*—there; *goṣṭhī*—discussion; *anukṣaṇa*—always.

At Devasthāna, Caitanya Mahāprabhu visited the temple of Lord Viṣṇu, and there He talked with the Vaiṣṇavas in the disciplic succession of Rāmānujācārya. These Vaiṣṇavas are known as Śrī Vaiṣṇavas.

TEXT 78

*kumbhakarṇa-kapāle dekhi' sarovara
śiva-kṣetre śiva dekhe gaurāṅga-sundara*

kumbhakarṇa-kapāle—at Kumbhakarṇa-kapāla; *dekhi'*—after seeing; *sarovara*—the lake; *śiva-kṣetre*—at Śiva-kṣetra; *śiva*—Lord Śiva; *dekhe*—sees; *gaurāṅga-sundara*—Lord Śrī Caitanya Mahāprabhu.

At Kumbhakarṇa-kapāla, Śrī Caitanya Mahāprabhu saw a great lake and then the holy place named Śiva-kṣetra, where a temple of Lord Śiva is located.

Kumbhakarṇa is the name of the brother of Rāvaṇa. At the present moment the city of Kumbhakarṇa-kapāla is known as Kumbhakonam; it is situated twenty-four miles northeast of the city of Tanjore. There are twelve temples of Lord Śiva located at Kumbhakonam, as well as four Viṣṇu temples and one temple of Lord Brahmā. Śiva-kṣetra, within the city of Tanjore, is situated near a big lake known as Śiva-gaṅgā. At this place is a large temple of Lord Śiva known as Bṛhatīśvara-śiva-mandira.

TEXT 79

pāpa-nāśane viṣṇu kaila daraśana
śrī-raṅga-kṣetre tabe karilā gamana

pāpa-nāśane—at the place named Pāpanāśana; *viṣṇu*—Lord Viṣṇu; *kaila*—did; *daraśana*—visiting; *śrī-raṅga-kṣetre*—to the holy place named Śrī Raṅga-kṣetra; *tabe*—then; *karilā*—did; *gamana*—departure.

After visiting the holy place named Śiva-kṣetra, Caitanya Mahāprabhu arrived at Pāpanāśana and there saw the temple of Lord Viṣṇu. Then He finally reached Śrī Raṅga-kṣetra.

There are two holy places known as Pāpanāśana: one is located eight miles southwest of Kumbhakonam, and the other lies near the river Tāmraparṇī, in the district of Tirunelveli, twenty miles west of the city of Tirunelveli (Pālamakoṭā).

Śrī Raṅga-kṣetra (Śrī Raṅgam) is a very famous place. It lies in the district of Tiruchchirāpalli, about ten miles west of Kumbhakonam and near the city of Tiruchchirāpalli, on an island in the Kāverī River. The Śrī Raṅgam temple is the largest in India, and there are seven walls surrounding it. There are also seven roads leading to Śrī Raṅgam. The ancient names of these roads are the road of Dharma, the road of Rājamahendra, the



The Bṛhatīśvara-śiva-mandira, situated near the great lake of Śiva-gaṅgā.

road of Kulaśekhara, the road of Ālināḍana, the road of Tiruvikrama, the Tirubiḍi road of Māḍamāḍi-gāisa, and the road of Aḍa-iyāvala-indāna. The temple was founded before the reign of Dharmavarma, who reigned before Rājamahendra. Many celebrated kings like Kulaśekhara and Yāmunācārya (Ālabandāru) resided in the temple of Śrī Raṅgam. Yāmunācārya, Śrī Rāmānuja, Sudarśanācārya and others also supervised this temple.

The incarnation of the goddess of fortune known as Godādevī or Śrī Āṅḍāl was one of the twelve Ālvārs, liberated persons known as *divya-sūris*. She was married to the Deity of Lord Śrī Raṅganātha, and later she entered into the body of the Lord. An incarnation of Kārmuka named Tirumaṅga (also one of the Ālvārs) acquired some money by stealing and built the fourth boundary wall of Śrī Raṅgam. It is said that in the year 289 of the Age of Kali, the Ālvār of the name Toṅḍaraḍippaḍi was born. While engaged in devotional service he fell victim to a prostitute, and Śrī Raṅganātha, seeing His devotee so degraded, sent one of His servants with a golden plate to that prostitute. When the golden plate was discovered missing from the temple, there was a search, and it was found in the prostitute's house. When the devotee saw Raṅganātha's mercy upon this prostitute, his mistake was rectified. He then prepared the third boundary wall of the Raṅganātha temple and cultivated a *tulasī* garden there.

There was also a celebrated disciple of Rāmānujācārya's known as Kūreśa. Śrī Rāmapillāi was the son of Kūreśa, and his son was Vāgvijaya Bhaṭṭa, whose son was Vedavyāsa Bhaṭṭa, or Śrī Sudarśanācārya. When Sudarśanācārya was an old man, the Muslims attacked the temple of Raṅganātha and killed about twelve hundred Śrī Vaiṣṇavas. At that time the Deity of Raṅganātha was transferred to the temple of Tirupati, in the kingdom of Vijaya-nagara. The governor of Gingee, Goppaṅārya, brought Śrī Raṅganātha from the temple of Tirupati to a place known as Simhābrahma, where the Lord was situated for three years. In the year 1293 Śaka (A.D. 1371) the Deity was reinstalled in the Raṅganātha temple. On the eastern wall of the Raṅganātha temple is an inscription written by Vedānta-deśika relating how Raṅganātha was returned to the temple.

TEXT 80

*kāverīte snāna kari' dekhi' raṅganātha
stuti-praṇati kari' mānilā kṛtārtha*



Śrī Raṅga-kṣetra, the largest temple in India, where Lord Caitanya Mahāprabhu chanted and danced in ecstatic love of Godhead.

kāverīte—in the river known as Kāverī; *snāna kari'*—after bathing; *dekhi'*—visiting; *raṅga-nātha*—the Raṅganātha temple; *stuti*—prayers; *praṇati*—obeisances; *kari'*—offering; *mānilā*—thought Himself; *kṛta-ārtha*—very successful.

After bathing in the river Kāverī, Śrī Caitanya Mahāprabhu saw the temple of Raṅganātha and offered His ardent prayers and obeisances. Thus He felt Himself successful.

TEXT 81

*premāveśe kaila bahuta gāna nartana
dekhi' camatkāra haila saba lokera mana*

prema-āveśe—in the ecstasy of love; *kaila*—did; *bahuta*—various; *gāna*—songs; *nartana*—dancing; *dekhi'*—seeing which; *camatkāra*—astonished; *haila*—were; *saba*—all; *lokera*—of persons; *mana*—minds.

In the temple of Raṅganātha, Śrī Caitanya Mahāprabhu chanted and danced in ecstatic love of Godhead. Seeing His performance, everyone was struck with wonder.

TEXT 82

*śrī-vaiṣṇava eka,—'vyeṅkaṭa bhaṭṭa' nāma
prabhure nimantraṇa kaila kariyā sammāna*

śrī-vaiṣṇava eka—a devotee belonging to the Rāmānuja-sampradāya; *vyeṅkaṭa bhaṭṭa*—Veṅkaṭa Bhaṭṭa; *nāma*—named; *prabhure*—unto Lord Caitanya Mahāprabhu; *nimantraṇa*—invitation; *kaila*—did; *kariyā*—offering; *sammāna*—great respect.

A Vaiṣṇava known as Veṅkaṭa Bhaṭṭa then invited Śrī Caitanya Mahāprabhu to his home with great respect.

Śrī Veṅkaṭa Bhaṭṭa was a Vaiṣṇava *brāhmaṇa* and an inhabitant of Śrī Raṅga-kṣetra. He belonged to the disciplic succession of Śrī Rāmānujācārya. Śrī Raṅga is one of the places of pilgrimage in the province of Tamil

Nadu. The inhabitants of that province do not retain the name Veṅkaṭa. It is therefore supposed that Veṅkaṭa Bhaṭṭa did not belong to that province, although he may have been residing there for a very long time. Veṅkaṭa Bhaṭṭa was in a branch of the Rāmānuja-sampradāya known as Vaḍagalai. He had a brother in the Rāmānuja-sampradāya known as Śrīpāda Prabodhānanda Sarasvatī. The son of Veṅkaṭa Bhaṭṭa was later known in the Gauḍīya-sampradāya as Gopāla Bhaṭṭa Gosvāmī, and he established the Rādhāramaṇa temple in Vṛndāvana. More information about him may be found in a book known as the *Bhakti-ratnākara*, by Narahari Cakravartī.

TEXT 83

*nija-ghare lañā kaila pāda-prakṣālana
sei jala lañā kaila sa-vamśe bhakṣaṇa*

nija-ghare—to his own home; *lañā*—bringing; *kaila*—did; *pāda-prakṣālana*—washing of the feet; *sei jala*—that water; *lañā*—taking; *kaila*—did; *sa-vamśe*—with all the family members; *bhakṣaṇa*—drinking.

Śrī Veṅkaṭa Bhaṭṭa took Śrī Caitanya Mahāprabhu to his home. After he washed the Lord's feet, all the members of his family drank the water.

TEXT 84

*bhikṣā karāñā kichu kaila nivedana
cāturmāsya āsi' prabhu, haila uṣasanna*

bhikṣā karāñā—after offering lunch; *kichu*—some; *kaila*—did; *nivedana*—submission; *cāturmāsya*—the period of Cāturmāsya; *āsi'*—coming; *prabhu*—my Lord; *haila uṣasanna*—has already arrived.

After offering lunch to the Lord, Veṅkaṭa Bhaṭṭa submitted that the period of Cāturmāsya had already arrived.

TEXT 85

*cāturmāsye kṛpā kari' raha mora ghare
kṛṣṇa-kathā kahi' kṛpāya uddhāra' āmāre*

cāturmāsye—during this period of Cāturmāsya; *kṛpā kari'*—being merciful; *raha*—please stay; *mora ghare*—at my place; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *kahi'*—speaking; *kṛpāya*—by Your mercy; *uddhāra' āmāre*—kindly deliver me.

Veṅkaṭa Bhaṭṭa said, “Please be merciful to me and stay at my house during Cāturmāsya. Speak about Lord Kṛṣṇa’s pastimes and kindly deliver me by Your mercy.”

TEXT 86

*tānra ghare rahilā prabhu kṛṣṇa-kathā-rase
bhaṭṭa-saṅge goṅāila sukhe cāri māse*

tānra ghare—in his home; *rahilā*—stayed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā-rase*—enjoying the transcendental mellow of discussing Lord Kṛṣṇa’s pastimes; *bhaṭṭa-saṅge*—with Veṅkaṭa Bhaṭṭa; *goṅāila*—passed; *sukhe*—in happiness; *cāri māse*—four months.

Śrī Caitanya Mahāprabhu remained at the house of Veṅkaṭa Bhaṭṭa for four continuous months. The Lord passed His days in great happiness, enjoying the transcendental mellow of discussing Lord Kṛṣṇa’s pastimes.

TEXT 87

*kāverīte snāna kari' śrī-raṅga darśana
pratidina premāveśe karena nartana*

kāverīte—in the river known as Kāverī; *snāna kari'*—taking a bath; *śrī-raṅga darśana*—visiting the temple of Śrī Raṅga; *prati-dina*—every day; *prema-āveśe*—in great happiness; *karena*—does perform; *nartana*—dancing.

While there, Śrī Caitanya Mahāprabhu took His bath in the river Kāverī and visited the temple of Śrī Raṅga. Every day the Lord also danced in ecstasy.

TEXT 88

*saundaryādi premāveśa dekhi, sarva-loka
dehhibāre āise, dekhe, khaṇḍe duḥkha-śoka*

saundarya-ādi—the beauty of the body, etc.; *prema-āveśa*—His ecstatic love; *dekhi*—seeing; *sarva-loka*—all men; *dehhibāre*—to see; *āise*—come there; *dekhe*—and see; *khaṇḍe duḥkha-śoka*—are relieved from all unhappiness and distress.

The beauty of Lord Caitanya's body and His ecstatic love of God were witnessed by everyone. Many people used to come see Him, and as soon as they saw Him, all their unhappiness and distress vanished.

TEXT 89

*lakṣa lakṣa loka āila nānā-deśa haite
sabe kṛṣṇa-nāma kahe prabhuke dekhite*

lakṣa lakṣa—many hundreds of thousands; *loka*—of people; *āila*—came there; *nānā-deśa*—different countries; *haite*—from; *sabe*—all of them; *kṛṣṇa-nāma kahe*—chant the Hare Kṛṣṇa mahā-mantra; *prabhuke*—the Lord; *dekhite*—seeing.

Many hundreds of thousands of people from various countries came to see the Lord, and after seeing Him they all chanted the Hare Kṛṣṇa mahā-mantra.

TEXT 90

*kṛṣṇa-nāma vinā keha nāhi kahe āra
sabe kṛṣṇa-bhakta haila,—loke camatkāra*

kṛṣṇa-nāma vinā—without chanting the Hare Kṛṣṇa mahā-mantra; *keha*—anyone; *nāhi*—does not; *kahe*—speak; *āra*—anything else; *sabe*—all of them; *kṛṣṇa-bhakta*—Lord Kṛṣṇa’s devotees; *haila*—became; *loke*—the people; *camatkāra*—astonished.

Indeed, they did not chant anything but the Hare Kṛṣṇa mahā-mantra, and all of them became Lord Kṛṣṇa’s devotees. Thus the general populace was astonished.

TEXT 91

śrī-raṅga-kṣetre vaise yata vaiṣṇava-brāhmaṇa
eka eka dina sabe kaila nimantraṇa

śrī-raṅga-kṣetre—in Śrī Raṅga-kṣetra; *vaise*—residing; *yata*—all; *vaiṣṇava-brāhmaṇa*—Vaiṣṇava brāhmaṇas; *eka eka dina*—every day; *sabe*—all of them; *kaila nimantraṇa*—invited the Lord.

All the Vaiṣṇava brāhmaṇas residing in Śrī Raṅga-kṣetra invited the Lord to their homes. Indeed, He had an invitation every day.

TEXT 92

eka eka dine cāturmāsya pūrṇa haila
kataka brāhmaṇa bhikṣā dite nā pāila

eka eka dine—day by day; *cāturmāsya*—the period of Cāturmāsya; *pūrṇa haila*—became filled; *kataka brāhmaṇa*—some of the brāhmaṇas; *bhikṣā dite*—to offer Him lunch; *nā*—did not; *pāila*—get the opportunity.

Each day the Lord was invited by a different brāhmaṇa, but some of the brāhmaṇas did not get the opportunity to offer Him lunch because the period of Cāturmāsya came to an end.

TEXT 93

*sei kṣetre rahe eka vaiṣṇava-brāhmaṇa
devālaye āsi' kare gītā āvartana*

sei kṣetre—in that holy place; *rahe*—there was; *eka*—one; *vaiṣṇava-brāhmaṇa*—a *brāhmaṇa* following the Vaiṣṇava cult; *deva-ālaye*—in the temple; *āsi'*—coming; *kare*—does; *gītā*—of the *Bhagavad-gītā*; *āvartana*—recitation.

In the holy place of Śrī Raṅga-kṣetra, a brāhmaṇa Vaiṣṇava used to visit the temple daily and recite the entire text of the Bhagavad-gītā.

TEXT 94

*aṣṭādaśādhyāya paḍe ānanda-āveśe
aśuddha paḍena, loka kare upahāse*

aṣṭādaśa-adhyāya—eighteen chapters; *paḍe*—reads; *ānanda-āveśe*—in great ecstasy; *aśuddha paḍena*—could not pronounce the text correctly; *loka*—people in general; *kare*—do; *upahāse*—joking.

The brāhmaṇa regularly read the eighteen chapters of the Bhagavad-gītā in great transcendental ecstasy, but because he could not pronounce the words correctly, people used to joke about him.

TEXT 95

*keha hāse, keha ninde, tāhā nāhi māne
āviṣṭa hañā gītā paḍe ānandita-mane*

keha hāse—someone laughs; *keha ninde*—someone criticizes; *tāhā*—that; *nāhi māne*—he does not care for; *āviṣṭa hañā*—being in great ecstasy; *gītā paḍe*—reads the *Bhagavad-gītā*; *ānandita*—in great happiness; *mane*—his mind.

Due to his incorrect pronunciation, people sometimes criticized him and laughed at him, but he did not care. He was full of ecstasy due to reading the Bhagavad-gītā and was personally very happy.

TEXT 96

*pulakāśru, kampa, sveda,—yāvat paṭhana
dekhi' ānandita haila mahāprabhura mana*

pulaka—standing of the hairs of the body; *aśru*—tears; *kampa*—trembling; *sveda*—perspiration; *yāvat*—during; *paṭhana*—the reading of the book; *dekhi'*—seeing this; *ānandita*—very happy; *haila*—became; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind.

While reading the book, the brāhmaṇa experienced transcendental bodily transformations. The hairs on his body stood on end, tears welled up in his eyes, and his body trembled and perspired as he read. Seeing this, Śrī Caitanya Mahāprabhu became very happy.

Although the *brāhmaṇa* could not pronounce the words very well due to illiteracy, he still experienced ecstatic symptoms while reading the *Bhagavad-gītā*. Śrī Caitanya Mahāprabhu was very pleased to observe these symptoms, and this indicates that the Supreme Personality of Godhead is pleased by devotion, not by erudite scholarship. Even though the words were imperfectly pronounced, Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa Himself, did not think this very serious. Rather, the Lord was pleased by the *bhāva* (devotion). In *Śrīmad-Bhāgavatam* (1.5.11) this is confirmed:

*tad-vāg-visargo janatāgha-viplavo
yasmin prati-slokaṁ abaddhavaty api
nāmāny anantasya yaśo-'ṅkitāni yat
śṛṇvanti gāyanti gṛṇanti sādhaḥ*

“On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms and pastimes of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world’s misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.”

The purport to this verse may be considered for further information on this subject.

TEXT 97

*mahāprabhu puchila tāñre, śuna, mahāśaya
kon artha jāni' tomāra eta sukha haya*

mahāprabhu—Śrī Caitanya Mahāprabhu; *puchila*—inquired; *tāñre*—from him; *śuna*—please hear; *mahā-śaya*—My dear sir; *kon*—what; *artha*—meaning; *jāni'*—knowing; *tomāra*—your; *eta*—so great; *sukha*—happiness; *haya*—is.

Śrī Caitanya Mahāprabhu asked the brāhmaṇa, “My dear sir, why are you in such ecstatic love? Which portion of the Bhagavad-gītā gives you such transcendental pleasure?”

TEXT 98

*vipra kahe,—mūrkhā āmi, śabdārtha nā jāni
śuddhāśuddha gītā paḍi, guru-ājñā māni'*

vipra kahe—the brāhmaṇa replied; *mūrkhā āmi*—I am illiterate; *śabdārtha*—the meaning of the words; *nā jāni*—I do not know; *śuddhāśuddha*—sometimes correct and sometimes not correct; *gītā*—the Bhagavad-gītā; *paḍi*—I read; *guru-ājñā*—the order of my spiritual master; *māni'*—accepting.

The brāhmaṇa replied, “I am illiterate and therefore do not know the meaning of the words. Sometimes I read the Bhagavad-gītā correctly and sometimes incorrectly, but in any case I am doing this in compliance with the orders of my spiritual master.”

This is a good example of a person who had become so successful that he was able to capture the attention of Śrī Caitanya Mahāprabhu even while reading the Bhagavad-gītā incorrectly. His spiritual activities did not depend on material things such as correct pronunciation. Rather, his success depended on strictly following the instructions of his spiritual master.

*yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ*
[ŚU 6.23]

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” (Śvetāśvatara Up. 6.23)

Actually the meaning of the words of the *Bhagavad-gītā* or *Śrīmad-Bhāgavatam* are revealed to one strictly following the orders of the spiritual master. They are also revealed to one who has equal faith in the Supreme Personality of Godhead. In other words, being faithful to both Kṛṣṇa and the spiritual master is the secret of success in spiritual life.

TEXT 99

*arjunera rathe kṛṣṇa haya rajju-dhara
vasiyāche hāte totra śyāmala sundara*

arjunera—of Arjuna; *rathe*—in the chariot; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is; *rajju-dhara*—holding the reins; *vasiyāche*—He was sitting there; *hāte*—in the hand; *totra*—a bridle; *śyāmala*—blackish; *sundara*—very beautiful.

The brāhmaṇa continued, “Actually I only see Lord Kṛṣṇa sitting on a chariot as Arjuna’s charioteer. Taking the reins in His hands, He appears very beautiful and blackish.

TEXT 100

*arjunere kahitechena hita-upadeśa
tāñre dekhi’ haya mora ānanda-āveśa*

arjunere—unto Arjuna; *kahitechena*—He is speaking; *hita-upadeśa*—good instruction; *tāñre*—Him; *dekhi’*—seeing; *haya*—there is; *mora*—my; *ānanda*—transcendental happiness; *āveśa*—ecstasy.

“While seeing Lord Kṛṣṇa sitting in a chariot and instructing Arjuna, I am filled with ecstatic happiness.

TEXT 101

*yāvat paḍoṇ, tāvat pāṇa tāṅra daraśana
ei lāgi' gītā-pāṭha nā chāḍe mora mana*

yāvat—as long as; *paḍoṇ*—I read; *tāvat*—so long; *pāṇa*—I get; *tāṅra*—His; *daraśana*—audience; *ei lāgi'*—for this reason; *gītā-pāṭha*—reading the *Bhagavad-gītā*; *nā chāḍe*—does not quit; *mora mana*—my mind.

“As long as I read the *Bhagavad-gītā*, I simply see the Lord's beautiful features. It is for this reason that I am reading the *Bhagavad-gītā*, and my mind cannot be distracted from this.”

TEXT 102

*prabhu kahe,—gītā-pāṭhe tomārā-i adhikāra
tumi se jānaha ei gītāra artha-sāra*

prabhu kahe—the Lord replied; *gītā-pāṭhe*—in reading the *Bhagavad-gītā*; *tomārāi adhikāra*—you have the proper authority; *tumi*—you; *se*—that; *jānaha*—know; *ei*—this; *gītāra*—of the *Bhagavad-gītā*; *artha-sāra*—the real purport.

Śrī Caitanya Mahāprabhu told the brāhmaṇa, “Indeed, you are an authority in the reading of the *Bhagavad-gītā*. Whatever you know constitutes the real purport of the *Bhagavad-gītā*.”

According to the *śāstras*: *bhaktyā bhāgavatam grāhyaṁ na buddhyā na ca ṭikayā*. One should understand the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* by hearing them from a real devotee. One cannot understand them simply by erudite scholarship or sharp intelligence. It is also said:

*gītādhītā ca yenāpi bhakti-bhāvena cetasā
veda-śāstra-purāṇāni tenādhītāni sarvaśaḥ*

To one who reads the *Bhagavad-gītā* with faith and devotion, the essence of Vedic knowledge is revealed. And according to the *Śvetāśvatara Upaniṣad* (6.23):

*yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ*
[ŚU 6.23]

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.”

All Vedic literatures are to be understood with faith and devotion, not by mundane scholarship. We have therefore presented *Bhagavad-gītā As It Is*. There are many so-called scholars and philosophers who read the *Bhagavad-gītā* in a scholarly way. They simply waste their time and mislead those who read their commentaries.

TEXT 103

*eta bali’ sei vipre kaila āliṅgana
prabhu-pada dhari’ vipra karena rodana*

eta bali’—saying this; *sei vipre*—that *brāhmaṇa*; *kaila āliṅgana*—He embraced; *prabhu-pada*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *dhari’*—catching; *vipra*—the *brāhmaṇa*; *karena*—does; *rodana*—crying.

After saying this, Lord Caitanya Mahāprabhu embraced the brāhmaṇa, and the brāhmaṇa, catching the lotus feet of the Lord, began to cry.

TEXT 104

*tomā dekhi’ tāhā haite dvi-guṇa sukha haya
sei kṛṣṇa tumi,—hena mora mane laya*

tomā dekhi’—by seeing You; *tāhā haite*—than the vision of Lord Kṛṣṇa; *dvi-guṇa*—twice as much; *sukha*—happiness; *haya*—there is; *sei kṛṣṇa*—that Lord Kṛṣṇa; *tumi*—You are; *hena*—such; *mora*—my; *mane*—in the mind; *laya*—takes.

The brāhmaṇa said, “Upon seeing You, my happiness is doubled. I take it that You are the same Lord Kṛṣṇa.”

TEXT 105

*kṛṣṇa-sphūrtye tāñra mana hañāche nirmala
ataeva prabhura tattva jānila sakala*

kṛṣṇa-sphūrtye—by revelation of Lord Kṛṣṇa; *tāñra*—his; *mana*—mind; *hañāche*—did become; *nirmala*—purified; *ataeva*—therefore; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *tattva*—truth; *jānila*—could understand; *sakala*—all.

The mind of the brāhmaṇa was purified by the revelation of Lord Kṛṣṇa, and therefore he could understand the truth of Śrī Caitanya Mahāprabhu in all details.

TEXT 106

*tabe mahāprabhu tāñre karāila śikṣaṇa
ei bāt kāhāñ nā kariha prakāśana*

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto the brāhmaṇa; *karāila*—made; *śikṣaṇa*—instruction; *ei bāt*—this version; *kāhāñ*—anywhere; *nā*—do not; *kariha*—do; *prakāśana*—revelation.

Śrī Caitanya Mahāprabhu then taught the brāhmaṇa very thoroughly and requested him not to disclose the fact that He was Lord Kṛṣṇa Himself.

TEXT 107

*sei vipra mahāprabhura baḍa bhakta haila
cāri māsa prabhu-saṅga kabhu nā chāḍila*

sei vipra—that brāhmaṇa; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *baḍa*—big; *bhakta*—devotee; *haila*—became; *cāri māsa*—for four months; *prabhu-saṅga*—association of the Lord; *kabhu*—at any time; *nā*—did not; *chāḍila*—give up.

That brāhmaṇa became a great devotee of Śrī Caitanya Mahāprabhu, and for four continuous months he did not give up the Lord's company.

TEXT 108

*ei-mata bhaṭṭa-gr̥he rahe gauracandra
nirantara bhaṭṭa-saṅge kṛṣṇa-kathānanda*

ei-mata—in this way; *bhaṭṭa-gr̥he*—in the house of Venkāṭa Bhaṭṭa; *rahe*—remained; *gauracandra*—Śrī Caitanya Mahāprabhu; *nirantara*—constantly; *bhaṭṭa-saṅge*—with Venkāṭa Bhaṭṭa; *kṛṣṇa-kathā-ānanda*—the transcendental bliss of talking about Kṛṣṇa.

Śrī Caitanya Mahāprabhu remained at the house of Venkāṭa Bhaṭṭa and constantly talked with him about Lord Kṛṣṇa. In this way He was very happy.

TEXT 109

*śrī-vaiṣṇava' bhaṭṭa seve lakṣmī-nārāyaṇa
tānra bhakti dekhi' prabhura tuṣṭa haila mana*

śrī-vaiṣṇava—a devotee of the Rāmānuja-sampradāya; *bhaṭṭa*—Venkāṭa Bhaṭṭa; *seve*—used to worship; *lakṣmī-nārāyaṇa*—the Deities of Lord Nārāyaṇa and the goddess of fortune, Lakṣmī; *tānra*—his; *bhakti*—devotion; *dekhi'*—seeing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *tuṣṭa*—happy; *haila*—became; *mana*—the mind.

Being a Vaiṣṇava in the Rāmānuja-sampradāya, Venkāṭa Bhaṭṭa worshiped the Deities of Lakṣmī and Nārāyaṇa. Seeing his pure devotion, Śrī Caitanya Mahāprabhu was very satisfied.

TEXT 110

*nirantara tānra saṅge haila sakhya-bhāva
hāsyā-parihāse duñhe sakhyera svabhāva*

nirantara—constantly; *tānra saṅge*—being associated with him; *haila*—there was; *sakhya-bhāva*—a friendly relationship; *hāsyā*—laughing; *parihāse*—joking; *duñhe*—both of them; *sakhyera*—of fraternity; *svabhāva*—nature.

Constantly associating with each other, Śrī Caitanya Mahāprabhu and Venkāṭa Bhaṭṭa gradually developed a friendly relationship. Indeed, sometimes they laughed and joked together.

TEXT 111

*prabhu kahe,—bhaṭṭa, tomāra lakṣmī-ṭhākuraṇī
kānta-vakṣaḥ-sṭhitā, pativratā-śiromaṇi*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *bhaṭṭa*—My dear Bhaṭṭācārya; *tomāra*—your; *lakṣmī-ṭhākuraṇī*—goddess of fortune; *kānta*—of her husband, Nārāyaṇa; *vakṣaḥ-sṭhitā*—situated on the chest; *pati-vratā*—chaste woman; *śiromaṇi*—the topmost.

Śrī Caitanya Mahāprabhu told the Bhaṭṭācārya, “Your worshipable goddess of fortune, Lakṣmī, always remains on the chest of Nārāyaṇa, and she is certainly the most chaste woman in the creation.

TEXT 112

*āmāra ṭhākura kṛṣṇa—goṣa, go-cāraka
sādhvī hañā kene cāhe tāñhāra saṅgama*

āmāra ṭhākura—My worshipable Deity; *kṛṣṇa*—Lord Kṛṣṇa; *goṣa*—cowherd; *go-cāraka*—a tender of cows; *sādhvī hañā*—being so chaste; *kene*—why; *cāhe*—wants; *tāñhāra*—His; *saṅgama*—association.

“However, my Lord is Lord Śrī Kṛṣṇa, a cowherd boy who is engaged in tending cows. Why is it that Lakṣmī, being such a chaste wife, wants to associate with My Lord?

TEXT 113

*ei lāgi' sukha-bhoga chāḍi' cira-kāla
vrata-niyama kari' taṭa karila aṇāra*

ei lāgi—for this reason; *sukha-bhoga*—the enjoyment of Vaikuṅṭha; *chāḍi*—giving up; *cira-kāla*—for a long time; *vrata-niyama*—vows and regulative principles; *kari*—accepting; *tapā*—austerity; *karila apāra*—performed unlimitedly.

“Just to associate with Kṛṣṇa, Lakṣmī abandoned all transcendental happiness in Vaikuṅṭha and for a long time accepted vows and regulative principles and performed unlimited austerities.”

TEXT 114

*kasyānubhāvo 'sya na deva vidmahe
tavanṅhri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciraṁ dhṛta-vratā*

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—O Lord; *vidmahe*—we know; *tava aṅghri*—of Your lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikāraḥ*—qualification; *yat*—which; *vāñchayā*—by desiring; *śrīḥ*—the goddess of fortune; *lalanā*—the topmost woman; *acarat*—performed; *tapāḥ*—austerity; *vihāya*—giving up; *kāmān*—all desires; *su-ciraṁ*—for a long time; *dhṛta*—a law upheld; *vratā*—as a vow.

Caitanya Mahāprabhu then said, “O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. Even the goddess of fortune, for this end, performed austerities for centuries, giving up all other desires and observing austere vows. Indeed, we do not know how the serpent Kāliya got such an opportunity.”

This verse from *Śrīmad-Bhāgavatam* (10.16.36) was spoken by the wives of the Kāliya serpent.

TEXT 115

*bhaṭṭa kahe, kṛṣṇa-nārāyaṇa—eka-i svarūpa
kṛṣṇete adhika līlā-vaidagdhyaḍi-rūpa*

bhaṭṭa kahe—Veṅkaṭa Bhaṭṭa said; *kṛṣṇa-nārāyaṇa*—Kṛṣṇa and Nārāyaṇa; *eka-i svarūpa*—one and the same; *kṛṣṇete*—in Lord Kṛṣṇa; *adhika*—more; *līlā*—pastimes; *vaidagdhya-ādi-rūpa*—sportive nature.

Veṅkaṭa Bhaṭṭa then said, “Lord Kṛṣṇa and Lord Nārāyaṇa are one and the same, but the pastimes of Kṛṣṇa are more relishable due to their sportive nature.

TEXT 116

*tāra sparśe nāhi yāya pativratā-dharma
kautuke lakṣmī cāhena kṛṣṇera saṅgama*

tāra sparśe—by the touching of Kṛṣṇa by Lakṣmī; *nāhi*—does not; *yāya*—disappear; *pati-vratā-dharma*—the vow of chastity; *kautuke*—in great fun; *lakṣmī*—the goddess of fortune; *cāhena*—wants; *kṛṣṇera*—of Lord Kṛṣṇa; *saṅgama*—association.

“Since Kṛṣṇa and Nārāyaṇa are the same personality, Lakṣmī’s association with Kṛṣṇa does not break her vow of chastity. Rather, it was in great fun that the goddess of fortune wanted to associate with Lord Kṛṣṇa.”

This is the answer to Lord Śrī Caitanya Mahāprabhu’s question, and from this we can understand that Veṅkaṭa Bhaṭṭa knew the truth. He told Śrī Caitanya Mahāprabhu that Nārāyaṇa is a form of Kṛṣṇa associated with transcendental opulence. Although Kṛṣṇa is two-armed and Nārāyaṇa four-armed, there is no difference in the person. They are one and the same. Nārāyaṇa is as beautiful as Kṛṣṇa, but Kṛṣṇa’s pastimes are more sportive. It is not that the sportive pastimes of Kṛṣṇa make Him different from Nārāyaṇa. Lakṣmī’s desiring to associate with Kṛṣṇa was perfectly natural. In other words, it is understandable that a chaste woman wants to associate with her husband in all his different dresses. Therefore one should not criticize Lakṣmī for wanting to associate with Kṛṣṇa.

TEXT 117

*siddhāntatas tv abhede 'pi
śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-
rūpam eṣā rasa-sthitiḥ*

siddhāntataḥ—in reality; *tu*—but; *abhede*—no difference; *api*—although; *śrī-īśa*—of the husband of Lakṣmī, Nārāyaṇa; *kṛṣṇa*—of Lord Kṛṣṇa; *svarūpayoḥ*—between the forms; *rasena*—by transcendental mellows; *utkṛṣyate*—is superior; *kṛṣṇa-rūpam*—the form of Lord Kṛṣṇa; *eṣā*—this; *rasa-sthitiḥ*—reservoir of pleasure.

Veṅkaṭa Bhaṭṭa continued, “According to transcendental realization, there is no difference between the forms of Nārāyaṇa and Kṛṣṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows.’

This verse quoted by Veṅkaṭa Bhaṭṭa is also found in the *Bhakti-rasāmṛta-sindhu* (1.2.59).

TEXT 118

*kṛṣṇa-saṅge pativratā-dharma nahe nāśa
adhika lābha pāiye, āra rāsa-vilāsa*

kṛṣṇa-saṅge—in the association of Lord Kṛṣṇa; *pati-vratā*—of chastity; *dharma*—vow; *nahe*—is not; *nāśa*—lost; *adhika*—more; *lābha*—profit; *pāiye*—I get; *āra*—also; *rāsa-vilāsa*—the enjoyment in the *rāsa* dance.

“The goddess of fortune considered that her vow of chastity would not be damaged by her relationship with Kṛṣṇa. Rather, by associating with Kṛṣṇa she could enjoy the benefit of the *rāsa* dance.”

TEXT 119

*vinodinī lakṣmīra haya kṛṣṇe abhilāṣa
ihāte ki doṣa, kene kara parihāsa*

vinodinī—the enjoyer; *lakṣmīra*—of the goddess of fortune; *haya*—there is; *kṛṣṇe*—for Lord Kṛṣṇa; *abhilāṣa*—desire; *ihāte*—in this; *ki*—what; *doṣa*—fault; *kene*—why; *kara*—You do; *parihāsa*—joking.

Veṅkaṭa Bhaṭṭa further explained, “Mother Lakṣmī, the goddess of fortune, is also an enjoyer of transcendental bliss; therefore if she wanted to enjoy herself with Kṛṣṇa, what fault is there? Why are You joking so about this?”

TEXT 120

*prabhu kahe,—doṣa nāhi, ihā āmi jāni
rāsa nā pāila lakṣmī, śāstre ihā śuni*

prabhu kahe—the Lord replied; *doṣa nāhi*—there is no fault; *ihā āmi jāni*—this I know; *rāsa nā pāila lakṣmī*—Lakṣmī, the goddess of fortune, could not join the *rāsa* dance; *śāstre ihā śuni*—we get this information from revealed scriptures.

Lord Caitanya Mahāprabhu replied, “I know that there is no fault on the part of the goddess of fortune, but still she could not enter into the *rāsa* dance. We hear this from the revealed scriptures.

TEXT 121

*nāyam śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitām nalīna-gandha-rucām kuto 'nyāḥ
rāsotsave 'sya bhujā-daṇḍa-grhīta-kaṇṭha-
labdhāśiṣām ya udagād vraja-sundarīṇām*

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—one who is very intimately related;

prasādaḥ—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rāsa-utsave*—in the festival of the *rāsa* dance; *asya*—of Lord Śrī Kṛṣṇa; *bhuja-daṇḍa*—by the arms; *gṛhīta*—embraced; *kaṇṭha*—their necks; *labdha-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-sundarīṇām*—of the beautiful *gopīs*, the transcendental girls of Vrajabhūmi.

“When Lord Śrī Kṛṣṇa was dancing with the *gopīs* in the *rāsa-līlā*, the *gopīs* were embraced around the neck by the Lord’s arms. This transcendental favor was never bestowed upon the goddess of fortune or the other consorts in the spiritual world. Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma exactly resemble the beauty and fragrance of lotus flowers. And what to speak of worldly women, who may be very, very beautiful according to material estimation?”

This is a verse from *Śrīmad-Bhāgavatam* (10.47.60).

TEXT 122

lakṣmī kene nā pāila, ihāra ki kāraṇa
taṭa kari’ kaiche kṛṣṇa pāila śruti-gaṇa

lakṣmī—the goddess of fortune; *kene*—why; *nā*—did not; *pāila*—get; *ihāra*—of this; *ki*—what; *kāraṇa*—cause; *taṭa kari’*—undergoing severe austerities; *aiche*—how; *kṛṣṇa*—Lord Kṛṣṇa; *pāila*—attained; *śruti-gaṇa*—Vedic authorities.

“But can you tell Me why the goddess of fortune, *Lakṣmī*, could not enter the *rāsa* dance? The authorities of Vedic knowledge could enter the dance and associate with Kṛṣṇa.

TEXT 123

nibhṛta-marun-mano-’kṣa-dṛḍha-yoga-yujo hṛdi yan-
munaya upāsate tad arayo ’pi yayuḥ smaraṇāt

*striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ samadṛśo 'ṅghri-saroja-sudhāḥ*

nibhṛta—controlled; *marut*—the life air; *manaḥ*—the mind; *akṣa*—the senses; *dṛḍha*—strong; *yoga*—in the mystic yoga process; *yujah*—who are engaged; *hṛdi*—within the heart; *yat*—who; *munayaḥ*—the great sages; *upāsate*—worship; *tat*—that; *arayaḥ*—the enemies; *api*—also; *yayuh*—obtain; *smaraṇāt*—from remembering; *striyaḥ*—the *gopīs*; *uraga-indra*—of serpents; *bhoga*—like the bodies; *bhuja*—the arms; *daṇḍa*—like rods; *viṣakta*—fastened to; *dhiyaḥ*—whose minds; *vayam api*—we also; *te*—Your; *samāḥ*—equal to them; *sama-dṛśaḥ*—having the same ecstatic emotions; *aṅghri-saroja*—of the lotus feet; *sudhāḥ*—the nectar.

“Great sages conquer the mind and senses by practicing the mystic yoga system and controlling the breath. Thus engaging in mystic yoga, they see the Supersoul within their hearts and ultimately enter into impersonal Brahman. But even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. However, the damsels of Vraja, the *gopīs*, being attracted by the beauty of Kṛṣṇa, simply wanted to embrace Him and His arms, which are like serpents. Thus the *gopīs* ultimately tasted the nectar of the lotus feet of the Lord. Similarly, we Upaniṣads can also taste the nectar of His lotus feet by following in the footsteps of the *gopīs*.”

This verse is from *Śrīmad-Bhāgavatam* (10.87.23).

TEXT 124

*śruti pāya, lakṣmī nā pāya, ithe ki kāraṇa
bhaṭṭa kahe,—ihā praveṣite nāre mora mana*

śruti pāya—the Vedic authorities got admission; *lakṣmī nā pāya*—and the goddess of fortune could not get admission; *ithe ki kāraṇa*—what must be the reason for this; *bhaṭṭa kahe*—Venkaṭa Bhaṭṭa replied; *ihā*—this; *praveṣite*—to enter; *nāre*—is not able; *mora*—my; *mana*—mind.

Having been asked by Caitanya Mahāprabhu why the goddess of fortune could not enter into the *rāsa* dance whereas the authorities on Vedic knowledge could, Venkaṭa Bhaṭṭa replied, “I cannot enter into the mysteries of this behavior.”

TEXT 125

āmi jīva,—*kṣudra-buddhi*, *sahaje asthira*
īśvarera līlā—*koṭi-samudra-gambhīra*

āmi jīva—I am an ordinary living being; *kṣudra-buddhi*—possessing limited intelligence; *sahaje asthira*—very easily agitated; *īśvarera līlā*—the pastimes of the Lord; *koṭi-samudra*—as millions of oceans; *gambhīra*—as deep.

Veṅkaṭa Bhaṭṭa then said, “I am an ordinary human being. Since my intelligence is very limited and I am easily agitated, my mind cannot enter within the deep ocean of the pastimes of the Lord.

TEXT 126

tumi sākṣāt sei kṛṣṇa, *jāna nija-karma*
yāre jānāha, *sei jāne tomāra līlā-marma*

tumi—You; *sākṣāt*—directly; *sei*—that; *kṛṣṇa*—the Supreme Personality of Godhead; *jāna*—You know; *nija-karma*—Your activities; *yāre jānāha*—and unto whom You make it known; *sei*—that person; *jāne*—knows; *tomāra*—Your; *līlā-marma*—the purport of the pastimes.

“You are the Supreme Personality of Godhead, Kṛṣṇa Himself. You know the purport of Your activities, and the person whom You enlighten can also understand Your pastimes.”

The Supreme Personality of Godhead Kṛṣṇa and His pastimes cannot be understood by blunt material senses. One has to purify the senses by rendering transcendental loving service unto the Lord. When the Lord is pleased and reveals Himself, one can understand the transcendental form, name, qualities and pastimes of the Lord. This is confirmed in the *Kaṭha Upaniṣad* (2.23) and *Muṇḍaka Upaniṣad* (3.2.3): *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṁ svām*. “Anyone who is favored by the Supreme Personality of Godhead can understand His transcendental name, qualities, form and pastimes.”

TEXT 127

*prabhu kahe,—kṛṣṇera eka svabhāva vilakṣaṇa
sva-mādhurye sarva citta kare ākarṣaṇa*

prabhu kahe—the Lord replied; *kṛṣṇera*—of Lord Kṛṣṇa; *eka*—one; *svabhāva*—characteristic; *vilakṣaṇa*—special; *sva-mādhurye*—His conjugal love; *sarva*—all; *citta*—hearts; *kare*—does; *ākarṣaṇa*—attraction.

The Lord replied, “Lord Kṛṣṇa has a special characteristic: He attracts everyone’s heart by the mellow of His personal conjugal love.

TEXT 128

*vraja-lokera bhāve pāiye tānhāra caraṇa
tāñre īśvara kari’ nāhi jāne vraja-jana*

vraja-lokera—of the inhabitants of Goloka Vṛndāvana; *bhāve*—in the ecstasy; *pāiye*—one gets; *tānhāra*—Lord Kṛṣṇa’s; *caraṇa*—lotus feet; *tāñre*—unto Him; *īśvara*—the Supreme Person; *kari’*—accepting; *nāhi*—do not; *jāne*—know; *vraja-jana*—the inhabitants of Vrajabhūmi.

“By following in the footsteps of the inhabitants of the planet known as Vrajaloka or Goloka Vṛndāvana, one can attain the shelter of the lotus feet of Śrī Kṛṣṇa. However, in that planet the inhabitants do not know that Lord Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 129

*keha tāñre putra-jñāne udukhale bāndhe
keha sakhā-jñāne jini’ caḍe tāñra kāndhe*

keha—someone; *tāñre*—Him; *putra-jñāne*—by accepting as a son; *udukhale*—to a big mortar; *bāndhe*—ties; *keha*—someone; *sakhā-jñāne*—by accepting as a friend; *jini’*—conquering; *caḍe*—gets up; *tāñra*—His; *kāndhe*—on the shoulder.

“There someone may accept Him as a son and sometimes bind Him to a grinding mortar. Someone else may accept Him as an intimate friend and, attaining victory over Him, playfully mount His shoulders.

TEXT 130

*‘vrajendra-nandana’ bali’ tāñre jāne vraja-jana
aiśvarya-jñāne nāhi kona sambandha-mānana*

vrajendra-nandana—the son of Nanda Mahārāja, the King of Vrajabhūmi; *bali’*—as; *tāñre*—Him; *jāne*—know; *vraja-jana*—the inhabitants of Vrajabhūmi; *aiśvarya-jñāne*—in opulence; *nāhi*—there is not; *kona*—any; *sambandha*—relationship; *mānana*—regarding.

“The inhabitants of Vrajabhūmi know Kṛṣṇa as the son of Mahārāja Nanda, the King of Vrajabhūmi, and they consider that they can have no relationship with the Lord in the rasa of opulence.

TEXT 131

*vraja-lokera bhāve yei karaye bhajana
sei jana pāya vraje vrajendra-nandana*

vraja-lokera—of the inhabitants of Vrajabhūmi; *bhāve*—in the ecstasy; *yei*—anyone who; *karaye*—does; *bhajana*—worship; *sei jana*—that person; *pāya*—attains; *vraje*—in Vraja; *vrajendra-nandana*—Lord Kṛṣṇa, the son of Mahārāja Nanda.

“One who worships the Lord by following in the footsteps of the inhabitants of Vrajabhūmi attains Him in the transcendental planet of Vraja, where He is known as the son of Mahārāja Nanda.”

The inhabitants of Vrajabhūmi, or Goloka Vṛndāvana, know Kṛṣṇa as the son of Mahārāja Nanda. They do not accept Him as the Supreme Personality of Godhead, as people in general do. The Lord is the supreme maintainer of everyone and the chief personality among all personalities. In Vrajabhūmi Kṛṣṇa is certainly the central point of love, but no one

knows Him there as the Supreme Personality of Godhead. Rather, a person may know Him as a friend, son, lover or master. In any case, the center is Kṛṣṇa. The inhabitants of Vrajabhūmi are related to the Lord in servitude, friendship, parental love and conjugal love. A person engaged in devotional service may accept any one of these transcendental relationships, which are known as mellows. When such a person reaches the perfectional stage, he returns home, back to Kṛṣṇa, in his pure spiritual identity.

TEXT 132

*nāyam sukhāpo bhagavān
dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām
yathā bhakti-matām iha*

na—not; *ayam*—this Lord Śrī Kṛṣṇa; *sukha-āpaḥ*—easily available; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—for materialistic persons who have accepted the body as the self; *gopikā-sutaḥ*—the son of mother Yaśodā; *jñāninām*—for persons addicted to mental speculation; *ca*—and; *ātma-bhūtānām*—for persons performing severe austerities and penances; *yathā*—as; *bhakti-matām*—for persons engaged in spontaneous devotional service; *iha*—in this world.

Caitanya Mahāprabhu then quoted, “The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.’

This verse, also given in *Madhya-līlā* 8.227, is quoted from *Śrīmad-Bhāgavatam* (10.9.21).

TEXT 133

*śruti-gaṇa gopī-gaṇera anugata hañā
vrajeśvarī-suta bhaje gopī-bhāva lañā*

śruti-gaṇa—the authorities of Vedic hymns; *gopī-gaṇera*—of the *gopīs*; *anugata hañā*—following in the footsteps; *vrajeśvarī-suta*—the son of mother Yaśodā; *bhaje*—worship; *gopī-bhāva*—the ecstasy of the *gopīs*; *lañā*—accepting.

“The authorities in the Vedic literature who are known as the *śruti-gaṇas* worshiped Lord Kṛṣṇa in the ecstasy of the *gopīs* and followed in their footsteps.

The authorities in the Vedic literature who are known as the *śruti-gaṇas* desired to enter into Lord Śrī Kṛṣṇa’s *rāsa* dance; therefore they began to worship the Lord in the ecstasy of the *gopīs*. In the beginning, however, they were unsuccessful. When they could not enter the dance simply by thinking of Kṛṣṇa in the ecstasy of the *gopīs*, they actually accepted bodies like those of the *gopīs*. They even took birth in Vrajabhūmi just like the *gopīs* and consequently became engrossed in the ecstasy of the *gopīs*’ love. In this way they were allowed to enter into the *rāsa-līlā* dance of the Lord.

TEXT 134

bāhyāntare gopī-deha vraje yabe pāila
sei dehe kṛṣṇa-saṅge rāsa-krīḍā kaila

bāhya-antare—externally and internally; *gopī-deha*—the body of a *gopī*; *vraje*—in Vrajabhūmi; *yabe*—when; *pāila*—they got; *sei dehe*—in that body; *kṛṣṇa-saṅge*—with Kṛṣṇa; *rāsa-krīḍā*—pastimes of the *rāsa* dance; *kaila*—performed.

“The personified authorities on the Vedic hymns acquired bodies like those of the *gopīs* and took birth in Vrajabhūmi. In those bodies they were allowed to enter into the Lord’s *rāsa-līlā* dance.

TEXT 135

gopa-jāti kṛṣṇa, gopī—preyasī tāñhāra
devī vā anya strī kṛṣṇa nā kare aṅgikāra

gopa-jāti—belonging to the cowherd community; *kṛṣṇa*—Lord Kṛṣṇa; *gopī*—the damsels of Vrajabhūmi, the *gopīs*; *preyasī*—deardest; *tānhāra*—His; *devī*—the wives of the demigods; *vā*—or; *anya*—other; *strī*—women; *kṛṣṇa*—Lord Kṛṣṇa; *nā*—does not; *kare*—do; *aṅgikāra*—acceptance.

“Lord Kṛṣṇa belongs to the cowherd community, and the *gopīs* are the dearest lovers of Kṛṣṇa. Although the wives of the denizens of the heavenly planets are most opulent within the material world, neither they nor any other women in the material universe can acquire Kṛṣṇa's association.

TEXT 136

*lakṣmī cāhe sei dehe kṛṣṇera saṅgama
gopikā-anugā hañā nā kaila bhajana*

lakṣmī—the goddess of fortune; *cāhe*—wants; *sei*—that; *dehe*—in the body; *kṛṣṇera saṅgama*—the association of Kṛṣṇa; *gopikā*—of the *gopīs*; *anugā*—follower; *hañā*—becoming; *nā*—did not; *kaila*—perform; *bhajana*—worship.

“The goddess of fortune, Lakṣmī, wanted to enjoy Kṛṣṇa and at the same time retain her spiritual body in the form of Lakṣmī. However, she did not follow in the footsteps of the *gopīs* in her worship of Kṛṣṇa.

TEXT 137

*anya dehe nā pāiye rāsa-vilāsa
ataeva 'nāyam' śloka kahe veda-vyāsa*

anya dehe—in a body other than those of the *gopīs*; *nā*—not; *pāiye*—one gets; *rāsa-vilāsa*—the pastimes of the *rāsa* dance; *ataeva*—therefore; *nāyam*—beginning with the word *nāyam*; *śloka*—the Sanskrit verse; *kahe*—says; *veda-vyāsa*—Dvaipāyana Vedavyāsa.

“Vyāsadeva, the supreme authority on Vedic literature, composed the verse beginning ‘nāyaṁ sukhāpo bhagavān’ because no one can enter into the rāsa-līlā dance in any body other than that of a gopī.”

This verse confirms a verse of the *Bhagavad-gītā* (9.25):

*yānti deva-vratā devān pitṛn yānti pitṛ-vratāḥ
bhūtāni yānti bhūtejyā yānti mad-yājino ’pi mām*

Lord Kṛṣṇa said, “Those who worship the demigods will take birth among the demigods, those who worship the ancestors go to the ancestors, those who worship ghosts and spirits will take birth among such beings, and those who worship Me will live with Me.”

In the material world, every conditioned soul changes his material body again and again, but when the spirit soul is purified of all material coverings, there is no longer a chance of his accepting a material body. Such a soul then remains in his original, spiritual identity, a state that is possible to achieve only by understanding Kṛṣṇa in truth through the practice of Kṛṣṇa consciousness. As Kṛṣṇa says in the *Bhagavad-gītā* (4.9),

*janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so ’rjuna*

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

Only when one regains his original spiritual body can he enter into the spiritual kingdom. As far as the *rāsa-līlā* pastimes of the Lord are concerned, it is futile for one who is within the material world to attempt to imitate the Lord’s dances. One has to attain a spiritual body like that of a *gopī* to enter into the pastimes of the *rāsa-līlā*. In the *nāyaṁ sukhāpo* verse, the devotees are referred to as *bhaktimat*, that is, fully engaged in devotional service and devoid of material contamination. One cannot enter into Kṛṣṇa’s *rāsa-līlā* dance simply by artificially imitating it or artificially thinking oneself a *sakhī* and dressing up like one. Kṛṣṇa’s *rāsa-līlā* dance is completely spiritual; it has nothing to do with material contamination. Therefore no one can enter into this pastime by artificial,

material means. That is the instruction of the *nāyam sukhāpo* verse, and it must be strictly understood.

TEXT 138

pūrve bhaṭṭera mane eka chila abhimāna
‘śrī-nārāyaṇa’ hayena svayam-bhagavān

pūrve—before this; *bhaṭṭera*—of Veṅkaṭa Bhaṭṭa; *mane*—in the mind; *eka*—one; *chila*—there was; *abhimāna*—an impression; *śrī-nārāyaṇa*—the form of the Lord as Nārāyaṇa; *hayena*—is; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead.

Before this explanation was given by Śrī Caitanya Mahāprabhu, Veṅkaṭa Bhaṭṭa thought that Śrī Nārāyaṇa was the Supreme Personality of Godhead.

TEXT 139

tānhāra bhajana sarvoṣari-kakṣā haya
śrī-vaiṣṇave’ra bhajana ei sarvoṣari haya

tānhāra bhajana—worship of Nārāyaṇa; *sarva-uṣari*—topmost; *kakṣā*—department; *haya*—is; *śrī-vaiṣṇavera*—of the followers of Rāmānujācārya; *bhajana*—worship; *ei*—this; *sarva-uṣari haya*—is the topmost.

Thinking in this way, Veṅkaṭa Bhaṭṭa believed that worship of Nārāyaṇa was the supreme form of worship, superior to all other processes of devotional service, for it was followed by the Śrī Vaiṣṇava disciples of Rāmānujācārya.

TEXT 140

ei tānra garva prabhu karite khaṇḍana
parihāsa-dvāre uṭhāya eteka vacana

ei—this; *tānra*—his (Veṅkaṭa Bhaṭṭa’s); *garva*—pride; *prabhu*—Lord Caitanya Mahāprabhu; *karite khaṇḍana*—to curb; *parihāsa-dvāre*—by joking; *uṭhāya*—raises; *eteka*—so many; *vacana*—words.

Śrī Caitanya Mahāprabhu had understood this misconception of Veṅkaṭa Bhaṭṭa's, and to correct it the Lord talked so much in a joking way.

TEXT 141

*prabhu kahe,—bhaṭṭa, tumi nā kariha saṁśaya
'svayam-bhagavān' kṛṣṇa ei ta' niścaya*

prabhu kahe—the Lord said; *bhaṭṭa*—My dear Veṅkaṭa Bhaṭṭa; *tumi*—you; *nā kariha*—do not do; *saṁśaya*—doubt; *svayam-bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—is Lord Kṛṣṇa; *ei ta' niścaya*—this is the conclusion.

The Lord then continued, “My dear Veṅkaṭa Bhaṭṭa, please do not continue doubting. Lord Kṛṣṇa is the Supreme Personality of Godhead, and this is the conclusion of the Vedic literatures.

TEXT 142

*kṛṣṇera vilāsa-mūrti—śrī-nārāyaṇa
ataeva lakṣmī-ādyera hare teṅha mana*

kṛṣṇera—of Lord Kṛṣṇa; *vilāsa-mūrti*—form for enjoyment; *śrī-nārāyaṇa*—Lord Nārāyaṇa; *ataeva*—therefore; *lakṣmī-ādyera*—of the goddess of fortune and her followers; *hare*—attracts; *teṅha*—He (Lord Nārāyaṇa); *mana*—the mind.

“Lord Nārāyaṇa, the opulent form of Kṛṣṇa, attracts the minds of the goddess of fortune and her followers.

TEXT 143

*ete cāṁśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulaṁ lokam
mṛdayanti yuge yuge*

ete—these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—parts of plenary portions; *puṁsaḥ*—of the *puṁsa-avatāras*; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *svayam*—Himself; *indra-ari*—the enemies of Lord Indra; *vyākulam*—full of; *lokam*—the world; *mṛḍayanti*—make happy; *yuge yuge*—at the right time in each age.

“All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the *puṁsa-avatāras*. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.’

This is a verse from *Śrīmad-Bhāgavatam* (1.3.28).

TEXT 144

*nārāyaṇa haite kṛṣṇera asādhāraṇa guṇa
ataeva lakṣmīra kṛṣṇe tṛṣṇā anukṣaṇa*

nārāyaṇa haite—over and above Nārāyaṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *asādhāraṇa guṇa*—uncommon qualities; *ataeva*—therefore; *lakṣmīra*—of the goddess of fortune; *kṛṣṇe*—unto Kṛṣṇa; *tṛṣṇā*—desire; *anukṣaṇa*—always.

“Because Kṛṣṇa has four extraordinary qualities not possessed by Lord Nārāyaṇa, the goddess of fortune, Lakṣmī, always desires His company.

Lord Nārāyaṇa has sixty transcendental qualities. Over and above these, Kṛṣṇa has four extraordinary transcendental qualities absent in Lord Nārāyaṇa. These four qualities are (1) His wonderful pastimes, which are compared to an ocean, (2) His association in the circle of the supreme devotees in conjugal love (the *gopīs*), (3) His playing on the flute, whose vibration attracts the three worlds, and (4) His extraordinary beauty, which surpasses the beauty of the three worlds. Lord Kṛṣṇa's beauty is unequalled and unsurpassed.

TEXT 145

*tumi ye paḍilā śloka, se haya pramāṇa
sei sloke āise 'kṛṣṇa—svayam bhagavān'*

tumi—you; *ye*—which; *padilā*—have recited; *śloka*—verse; *se*—that; *haya*—is; *pramāṇa*—evidence; *sei śloke*—in that verse; *āise kṛṣṇa*—Kṛṣṇa is; *svayam bhagavān*—the Supreme Personality of Godhead.

“You have recited the śloka beginning with ‘siddhāntatas tv abhede ’pi.’ That very verse is evidence that Kṛṣṇa is the Supreme Personality of Godhead.

TEXT 146

siddhāntatas tv abhede ’pi
śrīśa-kṛṣṇa-svarūpayoḥ
rasenotkṛṣyate kṛṣṇa-
rūpam eṣā rasa-sthitiḥ

siddhāntataḥ—in reality; *tu*—but; *abhede*—no difference; *api*—although; *śrī-īśa*—of the husband of Lakṣmī, Nārāyaṇa; *kṛṣṇa*—of Lord Kṛṣṇa; *svarūpayoḥ*—between the forms; *rasena*—by transcendental mellows; *utkṛṣyate*—is superior; *kṛṣṇa-rūpam*—the form of Lord Kṛṣṇa; *eṣā*—this; *rasa-sthitiḥ*—the reservoir of pleasure.

“According to transcendental realization, there is no difference between the forms of Kṛṣṇa and Nārāyaṇa. Yet in Kṛṣṇa there is a special transcendental attraction due to the conjugal mellow, and consequently He surpasses Nārāyaṇa. This is the conclusion of transcendental mellows.’

This is a verse from the *Bhakti-rasāmṛta-sindhu* (1.2.59). Here Śrīla Kṛṣṇadāsa Kavirāja says that Lord Caitanya spoke the verse to Venkaṭa Bhaṭṭa, and earlier he said that Venkaṭa Bhaṭṭa spoke it to the Lord. But since their conversation took place long, long before the *Bhakti-rasāmṛta-sindhu* was composed, the question may be raised as to how either of them quoted the verse. Śrīla Bhaktivinoda Ṭhākura explains that this verse and many others like it were current among devotees long before the *Bhakti-rasāmṛta-sindhu* was composed. Thus devotees would always quote them and explain their purport in ecstasy.

TEXT 147

*svayaṁ bhagavān 'kṛṣṇa' hare lakṣmīra mana
gopikāra mana harite nāre 'nārāyaṇa'*

svayaṁ bhagavān—the Supreme Personality of Godhead; *kṛṣṇa*—is Lord Kṛṣṇa; *hare*—attracts; *lakṣmīra*—of the goddess of fortune; *mana*—the mind; *gopikāra*—of the *gopīs*; *mana*—the minds; *harite*—to attract; *nāre*—is not able; *nārāyaṇa*—Lord Nārāyaṇa.

“The Supreme Personality of Godhead, Kṛṣṇa, attracts the mind of the goddess of fortune, but Lord Nārāyaṇa cannot attract the minds of the *gopīs*. This proves the superexcellence of Kṛṣṇa.

TEXT 148

*nārāyaṇera kā kathā, śrī-kṛṣṇa āpane
gopikāre hāsya karāite haya 'nārāyaṇe'*

nārāyaṇera—of Lord Nārāyaṇa; *kā kathā*—what to speak; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *āpane*—Himself; *gopikāre*—the *gopīs*; *hāsya karāite*—to make them jubilant; *haya*—becomes; *nārāyaṇe*—in the form of Nārāyaṇa.

“To say nothing of Lord Nārāyaṇa personally, Lord Kṛṣṇa Himself appeared as Nārāyaṇa just to play a joke on the *gopīs*.

TEXT 149

*'catur-bhuja-mūrti' dekhāya gopī-gaṇera āge
sei 'kṛṣṇe' gopikāra nahe anurāge*

catur-bhuja-mūrti—four-handed form; *dekhāya*—exhibits; *gopī-gaṇera*—of the *gopīs*; *āge*—in front; *sei kṛṣṇe*—unto that Kṛṣṇa; *gopikāra*—of the *gopīs*; *nahe*—not; *anurāge*—attraction.

“Although Kṛṣṇa assumed the four-armed form of Nārāyaṇa, He could not attract the serious attention of the *gopīs* in ecstatic love.

TEXT 150

gopīnām paśupendra-nandana-juṣo bhāvasya kaś tām kṛtī
vijñātum kṣamate durūha-padavī-sañcāriṇaḥ prakriyām
āviṣkurvati vaiṣṇavīm api tanum tasmin bhujair jīṣṇubhir
yāsām hanta caturbhir adbhuta-rucim rāgodayaḥ kuñcati

gopīnām—of the gopīs; paśupa-indra-nandana-juṣaḥ—of the service of the son of Vraja’s King, Mahārāja Nanda; bhāvasya—ecstatic; kaḥ—what; tām—that; kṛtī—learned man; vijñātum—to understand; kṣamate—is able; durūha—very difficult to understand; padavī—the position; sañcāriṇaḥ—which provokes; prakriyām—activity; āviṣkurvati—He manifests; vaiṣṇavīm—of Viṣṇu; api—certainly; tanum—the body; tasmin—in that; bhujaiḥ—with arms; jīṣṇubhiḥ—very beautiful; yāsām—of whom (the gopīs); hanta—alas; caturbhiḥ—four; adbhuta—wonderfully; rucim—beautiful; rāga-udayaḥ—the evoking of ecstatic feelings; kuñcati—cripples.

“Once Lord Śrī Kṛṣṇa playfully manifested Himself as Nārāyaṇa, with four victorious hands and a very beautiful form. When the gopīs saw this exalted form, however, their ecstatic feelings were crippled. A learned scholar, therefore, cannot understand the gopīs’ ecstatic feelings, which are firmly fixed upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa constitute the greatest mystery in spiritual life.”

This is a verse spoken by Nārada Muni in the *Lalita-mādhava-nāṭaka* (6.14), a drama written by Śrīlā Rūpa Gosvāmī.

TEXT 151

eta kahi’ prabhu tānra garva cūrṇa kariyā
tānre sukha dite kahe siddhānta phirāiyā

eta kahi’—saying this; prabhu—Lord Śrī Caitanya Mahāprabhu; tānra—his (of Venkaṭa Bhaṭṭa); garva—pride; cūrṇa kariyā—smashing into pieces; tānre—unto him; sukha dite—to give happiness; kahe—says; siddhānta phirāiyā—turning the whole conversation.

In this way Lord Śrī Caitanya Mahāprabhu deflated the pride of Venkāṭa Bhaṭṭa, but just to make him happy again, He spoke as follows.

TEXT 152

*duḥkha nā bhāviha, bhaṭṭa, kailuṅ pariḥāsa
śāstra-siddhānta śuna, yāte vaiṣṇava-viśvāsa*

duḥkha—unhappiness; *nā*—do not; *bhāviha*—bear; *bhaṭṭa*—My dear Venkāṭa Bhaṭṭa; *kailuṅ pariḥāsa*—I was simply making a joke; *śāstra-siddhānta*—the conclusion of the revealed scriptures; *śuna*—hear; *yāte*—in which; *vaiṣṇava-viśvāsa*—the faith of the Vaiṣṇavas.

The Lord pacified Venkāṭa Bhaṭṭa by saying, “Actually whatever I have said is by way of jest. Now you can hear from Me the conclusion of the śāstras, in which every Vaiṣṇava devotee has firm faith.

TEXT 153

*kṛṣṇa-nārāyaṇa, yaiche eka-i svarūpa
gopī-lakṣmī-bheda nāhi haya eka-rūpa*

kṛṣṇa-nārāyaṇa—Lord Kṛṣṇa and Lord Nārāyaṇa; *yaiche*—as; *eka-i*—one; *svarūpa*—form; *gopī*—the *gopīs*; *lakṣmī*—the goddess of fortune; *bheda*—difference; *nāhi*—there is not; *haya*—there is; *eka-rūpa*—one form.

“There is no difference between Lord Kṛṣṇa and Lord Nārāyaṇa, for They are of the same form. Similarly, there is no difference between the *gopīs* and the goddess of fortune, for they also are of the same form.

TEXT 154

*gopī-dvāre lakṣmī kare kṛṣṇa-saṅgāsvāda
īśvaratve bheda mānile haya aparādha*

gopī-dvāre—through the *gopīs*; *lakṣmī*—the goddess of fortune; *kare*—does; *kṛṣṇa-saṅga-āsvāda*—tasting the sweetness of the association of

Lord Kṛṣṇa; *īśvaratve*—in the Supreme Personality of Godhead; *bheda*—difference; *mānile*—if one considers; *haya*—there is; *aparādha*—offense.

“The goddess of fortune enjoys the association of Kṛṣṇa through the gopīs. One should not differentiate between the forms of the Lord, for such a conception is offensive.

TEXT 155

eka īśvara—bhaktera dhyāna-anurūpa
eka-i vighrahe kare nānākāra rūpa

eka īśvara—the Lord is one; *bhaktera*—of the devotees; *dhyāna*—meditation; *anurūpa*—according to; *eka-i*—one; *vighrahe*—in form; *kare*—exhibits; *nānā-ākāra*—different; *rūpa*—forms.

“There is no difference between the transcendental forms of the Lord. Different forms are manifested due to different attachments of different devotees. Actually the Lord is one, but He appears in different forms just to satisfy His devotees.

In the *Brahma-saṁhitā* (5.33) it is stated:

advaitam acyutam anādim ananta-rūpam
ādyam purāṇa-puruṣam nava-yauvanam ca

The Lord is *advaita*, without differentiation. There is no difference between the forms of Kṛṣṇa, Rāma, Nārāyaṇa and Viṣṇu. All of Them are one. Sometimes foolish people ask whether when we chant “Rāma” in the Hare Kṛṣṇa *mantra* we refer to Lord Rāmacandra or Lord Balarāma. If a devotee says that the name Rāma in the Hare Kṛṣṇa *mahā-mantra* refers to Balarāma, a foolish person may become angry because to him the name Rāma refers to Lord Rāmacandra. Actually there is no difference between Balarāma and Lord Rāma. It does not matter whether one refers to Balarāma or to Lord Rāmacandra when chanting Hare Rāma, for there is no difference between Them. However, it is offensive to think that Balarāma is superior to Lord Rāmacandra or vice versa. Neophyte devotees do not understand this śāstric conclusion, and consequently

they unnecessarily create an offensive situation. In text 154 Śrī Caitanya Mahāprabhu clarified this in a very lucid way: *īśvaratve bheda mānile haya aparādha*. “It is offensive for one to differentiate between the forms of the Lord.” On the other hand, one should not think that the forms of the Lord are the same as the forms of the demigods. This is certainly offensive, as confirmed by the *Vaiṣṇava-tantra*:

*yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam*
[Cc. Madhya 18.116]

“A *pāṣaṇḍī* is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa.” (*Hari-bhakti-vilāsa* 7.117)

The conclusion is that we should neither differentiate between the forms of the Lord nor equate the forms of the Lord with the forms of demigods or human beings. For instance, sometimes foolish *sannyāsīs*, thinking the body of the Lord to be material, equate *daridra-nārāyaṇa* with Nārāyaṇa, and this is certainly offensive. Unless one is instructed by a bona fide spiritual master, he cannot perfectly understand these different forms. The *Brahma-saṁhitā* confirms, *vedeṣu durlabham adurlabham ātma-bhaktau* [Bs. 5.33]. One cannot understand the differences between the forms of the Lord simply by academic study or by reading Vedic literature. One must learn from a realized devotee. Only then can one learn how to distinguish between one form of the Lord and another. The conclusion is that there is no difference between the forms of the Lord, but there is a difference between His forms and those of the demigods.

TEXT 156

*mañir yathā vibhāgena
nīla-pītādibhir yutaḥ
rūpa-bhedam avāpnoti
dhyāna-bhedāt tathācyutaḥ*

maṇiḥ—jewel, specifically the jewel known as *vaidūrya*; *yathā*—as; *vibhāgena*—separately; *nīla*—blue; *pīta*—yellow; *ādibhiḥ*—and with other colors; *yutaḥ*—joined; *rūpa-bhedam*—difference of form; *avāpnoti*—gets; *dhyāna-bhedāt*—by different types of meditation; *tathā*—similarly; *acyutaḥ*—the infallible Supreme Personality of Godhead.

“When the jewel known as *vaidūrya* touches various other materials, it appears to be separated into different colors, and consequently its forms also appear different. Similarly, according to the meditational ecstasy of the devotee, the Lord, who is known as *Acyuta* [“the infallible one”], appears in different forms, although He is essentially one.”

This is a verse quoted from *Śrī Nārada-pañcarātra*.

TEXT 157

bhaṭṭa kahe,—*kāhān āmi jīva pāmara*
kāhān tumi sei kṛṣṇa,—*sākṣāt īśvara*

bhaṭṭa kahe—Venkṭaṭa Bhaṭṭa said; *kāhān*—whereas; *āmi*—I; *jīva*—an ordinary living being; *pāmara*—fallen; *kāhān*—whereas; *tumi*—You; *sei kṛṣṇa*—the same Supreme Personality of Godhead, Kṛṣṇa; *sākṣāt īśvara*—directly the Lord.

Venkṭaṭa Bhaṭṭa then said, “I am an ordinary fallen living entity, but You are Kṛṣṇa, the Supreme Personality of Godhead Himself.

TEXT 158

agādha īśvara-līlā kichui nā jāni
tumi yei kaha, sei satya kari’ māni

agādha—unfathomable; *īśvara-līlā*—pastimes of the Lord; *kichui*—anything; *nā jāni*—I do not know; *tumi*—You; *yei*—whatever; *kaha*—say; *sei satya*—that is right; *kari’ māni*—I accept.

“The transcendental pastimes of the Lord are unfathomable, and I do not know anything about them. Whatever You say I accept as the truth.

This is the way to understand the truth about the Supreme Personality of Godhead. After hearing the *Bhagavad-gītā*, Arjuna said very much the same thing:

*sarvam etad ṛtaṁ manye yan māṁ vadasi keśava
na hi te bhagavan vyaktiṁ vidur devā na dānavāḥ*

“O Kṛṣṇa, I totally accept as truth all that You have told me. Neither the demigods nor the demons, O Lord, can understand Your personality.” (Bg. 10.14)

It is not possible to understand the truth about the pastimes of the Lord simply by using our own logic, argument and academic education. We must receive bona fide information from the Supreme Personality of Godhead, just as Arjuna received information when Kṛṣṇa spoke the *Bhagavad-gītā*. We have to accept the *Bhagavad-gītā* or any other Vedic literature in good faith. These Vedic literatures are the only source of knowledge about the Lord. We must understand that we cannot comprehend the Absolute Truth by the speculative process.

TEXT 159

*more pūrṇa kṛpā kaila lakṣmī-nārāyaṇa
tāñra kṛpāya pāinu tomāra caraṇa-daraśana*

more—unto me; *pūrṇa*—complete; *kṛpā*—mercy; *kaila*—did; *lakṣmī-nārāyaṇa*—the Deity of mother goddess of fortune and Nārāyaṇa; *tāñra kṛpāya*—by Their mercy; *pāinu*—I have gotten; *tomāra*—Your; *caraṇa-daraśana*—vision of the lotus feet.

“I have been engaged in the service of Lakṣmī-Nārāyaṇa, and it is due to Their mercy that I have been able to see Your lotus feet.

TEXT 160

*kṛpā kari' kahile more kṛṣṇera mahimā
yāñra rūpa-guṇaiśvarya keha nā pāya sīmā*

kṛpā kari'—showing causeless mercy; *kahile*—You have spoken; *more*—unto me; *kṛṣṇera*—of Lord Kṛṣṇa; *mahimā*—the glories; *yāñra*—whose; *rūpa-guṇa-aiśvarya*—of forms, qualities and opulence; *keha*—anyone; *nā*—not; *pāya*—gets; *sīmā*—the limit.

“Out of Your causeless mercy You have told me of the glories of Lord Kṛṣṇa. No one can reach the end of the opulence, qualities and forms of the Lord.

TEXT 161

ebe se jāninu kṛṣṇa-bhakti sarvoṅgari
kṛtārtha karile, more kahile kṛpā kari'

ebe—now; *se*—that; *jāninu*—I understand; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *sarva-ṅgari*—above all; *kṛta-ārtha*—successful; *karile*—You have made; *more*—unto me; *kahile*—You have spoken; *kṛpā kari'*—by Your causeless mercy.

“I can now understand that devotional service unto Lord Kṛṣṇa is the supreme form of worship. Out of Your causeless mercy You have made my life successful simply by explaining the facts.”

TEXT 162

eta bali' bhaṭṭa paḍilā prabhura caraṇe
kṛpā kari' prabhu tāñre kailā āliṅgane

eta bali'—saying this; *bhaṭṭa*—Veṅkaṭa Bhaṭṭa; *paḍilā*—fell down; *prabhura caraṇe*—at the lotus feet of the Lord; *kṛpā kari'*—showing him mercy; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *kailā*—did; *āliṅgane*—embracing.

After saying this, Veṅkaṭa Bhaṭṭa fell down before the lotus feet of the Lord, and the Lord, out of His causeless mercy, embraced him.

TEXT 163

*cāturmāsya pūrṇa haila, bhaṭṭa-ājñā lañā
dakṣiṇa calilā prabhu śrī-raṅga dekhīyā*

cāturmāsya—the period of Cāturmāsya; *pūrṇa haila*—became completed; *bhaṭṭa-ājñā lañā*—taking permission from Venkaṭa Bhaṭṭa; *dakṣiṇa*—south; *calilā*—proceeded; *prabhu*—Śrī Caitanya Mahāprabhu; *śrī-raṅga dekhīyā*—visiting Śrī Raṅga.

When the period of Cāturmāsya was completed, Śrī Caitanya Mahāprabhu took permission to leave from Venkaṭa Bhaṭṭa, and after visiting Śrī Raṅga, He proceeded further toward southern India.

TEXT 164

*saṅgete calilā bhaṭṭa, nā yāya bhavane
tānre vidāya dilā prabhu aneka yatane*

saṅgete—along with Him; *calilā*—began to go; *bhaṭṭa*—Venkaṭa Bhaṭṭa; *nā yāya bhavane*—does not return to his home; *tānre*—unto him; *vidāya dilā*—gave farewell; *prabhu*—Śrī Caitanya Mahāprabhu; *aneka yatane*—with great endeavor.

Venkaṭa Bhaṭṭa did not want to return home but also wanted to go with the Lord. It was with great endeavor that Śrī Caitanya Mahāprabhu bade him farewell.

TEXT 165

*prabhura viyoge bhaṭṭa haila acetana
ei raṅga-līlā kare śacīra nandana*

prabhura viyoge—on account of separation from Śrī Caitanya Mahāprabhu; *bhaṭṭa*—Venkaṭa Bhaṭṭa; *haila*—became; *acetana*—unconscious; *ei*—this; *raṅga-līlā*—pastime at Śrī Raṅga-kṣetra; *kare*—does; *śacīra nandana*—the son of mother Śacī.

When He did so, Veṅkaṭa Bhaṭṭa fell down unconscious. Such are the pastimes of Lord Śrī Caitanya Mahāprabhu, the son of mother Śacī, at Śrī Raṅga-kṣetra.

TEXT 166

*ṛṣabha-ṣarvate cali' āilā gaurahari
nārāyaṇa dekhilā tānhā nati-stuti kari'*

ṛṣabha-ṣarvate—to the Rṣabha Hill; *cali'*—walking; *āilā*—arrived; *gaurahari*—Lord Śrī Caitanya Mahāprabhu; *nārāyaṇa*—the Deity of Lord Nārāyaṇa; *dekhilā*—saw; *tānhā*—there; *nati-stuti kari'*—offering obeisances and prayers.

When the Lord arrived at Rṣabha Hill, He saw the temple of Lord Nārāyaṇa and offered obeisances and various prayers.

Rṣabha Hill (Ānāgaḍa-malaya-parvata) lies twelve miles north of Madurai City, in the district of Madurai, in southern Tamil Nadu. It is one of the mountains known as the Kuṭākācalas. Nearby Rṣabha Hill is the forest where Lord Rṣabhadeva burned Himself to ashes.

TEXT 167

*paramānanda-purī tāhān rahe catur-māsa
śuni' mahāprabhu gelā purī-gosāñira pāśa*

paramānanda-purī—Paramānanda Purī; *tāhān*—there; *rahe*—remained; *catur-māsa*—four months; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *purī*—Paramānanda Purī; *gosāñira*—the spiritual master; *pāśa*—near.

Paramānanda Purī had stayed at Rṣabha Hill during the four months of the rainy season, and when Śrī Caitanya Mahāprabhu heard this, He immediately went to see him.

TEXT 168

*purī-gosāñira prabhu kaila caraṇa vandana
preme purī gosāñi tāñre kaila āliṅgana*

purī-gosāñira—of Paramānanda Purī; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—did; *caraṇa vandana*—worship of the lotus feet; *preme*—in ecstasy; *purī gosāñi*—Paramānanda Purī; *tāñre*—unto Him; *kaila*—did; *āliṅgana*—embracing.

Upon meeting Paramānanda Purī, Śrī Caitanya Mahāprabhu offered him all respects, touching his lotus feet, and Paramānanda Purī embraced the Lord in ecstasy.

TEXT 169

*tina-dina preme donhe kṛṣṇa-kathā-raṅge
sei vipra-ghare donhe rahe eka-saṅge*

tina-dina—three days; *preme*—in ecstasy; *donhe*—both; *kṛṣṇa-kathā*—discussing topics of Kṛṣṇa; *raṅge*—in jubilation; *sei vipra-ghare*—in the home of a brāhmaṇa; *donhe*—both of them; *rahe*—stayed; *eka-saṅge*—together.

Śrī Caitanya Mahāprabhu stayed with Paramānanda Purī in the brāhmaṇa's house where he was residing. The two of them passed three days there discussing topics of Kṛṣṇa.

TEXT 170

*purī-gosāñi bale,—āmi yāba puruṣottame
puruṣottama dekhi' gaṇḍe yāba gaṅgā-snāne*

purī-gosāñi—Paramānanda Purī; *bale*—said; *āmi*—I; *yāba*—shall go; *puruṣottame*—to Jagannātha Purī; *puruṣottama dekhi'*—after visiting Jagannātha Purī; *gaṇḍe yāba*—I shall go to Bengal; *gaṅgā-snāne*—for bathing in the Ganges.

Paramānanda Purī informed Śrī Caitanya Mahāprabhu that he was going to see Puruṣottama at Jagannātha Purī. After seeing Lord Jagannātha there, he would go to Bengal to bathe in the Ganges.

TEXT 171

*prabhu kahe,—tumi punaḥ āisa nīlācale
āmi setubandha haite āsiba alpa-kāle*

prabhu kahe—the Lord said; *tumi*—you; *punaḥ*—again; *āisa*—come; *nīlācale*—to Jagannātha Purī; *āmi*—I; *setubandha haite*—from Rāmeśvara; *āsiba*—shall return; *alpa-kāle*—very soon.

Śrī Caitanya Mahāprabhu then told him, “Please return to Jagannātha Purī, for I will return there very soon from Rāmeśvara [Setubandha].”

TEXT 172

*tomāra nikaṭe rahi,—hena vāñchā haya
nīlācale āsibe more hañā sadaya*

tomāra nikaṭe—with you; *rahi*—I may stay; *hena*—such; *vāñchā haya*—is My desire; *nīlācale*—to Jagannātha Purī; *āsibe*—please come; *more*—unto Me; *hañā*—being; *sa-daya*—merciful.

“It is My desire to stay with you, and therefore if you would return to Jagannātha Purī, you would show great mercy to Me.”

TEXT 173

*eta bali’ tāñra ṭhāñi ei ājñā lañā
dakṣiṇe calilā prabhu haraṣita hañā*

eta bali’—saying this; *tāñra ṭhāñi*—from him; *ei ājñā lañā*—taking permission; *dakṣiṇe calilā*—departed for southern India; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *haraṣita hañā*—being very pleased.

After talking in this way with Paramānanda Purī, the Lord took his permission to leave and, very pleased, departed for southern India.

TEXT 174

*paramānanda purī tabe calilā nīlācale
mahāprabhu cali cali āilā śrī-śaile*

paramānanda purī—Paramānanda Purī; *tabe*—then; *calilā nīlācale*—departed for Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *cali cali*—walking; *āilā*—came; *śrī-śaile*—to Śrī Śaila.

Thus Paramānanda Purī started for Jagannātha Purī, and Śrī Caitanya Mahāprabhu began walking toward Śrī Śaila.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, “Which Śrī Śaila is being indicated by Kṛṣṇadāsa Kavirāja Gosvāmī is not clearly understood. There is no temple of Mallikārjuna in this area because the Śrī Śaila located in the district of Dhārāvād cannot possibly be there. That Śrī Śaila is on the southern side of Belgaum, and the Śiva temple of Mallikārjuna is located there. (Refer to text 15 of this chapter.) It is said that on that hill Lord Śiva lived with Devī. Also, Lord Brahmā lived there with all the demigods.”

TEXT 175

*śiva-durgā rahe tāhān brāhmaṇera veśe
mahāprabhu dekhi' doṅhāra ha-ila ullāse*

śiva-durgā—Lord Śiva and his wife, Durgā; *rahe tāhān*—stayed there; *brāhmaṇera veśe*—in the dress of *brāhmaṇas*; *mahāprabhu dekhi'*—seeing Śrī Caitanya Mahāprabhu; *doṅhāra*—of both of them; *ha-ila*—there was; *ullāse*—great pleasure.

In Śrī Śaila Lord Śiva and his wife Durgā lived in the dress of *brāhmaṇas*, and when they saw Śrī Caitanya Mahāprabhu, they became very pleased.



In Śrī Śaiḷa Lord Śiva and his wife Durgā lived in the dress of brāhmaṇas, and when they saw Śrī Caitanya Mahārabhu, they became very pleased. Lord Śiva, dressed like a brāhmaṇa, gave alms to Śrī Caitanya Mahārabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially. After talking with Lord Śiva, Śrī Caitanya Mahārabhu took his permission to leave.

TEXT 176

*tina dina bhikṣā dila kari' nimantraṇa
nibhṛte vasi' gupta-vārtā kahe dui jana*

tina dina—for three days; *bhikṣā dila*—offered alms; *kari' nimantraṇa*—inviting Him; *nibhṛte*—in a solitary place; *vasi'*—sitting together; *gupta-vārtā*—confidential talks; *kahe*—speak; *dui jana*—both of them.

Lord Śiva, dressed like a brāhmaṇa, gave alms to Śrī Caitanya Mahāprabhu and invited Him to spend three days in a solitary place. Sitting there together, they talked very confidentially.

TEXT 177

*tānra saṅge mahāprabhu kari iṣṭagoṣṭhī
tānra ājñā lañā āilā purī kāmakoṣṭhī*

tānra saṅge—with him; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kari iṣṭa-goṣṭhī*—discussing spiritual subject matter; *tānra*—his; *ājñā*—order; *lañā*—taking; *āilā*—came; *purī kāmakoṣṭhī*—to Kāmakoṣṭhī-purī.

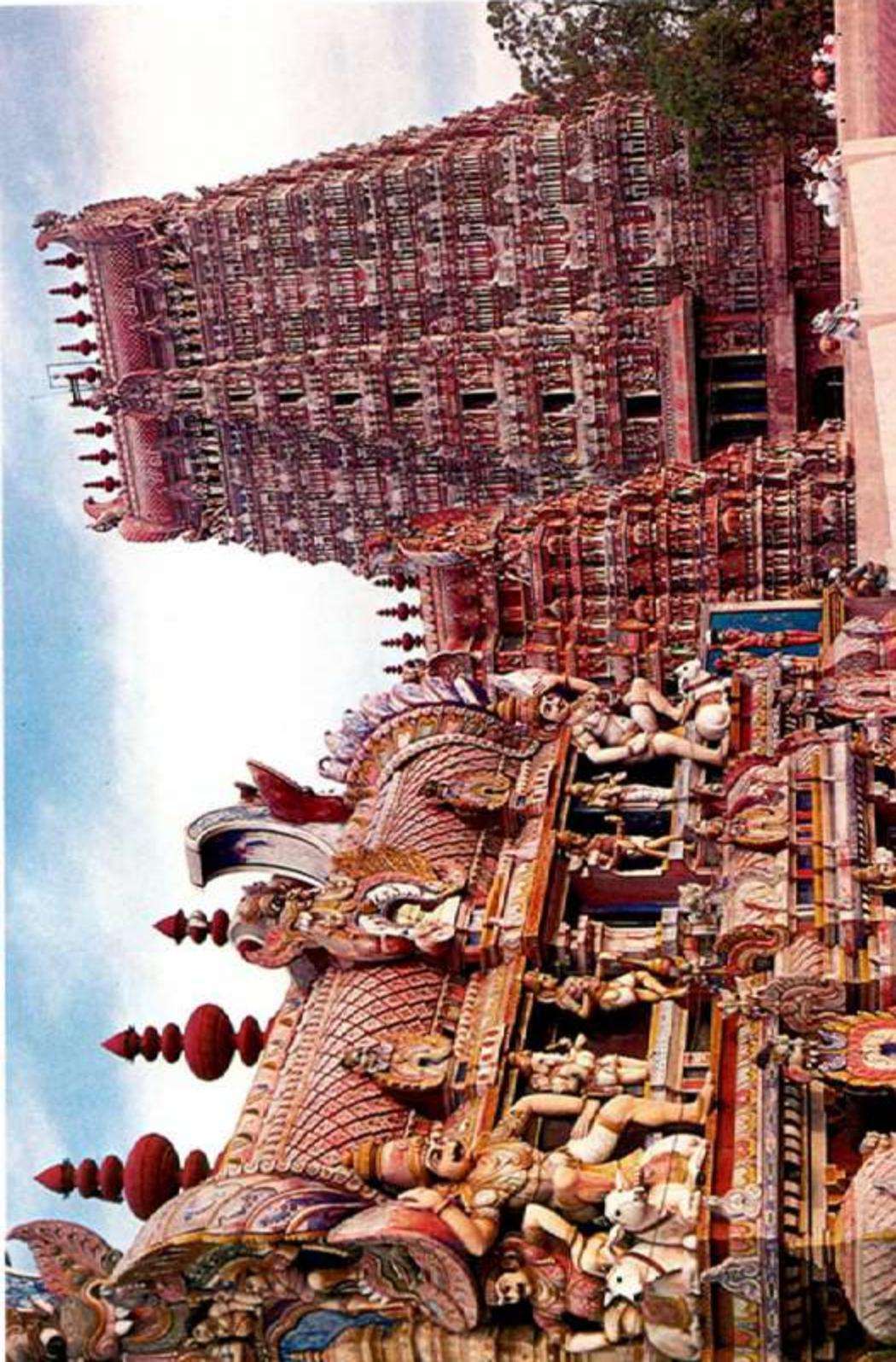
After talking with Lord Śiva, Śrī Caitanya Mahāprabhu took his permission to leave and went to Kāmakoṣṭhī-purī.

TEXT 178

*dakṣiṇa-mathurā āilā kāmakoṣṭhī haite
tāhāñ dekhā haila eka brāhmaṇa-sahite*

dakṣiṇa-mathurā—at southern Mathurā; *āilā*—arrived; *kāmakoṣṭhī haite*—from Kāmakoṣṭhī; *tāhāñ*—there; *dekhā haila*—He met; *eka*—one; *brāhmaṇa-sahite*—with a brāhmaṇa.

When Śrī Caitanya Mahāprabhu arrived at southern Mathurā from Kāmakoṣṭhī, He met a brāhmaṇa.



The Minākṣī-Devī temple in Mādurā

Southern Mathurā, presently known as Madurai, is situated on the banks of the Bhāgāi River. This place of pilgrimage is specifically meant for the devotees of Lord Śiva; therefore it is called Śaiva-kṣetra, that is, the place where Lord Śiva is worshiped. In this area there are mountains and forests. There are also two Śiva temples, one known as Rāmeśvara and the other known as Sundareśvara. There is also a temple to Devī called the Mīnākṣī-devī temple, which displays very great architectural craftsmanship. It was built under the supervision of the kings of the Pāṇḍya Dynasty, and when the Muslims attacked this temple, as well as the temple of Sundareśvara, great damage was done. In the Christian year 1372, a king named Kampanna Udaiyara reigned on the throne of Madurai. Long ago, Emperor Kulaśekhara ruled this area, and during his reign he established a colony of *brāhmaṇas*. A well-known king named Anantagaṇa Pāṇḍya is an eleventh-generation descendant of Emperor Kulaśekhara.

TEXT 179

*sei vipra mahāprabhuke kaila nimantraṇa
rāma-bhakta sei vipra—virakta mahājana*

sei vipra—that *brāhmaṇa*; *mahāprabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *nimantraṇa*—invitation; *rāma-bhakta*—devotee of Lord Rāmacandra; *sei*—that; *vipra*—*brāhmaṇa*; *virakta*—very much detached; *mahājana*—a great devotee and authority.

The brāhmaṇa who met Śrī Caitanya Mahāprabhu invited the Lord to his home. This brāhmaṇa was a great devotee and an authority on Lord Śrī Rāmacandra. He was always detached from material activities.

TEXT 180

*kṛtamālāya snāna kari' āilā tāṅra ghare
bhikṣā ki dibena vipra,—pāka nāhi kare*

kṛtamālāya—in the Kṛtamālā River; *snāna kari'*—bathing; *āilā*—came; *tāṅra*—of the *brāhmaṇa*; *ghare*—to the home; *bhikṣā*—offering of alms; *ki dibena*—what shall give; *vipra*—the *brāhmaṇa*; *pāka*—cooking; *nāhi kare*—did not do.

After bathing in the river Kṛtamālā, Śrī Caitanya Mahāprabhu went to the brāhmaṇa's house to take lunch, but He saw that the food was unprepared because the brāhmaṇa had not cooked it.

TEXT 181

*mahāprabhu kahe tāñre,—śuna mahāśaya
madhyāhna haila, kene pāka nāhi haya*

mahāprabhu kahe—Śrī Caitanya Mahāprabhu said; *tāñre*—unto him; *śuna mahāśaya*—please hear, My dear sir; *madhya-ahna haila*—it is already noon; *kene*—why; *pāka nāhi haya*—you did not cook.

Seeing this, Śrī Caitanya Mahāprabhu said, “My dear sir, please tell Me why you have not cooked. It is already noon.”

TEXT 182

*vipra kahe,—prabhu, mora araṇye vasati
pākerā sāmāgrī vane nā mile samprati*

vipra kahe—the brāhmaṇa replied; *prabhu*—O Lord; *mora*—my; *araṇye*—in the forest; *vasati*—residence; *pākerā sāmāgrī*—the ingredients for cooking; *vane*—in the forest; *nā mile*—are not available; *samprati*—at this time.

The brāhmaṇa replied, “My dear Lord, we are living in the forest. For the time being we cannot get all the ingredients for cooking.

TEXT 183

*vanya śāka-phala-mūla ānibe lakṣmaṇa
tabe sītā karibena pāka-prayojana*

vanya—of the forest; *śāka*—vegetables; *phala-mūla*—fruits and roots; *ānibe*—will bring; *lakṣmaṇa*—Lakṣmaṇa; *tabe*—that time; *sītā*—mother Sītā; *karibena*—will do; *pāka-prayojana*—the necessary cooking.

“When Lakṣmaṇa brings all the vegetables, fruits and roots from the forest, Sītā will do the necessary cooking.”

TEXT 184

*tāñra upāsanā śuni' prabhu tuṣṭa hailā
āste-vyaste sei vipra randhana karilā*

tāñra—his; *upāsanā*—method of worship; *śuni'*—hearing; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tuṣṭa hailā*—was very pleased; *āste-vyaste*—with great haste; *sei*—that; *vipra*—brāhmaṇa; *randhana karilā*—began to cook.

Śrī Caitanya Mahāprabhu was very satisfied to hear about the brāhmaṇa's method of worship. Finally the brāhmaṇa hastily made arrangements for cooking.

TEXT 185

*prabhu bhikṣā kaila dinera tṛtīya-prahare
nirviṇṇa sei vipra upavāsa kare*

prabhu—Lord Caitanya Mahāprabhu; *bhikṣā kaila*—took His luncheon; *dinera*—of the day; *tṛtīya-prahare*—at about three o'clock; *nirviṇṇa*—sorrowful; *sei*—that; *vipra*—brāhmaṇa; *upavāsa kare*—fasted.

Śrī Caitanya Mahāprabhu took His lunch at about three o'clock, but the brāhmaṇa, being very sorrowful, fasted.

TEXT 186

*prabhu kahe,—vipra kāñhe kara upavāsa
kene eta duḥkha, kene karaha hutāśa*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *vipra*—My dear brāhmaṇa; *kāñhe*—why; *kara upavāsa*—you are fasting; *kene*—why; *eta*—so much; *duḥkha*—unhappiness; *kene*—why; *karaha hutāśa*—you express so much worry.

While the brāhmaṇa was fasting, Śrī Caitanya Mahāprabhu asked him, “Why are you fasting? Why are you so unhappy? Why are you so worried?”

TEXT 187

*vipra kahe,-jīvane mora nāhi prayojana
agni-jale praveśiyā chāḍība jīvana*

vipra kahe—the brāhmaṇa said; *jīvane mora*—for my life; *nāhi*—there is not; *prayojana*—necessity; *agni*—in fire; *jale*—in water; *praveśiyā*—entering; *chāḍība*—I shall give up; *jīvana*—life.

The brāhmaṇa replied, “I have no reason to live. I shall give up my life by entering either fire or water.

TEXT 188

*jagan-mātā mahā-lakṣmī sītā-ṭhākuraṇī
rākṣase sparśila tāṅre,—ihā kāne śuni*

jagan-mātā—the mother of the universe; *mahā-lakṣmī*—the supreme goddess of fortune; *sītā-ṭhākuraṇī*—mother Sītā; *rākṣase*—the demon Rāvaṇa; *sparśila*—touched; *tāṅre*—her; *ihā*—this; *kāne śuni*—I have heard.

“My dear Sir, mother Sītā is the mother of the universe and the supreme goddess of fortune. She has been touched by the demon Rāvaṇa, and I am troubled upon hearing this news.

TEXT 189

*e śarīra dharibāre kabhu nā yuyāya
ei duḥkhe jvale deha, prāṇa nāhi yāya*

e śarīra—this body; *dharibāre*—to keep; *kabhu*—ever; *nā*—not; *yuyāya*—deserve; *ei duḥkhe*—in this unhappiness; *jvale deha*—my body is burning; *prāṇa*—my life; *nāhi yāya*—does not go away.

“Sir, due to my unhappiness I cannot continue living. Although my body is burning, my life is not leaving.”

TEXT 190

*prabhu kahe,—e bhāvanā nā kariha āra
paṇḍita hañā kene nā karaha vicāra*

prabhu kahe—the Lord said; *e bhāvanā*—this kind of thinking; *nā*—do not; *kariha*—do; *āra*—anymore; *paṇḍita hañā*—being a learned *paṇḍita*; *kena*—why; *nā karaha*—you do not make; *vicāra*—consideration.

Śrī Caitanya Mahāprabhu replied, “Please do not think this way any longer. You are a learned *paṇḍita*. Why don’t you consider the case?”

TEXT 191

*īśvara-preyasī sītā-cid-ānanda-mūrti
prākṛta-indriyera tāñre dekhite nāhi śakti*

īśvara-preyasī—the dearmost wife of the Lord; *sītā*—mother Sītā; *cit-ānanda-mūrti*—spiritual blissful form; *prākṛta*—material; *indriyera*—of the senses; *tāñre*—her; *dekhite*—to see; *nāhi*—there is not; *śakti*—power.

Śrī Caitanya Mahāprabhu continued, “Sītādevī, the dearmost wife of the Supreme Lord Rāmacandra, certainly has a spiritual form full of bliss. No one can see her with material eyes, for no materialist has such power.

TEXT 192

*sparsībāra kārya āchuka, nā pāya darśana
sītāra ākṛti-māyā harila rāvaṇa*

sparsībāra—to touch; *kārya*—business; *āchuka*—let it be; *nā*—does not; *pāya*—get; *darśana*—sight; *sītāra*—of mother Sītā; *ākṛti-māyā*—the form made of *māyā*; *harila*—took away; *rāvaṇa*—the demon Rāvaṇa.

“To say nothing of touching mother Sītā, a person with material senses cannot even see her. When Rāvaṇa kidnapped her, he kidnapped only her material, illusory form.

TEXT 193

*rāvaṇa āsitei sītā antardhāna kaila
rāvaṇera āge māyā-sītā pāṭhāila*

rāvaṇa—the demon Rāvaṇa; *āsitei*—as soon as he arrived; *sītā*—mother Sītā; *antardhāna kaila*—disappeared; *rāvaṇera āge*—before the demon Rāvaṇa; *māyā-sītā*—illusory, material form of Sītā; *pāṭhāila*—sent.

“As soon as Rāvaṇa arrived before Sītā, she disappeared. Then just to cheat Rāvaṇa she sent an illusory, material form.

TEXT 194

*aṅrākṛta vastu nahe prākṛta-gocara
veda-purāṇete ei kahe nirantara*

aṅrākṛta—spiritual; *vastu*—substance; *nahe*—not; *prākṛta*—of matter; *gocara*—within the jurisdiction; *veda-purāṇete*—the Vedas and the Purāṇas; *ei*—this; *kahe*—say; *nirantara*—always.

“Spiritual substance is never within the jurisdiction of the material conception. This is always the verdict of the Vedas and Purāṇas.”

As stated in the *Kaṭha Upaniṣad* (2.3.9, 12):

*na sandṛṣe tiṣṭhati rūpam asya
na cakṣuṣā paśyati kaścanainam*

*hṛdā manīṣā manasābhikṣpto
ya etad vidur amṛtās te bhavanti*

naiva vācā na manasā prāptum śakyo na cakṣuṣā

“Spirit is not within the jurisdiction of material eyes, words or mind.”

Similarly, Śrīmad-Bhāgavatam (10.84.13) states:

*yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ*

“A human being who identifies his body made of three elements with his self, who considers the by-products of his body to be his kinsmen, who considers the land of his birth worshipable, and who goes to a place of pilgrimage simply to take a bath rather than to meet men of transcendental knowledge there is to be considered like an ass or a cow.”

These are some Vedic statements about spiritual substance. Spiritual substance cannot be seen by the unintelligent, because they do not have the eyes or the mentality to see the spirit soul. Consequently they think that there is no such thing as spirit. But the followers of the Vedic injunctions take their information from Vedic statements, such as the verses from the *Kaṭha Upaniṣad* and *Śrīmad-Bhāgavatam* quoted above..

TEXT 195

*viśvāsa karaha tumi āmāra vacane
punarapi ku-bhāvanā nā kariha mane*

viśvāsa karaha—believe; *tumi*—you; *āmāra*—My; *vacane*—in the words; *punarapi*—again; *ku-bhāvanā*—misconception; *nā kariha*—do not do; *mane*—in the mind.

Śrī Caitanya Mahāprabhu then assured the brāhmaṇa, “Have faith in My words and do not burden your mind any longer with this misconception.”

This is the process of spiritual understanding. *Acintyā khalu ye bhāvā na tāms tarkeṇa yojayet*: “We should not try to understand things beyond our material conception by argument and counterargument.” *Mahā-jano yena gataḥ sa paṅthāḥ*: “We have to follow in the footsteps of great authorities coming down in the *paramparā* system.” If we approach a bona fide *ācārya* and keep faith in his words, spiritual realization will be easy.

TEXT 196

*prabhura vacane viprera ha-ila viśvāsa
bhojana karila, haila jīvanera āśa*

prabhura vacane—in the words of Lord Śrī Caitanya Mahāprabhu; *viprera*—of the *brāhmaṇa*; *ha-ila*—was; *viśvāsa*—faith; *bhojana karila*—he took his lunch; *haila*—there was; *jīvanera*—for living; *āśa*—hope.

Although the *brāhmaṇa* was fasting, he had faith in the words of Śrī Caitanya Mahāprabhu and accepted food. In this way his life was saved.

TEXT 197

*tāñre āśvāsiyā prabhu karilā gamana
kṛtamālāya snāna kari āilā durvaśana*

tāñre āśvāsiyā—assuring him; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—departed; *kṛtamālāya*—in the river known as *Kṛtamālā*; *snāna kari*—bathing; *āilā*—came; *durvaśana*—to *Durvaśana*.

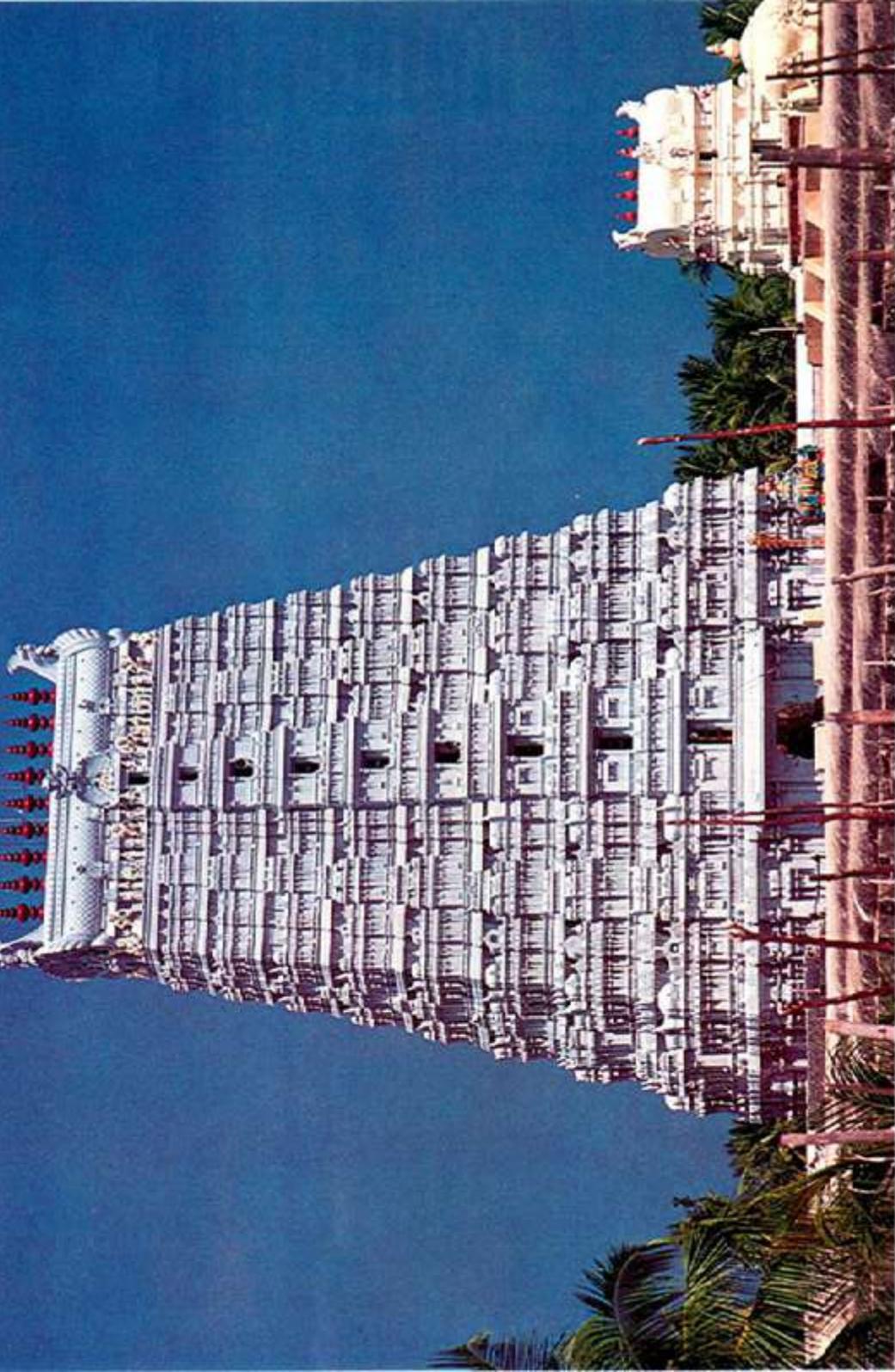
After thus assuring the *brāhmaṇa*, Śrī Caitanya Mahāprabhu proceeded further into southern India and finally arrived at *Durvaśana*, where He bathed in the river *Kṛtamālā*.

Presently the *Kṛtamālā* River is known as the river *Bhāgāi* or *Vaigai*. This river has three tributaries, named *Surulī*, *Varāha-nadī* and *Baṭṭilla-guṇḍu*. The river *Kṛtamālā* is also mentioned in *Śrīmad-Bhāgavatam* (11.5.39) by the sage *Karabhājana*.

TEXT 198

*durvaśane raghunāthe kaila daraśana
mahendra-śaile paraśurāmera kaila vandana*

durvaśane—at *Durvaśana*; *raghunāthe*—Lord *Rāmacandra*; *kaila daraśana*—Śrī Caitanya Mahāprabhu visited; *mahendra-śaile*—on *Mahendra-śaile*; *paraśu-rāmera*—to Lord *Paraśurāma*; *kaila vandana*—offered prayers.



The Rāmeśvara temple in southern Mathurā (Mādurā), where Caitanya Mahāprabhu bestowed His mercy upon a great devotee of lord Rāmacandra.

At Durvaśana Śrī Caitanya Mahāprabhu visited the temple of Lord Rāmacandra, and on the hill known as Mahendra-śaila He saw Lord Paraśurāma.

In Durvaśana, or Darbhaśayana (now known as Tiruppullani), which is seven miles east of Ramnad, there is a temple of Lord Rāmacandra. The hill known as Mahendra-śaila is near Tirunelveli, and at the end of this hill is a city known as Tiruchendur. West of Mahendra-śaila is the territory of Tribāṅkura. There is mention of Mahendra-śaila in the *Rāmāyaṇa*.

TEXT 199

*setubandhe āsi' kaila dhanus-tīrthe snāna
rāmeśvara dekhi' tāhān karila viśrāma*

setubandhe āsi'—coming to Setubandha; *kaila*—did; *dhanuḥ-tīrthe snāna*—bathing at the holy place known as Dhanus-tīrtha; *rāmeśvara dekhi'*—visiting the holy place Rāmeśvara; *tāhān*—there; *karila viśrāma*—took rest.

Śrī Caitanya Mahāprabhu then went to Setubandha [Rāmeśvara], where He took His bath at the place called Dhanus-tīrtha. From there He visited the Rāmeśvara temple and then took rest.

The path from Mandapam through the ocean to the island known as Pambam consists partly of sand and partly of water. The island of Pambam is about seventeen miles long and six miles wide. On this island, four miles north of Pambam Harbor, is Setubandha, where the temple of Rāmeśvara is located. This is a temple of Lord Śiva, and the name Rāmeśvara indicates that he is a great personality whose worshipable Deity is Lord Rāma. Thus the Lord Śiva found in the temple of Rāmeśvara is a great devotee of Lord Rāmacandra. It is said, *devī-pattanam ārabhya gaccheyuḥ setu-bandhanam*: “After visiting the temple of the goddess Durgā, one should go to the temple of Rāmeśvara.”

In this area there are twenty-four different holy places, one of which is Dhanus-tīrtha, located about twelve miles southeast of Rāmeśvara. It is near the last station of the South Indian Railway, a station called Ramnad. It is said that here, on the request of Rāvaṇa's younger brother Vibhīṣaṇa, Lord Rāmacandra destroyed the bridge to Laṅkā with His bow while

returning to His capital. It is also said that one who visits Dhanus-tīrtha is liberated from the cycle of birth and death, and that one who bathes there gets all the fruitive results of performing the *yajña* known as Agniṣṭoma.

TEXT 200

vipra-sabhāya śune tāñhā kūrma-purāṇa
tāra madhye āilā pativratā-upākhyāna

vipra-sabhāya—among the assembly of *brāhmaṇas*; *śune*—hears; *tāñhā*—there; *kūrma-purāṇa*—the *Kūrma Purāṇa*; *tāra madhye*—within that book; *āilā*—there was; *pati-vratā*—of the chaste woman; *upākhyāna*—narration.

There, among the *brāhmaṇas*, Śrī Caitanya Mahāprabhu listened to the *Kūrma Purāṇa*, wherein is mentioned the chaste woman's narration.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that only two *khaṇḍas* of the *Kūrma Purāṇa* are now available, namely the *Pūrva-khaṇḍa* and *Uttara-khaṇḍa*. Sometimes it is said that the *Kūrma Purāṇa* contains six thousand verses, but according to *Śrīmad-Bhāgavatam* the original *Kūrma Purāṇa* contains seventeen thousand verses. It is considered the fifteenth of the the eighteen *Mahā-purāṇas*.

TEXT 201

pativratā-śiromaṇi janaka-nandinī
jagatera mātā sītā—rāmera gṛhiṇī

pati-vratā—chaste woman; *śiromaṇi*—the topmost; *janaka-nandinī*—is the daughter of King Janaka; *jagatera*—of all the three worlds; *mātā*—the mother; *sītā*—Sītā; *rāmera*—of Lord Rāmacandra; *gṛhiṇī*—wife.

Śrīmatī Sītādevī is the mother of the three worlds and the wife of Lord Rāmacandra. Among chaste women she is supreme, and she is the daughter of King Janaka.



The Rāmesvara temple in Setubandha where Lord Caitanya took possession of the original manuscript of the Kūrma Purāṇa.

TEXT 202

*rāvaṇa dekhiyā sītā laila agnira śaraṇa
rāvaṇa haite agni kaila sītāke āvaraṇa*

rāvaṇa dekhiyā—after seeing Rāvaṇa; *sītā*—mother Sītā; *laila*—took; *agnira*—of fire; *śaraṇa*—shelter; *rāvaṇa*—Rāvaṇa; *haite*—from; *agni*—fire; *kaila*—did; *sītāke*—unto mother Sītā; *āvaraṇa*—covering.

When Rāvaṇa came to kidnap mother Sītā and she saw him, she took shelter of the fire-god, Agni. The fire-god covered the body of mother Sītā, and in this way she was protected from the hands of Rāvaṇa.

TEXT 203

*'māyā-sītā' rāvaṇa nila, śunilā ākhyāne
śuni' mahāprabhu haila ānandita mane*

māyā-sītā—false, illusory Sītā; *rāvaṇa*—the demon Rāvaṇa; *nila*—took; *śunilā*—heard; *ākhyāne*—in the narration of the *Kūrma Purāṇa*; *śuni'*—hearing this; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *haila*—became; *ānandita*—very happy; *mane*—within the mind.

Upon hearing from the *Kūrma Purāṇa* how Rāvaṇa had kidnapped a false form of mother Sītā, Śrī Caitanya Mahāprabhu became very satisfied.

TEXT 204

*sītā lañā rākhilena pārvatīra sthāne
'māyā-sītā' diyā agni vañcilā rāvaṇe*

sītā lañā—taking away mother Sītā; *rākhilena*—kept; *pārvatīra sthāne*—with mother Pārvatī, or goddess Durgā; *māyā-sītā*—the false, illusory form of Sītā; *diyā*—delivering; *agni*—fire-god; *vañcilā*—cheated; *rāvaṇe*—the demon Rāvaṇa.

The fire-god, Agni, took away the real Sītā and brought her to the place of Pārvatī, goddess Durgā. An illusory form of mother Sītā was then delivered to Rāvaṇa, and in this way Rāvaṇa was cheated.

TEXT 205

raghunātha āsi' yabe rāvaṇe mārila
agni-ṭarīkṣā dite yabe sītāre ānila

raghunātha—Lord Rāmacandra; *āsi'*—coming; *yabe*—when; *rāvaṇe*—Rāvaṇa; *mārila*—killed; *agni-ṭarīkṣā*—test by fire; *dite*—to give; *yabe*—when; *sītāre*—Sītā; *ānila*—brought.

After Rāvaṇa was killed by Lord Rāmacandra, Sītādevī was brought before the fire and tested.

TEXT 206

tabe māyā-sītā agni kari antardhāna
satya-sītā āni' dila rāma-vidyamāna

tabe—at that time; *māyā-sītā*—the illusory form of Sītā; *agni*—the fire-god; *kari*—doing; *antardhāna*—disappearing; *satya-sītā*—real Sītā; *āni'*—bringing; *dila*—delivered; *rāma*—of Rāmacandra; *vidyamāna*—in the presence.

When the illusory Sītā was brought before the fire by Lord Rāmacandra, the fire-god made the illusory form disappear and delivered the real Sītā to Lord Rāmacandra.

TEXT 207

śuniñā ṭrabhura ānandita haila mana
rāmadāsa-vīṭrera kathā ha-ila smaraṇa

śuniñā—hearing; *ṭrabhura*—of Śrī Caitanya Mahāṭrabhu; *ānandita*—very pleased; *haila*—became; *mana*—the mind; *rāmadāsa-vīṭrera*—of the *brāhmaṇa* known as Rāmadāsa; *kathā*—words; *ha-ila smaraṇa*—He remembered.

When Śrī Caitanya Mahāṭrabhu heard this story, He was very pleased, and He remembered the words of Rāmadāsa Vīṭra.



After Rāvaṇa was killed by Lord Rāmacandra, Sītādevī was brought before the fire and tested. When the illusory Sītā was brought before the fire by Lord Rāmacandra, the fire-god made the illusory form disappear and delivered the real Sītā to Lord Rāmacandra.

TEXT 208

*e-saba siddhānta śuni' prabhura ānanda haila
brāhmaṇera sthāne māgi' sei patra nila*

e-saba siddhānta—all these conclusive statements; *śuni'*—hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānanda*—happiness; *haila*—there was; *brāhmaṇera sthāne*—from the *brāhmaṇas*; *māgi'*—asking; *sei*—those; *patra*—leaves; *nila*—took.

Indeed, when Śrī Caitanya Mahāprabhu heard these conclusive statements from the Kūrma Purāṇa, He felt great happiness. After asking the brāhmaṇas' permission, He took possession of the manuscript leaves of the Kūrma Purāṇa.

TEXT 209

*nūtana patra lekhāñā pustake deoyāila
pratīti lāgi' purātana patra māgi' nila*

nūtana—new; *patra*—leaves; *lekhāñā*—getting written; *pustake*—the book; *deoyāila*—He gave; *pratīti lāgi'*—for direct evidence; *purātana*—the old; *patra*—leaves; *māgi'*—requesting; *nila*—He took.

Since the Kūrma Purāṇa was very old, the manuscript was also very old. Śrī Caitanya Mahāprabhu took possession of the original leaves in order to have direct evidence. The text was copied onto new leaves in order that the Purāṇa be replaced.

TEXT 210

*patra lañā punaḥ dakṣiṇa-mathurā āilā
rāmadāsa vipre sei patra āni dilā*

patra lañā—taking those leaves; *punaḥ*—again; *dakṣiṇa-mathurā*—to southern Mathurā; *āilā*—came; *rāmadāsa vipre*—unto the *brāhmaṇa* known as Rāmadāsa; *sei patra*—those leaves; *āni*—bringing back; *dilā*—delivered.

Śrī Caitanya Mahāprabhu returned to southern Mathurā [Madurai] and delivered the original manuscript of the Kūrma Purāṇa to Rāmadāsa Vipra.

TEXTS 211–212

*sītayārādhito vahniś
chāyā-sītām ajījanat
tām jahāra daśa-grīvaḥ
sītā vahni-ṭuram gatā*

*ṭarīkṣā-samaye vahniṁ
chāyā-sītā viveśa sā
vahniḥ sītām samānīya
tat-ṭurastād anīnayat*

sītayā—by mother Sītā; *ārādhitaḥ*—being called for; *vahniḥ*—the fire-god; *chāyā-sītām*—the illusory form of mother Sītā; *ajījanat*—created; *tām*—her; *jahāra*—kidnapped; *daśa-grīvaḥ*—the ten-faced Rāvaṇa; *sītā*—mother Sītā; *vahni-ṭuram*—to the abode of the fire-god; *gatā*—departed; *ṭarīkṣā-samaye*—at the time of testing; *vahniṁ*—the fire; *chāyā-sītā*—the illusory form of Sītā; *viveśa*—entered; *sā*—she; *vahniḥ*—the fire-god; *sītām*—the original mother Sītā; *samānīya*—bringing back; *tat-ṭurastāt*—in His presence; *anīnayat*—brought back.

“When he was petitioned by mother Sītā, the fire-god, Agni, brought forth an illusory form of Sītā, and Rāvaṇa, who had ten heads, kidnapped the false Sītā. The original Sītā then went to the abode of the fire-god. When Lord Rāmacandra tested the body of Sītā, it was the false, illusory Sītā that entered the fire. At that time the fire-god brought the original Sītā from his abode and delivered her to Lord Rāmacandra.”

These two verses are taken from the Kūrma Purāṇa.

TEXT 213

*ṭatra ṭāñā viprera haila ānandita mana
ṭrabhura caraṇe dhari' karaye krandana*

patra pāñā—getting the leaves; *viprera*—of the *brāhmaṇa*; *haila*—there was; *ānandita*—pleased; *mana*—mind; *prabhura caraṇe*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *dhari'*—taking; *karaye*—does; *krandana*—crying.

Rāmadāsa Vipra was very pleased to receive the original leaf manuscript of the Kūrma Purāṇa, and he immediately fell down before the lotus feet of Śrī Caitanya Mahāprabhu and began to cry.

TEXT 214

*vipra kahe,—tumi sākṣāt śrī-raghunandana
sannyāsīra veṣe more dilā daraśana*

vipra kahe—the *brāhmaṇa* said; *tumi*—You; *sākṣāt*—directly; *śrī-raghunandana*—Lord Śrī Rāmacandra; *sannyāsīra veṣe*—in the dress of a mendicant; *more*—unto me; *dilā*—You gave; *daraśana*—audience.

After receiving the manuscript, the brāhmaṇa, being very pleased, said, “Sir, You are Lord Rāmacandra Himself and have come in the dress of a sannyāsī to give me audience.

TEXT 215

*mahā-duḥkha ha-ite more karilā nistāra
āji mora ghare bhikṣā kara aṅgikāra*

mahā-duḥkha—great unhappiness; *ha-ite*—from; *more*—me; *karilā nistāra*—You delivered; *āji*—today; *mora*—my; *ghare*—at home; *bhikṣā*—lunch; *kara*—do; *aṅgikāra*—accept.

“My dear Sir, You have delivered me from a very unhappy condition. I request that You take Your lunch at my place. Please accept this invitation.

TEXT 216

*mano-duḥkhe bhāla bhikṣā nā dila sei dine
mora bhāgye punarapi pāiluṅ daraśane*

mano-duḥkhe—out of great mental distress; *bhāla bhikṣā*—good lunch; *nā dila*—could not give You; *sei dine*—that day; *mora bhāgye*—because of my good fortune; *punarapi*—again; *pāiluṅ*—I have gotten; *daraśane*—visit.

“Due to my mental distress I could not give You a very nice lunch the other day. Now, by good fortune, You have come again to my home.”

TEXT 217

*eta bali’ sei vipra sukhe pāka kaila
uttama prakāre prabhuke bhikṣā karāila*

eta bali’—saying this; *sei vipra*—that brāhmaṇa; *sukhe*—in great happiness; *pāka kaila*—cooked; *uttama prakāre*—very nicely; *prabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *bhikṣā*—lunch; *karāila*—gave.

Saying this, the brāhmaṇa very happily cooked food, and a first-class dinner was offered to Śrī Caitanya Mahāprabhu.

TEXT 218

*sei rātri tāhān rahi’ tāṅre kṛpā kari’
pāṅḍya-deśe tāmraparṇī gelā gaurahari*

sei rātri—that night; *tāhān*—there; *rahi’*—staying; *tāṅre*—unto the brāhmaṇa; *kṛpā kari’*—showing mercy; *pāṅḍya-deśe*—in the country known as Pāṅḍya-deśa; *tāmraparṇī*—to the river named Tāmraparṇī; *gelā*—went; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu passed that night in the house of the brāhmaṇa. Then, after showing him mercy, the Lord started toward the Tāmraparṇī River in Pāṅḍya-deśa.

Pāṇḍya-deśa is situated in the southern part of India known as Kerala and Cola. In all these areas there were many kings with the title Pāṇḍya who ruled over Madurai and Rāmeśvara. In the *Rāmāyaṇa* the Tāmraparṇī River is mentioned. The Tāmraparṇī, also known as the Puruṇai, flows through Tirunelveli before entering the Bay of Bengal. The Tāmraparṇī River is also mentioned in *Śrīmad-Bhāgavatam* (11.5.39).

TEXT 219

*tāmraparṇī snāna kari' tāmraparṇī-tīre
naya tripati dekhi' bule kutūhale*

tāmraparṇī—in the Tāmraparṇī River; *snāna kari'*—taking a bath; *tāmraparṇī-tīre*—on the bank of the Tāmraparṇī River; *naya tripati*—the place named Naya-tripati; *dekhi'*—after seeing; *bule*—wandered on; *kutūhale*—in great curiosity.

There were nine temples of Lord Viṣṇu at Naya-tripati, on the bank of the river Tāmraparṇī, and after bathing in the river, Lord Caitanya Mahāprabhu saw the Deities with great curiosity and wandered on.

The nine Viṣṇu temples known as Naya-tripati (Nava-tirupati) are situated in and around Ālvār Tirunagarai. This is a town about seventeen miles southeast of Tirunelveli. All the Deities of the temples assemble together during a yearly festival in the town.

TEXT 220

*ciyaḍatalā tīrthe dekhi' śrī-rāma-lakṣmaṇa
tila-kāñcī āsi' kaila śiva daraśana*

ciyaḍatalā—named Ciyaḍatalā; *tīrthe*—at the holy place; *dekhi'*—seeing; *śrī-rāma-lakṣmaṇa*—the Deity of Lord Rāma and Lakṣmaṇa; *tila-kāñcī*—to Tila-kāñcī; *āsi'*—coming; *kaila*—did; *śiva daraśana*—visiting the temple of Lord Śiva.

After this, Śrī Caitanya Mahāprabhu went to a holy place known as Ciyaḍatalā, where He saw the Deities of the two brothers Lord Rāmacandra and Lakṣmaṇa. He then proceeded to Tila-kāñcī, where He saw the temple of Lord Śiva.

Ciyaḍatalā is sometimes known as Cheratalā. It is near the city of Kaila, and there is a temple there dedicated to Lord Śrī Rāmacandra and His brother Lakṣmaṇa. Tila-kāñcī (Tenkasi) is about thirty miles northeast of the city of Tirunelveli.

TEXT 221

*gajendra-mokṣaṇa-tīrthe dekhi viṣṇu-mūrti
pānāgaḍi-tīrthe āsi' dekhila sītāpati*

gajendra-mokṣaṇa-tīrthe—at the holy place named Gajendra-mokṣaṇa; *dekhi*—seeing; *viṣṇu-mūrti*—the Deity of Lord Viṣṇu; *pānāgaḍi-tīrthe*—to the holy place Pānāgaḍi; *āsi'*—coming; *dekhila*—saw; *sītā-pati*—Lord Śrī Rāmacandra and Sītādevī.

Lord Śrī Caitanya Mahāprabhu then visited the holy place named Gajendra-mokṣaṇa, where He went to a temple of Lord Viṣṇu. He then came to Pānāgaḍi, a holy place where He saw the Deities of Lord Rāmacandra and Sītā.

The Gajendra-mokṣaṇa temple is sometimes mistaken for a temple of Lord Śiva. It is about two miles south of the city of Kaivera (Nagercoil). Actually the Deity is not of Lord Śiva but of Viṣṇu.

Pānāgaḍi (Pannakudi) is about thirty miles south of Tirunelveli. Formerly the temple there contained the Deity of Śrī Rāmacandra, but later the devotees of Lord Śiva replaced Lord Rāmacandra with a deity of Lord Śiva named Rāmeśvara or Rāma-liṅga Śiva.

TEXT 222

*cāmtāpure āsi' dekhi' śrī-rāma-lakṣmaṇa
śrī-vaikuṅṭhe āsi' kaila viṣṇu daraśana*

cāmtāpure—to Cāmtāpura; *āsi'*—coming; *dekhi'*—seeing; *śrī-rāma-lakṣmaṇa*—Lord Rāmacandra and Lakṣmaṇa; *śrī-vaikuṅṭhe āsi'*—coming to Śrī Vaikuṅṭha; *kaila*—did; *viṣṇu daraśana*—seeing the temple of Lord Viṣṇu.

Later the Lord went to Cāmtāpura, where He saw the Deities of Lord Rāmacandra and Lakṣmaṇa. He then went to Śrī Vaikuṅṭha and saw the temple of Lord Viṣṇu there.

Cāmtāpura (sometimes called Chengannur) is located in the state of Kerala. A temple of Lord Rāmacandra and Lakṣmaṇa is located there. Śrī Vaikuṅṭha—about four miles north of Ālvār Tirunagarai and sixteen miles southeast of Tirunelveli—is situated on the bank of the Tāmraparṇī River.

TEXT 223

*malaya-parvate kaila agastya-vandana
kanyā-kumārī tāhān kaila daraśana*

malaya-parvate—in the Malaya Hills; *kaila*—did; *agastya-vandana*—obeisances to Agastya Muni; *kanyā-kumārī*—Kanyā-kumārī; *tāhān*—there; *kaila daraśana*—visited.

Śrī Caitanya Mahāprabhu then went to Malaya-parvata and offered prayers to Agastya Muni. He then visited Kanyā-kumārī [Cape Comorin].

The range of mountains in South India beginning at Kerala and extending to Cape Comorin is called Malaya-parvata. Concerning Agastya, there are four opinions: (1) There is a temple of Agastya Muni in the village of Agastyampalli, in the district of Tanjore. (2) There is a temple of Lord Skanda on a hill known as Śiva-giri, and this temple is said to have been established by Agastya Muni. (3) Some say that the hill near Cape Comorin known as Paṭhiyā served as Agastya Muni’s residence. (4) There is a place known as Agastya-malaya, which is a range of hills on both sides of the Tāmraparṇī River. Cape Comorin itself is also known as Kanyā-kumārī.

TEXT 224

*āmlitalāya dekhi’ śrī-rāma gaurahari
mallāra-deśete āilā yathā bhāṭṭathāri*

āmlitalāya—at Āmlitalā; *dekhi'*—seeing; *śrī-rāma*—the Deity of Rāmacandra; *gaurahari*—Śrī Caitanya Mahāprabhu; *mallāra-deśete*—to Mallāra-deśa; *āilā*—came; *yathā*—where; *bhaṭṭathāri*—the Bhaṭṭathāri community.

After visiting Kanyā-kumārī, Śrī Caitanya Mahāprabhu came to Āmlitalā, where He saw the Deity of Śrī Rāmacandra. Thereafter He went to a place known as Mallāra-deśa, where a community of Bhaṭṭathāris lived.

North of Mallāra-deśa is South Kanara. To the east are Coorg and Mysore, to the south is Cochin, and to the west is the Arabian Sea. As far as the Bhaṭṭathāris are concerned, they are a nomadic community. They camp wherever they like and have no fixed place of residence. Outwardly they take up the dress of *sannyāsīs*, but their real business is stealing and cheating. They allure others to supply women for their camp, and they cheat many women and keep them within their community. In this way they increase their population. In Bengal also there is a similar community. Actually, all over the world there are nomadic communities whose business is simply to allure, cheat and steal innocent women.

TEXT 225

tamāla-kārtika dekhi' āila vetāpani
raghunātha dekhi' tāhāñ vañcilā rajanī

tamāla-kārtika—the place named Tamāla-kārtika; *dekhi'*—seeing; *āila*—came; *vetāpani*—to Vetāpani; *raghunātha dekhi'*—seeing the temple of Lord Rāmacandra; *tāhāñ*—there; *vañcilā rajanī*—passed the night.

After visiting Mallāra-deśa, Caitanya Mahāprabhu went to Tamāla-kārtika and then to Vetāpani. There He saw the temple of Raghunātha, Lord Rāmacandra, and passed the night.

Tamāla-kārtika is forty-four miles south of Tirunelveli and two miles south of Aramavallī Mountain. It is located within the jurisdiction of Tovalai. At Tamāla-kārtika is a temple of Subrahmaṇya, or Lord Kārtika, the son of Lord Śiva.

Vetāpani, or Vātāpāṇī, is north of Kaila in the Tamil Nadu state. It is also known as Bhūtapaṇḍi and is within the jurisdiction of the Tobala district.

It is understood that formerly there was a Deity of Lord Rāmacandra there. Later the Deity was replaced with a deity of Lord Śiva known as Rāmeśvara or Bhūtanātha.

TEXT 226

*gosāñira saṅge rahe kṛṣṇadāsa brāhmaṇa
bhaṭṭathāri-saha tāhān haila daraśana*

gosāñira—the Lord; *saṅge*—with; *rahe*—there was; *kṛṣṇadāsa brāhmaṇa*—a *brāhmaṇa* servant named Kṛṣṇadāsa; *bhaṭṭathāri-saha*—with the Bhaṭṭathāris; *tāhān*—there; *haila*—there was; *daraśana*—a meeting.

Śrī Caitanya Mahāprabhu was accompanied by His servant, Kṛṣṇadāsa. He was a brāhmaṇa, but he met with the Bhaṭṭathāris there.

TEXT 227

*strī-dhana dekhāñā tāñra lobha janmāila
ārya sarala viprera buddhi-nāśa kaila*

strī-dhana—women; *dekhāñā*—showing; *tāñra*—his; *lobha*—attraction; *janmāila*—they created; *ārya*—gentleman; *sarala*—simple; *viprera*—of the *brāhmaṇa*; *buddhi-nāśa*—loss of intelligence; *kaila*—they made.

With women the Bhaṭṭathāris allured the brāhmaṇa Kṛṣṇadāsa, who was simple and gentle. By virtue of their bad association, they polluted his intelligence.

TEXT 228

*prāte uṭhi' āilā vipra bhaṭṭathāri-ghare
tāhāra uddeśe prabhu āilā satvare*

prāte—in the morning; *uṭhi'*—rising from bed; *āilā*—came; *vipra*—the *brāhmaṇa* Kṛṣṇadāsa; *bhaṭṭathāri-ghare*—to the place of the Bhaṭṭathāris; *tāhāra uddeśe*—for him; *prabhu*—Lord Caitanya Mahāprabhu; *āilā*—came; *satvare*—very soon.

Allured by the Bhaṭṭathāris, Kṛṣṇadāsa went to their place early in the morning. The Lord also went there very quickly just to find him.

TEXT 229

*āsiyā kahena saba bhaṭṭathāri-gaṇe
āmāra brāhmaṇa tumi rākha ki kāraṇe*

āsiyā—coming; *kahena*—He said; *saba*—all; *bhaṭṭathāri-gaṇe*—to the Bhaṭṭathāris; *āmāra*—My; *brāhmaṇa*—*brāhmaṇa* assistant; *tumi*—you; *rākha*—are keeping; *ki*—for what; *kāraṇe*—reason.

Upon reaching their community, Śrī Caitanya Mahāprabhu asked the Bhaṭṭathāris, “Why are you keeping My brāhmaṇa assistant?”

TEXT 230

*āmiha sannyāsī dekha, tumiha sannyāsī
more duḥkha deha,—tomāra ‘nyāya’ nāhi vāsi*

āmiha—I; *sannyāsī*—in the renounced order of life; *dekha*—you see; *tumiha*—you; *sannyāsī*—in the renounced order of life; *more*—unto Me; *duḥkha*—pains; *deha*—you give; *tomāra*—your; *nyāya*—logic; *nāhi vāsi*—I do not find.

“I am in the renounced order of life, and so are you. Yet you are purposefully giving Me pain, and I do not see any good logic in this.”

TEXT 231

*śuni’ saba bhaṭṭathāri uṭhe astra lañā
māribāre āila sabe cāri-dike dhāñā*

śuni’—hearing; *saba*—all; *bhaṭṭathāri*—nomads; *uṭhe*—rise up; *astra*—weapons; *lañā*—taking; *māribāre*—to kill; *āila*—came; *sabe*—all; *cāri-dike*—all around; *dhāñā*—running.

Upon hearing Śrī Caitanya Mahāprabhu, all the Bhaṭṭathāris came running from all sides with weapons in their hands, desiring to hurt the Lord.

TEXT 232

*tāra astra tāra aṅge paḍe hāta haite
khaṇḍa khaṇḍa haila bhaṭṭathāri palāya cāri bhite*

tāra astra—their weapons; *tāra aṅge*—on their bodies; *paḍe*—fall; *hāta haite*—from their hands; *khaṇḍa khaṇḍa*—cut into pieces; *haila*—became; *bhaṭṭathāri*—the nomads; *palāya*—run away; *cāri bhite*—in the four directions.

However, their weapons fell from their hands and struck their own bodies. When some of the Bhaṭṭathāris were thus cut to pieces, the others ran away in the four directions.

TEXT 233

*bhaṭṭathāri-ghare mahā uṭhila krandana
keśe dhari' vipre lañā karila gamana*

bhaṭṭathāri-ghare—at the home of the Bhaṭṭathāris; *mahā*—great; *uṭhila*—there arose; *krandana*—crying; *keśe dhari'*—catching by the hair; *vipre*—the brāhmaṇa Kṛṣṇadāsa; *lañā*—taking; *karila*—did; *gamana*—departure.

While there was much roaring and crying at the Bhaṭṭathāri community, Śrī Caitanya Mahāprabhu grabbed Kṛṣṇadāsa by the hair and took him away.

TEXT 234

*sei dina cali' āilā payasvinī-tīre
snāna kari' gelā ādi-keśava-mandire*

sei dina—on that very day; *cali'*—walking; *āilā*—came; *payasvinī-tīre*—to the bank of the Payasvinī River; *snāna kari'*—bathing; *gelā*—went; *ādi-keśava-mandire*—to the temple of Ādi-keśava.

That very night, Śrī Caitanya Mahāprabhu and His assistant Kṛṣṇadāsa arrived at the bank of the Payasvinī River. They took their bath and then went to see the temple of Ādi-keśava.

TEXT 235

*keśava dekhiyā preme āviṣṭa hailā
nati, stuti, nṛtya, gīta, bahuta karilā*

keśava dekhiyā—after seeing the Deity of Lord Keśava; *preme*—in ecstasy; *āviṣṭa hailā*—became overwhelmed; *nati*—obeisances; *stuti*—prayer; *nṛtya*—dancing; *gīta*—chanting; *bahuta karilā*—performed in various ways.

When the Lord saw the Ādi-keśava temple, He was immediately overwhelmed with ecstasy. Offering various obeisances and prayers, He chanted and danced.

TEXT 236

*prema dekhi' loke haila mahā-camatkāra
sarva-loka kaila prabhura parama satkāra*

prema dekhi'—seeing His ecstatic features; *loke*—people; *haila*—became; *mahā-camatkāra*—greatly astonished; *sarva-loka*—all people; *kaila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *parama satkāra*—great reception.

All the people there were greatly astonished to see the ecstatic pastimes of Śrī Caitanya Mahāprabhu. They all received the Lord very well.

TEXT 237

mahā-bhakta-gaṇa-saha tāhāṅ goṣṭhī kaila
‘brahma-saṁhitādhyāya’-puṅthi tāhāṅ pāila

mahā-bhakta-gaṇa-saha—among highly advanced devotees; *tāhāṅ*—there; *goṣṭhī kaila*—discussed; *Brahma-saṁhitā-adhyāya*—one chapter of the *Brahma-saṁhitā*; *puṅthi*—scripture; *tāhāṅ*—there; *pāila*—found.

In the temple of Ādi-keśava, Śrī Caitanya Mahāprabhu discussed spiritual matters among highly advanced devotees. While there, He found a chapter of the *Brahma-saṁhitā*.

TEXT 238

puṅthi pāñā prabhura haila ānanda apāra
kampāśru-sveda-stambha-pulaka vikāra

puṅthi pāñā—getting that scripture; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *haila*—there was; *ānanda*—happiness; *apāra*—unlimited; *kampā*—trembling; *aśru*—tears; *sveda*—perspiration; *stambha*—being stunned; *pulaka*—jubilation; *vikāra*—transformations.

Śrī Caitanya Mahāprabhu was greatly happy to find a chapter of that scripture, and symptoms of ecstatic transformation—trembling, tears, perspiration, trance and jubilation—were manifest in His body.

TEXTS 239–240

siddhānta-śāstra nāhi ‘brahma-saṁhitā’ra sama
govinda-mahimā jñānera parama kāraṇa
alpākṣare kahe siddhānta apāra
sakala-vaiṣṇava-śāstra-madhye ati sāra

siddhānta-śāstra—conclusive scripture; *nāhi*—there is not; *Brahma-saṁhitāra sama*—like the scripture *Brahma-saṁhitā*; *govinda-mahimā*—of the glories of Lord Govinda; *jñānera*—of knowledge; *parama*—final; *kāraṇa*—cause; *alpa-akṣare*—briefly; *kahe*—expresses; *siddhānta*—

conclusion; *apāra*—unlimited; *sakala*—all; *vaiṣṇava-sāstra*—devotional scriptures; *madhye*—among; *ati sāra*—very essential.

There is no scripture equal to the *Brahma-saṁhitā* as far as the final spiritual conclusion is concerned. Indeed, that scripture is the supreme revelation of the glories of Lord Govinda, for it reveals the topmost knowledge about Him. Since all conclusions are briefly presented in the *Brahma-saṁhitā*, it is essential among all the *Vaiṣṇava* literatures.

The *Brahma-saṁhitā* is a very important scripture. Śrī Caitanya Mahāprabhu acquired the Fifth Chapter from the Ādi-keśava temple. In that Fifth Chapter, the philosophical conclusion of *acintya-bhedābheda-tattva* (simultaneous oneness and difference) is presented. The chapter also presents methods of devotional service, the eighteen-syllable Vedic hymn, discourses on the soul, the Supersoul and fruitive activity, an explanation of Kāma-gāyatrī, *kāma-bīja* and the original Mahā-Viṣṇu, and a detailed description of the spiritual world, specifically Goloka Vṛndāvana. The *Brahma-saṁhitā* also explains the demigod Gaṇeśa, Garbhodakaśāyī Viṣṇu, the origin of the Gāyatrī *mantra*, the form of Govinda and His transcendental position and abode, the living entities, the highest goal, the goddess Durgā, the meaning of austerity, the five gross elements, love of Godhead, impersonal Brahman, the initiation of Lord Brahmā, and the vision of transcendental love enabling one to see the Lord. The steps of devotional service are also explained. The mind, *yoga-nidrā*, the goddess of fortune, devotional service in spontaneous ecstasy, incarnations beginning with Lord Rāmacandra, Deities, the conditioned soul and its duties, the truth about Lord Viṣṇu, prayers, Vedic hymns, Lord Śiva, the Vedic literature, personalism and impersonalism, good behavior, and many other subjects are also discussed. There is also a description of the sun and the universal form of the Lord. All these subjects are conclusively explained in a nutshell in the *Brahma-saṁhitā*.

TEXT 241

bahu yatne sei puñthi nila lekhāiyā
'ananta padmanābha' āilā haraṣita hañā

bahu yatne—with great attention; *sei puṅthi*—that scripture; *nila*—took; *lekhāiyā*—having it copied; *ananta-padmanābha*—to Ananta Padmanābha; *āilā*—came; *haraṣita*—in great happiness; *hañā*—being.

Śrī Caitanya Mahāprabhu copied the Brahma-saṁhitā, and then with great pleasure He went to a place known as Ananta Padmanābha.

Concerning Ananta Padmanābha, one should refer to *Madhya-līlā*, Chapter One, text 115.

TEXT 242

*dina-dui padmanābhera kaila daraśana
ānande dekhite āilā śrī-janārdana*

dina-dui—two days; *padmanābhera*—of the Deity known as Padmanābha; *kaila daraśana*—visited the temple; *ānande*—in great ecstasy; *dekhite*—to see; *āilā*—came; *śrī-janārdana*—to the temple of Śrī Janārdana.

Śrī Caitanya Mahāprabhu remained for two or three days at Ananta Padmanābha and visited the temple there. Then, in great ecstasy He went to see the temple of Śrī Janārdana.

The temple of Śrī Janārdana is situated twenty-six miles north of Trivandrum, near the Varkala railway station.

TEXT 243

*dina-dui tāhān kari' kīrtana-nartana
payasvinī āsiyā dekhe śaṅkara nārāyaṇa*

dina-dui—two days; *tāhān*—there; *kari'*—performing; *kīrtana-nartana*—chanting and dancing; *payasvinī āsiyā*—coming to the bank of the Payasvinī River; *dekhe*—sees; *śaṅkara nārāyaṇa*—the temple of Śaṅkara-nārāyaṇa.

Śrī Caitanya Mahāprabhu chanted and danced at Śrī Janārdana for two days. He then went to the bank of the Payasvinī River and visited the temple of Śaṅkara-nārāyaṇa.

TEXT 244

*śṛṅgeri-maṭhe āilā śaṅkarācārya-sthāne
matsya-tīrtha dekhi' kaila tuṅgabhadrāya snāne*

śṛṅgeri-maṭhe—to the Śṛṅgeri monastery; *āilā*—came; *śaṅkarācārya-sthāne*—at the place of Śaṅkarācārya; *matsya-tīrtha*—the holy place named Matsya-tīrtha; *dekhi'*—seeing; *kaila*—did; *tuṅgabhadrāya snāne*—bathing in the river Tuṅgabhadrā.

Then He saw the monastery known as Śṛṅgeri-maṭha, the abode of Ācārya Śaṅkara. He then visited Matsya-tīrtha, a place of pilgrimage, and took a bath in the river Tuṅgabhadrā.

The monastery known as Śṛṅgeri-maṭha is situated in the state of Karnataka, in the district of Chikmagalur. This monastery is located at the confluence of the rivers Tuṅga and Bhadrā, seven miles south of Harihara-pura. The real name of this place is Śṛṅga-giri or Śṛṅgavera-purī, and it is the headquarters of Śaṅkarācārya.

Śaṅkarācārya had four principal disciples, and he established four centers under their management. In North India at Badarikāśrama, the monastery named Jyotir-maṭha was established. At Puruṣottama, the Bhogavardhana or Govardhana monastery was established. In Dvārakā, the Sārādā monastery was established. And the fourth monastery, established in South India, is known as Śṛṅgeri-maṭha. In the Śṛṅgeri-maṭha, the *sannyāsīs* assume the designations Sarasvatī, Bhāratī and Purī. They are all *ekadaṇḍi-sannyāsīs*, distinguished from the Vaiṣṇava *sannyāsīs*, who are known as *tridaṇḍi-sannyāsīs*. The Śṛṅgeri-maṭha is situated in South India, in a portion of the country comprising Āndhra, Draviḍa, Karṇāṭa and Kerala. The community is called Bhūrīvāra, and the dynasty is called Bhūr-bhuvah. The place is called Rāmeśvara, and the slogan is *ahaṁ brahmāsmi*. The Deity is Lord Varāha, and the energetic power is Kāmākṣī. The *ācārya* is Hastāmalaka, and the *brahmacārī* assistants of the *sannyāsīs* are known as Caitanya. The place of pilgrimage is called Tuṅgabhadrā, and the subject for Vedic study is the *Yajur Veda*.

The list of the disciplic succession from Śaṅkarācārya is available, and the names of the *ācāryas* and the dates of their accepting *sannyāsa*, according to the Śaka Era (or Śakābda), are as follows (for approximate Christian-

era dates, add 78 years): Śaṅkarācārya, 622 Śaka; Sureśvarācārya, 630; Bodhanācārya, 680; Jñānadhanācārya, 768; Jñānottama-śivācārya, 827; Jñānagiri Ācārya, 871; Simhagiri Ācārya, 958; Īśvara Tīrtha, 1019; Narasimha Tīrtha, 1067; Vidyātīrtha Vidyā-śaṅkara, 1150; Bhāratī-kṛṣṇa Tīrtha, 1250; Vidyāraṇya Bhāratī, 1253; Candraśekhara Bhāratī, 1290; Narasimha Bhāratī, 1309; Puruṣottama Bhāratī, 1328; Śaṅkarānanda, 1350; Candraśekhara Bhāratī, 1371; Narasimha Bhāratī, 1386; Puruṣottama Bhāratī, 1398; Rāmacandra Bhāratī, 1430; Narasimha Bhāratī, 1479; Narasimha Bhāratī, 1485; Dhanamaḍi-narasimha Bhāratī, 1498; Abhinava-narasimha Bhāratī, 1521; Saccidānanda Bhāratī, 1544; Narasimha Bhāratī, 1585; Saccidānanda Bhāratī, 1627; Abhinava-saccidānanda Bhāratī, 1663; Nṛsimha Bhāratī, 1689; Saccidānanda Bhāratī, 1692; Abhinava-saccidānanda Bhāratī, 1730; Narasimha Bhāratī, 1739; Saccidānanda Śivābhinava Vidyā-narasimha Bhāratī, 1788.

Regarding Śaṅkarācārya, it is understood that he was born in the year 608 of the Śakābda Era, in the month of Vaiśākha, on the third day of the waxing moon, in a place in South India known as Kālāḍi. His father's name was Śivaguru, and he lost his father at an early age. When Śaṅkarācārya was only eight years old, he completed his study of all scriptures and took *sannyāsa* from Govinda, who was residing on the banks of the Narmadā. After accepting *sannyāsa*, Śaṅkarācārya stayed with his spiritual master for some days. He then took his permission to go to Vārāṇasī, and from there he went to Badarikāśrama, where he stayed until his twelfth year. While there, he wrote a commentary on the *Brahma-sūtra*, as well as on ten *Upaniṣads* and the *Bhagavad-gītā*. He also wrote *Sanat-sujātiya* and a commentary on the *Nṛsimha-tāpanī*. Among his many disciples, his four chief disciples are Padmapāda, Sureśvara, Hastāmalaka and Troṭaka. After departing from Vārāṇasī, Śaṅkarācārya went to Prayāga, where he met a great learned scholar called Kumārila Bhaṭṭa. Śaṅkarācārya wanted to discuss the authority of the scriptures, but Kumārila Bhaṭṭa, being on his deathbed, sent him to his disciple Maṇḍana, in the city of Māhiṣmatī. It was there that Śaṅkarācārya defeated Maṇḍana Miśra in a discussion of the *śāstras*. Maṇḍana had a wife named Sarasvatī, or Ubhaya-bhāratī, who served as mediator between Śaṅkarācārya and her husband. It is said that she wanted to discuss erotic principles and amorous love with Śaṅkarācārya, but Śaṅkarācārya had been a *brahmacārī* since birth and therefore had no experience in amorous love. He took a month's leave

from Ubhaya-bhāratī and, by his mystic power, entered the body of a king who had just died. In this way Śaṅkarācārya experienced the erotic principles. After attaining this experience, he wanted to discuss erotic principles with Ubhaya-bhāratī, but without hearing his discussion she blessed him and assured the continuous existence of the Śṛṅgeri-maṭha. She then took leave of material life. Afterwards, Maṇḍana Miśra took the order of *sannyāsa* from Śaṅkarācārya and became known as Sureśvara. Śaṅkarācārya defeated many scholars throughout India and converted them to his Māyāvāda philosophy. He left his material body at the age of thirty-three.

As far as Matsya-tīrtha is concerned, it was supposedly situated beside the ocean in the district of Malabar.

TEXT 245

*madhvācārya-sthāne āilā yāñhā 'tattvavādī'
uḍupīte 'kṛṣṇa' dekhi, tāhāñ haila premonmādi*

madhva-ācārya-sthāne—at the place of Madhvācārya; *āilā*—arrived; *yāñhā*—where; *tattva-vādī*—philosophers known as Tattvavādīs; *uḍupīte*—at the place known as Uḍupī; *kṛṣṇa*—the Deity of Lord Kṛṣṇa; *dekhi*—seeing; *tāhāñ*—there; *haila*—became; *prema-unmādi*—mad in ecstasy.

Caitanya Mahāprabhu next arrived at Uḍupī, the place of Madhvācārya, where the philosophers known as Tattvavādīs resided. There He saw the Deity of Lord Kṛṣṇa and became mad with ecstasy.

Śrīpāda Madhvācārya took his birth near Uḍupī, which is situated in the South Kanara district of South India, just west of Sahyādri. This is the chief city of the South Kanara province and is near the city of Mangalore, which is situated to the south of Uḍupī. Near the city of Uḍupī is a place called Pājakā-kṣetra, where Madhvācārya took his birth in a Śivāllī-brāhmaṇa dynasty as the son of Madhyageha Bhaṭṭa, in the year 1040 Śakābda (A.D. 1118). According to some, he was born in the year 1160 Śakābda (A.D. 1238).

In his childhood Madhvācārya was known as Vāsudeva, and there are some wonderful stories surrounding him. It is said that once when his

father had piled up many debts, Madhvācārya converted tamarind seeds into actual coins to pay them off. When he was five years old, he was offered the sacred thread. A demon named Maṇimān lived near his abode in the form of a snake, and at the age of five Madhvācārya killed that snake with the toe of his left foot. When his mother was very much disturbed, he would appear before her in one jump. He was a great scholar even in childhood, and although his father did not agree, he accepted *sannyāsa* at the age of twelve. Upon receiving *sannyāsa* from Acyuta Prekṣa, he received the name Pūrṇaprajña Tīrtha. After traveling all over India, he finally discussed scriptures with Vidyāśaṅkara, the exalted leader of Śṛṅgeri-maṭha. Vidyāśaṅkara was actually diminished in the presence of Madhvācārya. Accompanied by Satya Tīrtha, Madhvācārya went to Badarikāśrama. It was there that he met Vyāsadeva and explained his commentary on the *Bhagavad-gītā* before him. Thus he became a great scholar by studying before Vyāsadeva.

By the time he came to the Ānanda-maṭha from Badarikāśrama, Madhvācārya had finished his commentary on the *Bhagavad-gītā*. His companion Satya Tīrtha wrote down the entire commentary. When Madhvācārya returned from Badarikāśrama, he went to Gañjāma, which is on the bank of the river Godāvārī. There he met with two learned scholars named Śobhana Bhaṭṭa and Svāmī Śāstrī. Later these scholars became known in the disciplic succession of Madhvācārya as Padmanābha Tīrtha and Narahari Tīrtha. When he returned to Uḍupī, he would sometimes bathe in the ocean. On such an occasion he composed a prayer in five chapters. Once, while sitting beside the sea engrossed in meditation upon Lord Śrī Kṛṣṇa, he saw that a large boat containing goods for Dvārakā was in danger. He gave some signs by which the boat could approach the shore, and it was saved. The owners of the boat wanted to give him a present, and at the time Madhvācārya agreed to take some *gopī-candana*. He received a big lump of *gopī-candana*, and as it was being brought to him, it broke apart and revealed a large Deity of Lord Kṛṣṇa. The Deity had a stick in one hand and a lump of food in the other. As soon as Madhvācārya received the Deity of Kṛṣṇa in this way, he composed a prayer. The Deity was so heavy that not even thirty people could lift it. Yet Madhvācārya personally brought this Deity to Uḍupī. Eight of Madhvācārya's *sannyāsa* disciples became directors of his eight monasteries. Worship of the Lord Kṛṣṇa Deity is still going on at Uḍupī according to the plans Madhvācārya established.

Madhvācārya then for the second time visited Badarikāśrama. While he was passing through Maharashtra, the local king was digging a big lake for the public benefit. As Madhvācārya passed through that area with his disciples, he was also obliged to help in the excavation. After some time, when Madhvācārya visited the king, he engaged the king in that work and departed with his disciples.

Often in the province of Gāṅga-pradeśa there were fights between Hindus and Muslims. The Hindus were on one bank of the river, and the Muslims on the other. Due to the community tension, no boat was available for crossing the river. The Muslim soldiers were always stopping passengers on the other side, but Madhvācārya did not care for these soldiers. He crossed the river anyway, and when he met the soldiers on the other side, he was brought before the king. The Muslim king was so pleased with him that he wanted to give him a kingdom and some money, but Madhvācārya refused. While walking on the road, he was attacked by some dacoits, but by his bodily strength he killed them all. When his companion Satya Tīrtha was attacked by a tiger, Madhvācārya separated them by virtue of his great strength. When he met Vyāsadeva, he received from him the *sālagrāma-silā* known as Aṣṭamūrti. After this, he summarized the *Mahābhārata*.

Madhvācārya's devotion to the Lord and his erudite scholarship became known throughout India. Consequently the owners of the Śṛṅgeri-maṭha, established by Śaṅkarācārya, became a little perturbed. At that time the followers of Śaṅkarācārya were afraid of Madhvācārya's rising power, and they began to tease Madhvācārya's disciples in many ways. There was even an attempt to prove that the disciplic succession of Madhvācārya was not in line with Vedic principles. A person named Puṇḍarīka Purī, a follower of the Māyāvāda philosophy of Śaṅkarācārya, came before Madhvācārya to discuss the *sāstras*. It is said that all of Madhvācārya's books were taken away, but later they were found with the help of King Jayasīmha, ruler of Kumbla. In discussion, Puṇḍarīka Purī was defeated by Madhvācārya. A great personality named Trivikramācārya, who was a resident of Viṣṇumaṅgala, became Madhvācārya's disciple, and his son later became Nārāyaṇācārya, the composer of *Śrī Madhva-vijaya*. After the death of Trivikramācārya, the younger brother of Nārāyaṇācārya took *sannyāsa* and later became known as Viṣṇu Tīrtha.

It was reputed that there was no limit to the bodily strength of Pūrṇaprajña, Madhvācārya. There was a person named Kaḍañjari who was famed for possessing the strength of thirty men. Madhvācārya placed the big toe of his foot upon the ground and asked the man to separate it from the ground, but the great strong man could not do so even after great effort. Śrīla Madhvācārya passed from this material world at the age of eighty while writing a commentary on the *Aitareya Upaniṣad*. For further information about Madhvācārya, one should read *Madhva-vijaya*, by Nārāyaṇācārya. The *ācāryas* of the Madhva-sampradāya established Uḍupī as the chief center, and the monastery there was known as Uttararāḍhī-maṭha. A list of the different centers of the Madhvācārya-sampradāya can be found at Uḍupī, and their *maṭha* commanders are (1) Viṣṇu Tīrtha (Śoda-maṭha), (2) Janārdana Tīrtha (Kṛṣṇapura-maṭha), (3) Vāmana Tīrtha (Kanura-maṭha), (4) Narasiṃha Tīrtha (Adamara-maṭha), (5) Upendra Tīrtha (Puttugī-maṭha), (6) Rāma Tīrtha (Śirura-maṭha), (7) Hṛṣīkeśa Tīrtha (Palimara-maṭha), and (8) Akṣobhya Tīrtha (Pejāvara-maṭha). The disciplic succession of the Madhvācārya-sampradāya is as follows (the dates are those of birth in the Śakābda Era; for Christian era dates, add seventy-eight years.): (1) Haṃsa Paramātmā; (2) Caturmukha Brahmā; (3) Sanakādi; (4) Durvāsā; (5) Jñānanidhi; (6) Garuḍa-vāhana; (7) Kaivalya Tīrtha; (8) Jñāneśa Tīrtha; (9) Para Tīrtha; (10) Satyaprajña Tīrtha; (11) Prājña Tīrtha; (12) Acyuta Prekṣācārya Tīrtha; (13) Śrī Madhvācārya, 1040 Śaka; (14) Padmanābha, 1120; Narahari, 1127; Mādhava, 1136; and Akṣobhya 1159; (15) Jaya Tīrtha, 1167; (16) Vidyādhirāja, 1190; (17) Kavindra, 1255; (18) Vāgīśa, 1261; (19) Rāmacandra, 1269; (20) Vidyānidhi, 1298; (21) Śrī Raghunātha, 1366; (22) Rayuvarya (who spoke with Śrī Caitanya Mahāprabhu), 1424; (23) Raghūttama, 1471; (24) Vedavyāsa, 1517; (25) Vidyādhīśa, 1541; (26) Vedanidhi, 1553; (27) Satyavrata, 1557; (28) Satyanidhi, 1560; (29) Satyanātha, 1582; (30) Satyābhinava, 1595; (31) Satyapūrṇa, 1628; (32) Satyavijaya, 1648; (33) Satyapriya, 1659; (34) Satyabodha, 1666; (35) Satyasandha, 1705; (36) Satyavara, 1716; (37) Satyadharma, 1719; (38) Satyasaṅkalpa, 1752; (39) Satyasantuṣṭa, 1763; (40) Satyaparāyaṇa, 1763; (41) Satyakāma, 1785; (42) Satyeṣṭa, 1793; (43) Satyaparākrama, 1794; (44) Satyadhīra, 1801; (45) Satyadhīra Tīrtha, 1808. After the sixteenth *ācārya* (Vidyādhirāja Tīrtha), there was another disciplic succession, including Rājendra Tīrtha, 1254; Vijayadhvaja; Puruṣottama; Subrahmaṇya; and Vyāsa Rāya, 1470–1520. The nineteenth

ācārya, Rāmacandra Tīrtha, had another disciplic succession, including Vibudhendra, 1218; Jitāmitra, 1348; Raghunandana; Surendra; Vijendra; Sudhīndra; and Rāghavendra Tīrtha, 1545.

To date, in the Uḍupī monastery there are another fourteen Madhvā-tīrtha *sannyāsīs*. As stated, Uḍupī is situated beside the sea in South Kanara, about thirty-six miles north of Mangalore.

Most of the information in this purport is available from the *South Kānāḍā Manual* and the *Bombay Gazette*.

TEXT 246

*nartaka gopāla dekhe parama-mohane
madhvācārye swapna diyā āilā tāñra sthāne*

nartaka gopāla—dancing Gopāla; *dekhe*—saw; *parama-mohane*—most beautiful; *madhva-ācārye*—unto Madhvācārya; *swapna diyā*—appearing in a dream; *āilā*—came; *tāñra*—his; *sthāne*—to the place.

While at the Uḍupī monastery, Śrī Caitanya Mahāprabhu saw “dancing Gopāla,” a most beautiful Deity. This Deity appeared to Madhvācārya in a dream.

TEXT 247

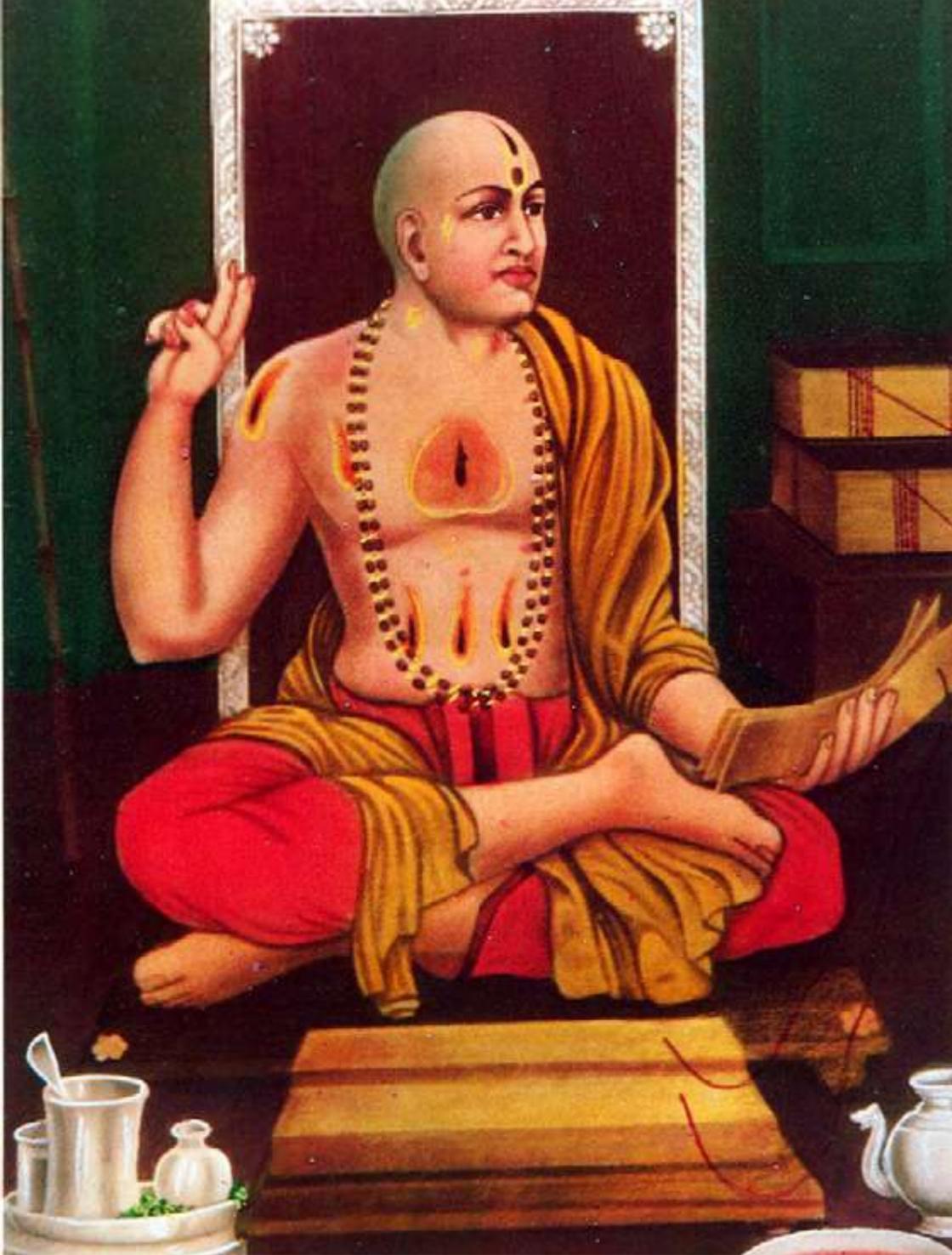
*gopī-candana-tale āchila ḍiṅgāte
madhvācārya sei kṛṣṇa pāilā kona-mate*

gopī-candana-tale—under heaps of *gopī-candana* (yellowish clay used for *tilaka*); *āchila*—came; *ḍiṅgāte*—in a boat; *madhva-ācārya*—Madhvācārya; *sei kṛṣṇa*—that Kṛṣṇa Deity; *pāilā*—got; *kona-mate*—somehow or other.

Madhvācārya had somehow or other acquired the Deity of Kṛṣṇa from a heap of *gopī-candana* that had been transported in a boat.

TEXT 248

*madhvācārya āni' tāñre karilā sthāpana
adyāvadhī sevā kare tattvavādi-gaṇa*



Śrīpāda Madhvācārya is the fifth ācārya in the disciplic succession bearing his name (the Mādhva-gauḍīya-sampradāya). His devotion to the Lord and his erudite scholarship are known throughout India.

madhva-ācārya—Madhvācārya; *āni'*—bringing; *tāñre*—Him; *karilā sthāpana*—installed; *adya-avadhi*—to date; *sevā kare*—worship; *tattvavādi-gaṇa*—the Tattvavādīs.

Madhvācārya brought this dancing Gopāla Deity to Uḍupī and installed Him in the temple. To date, the followers of Madhvācārya, known as Tattvavādīs, worship this Deity.

TEXT 249

kṛṣṇa-mūrti dekhi' prabhu mahā-sukha pāila
premāveśe bahu-kṣaṇa nṛtya-gīta kaila

kṛṣṇa-mūrti dekhi'—seeing the Deity of Lord Kṛṣṇa; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mahā-sukha*—great happiness; *pāila*—got; *prema-āveśe*—in ecstatic love; *bahu-kṣaṇa*—for a long time; *nṛtya-gīta*—dancing and singing; *kaila*—performed.

Śrī Caitanya Mahāprabhu received great pleasure in seeing this beautiful form of Gopāla. For a long time He danced and chanted in ecstatic love.

TEXT 250

tattvavādi-gaṇa prabhuke 'māyāvādī' jñāne
prathama darśane prabhuke nā kaila sambhāṣaṇe

tattvavādi-gaṇa—the Tattvavādīs; *prabhuke*—Śrī Caitanya Mahāprabhu; *māyāvādī jñāne*—considering as a Māyāvādī sannyāsī; *prathama darśane*—in the first meeting; *prabhuke*—Śrī Caitanya Mahāprabhu; *nā*—did not; *kaila*—do; *sambhāṣaṇe*—addressing.

When the Tattvavādī Vaiṣṇavas first saw Śrī Caitanya Mahāprabhu, they considered Him a Māyāvādī sannyāsī. Therefore they did not talk to Him.

TEXT 251

*pāche premāveśa dekhi' haila camatkāra
vaiṣṇava-jñāne bahuta karila satkāra*

pāche—later; *prema-āveśa*—ecstatic love; *dekhi'*—seeing; *haila camatkāra*—became struck with wonder; *vaiṣṇava-jñāne*—understanding as a Vaiṣṇava; *bahuta*—much; *karila*—did; *satkāra*—reception.

Later, after seeing Śrī Caitanya Mahāprabhu in ecstatic love, they were struck with wonder. Then, considering Him a Vaiṣṇava, they gave Him a nice reception.

TEXT 252

*'vaiṣṇavatā' sabāra antare garva jāni'
īṣat hāsiyā kichu kahe gauramaṇi*

vaiṣṇavatā—Vaiṣṇavism; *sabāra*—of all of them; *antare*—within the mind; *garva*—pride; *jāni'*—knowing; *īṣat*—mildly; *hāsiyā*—smiling; *kichu*—something; *kahe*—says; *gaura-maṇi*—Lord Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu could understand that the Tattvavādīs were very proud of their Vaiṣṇavism. He therefore smiled and began to speak to them.

TEXT 253

*tān-sabāra antare garva jāni gauracandra
tān-sabā-saṅge goṣṭhī karilā ārambha*

tān-sabāra—of all of them; *antare*—within the mind; *garva*—pride; *jāni*—knowing; *gaura-candra*—Śrī Caitanya Mahāprabhu; *tān-sabā-saṅge*—with them; *goṣṭhī*—discussion; *karilā*—made; *ārambha*—beginning.

Considering them very proud, Caitanya Mahāprabhu began His discussion.

TEXT 254

*tattvavādī ācārya—saba śāstrete pravīṇa
tānre praśna kaila prabhu hañā yena dīna*

tattvavādī ācārya—the chief preacher of the Tattvavāda community; *saba*—all; *śāstrete*—in revealed scriptures; *pravīṇa*—experienced; *tānre*—unto him; *praśna*—question; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *hañā*—becoming; *yena*—as if; *dīna*—very humble.

The chief ācārya of the Tattvavāda community was very learned in the revealed scriptures. Śrī Caitanya Mahāprabhu humbly questioned him.

TEXT 255

*sādhya-sādhana āmi nā jāni bhāla-mate
sādhya-sādhana-śreṣṭha jānāha āmāte*

sādhya-sādhana—the aim of life and how to achieve it; *āmi*—I; *nā*—not; *jāni*—know; *bhāla-mate*—very well; *sādhya-sādhana*—the aim of life and how to achieve it; *śreṣṭha*—the best; *jānāha*—kindly explain; *āmāte*—unto Me.

Caitanya Mahāprabhu said, “I do not know very well the aim of life and how to achieve it. Please tell Me of the best ideal for humanity and how to attain it.”

TEXT 256

*ācārya kahe,-'varṇāśrama-dharma, kṛṣṇe samarpaṇa'
ei haya kṛṣṇa-bhaktera śreṣṭha 'sādhana'*

ācārya kahe—the ācārya said; *varṇa-āśrama-dharma*—the institution of four castes and four āśramas; *kṛṣṇe*—unto Kṛṣṇa; *samarpaṇa*—to dedicate; *ei haya*—this is; *kṛṣṇa-bhaktera*—of the devotee of Kṛṣṇa; *śreṣṭha sādhana*—the best means of achievement.

The ācārya replied, “When the activities of the four castes and the four āśramas are dedicated to Kṛṣṇa, they constitute the best means whereby one can attain the highest goal of life.

TEXT 257

‘pañca-vidha mukti’ pāññā vaikuṅṭhe gamana
 ‘sādhya-śreṣṭha’ haya,—ei śāstra-nirūpaṇa

pañca-vidha mukti—five kinds of liberation; *pāññā*—getting; *vaikuṅṭhe*—to the spiritual world; *gamana*—transference; *sādhya-śreṣṭha haya*—is the highest achievement of the goal of life; *ei*—this; *śāstra-nirūpaṇa*—the verdict of all revealed scriptures.

“When one dedicates the duties of varṇāśrama-dharma to Kṛṣṇa, he is eligible for five kinds of liberation. Thus he is transferred to the spiritual world in Vaikuṅṭha. This is the highest goal of life and the verdict of all revealed scriptures.”

TEXT 258

prabhu kahe,-śāstre kahe śravaṇa-kīrtana
 kṛṣṇa-prema-sevā-phalera ‘parama-sādhana’

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *śāstre kahe*—in the śāstra it is said; *śravaṇa-kīrtana*—the process of chanting and hearing; *kṛṣṇa-prema-sevā*—of loving service to Lord Kṛṣṇa; *phalera*—of the result; *parama-sādhana*—best process of achievement.

Śrī Caitanya Mahāprabhu said, “According to the verdict of the śāstras, the process of hearing and chanting is the best means to attain loving service to Kṛṣṇa.

According to the Tattvavādīs, the best process for achieving the highest goal of life is to execute the duties of the four varṇas and āśramas. In the material world, unless one is situated in one of the varṇas (*brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*) one cannot manage social affairs properly to attain the ultimate goal. One also has to follow the principles of the

āśramas (*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*), since these principles are considered essential for the attainment of the highest goal. In this way the Tattvavādīs establish that the execution of the principles of *varṇa* and *āśrama* for the sake of Kṛṣṇa is the best way to attain the topmost goal. The Tattvavādīs thus established their principles in terms of human society. Śrī Caitanya Mahāprabhu, however, differed when He said that the best process is hearing and chanting about Lord Viṣṇu. According to the Tattvavādīs, the highest goal is returning home, back to Godhead, but in Śrī Caitanya Mahāprabhu's opinion the highest goal is attaining love of Godhead, in either the material world or the spiritual world. In the material world this is practiced according to śāstric injunction, and in the spiritual world the real achievement is already there.

TEXTS 259–260

*śravaṇam kīrtanam viṣṇoḥ
smaraṇam pāda-sevanam
arcanam vandanam dāsyam
sakhyam ātma-nivedanam*

*iti puṁsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam*

śravaṇam—hearing of the holy name, form, qualities, entourage and pastimes, all of which must pertain to Lord Viṣṇu; *kīrtanam*—vibrating transcendental sounds pertaining to the holy name, form, qualities and entourage, and inquiring about them (these also should be only in relationship to Viṣṇu); *viṣṇoḥ*—of Lord Viṣṇu; *smaraṇam*—remembering the holy name, form and entourage, and inquiring about them, also only for Viṣṇu; *pāda-sevanam*—executing devotional service according to time, circumstances and situation, only in relationship with Viṣṇu; *arcanam*—worshiping the Deity of Lord Kṛṣṇa, Lord Rāmacandra, Lakṣmī-Nārāyaṇa or the other forms of Viṣṇu; *vandanam*—offering prayers to the Supreme Personality of Godhead; *dāsyam*—always thinking oneself an eternal servant of the Supreme Personality of Godhead; *sakhyam*—making friends with the Supreme Personality of Godhead; *ātma-nivedanam*—

dedicating everything (body, mind and soul) for the service of the Lord; *iti*—thus; *pumsā*—by the human being; *arpitā*—dedicated; *viṣṇau*—unto the Supreme Personality of Godhead, Viṣṇu; *bhaktiḥ*—devotional service; *cet*—if; *nava-lakṣaṇā*—possessing nine different systems, as above mentioned; *kriyeta*—one should execute; *bhagavati*—unto the Supreme Personality of Godhead; *addhā*—directly (not indirectly through *karma*, *jñāna* or *yoga*); *tat*—that; *manye*—I understand; *adhītam*—studied; *uttamam*—first class.

“This process entails hearing, chanting and remembering the holy name, form, pastimes, qualities and entourage of the Lord, offering service according to the time, place and performer, worshiping the Deity, offering prayers, always considering oneself the eternal servant of Kṛṣṇa, making friends with Him and dedicating everything unto Him. These nine items of devotional service, when directly offered to Kṛṣṇa, constitute the highest attainment of life. This is the verdict of the revealed scriptures.’

Śrī Caitanya Mahāprabhu quoted these verses from *Śrīmad-Bhāgavatam* (7.5.23–24).

TEXT 261

*śravaṇa-kīrtana ha-ite kṛṣṇe haya ‘premā’
sei pañcama puruṣārtha-puruṣārthera sīmā*

śravaṇa-kīrtana—hearing and chanting; *ha-ite*—from; *kṛṣṇe*—unto Lord Kṛṣṇa; *haya*—there is; *premā*—transcendental love; *sei*—that; *pañcama puruṣa-artha*—the fifth platform of perfection of life; *puruṣa-arthera sīmā*—the limit of goals of life.

“When one comes to the platform of loving service to Lord Kṛṣṇa by executing these nine processes, beginning with hearing and chanting, he has attained the fifth platform of success and the limit of life’s goals.

Everyone is after success in religion, economic development, sense gratification and ultimately merging into the existence of Brahman. These are the general practices of the common man, but according to the strict principles of the *Vedas*, the highest attainment is to rise to the platform of *śravaṇam kīrtanam* [SB 7.5.23], hearing and chanting about the Supreme Personality of Godhead. This is confirmed in *Śrīmad-Bhāgavatam* (1.1.2):

*dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyaṁ vāstavam atra vastu śiva-daṁ tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Śrī Vyāsadeva, is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.” This verse of *Śrīmad-Bhāgavatam* rejects as cheating processes all religious activities that aim at achieving materialistic goals, including *dharma*, *artha*, *kāma* and even *mokṣa*, or liberation.

According to Śrīdhara Svāmī, the material conception of success (*mokṣa*, or liberation) is desired by those in material existence. Devotees, however, not being situated in material existence, have no desire for liberation. A devotee is always liberated in all stages of life because he is always engaged in the nine items of devotional service (*śravaṇam*, *kīrtanam*, etc.). Śrī Caitanya Mahāprabhu's philosophy holds that devotional service to Kṛṣṇa always exists in everyone's heart. It simply has to be awakened by the process of *śravaṇam kīrtanam viṣṇoḥ* [SB 7.5.23]. *Śravaṇādi śuddha-citte karaye udaya* (Cc. *Madhya* 22.107). When a person is actually engaged in devotional service, his eternal relationship with the Lord, the servant-master relationship, is awakened.

TEXT 262

*evam-vrataḥ sva-priya-nāma-kīrtiyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ*

evam-vrataḥ—when one thus engages in a vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtiyā*—by chanting; *jāta*—in

this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dances; *loka-bāhyaḥ*—without caring for outsiders.

“When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.”

This verse is a quotation from *Śrīmad-Bhāgavatam* (11.2.40).

TEXT 263

*karma-nindā, karma-tyāga, sarva-śāstre kahe
karma haite prema-bhakti kṛṣṇe kabhu nahe*

karma-nindā—condemnation of fruitive activities; *karma-tyāga*—renunciation of fruitive activities; *sarva-śāstre kahe*—is announced in every revealed scripture; *karma haite*—from fruitive activities; *prema-bhakti*—devotional service in ecstatic love; *kṛṣṇe*—for Kṛṣṇa; *kabhu nahe*—can never be achieved.

“In every revealed scripture there is condemnation of fruitive activities. It is advised everywhere to give up engagement in fruitive activities, for no one can attain the highest goal of life, love of Godhead, by executing them.

In the *Vedas* there are three *kāṇḍas*, or divisions: *karma-kāṇḍa*, *jñāna-kāṇḍa* and *upāsanā-kāṇḍa*. The *karma-kāṇḍa* portion stresses the execution of fruitive activities. But ultimately it is advised that one abandon both *karma-kāṇḍa* and *jñāna-kāṇḍa* (speculative knowledge) and accept only *upāsanā-kāṇḍa*, or *bhakti-kāṇḍa*. One cannot attain love of Godhead by executing *karma-kāṇḍa* or *jñāna-kāṇḍa*. But by dedicating one’s *karma*, or fruitive activities, to the Supreme Lord, one may be relieved from the polluted mind, and becoming free from mental pollution helps elevate one to the spiritual platform. Then, however, one needs the association of a pure devotee, for only by a pure devotee’s association can one become a pure devotee of the Supreme Personality of Godhead, Kṛṣṇa. When one comes to the stage of pure devotional service, the process of *śravaṇam*

kīrtanam is very essential. By executing the nine items of devotional service, beginning with *śravaṇam kīrtanam*, one is completely purified. *Anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam* [Bhakti-rasāmṛta-sindhu 1.1.11]. Only then is one able to execute Kṛṣṇa's orders in the *Bhagavad-gītā* (18.65):

*man-manā bhava mad-bhakto mad-yājī mām namaskuru
mām evaiṣyasi satyam te pratijāne priyo 'si me*

*sarva-dharmān parityajya mām ekaṁ śaranam vraja
ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ*
[Bg. 18.66]

“Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend. Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.” In this way one develops his original constitutional position of rendering loving service to the Lord.

One cannot be elevated to the highest platform of devotional service by *karma-kāṇḍa* or *jñāna-kāṇḍa*. Pure devotional service can be understood and attained only through the association of pure devotees. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that there are two types of *karma-kāṇḍa* activities—pious and impious. Pious activities are certainly better than impious activities, but even pious activities cannot bring about ecstatic love of God, Kṛṣṇa. Pious and impious activities can bring about material happiness and distress, but there is no possibility of one's becoming a pure devotee simply by acting piously or impiously. *Bhakti*, devotional service, means satisfying Kṛṣṇa. In every revealed scripture, whether stressing *jñāna-kāṇḍa* or *karma-kāṇḍa*, the principle of renunciation is always praised. The ripened fruit of Vedic knowledge, *Śrīmad-Bhāgavatam*, is the supreme Vedic evidence. In *Śrīmad-Bhāgavatam* (1.5.12) it is said:

*naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam
kutaḥ punaḥ śaśvad abhadram īsvare
na cārpitam karma yad apy akāraṇam*

“Knowledge of self-realization, even though freed from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?” This means that even knowledge, which is superior to fruitive activity, is not successful if it is devoid of devotional service. Therefore in *Śrīmad-Bhāgavatam*—in the beginning, middle and end—*karma-kāṇḍa* and *jñāna-kāṇḍa* are condemned. For example, in *Śrīmad-Bhāgavatam* (1.1.2) it is said, *dharmah projjhita-kaitavo 'tra*.

This is explained in the following verses taken from *Śrīmad-Bhāgavatam* (11.11.32) and the *Bhagavad-gītā* (18.66).

TEXT 264

*ājñāyaivaṁ guṇān doṣān
mayādiṣṭān api svakān
dharmān santyajya yaḥ sarvān
mām bhajet sa ca sattamaḥ*

ājñāya—knowing perfectly; *evam*—thus; *guṇān*—qualities; *doṣān*—faults; *mayā*—by Me; *ādiṣṭān*—instructed; *api*—although; *svakān*—own; *dharmān*—occupational duties; *santyajya*—giving up; *yaḥ*—anyone who; *sarvān*—all; *mām*—unto Me; *bhajet*—may render service; *saḥ*—he; *ca*—and; *sat-tamaḥ*—first-class person.

“Occupational duties are described in the religious scriptures. If one analyzes them, he can fully understand their qualities and faults and then give them up completely to render service unto the Supreme Personality of Godhead. A person who does so is considered a first-class man.”

TEXT 265

*sarva-dharmān parityajya
mām ekaṁ śaranam vraja
ahaṁ tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

sarva-dharmān—all kinds of occupational duties; *parityajya*—giving up; *mām ekam*—unto Me only; *śaraṇam*—as shelter; *vraja*—go; *aham*—I; *tvām*—unto you; *sarva-pāpēbhyaḥ*—from all the reactions of sinful life; *mokṣayiṣyāmi*—will give liberation; *mā*—do not; *śucaḥ*—worry.

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear. [Bg. 18.66]’

TEXT 266

*tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇāḍau vā
śraddhā yāvan na jāyate*

tāvat—up to that time; *karmāṇi*—fruitive activities; *kurvīta*—one should execute; *na nirvidyeta*—is not satiated; *yāvatā*—as long as; *mat-kathā*—of discourses about Me; *śravaṇa-āḍau*—in the matter of *śravaṇam*, *kīrtanam*, and so on; *vā*—or; *śraddhā*—faith; *yāvat*—as long as; *na*—not; *jāyate*—is awakened.

“As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by *śravaṇam* *kīrtanam* *viṣṇoḥ* [SB 7.5.23], one has to act according to the regulative principles of the Vedic injunctions.’

This is a quotation from *Śrīmad-Bhāgavatam* (11.20.9).

TEXT 267

*pañca-vidha mukti tyāga kare bhakta-gaṇa
phalgu kari’ ‘mukti’ dekhe narakera sama*

pañca-vidha—five kinds of; *mukti*—liberation; *tyāga kare*—give up; *bhakta-gaṇa*—devotees; *phalgu*—insignificant; *kari’*—considering; *mukti*—liberation; *dekhe*—see; *narakera*—to hell; *sama*—equal.

“Pure devotees reject the five kinds of liberation; indeed, for them liberation is very insignificant because they see it as hellish.

TEXT 268

*sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānam na gṛhṇanti
vinā mat-sevanam janāḥ*

sālokya—to live on the same planet as the Supreme Personality of Godhead; *sārṣṭi*—to possess opulence equal to the Lord’s; *sāmīpya*—to always associate with the Supreme Personality of Godhead; *sārūpya*—to possess bodily features like the Lord’s; *ekatvam*—to merge into the body of the Supreme Personality of Godhead; *apy*—even; *uta*—certainly; *dīyamānam*—being offered; *na*—never; *gṛhṇanti*—accept; *vinā*—without; *mat*—My; *sevanam*—devotional service; *janāḥ*—devotees.

“Pure devotees always reject the five kinds of liberation, which include living in the spiritual Vaikuṅṭha planets, possessing the same opulences as those possessed by the Supreme Lord, having the same bodily features as the Lord’s, associating with the Lord and merging into the body of the Lord. The pure devotees do not accept these benedictions without the service of the Lord.’

This is a verse from *Śrīmad-Bhāgavatam* (3.29.13).

TEXT 269

*yo dustyajān kṣiti-suta-svajanārtha-dārān
prārthyām śriyam sura-varaiḥ sadayāvalokām
naicchan nṛpaḥ tad ucitam mahatām madhu-dviṭ-
sevānurakta-manasām abhavo ’pi phalguḥ*

yaḥ—one who; *dustyajān*—very difficult to give up; *kṣiti*—land; *suta*—children; *svajana*—relatives; *artha*—riches; *dārān*—and wife; *prārthyām*—desirable; *śriyam*—fortune; *sura-varaiḥ*—by the best of the demigods; *sa-dayā*—merciful; *avalokām*—whose glance; *na icchat*—did not desire; *nṛpaḥ*—the King (Mahārāja Bharata); *tat*—that; *ucitam*—is befitting; *mahatām*—of great personalities; *madhu-dviṭ*—of the killer of the demon Madhu; *sevā-anurakta*—engaged in the service; *manasām*—

the minds of whom; *abhavaḥ*—cessation of the repetition of birth and death; *api*—even; *phalguḥ*—insignificant.

“It is very difficult to give up material opulence, land, children, society, friends, riches, wife or the blessings of the goddess of fortune, which are desired even by great demigods. But King Bharata did not desire such things, and this was quite befitting his position, because for a pure devotee whose mind is always engaged in the service of the Lord, even liberation, or merging into the existence of the Lord, is insignificant. And what to speak of material opportunities?”

This is a verse from *Śrīmad-Bhāgavatam* (5.14.44) concerning the glorification of King Bharata, whom Śukadeva Gosvāmī was describing to King Parikṣit.

TEXT 270

*nārāyaṇa-parāḥ sarve
na kutaścana bibhyati
svargāṇavarga-narakeṣu
api tulyārtha-darśinaḥ*

nārāyaṇa-parāḥ—persons who are devotees of the Supreme Personality of Godhead Nārāyaṇa; *sarve*—all; *na*—never; *kutaścana*—anywhere; *bibhyati*—are afraid; *svarga*—in the heavenly planetary system; *aṇavarga*—on the path of liberation; *narakeṣu*—or in a hellish condition of life; *api*—even; *tulya*—equal; *artha*—value; *darśinaḥ*—seers of.

“A person who is a devotee of Lord Nārāyaṇa is not afraid of a hellish condition, because he considers it the same as elevation to the heavenly planets or liberation. The devotees of Lord Nārāyaṇa are accustomed to seeing all these things on the same level.”

This is a verse from *Śrīmad-Bhāgavatam* (6.17.28) regarding the personality Citraketu. Once when Citraketu saw the goddess Pārvatī sitting on the lap of Lord Śambhu (Śiva), he criticized Lord Śiva for being shameless and sitting just like an ordinary man with his wife on his lap. For this reason Citraketu was cursed by Pārvatī. Later he became a demon named Vṛtrāsura. Citraketu was a very powerful king and a devotee, and he could

certainly retaliate even against Lord Śiva, but when Pārvatī cursed him, he immediately accepted the curse with a bowed head. When he agreed to accept this curse, Lord Śiva praised him and told Pārvatī that a devotee of Lord Nārāyaṇa is never afraid of accepting any position provided there is a chance to serve the Supreme Personality of Godhead. This is the purport of *nārāyaṇa-paraḥ sarve na kutaścana bibhyati*.

TEXT 271

*mukti, karma—dui vastu tyaje bhakta-gaṇa
sei dui sthāpa’ tumi ‘sādhya’, ‘sādhana’*

mukti—liberation; *karma*—fruitive activities; *dui*—two; *vastu*—things; *tyaje*—give up; *bhakta-gaṇa*—the devotees; *sei*—those; *dui*—two; *sthāpa’*—establish; *tumi*—you; *sādhya*—the goal of life; *sādhana*—the process of achievement.

“Both liberation and fruitive activity are rejected by devotees. You are trying to establish these things as life’s goal and the process for attaining it.”

TEXT 272

*sannyāsī dekhiyā more karaha vañcana
nā kahilā teṇi sādhya-sādhana-lakṣaṇa*

sannyāsī—a person in the renounced order of life; *dekhiyā*—seeing; *more*—unto Me; *karaha*—you do; *vañcana*—duplicitous; *nā kahilā*—did not describe; *teṇi*—therefore; *sādhya*—objective; *sādhana*—process of achievement; *lakṣaṇa*—symptoms.

Śrī Caitanya Mahāprabhu continued speaking to the Tattvavādī ācārya: “Seeing that I am a mendicant in the renounced order of life, you have been playing with Me in a duplicitous way. You have not actually described the process and ultimate objective.”

TEXT 273

*śuni' tattvācārya hailā antare lajjita
prabhura vaiṣṇavatā dekhi, ha-ilā vismita*

śuni'—hearing; *tattva-ācārya*—the *ācārya* of the Tattvavāda *sampradāya*; *hailā*—became; *antare*—within the mind; *lajjita*—ashamed; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *vaiṣṇavatā*—devotion in Vaiṣṇavism; *dekhi*—seeing; *ha-ilā*—became; *vismita*—struck with wonder.

After hearing Śrī Caitanya Mahāprabhu, the *ācārya* of the Tattvavāda *sampradāya* became very much ashamed. Upon observing Śrī Caitanya Mahāprabhu's rigid faith in Vaiṣṇavism, he was struck with wonder.

TEXT 274

*ācārya kahe,—tumi yei kaha, sei satya haya
sarva-śāstre vaiṣṇavera ei suniścaya*

ācārya kahe—the Tattvavādī *ācārya* said; *tumi*—You; *yei*—whatever; *kaha*—say; *sei*—that; *satya*—truth; *haya*—is; *sarva-śāstre*—in all revealed scriptures; *vaiṣṇavera*—of the devotees of Lord Viṣṇu; *ei*—this; *su-niścaya*—conclusion.

The Tattvavādī *ācārya* replied, “What You have said is certainly factual. It is the conclusion of all the revealed scriptures of the Vaiṣṇavas.

TEXT 275

*tathāpi madhvācārya ye kariyāche nirbandha
sei ācariye sabe sampradāya-sambandha*

tathāpi—still; *madhva-ācārya*—Madhvācārya; *ye*—whatever; *kariyāche*—formulated; *nirbandha*—rules and regulations; *sei*—that; *ācariye*—we practice; *sabe*—all; *sampradāya*—party; *sambandha*—relationship.

“Still, whatever Madhvācārya has established as the formula for our party we practice as a party policy.”

TEXT 276

*prabhu kahe, -karmī, jñānī, —dui bhakti-hīna
tomāra sampradāye dekhi sei dui cihna*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *karmī*—fruitive worker; *jñānī*—mental speculator; *dui*—both of them; *bhakti-hīna*—nondevotees; *tomāra*—your; *sampradāye*—in the community; *dekhi*—I see; *sei*—those; *dui*—both; *cihna*—symptoms.

Śrī Caitanya Mahāprabhu said, “Both the fruitive worker and the speculative philosopher are considered nondevotees. We see both elements present in your sampradāya.

TEXT 277

*sabe, eka guṇa dekhi tomāra sampradāye
satya-vigraha kari' īśvare karaha niścaye*

sabe—in all; *eka*—one; *guṇa*—quality; *dekhi*—I see; *tomāra*—your; *sampradāye*—in the party; *satya-vigraha*—the form of the Lord as truth; *kari'*—accepting; *īśvare*—the Supreme Personality of Godhead; *karaha*—you do; *niścaye*—conviction.

“The only qualification that I see in your sampradāya is that you accept the form of the Lord as truth.”

Śrī Caitanya Mahāprabhu wanted to point out to the Tattvavādī ācārya, who belonged to the Madhvācārya-sampradāya, that the general behavior of the Tattvavādīs did not favor pure devotional service, which must be devoid of the taints of fruitive activity and speculative knowledge. As far as fruitive activity is concerned, the contamination is the desire for elevation to a higher standard of life, and for speculative knowledge the contamination is the desire to merge into the existence of the Absolute Truth. The Tattvavāda *sampradāya* of the Madhvācārya school sticks to the principle of *varṇāśrama-dharma*, which involves fruitive activity. Their ultimate goal (*mukti*) is simply a form of material desire. A pure devotee should be free from all kinds of material desire. He simply engages in the

service of the Lord. Nonetheless, Caitanya Mahāprabhu was pleased that the Madhvācārya-sampradāya, or the Tattvavāda *sampradāya*, accepted the transcendental form of the Lord. This is the great qualification of the Vaiṣṇava *sampradāyas*.

It is the Māyāvāda *sampradāya* that does not accept the transcendental form of the Lord. If a Vaiṣṇava *sampradāya* is also carried away by that impersonal attitude, that *sampradāya* has no position at all. It is a fact that there are many so-called Vaiṣṇavas whose ultimate aim is to merge into the existence of the Lord. For example, the *sahajiyās'* Vaiṣṇava philosophy is to become one with the Supreme. Śrī Caitanya Mahāprabhu points out that Śrī Mādhavendra Purī accepted Madhvācārya only because his *sampradāya* accepted the transcendental form of the Lord.

TEXT 278

*ei-mata tānra ghare garva cūrṇa kari'
phalgu-tīrthe tabe cali āilā gaurahari*

ei-mata—in this way; *tānra ghare*—at his place; *garva*—pride; *cūrṇa*—broken; *kari'*—making; *phalgu-tīrthe*—to the holy place named Phalgu-tīrtha; *tabe*—then; *cali*—walking; *āilā*—came; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

Thus Śrī Caitanya Mahāprabhu broke the pride of the Tattvavādīs to pieces. He then went to the holy place known as Phalgu-tīrtha.

TEXT 279

*tritakūpe viśālāra kari' daraśana
pañcāpsarā-tīrthe āilā śacīra nandana*

tritakūpe—to Tritakūpa; *viśālāra*—of the Deity named Viśālā; *kari'*—doing; *daraśana*—visiting; *pañca-apsarā-tīrthe*—to Pañcāpsarā-tīrtha; *āilā*—came; *śacīra nandana*—the son of mother Śacī.

Śrī Caitanya Mahāprabhu, the son of mother Śacī, next went to Tritakūpa, and after seeing the Viśālā Deity there, He went to the holy place known as Pañcāpsarā-tīrtha.

The Apsarās, denizens of the heavenly planets, are generally known as dancing girls. The girls in the heavenly planets are exquisitely beautiful, and if a woman on earth is found to be very beautiful, she is compared to the Apsarās. There were five Apsarās named Latā, Budbudā, Samīcī, Saurabheyī and Varṇā. It is said that these five beautiful dancing girls were sent by Indra to break the severe austerity of a saintly person called Acyuta Ṛṣi. This action was typical of Indra, the King of heaven. Whenever Indra discovered someone undergoing severe austerities, he would begin to fear for his post. Indra was always anxious about his position, fearing that if someone became more powerful than he was, he would lose his elevated position. Thus as soon as he would see a saint undergoing severe austerities, he would send dancing girls to distract him. Even the great saint Viśvāmitra Muni fell victim to his plan.

When the five Apsarās went to break Acyuta Ṛṣi's meditation, they were all chastised and cursed by the saint. As a result, the girls turned into crocodiles in a lake that came to be known as Pañcāpsarā. Lord Rāmacandra also visited this place. From Śrī Nārada Muni's narration, it is understood that when Arjuna went to visit the holy places, he learned about the condemnation of the five Apsarās. He delivered them from their abominable condition, and from that day the lake known as Pañcāpsarā became a place of pilgrimage.

TEXT 280

*gokarṇe śiva dekhi' āilā dvaipāyani
sūrpāraka-tīrthe āilā nyāsi-śiromaṇi*

gokarṇe—in the place named Gokarṇa; *śiva*—the temple of Lord Śiva; *dekhi'*—seeing; *āilā*—came; *dvaipāyani*—to Dvaipāyani; *sūrpāraka-tīrthe*—to the holy place named Sūrpāraka; *āilā*—came; *nyāsi-śiromaṇi*—the best of the *sannyāsīs*, Śrī Caitanya Mahāprabhu.

After seeing Pañcāpsarā, Śrī Caitanya Mahāprabhu went to Gokarṇa. While there, He visited the temple of Lord Śiva, and then He went to Dvaipāyani. Śrī Caitanya Mahāprabhu, the crown jewel of all *sannyāsīs*, then went to Sūrpāraka-tīrtha.

Gokarṇa is situated in North Kanara, in the Karnataka state. It is about thirty-three miles southeast of Karwar. This place is very famous for the temple of Lord Śiva known as Mahā-baleśvara. Hundreds and thousands of pilgrims come to see this temple.

Sūrṣpāraka is about twenty-six miles north of Bombay. In the Maharashtra province, near Bombay, is a district known as Thānā and a place known as Sopārā. Sūrṣpāraka is mentioned in the *Mahābhārata* (*Śānti-parva*, 41.66–67).

TEXT 281

*kolāpure lakṣmī dekhi' dekhena kṣīra-bhagavatī
lāṅga-gaṇeśa dekhi' dekhena cora-pārvatī*

kolāpure—at Kolāpura; *lakṣmī*—the goddess of fortune; *dekhi'*—seeing; *dekhena*—He visited; *kṣīra-bhagavatī*—the temple of Kṣīra-bhagavatī; *lāṅga-gaṇeśa*—the deity Lāṅga-gaṇeśa; *dekhi'*—seeing; *dekhena*—He sees; *cora-pārvatī*—the goddess Pārvatī, who is known as a thief.

Śrī Caitanya Mahāprabhu then visited the town of Kolāpura, where He saw the goddess of fortune in the temple of Kṣīra-bhagavatī and saw Lāṅga-gaṇeśa in another temple, known as Cora-pārvatī.

Kolāpura is a town in the Maharashtra province, formerly known as Bombay Pradesh. Formerly Kolāpura was a native state, and it is bordered on the north by the district of Sāntārā, on the east and south by the district of Belagāma, and on the west by the district of Ratnagiri. In Kolāpura there is a river named Urṇā. From the *Bombay Gazette* it is understood that there were about 250 temples there, out of which six are very famous. These are (1) Ambābāi, or Mahālakṣmī Mandira, (2) Viṭhobā Mandira, (3) Ṭemblāi Mandira, (4) Mahākālī Mandira, (5) Phirāṅga-i, or Pratyāṅgirā Mandira, and (6) Yāllāmmā Mandira.

TEXT 282

*tathā haite pāṅḍarapure āilā gauracandra
viṭṭhala-ṭhākura dekhi' pāilā ānanda*

tathā haite—from there; *pāṇḍara-pure*—to Pāṇḍarapura; *āilā*—came; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *viṭṭhala-ṭhākura*—the Deity known as Viṭṭhala; *dekhi'*—seeing; *pāilā*—got; *ānanda*—great happiness.

From there Śrī Caitanya Mahāprabhu went to Pāṇḍarapura, where He happily saw the temple of Viṭṭhala Ṭhākura.

The city of Pāṇḍarapura is situated on the river Bhīmā. It is said that Śrī Caitanya Mahāprabhu initiated Tukārāma when He visited Pāṇḍarapura, and thus Tukārāma became His disciple. Tukārāma Ācārya became very famous in the Maharashtra province, and he spread the *saṅkīrtana* movement all over the province. The *saṅkīrtana* party belonging to Tukārāma is still very popular in Bombay and throughout the province of Maharashtra. Tukārāma's book is known as *Abhaṅga*. His *saṅkīrtana* party exactly resembles the Gauḍīya-Vaiṣṇava *saṅkīrtana* parties, for they chant the holy name of the Lord with *mṛdaṅga* and *karatālas*.

The Lord Viṭṭhaladeva mentioned in this verse is a form of Lord Viṣṇu with two hands. He is Nārāyaṇa.

TEXT 283

premāveśe kaila bahuta kīrtana-nartana
tāhāñ eka vipra tāñre kaila nimantraṇa

prema-āveśe—in the great ecstasy of love; *kaila*—performed; *bahuta*—much; *kīrtana-nartana*—chanting and dancing; *tāhāñ*—there; *eka*—one; *vipra*—brāhmaṇa; *tāñre*—unto Him; *kaila*—did; *nimantraṇa*—invitation.

Śrī Caitanya Mahāprabhu chanted and danced in various ways as usual. A brāhmaṇa, seeing Him in ecstatic love, was very pleased and invited the Lord to his home for lunch.

TEXT 284

bahuta ādare prabhuke bhikṣā karāila
bhikṣā kari' tathā eka śubha-vārtā pāila

bahuta ādare—with great love; *prabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *bhikṣā karāila*—offered lunch; *bhikṣā kari'*—after finishing His lunch; *tathā*—there; *eka*—one; *śubha-vārtā*—auspicious news; *pāila*—got.

The brāhmaṇa offered Śrī Caitanya Mahāprabhu food with great respect and love. After finishing His lunch, the Lord received auspicious news.

TEXT 285

*mādhava-purīra śiṣya 'śrī-raṅga-purī' nāma
sei grāme vipra-gṛhe karena viśrāma*

mādhava-purīra śiṣya—a disciple of Mādhavendra Purī; *śrī-raṅga-purī*—Śrī Raṅga Purī; *nāma*—named; *sei grāme*—in that village; *vipra-gṛhe*—in the house of a brāhmaṇa; *karena viśrāma*—rests.

Śrī Caitanya Mahāprabhu received word that Śrī Raṅga Purī, one of the disciples of Śrī Mādhavendra Purī, was present in that village at the home of a brāhmaṇa.

TEXT 286

*śuniyā calilā prabhu tāñre dekhibāre
vipra-gṛhe vasi' āchena, dekhilā tāñhāre*

śuniyā—hearing; *calilā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *dekhibāre*—to see; *vipra-gṛhe*—at the house of the brāhmaṇa; *vasi'*—sitting; *āchena*—was; *dekhilā*—saw; *tāñhāre*—him.

Hearing this news, Śrī Caitanya Mahāprabhu immediately went to see Śrī Raṅga Purī at the brāhmaṇa's home. Upon entering, the Lord saw him sitting there.

TEXT 287

*premāveśe kare tāñre daṇḍa-paraṇāma
aśru, pulaka, kampa, sarvāñge paḍe ghāma*

prema-āveśe—in ecstatic love; *kare*—does; *tāñre*—unto him; *daṇḍa-paraṇāma*—obeisances, falling flat; *aśru*—tears; *pulaka*—jubilation; *kampa*—trembling; *sarva-añge*—all over the body; *paḍe*—there was; *ghāma*—perspiration.

As soon as Śrī Caitanya Mahāprabhu saw Śrī Raṅga Purī, He immediately offered him obeisances in ecstatic love, falling flat on the ground. The symptoms of transcendental transformation were visible—namely, tears, jubilation, trembling and perspiration.

TEXT 288

*dekhiyā vismita haila śrī-raṅga-purīra mana
'uṭhaha śrīpāda' bali' balilā vacana*

dekhiyā—seeing; *vismita*—astonished; *haila*—became; *śrī-raṅga-purīra*—of Śrī Raṅga Purī; *mana*—the mind; *uṭhaha*—get up; *śrī-pāda*—Your Holiness; *bali'*—saying; *balilā vacana*—began to speak.

Upon seeing Śrī Caitanya Mahāprabhu in such an ecstatic mood, Śrī Raṅga Purī said, “Your Holiness, please get up.

TEXT 289

*śrīpāda, dhara mora gosāñira sambandha
tāhā vinā anyatra nāhi ei premāra gandha*

śrī-pāda—O Your Holiness; *dhara*—You hold; *mora*—my; *gosāñira*—with Śrī Mādhavendra Purī; *sambandha*—relationship; *tāhā vinā*—without him; *anyatra*—elsewhere; *nāhi*—there is not; *ei*—this; *premāra*—of ecstasy; *gandha*—fragrance.

“Your Holiness is certainly related to Śrī Mādhavendra Purī, without whom there is no fragrance of ecstatic love.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that up to the advent of His Holiness Śrīpāda Lakṣmīpati Tīrtha, it was the system in the disciplic succession of Madhvācārya to worship Lord Kṛṣṇa alone. After Śrīla Mādhavendra Purī, worship of both Rādhā and Kṛṣṇa was established. For this reason Śrī Mādhavendra Purī is accepted as the root of worship in ecstatic love. Unless one is connected to the disciplic succession of Mādhavendra Purī, there is no possibility of awakening the symptoms of ecstatic love. The word *gosāñi* is significant in this connection. The spiritual master who is fully surrendered unto the Supreme Personality of Godhead and has no business other than the Lord's service is called the best of the *paramahamsas*. A *paramahamsa* has no program for sense gratification; he is interested only in satisfying the senses of the Lord. One who has control of the senses in this way is called a *gosāñi* or a *gosvāmī*, master of the senses. The senses cannot be controlled unless one is engaged in the service of the Lord; therefore the bona fide spiritual master, who has full control over his senses, engages twenty-four hours a day in the Lord's service. He can therefore be addressed as *gosāñi* or *gosvāmī*. The title *gosvāmī* cannot be inherited but can be given only to a bona fide spiritual master.

There were six great Gosvāmīs of Vṛndāvana—Śrīla Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha—and none of them inherited the title of *gosvāmī*. All the Gosvāmīs of Vṛndāvana were bona fide spiritual masters situated on the highest platform of devotional service, and for that reason they were called *gosvāmīs*. All the temples of Vṛndāvana were certainly started by the six Gosvāmīs. Later the worship in the temples was entrusted to some householder disciples of the Gosvāmīs, and since then the hereditary title of *gosvāmī* has been used. However, only one who is a bona fide spiritual master expanding the cult of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement, and who is in full control of his senses can be addressed as a *gosvāmī*. Unfortunately, the hereditary process is going on; therefore at the present moment, in most cases the title is being misused due to ignorance of the word's etymology.

TEXT 290

*eta bali' prabhuke uthāñā kaila āliṅgana
galāgali kari' duñhe karena krandana*

eta bali'—saying this; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *uthāñā*—lifting up; *kaila*—did; *āliṅgana*—embracing; *galāgali*—shoulder to shoulder; *kari'*—doing; *duñhe*—both of them; *karena*—do; *krandana*—crying.

After saying this, Śrī Raṅga Purī lifted Śrī Caitanya Mahāprabhu up and embraced Him. As they embraced shoulder to shoulder, they both began to cry in ecstasy.

TEXT 291

*kṣaṇeke āveśa chāḍi' duñhāra dhairya haila
īśvara-purīra sambandha gosāñi jānāila*

kṣaṇeke—after just a few moments; *āveśa*—ecstasy; *chāḍi'*—giving up; *duñhāra*—of both of them; *dhairya*—patience; *haila*—there was; *īśvara-purīra*—of Īśvara Purī; *sambandha*—relationship; *gosāñi*—Śrī Caitanya Mahāprabhu; *jānāila*—disclosed.

After some moments, they came to their senses and became patient. Śrī Caitanya Mahāprabhu then informed Śrī Raṅga Purī about His relationship with Īśvara Purī.

TEXT 292

*adbhuta premera vanyā duñhāra uthalila
duñhe mānya kari' duñhe ānande vasila*

adbhuta—wonderful; *premera*—of love of Godhead; *vanyā*—inundation; *duñhāra*—of both of them; *uthalila*—arose; *duñhe*—both of them; *mānya kari'*—offering respect; *duñhe*—both of them; *ānande*—with great happiness; *vasila*—sat down.

They were both inundated by the wonderful ecstasy of love that was aroused in them. Finally they sat down and respectfully began to converse.

TEXT 293

*dui jane kṛṣṇa-kathā kahe rātri-dine
ei-mate goṅāila pāñca-sāta dine*

dui jane—both the persons; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *kahe*—speak; *rātri-dine*—day and night; *ei-mate*—in this way; *goṅāila*—passed; *pāñca-sāta*—five to seven; *dine*—days.

In this way they discussed topics about Lord Kṛṣṇa continually for five to seven days.

TEXT 294

*kautuke purī tāñre puchila janma-sthāna
gosāñi kautuke kahena 'navadvīpa' nāma*

kautuke—out of curiosity; *purī*—Śrī Raṅga Purī; *tāñre*—Him; *puchila*—asked; *janma-sthāna*—the place of birth; *gosāñi*—Śrī Caitanya Mahāprabhu; *kautuke*—as a matter of course; *kahena*—said; *nava-dvīpa*—Navadvīpa; *nāma*—name.

Out of curiosity, Śrī Raṅga Purī asked Śrī Caitanya Mahāprabhu about His birthplace, and the Lord informed him that it was Navadvīpa-dhāma.

TEXT 295

*śrī-mādhava-purīra saṅge śrī-raṅga-purī
pūrve āsiyāchilā teṅho nadiyā-nagarī*

śrī-mādhava-purīra saṅge—with Śrī Mādhavendra Purī; *śrī-raṅga-purī*—Śrī Raṅga Purī; *pūrve*—formerly; *āsiyāchilā*—came; *teṅho*—he; *nadiyā-nagarī*—to the city of Nadia.

Śrī Raṅga Purī had formerly gone to Navadvīpa with Śrī Mādhavendra Purī, and he therefore remembered the incidents that had taken place there.

TEXT 296

*jagannātha-miśra-ghare bhikṣā ye karila
apūrva mocāra ghaṇṭa tāhāṅ ye khāila*

jagannātha-miśra-ghare—in the house of Śrī Jagannātha Miśra; *bhikṣā*—lunch; *ye*—that; *karila*—took; *apūrva*—unprecedented; *mocāra ghaṇṭa*—curry made of plantain flowers; *tāhāṅ*—there; *ye*—that; *khāila*—ate.

As soon as Śrī Raṅga Purī recalled Navadvīpa, he also recalled accompanying Śrī Mādhavendra Purī to the house of Jagannātha Miśra, where Raṅga Purī had taken lunch. He even remembered the taste of an unprecedented curry made of banana flowers.

TEXT 297

*jagannāthera brāhmaṇī, teṅha—mahā-ṣativrata
vātsalye hayena teṅha yena jagan-mātā*

jagannāthera—of Jagannātha Miśra; *brāhmaṇī*—wife; *teṅha*—she; *mahā*—great; *ṣati-vratā*—devoted to her husband; *vātsalye*—in affection; *hayena*—was; *teṅha*—she; *yena*—as if; *jagan-mātā*—the mother of the whole universe.

Śrī Raṅga Purī also remembered the wife of Jagannātha Miśra. She was very devoted and chaste. As for her affection, she was exactly like the mother of the universe.

TEXT 298

*randhane nīpuṇā tāṅ-sama nāhi tribhuvane
putra-sama sneha karena sannyāsi-bhojane*

randhane—in cooking; *nipuṇā*—very expert; *tān-sama*—like her; *nāhi*—there is none; *tri-bhuvane*—in the three worlds; *putra-sama*—like to her own sons; *sneha karena*—she was affectionate; *sannyāsi-bhojane*—in feeding the *sannyāsīs*.

He also remembered how Śrī Jagannātha Miśra's wife, Śacīmātā, was expert in cooking. He recalled that she was very affectionate toward the *sannyāsīs* and fed them exactly like her own sons.

TEXT 299

tānra eka yogya putra kariyāche sannyāsa
'śaṅkarāraṇya' nāma tānra alpa vayasa

tānra—her; *eka*—one; *yogya*—deserving; *putra*—son; *kariyāche*—has accepted; *sannyāsa*—the renounced order of life; *śaṅkarāraṇya*—Śaṅkarāraṇya; *nāma*—named; *tānra*—his; *alpa*—little; *vayasa*—age.

Śrī Raṅga Purī also remembered that one of her deserving sons had accepted the renounced order at a very young age. His name was Śaṅkarāraṇya.

TEXT 300

ei tīrthe śaṅkarāraṇyera siddhi-prāpti haila
prastāve śrī-raṅga-purī eteka kahila

ei tīrthe—in this holy place; *śaṅkarāraṇyera*—of Śaṅkarāraṇya; *siddhi-prāpti*—attainment of perfection; *haila*—became fulfilled; *prastāve*—in the course of conversation; *śrī-raṅga-purī*—Śrī Raṅga Purī; *eteka*—thus; *kahila*—spoke.

Śrī Raṅga Purī informed Śrī Caitanya Mahāprabhu that the *sannyāsi* named Śaṅkarāraṇya had attained perfection in that holy place, Pāṇḍarapura.

Śrī Caitanya Mahāprabhu's elder brother was named Viśvarūpa. He left home before Śrī Caitanya Mahāprabhu and accepted the *sannyāsa* order under the name of Śaṅkarāraṇya Svāmī. He traveled all over the country and finally went to Pāṇḍarapura, where He passed away after attaining

perfection. In other words, He entered the spiritual world after giving up His mortal body at Pāṇḍarapura. Śrī Raṅga Purī, a disciple of Śrī Mādhavendra Purī and Godbrother of Īśvara Purī, disclosed this important news to Śrī Caitanya Mahāprabhu.

TEXT 301

*prabhu kahe, -pūrvāśrame teṅha mora bhrātā
jagannātha miśra-pūrvāśrame mora pitā*

prabhu kahe—the Lord replied; *pūrvā-āśrame*—in My previous *āśrama*; *teṅha*—He; *mora bhrātā*—My brother; *jagannātha miśra*—Jagannātha Miśra; *pūrvā-āśrame*—in My previous *āśrama*; *mora pitā*—My father.

Śrī Caitanya Mahāprabhu said, “In My previous *āśrama*, Śaṅkarāraṇya was My brother and Jagannātha Miśra was My father.”

TEXT 302

*ei-mata dui-jane iṣṭa-goṣṭhī kari’
dvāarakā dekhite calilā śrī-raṅga-purī*

ei-mata—in this way; *dui-jane*—both of them; *iṣṭa-goṣṭhī kari’*—discussing many topics; *dvāarakā dekhite*—to see Dvāarakā; *calilā*—started; *śrī-raṅga-purī*—Śrī Raṅga Purī.

After finishing his talks with Śrī Caitanya Mahāprabhu, Śrī Raṅga Purī started for Dvāarakā-dhāma.

TEXT 303

*dina cāri tathā prabhuke rākhila brāhmaṇa
bhīmā-nadī snāna kari’ karena viṭṭhala darśana*

dina—days; *cāri*—four; *tathā*—there; *prabhuke*—Lord Caitanya Mahāprabhu; *rākhila*—kept; *brāhmaṇa*—the *brāhmaṇa*; *bhīmā-nadī*—in the river Bhīmā; *snāna kari’*—bathing; *karena*—does; *viṭṭhala darśana*—visit the temple of Viṭṭhala.

After Śrī Raṅga Purī departed for Dvārakā, Śrī Caitanya Mahāprabhu remained with the brāhmaṇa at Pāṇḍarapura for four more days. He took His bath in the Bhīmā River and visited the temple of Viṭṭhala.

TEXT 304

*tabe mahāprabhu āilā kṛṣṇa-veṅvā-tīre
nānā tīrtha dekhi' tāhān devatā-mandire*

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *kṛṣṇa-veṅvā-tīre*—to the bank of the river Kṛṣṇa-veṅvā; *nānā*—various; *tīrtha*—holy places; *dekhi'*—seeing; *tāhān*—there; *devatā-mandire*—in the temples of some gods.

Śrī Caitanya Mahāprabhu next went to the bank of the Kṛṣṇa-veṅvā River, where He visited many holy places and the temples of various gods.

This river is a branch of the river Kṛṣṇā. It is said that Ṭhākura Bilvamaṅgala resided on the banks of this river, which is also called the Vīnā, the Veṅī, the Sinā and the Bhīmā.

TEXT 305

*brāhmaṇa-samāja saba—vaiṣṇava-carita
vaiṣṇava sakala paḍe 'kṛṣṇa-karṇāmṛta'*

brāhmaṇa-samāja—the community of brāhmaṇas; *saba*—all; *vaiṣṇava-carita*—pure devotees; *vaiṣṇava sakala*—all the Vaiṣṇavas; *paḍe*—study; *kṛṣṇa-karṇāmṛta*—the Kṛṣṇa-karṇāmṛta of Bilvamaṅgala Ṭhākura.

The brāhmaṇa community there was composed of pure devotees. They regularly studied a book entitled Kṛṣṇa-karṇāmṛta, which was composed by Bilvamaṅgala Ṭhākura.

This book was composed by Bilvamaṅgala Ṭhākura in 112 verses. There are two or three other books bearing the same name, and there are also two commentaries on Bilvamaṅgala's book. One commentary was written by Kṛṣṇadāsa Kavirāja Gosvāmī and the other by Caitanya dāsa Gosvāmī.

TEXT 306

*kṛṣṇa-karṇāmṛta śuni' prabhura ānanda haila
āgraha kariyā puṅthi lekhāñā laila*

kṛṣṇa-karṇāmṛta śuni'—after hearing the *Kṛṣṇa-karṇāmṛta*; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ānanda haila*—there was great happiness; *āgraha kariyā*—with great eagerness; *puṅthi*—the book; *lekhāñā*—getting copied; *laila*—took.

Śrī Caitanya Mahāprabhu was very pleased to hear the book *Kṛṣṇa-karṇāmṛta*, and with great eagerness He had it copied and took it with Him.

TEXT 307

*'karṇāmṛta'-sama vastu nāhi tribhuvane
yāhā haite haya kṛṣṇe śuddha-prema-jñāne*

karṇāmṛta—the *Kṛṣṇa-karṇāmṛta*; *sama*—like; *vastu nāhi*—there is nothing; *tri-bhuvane*—in the three worlds; *yāhā haite*—from which; *haya*—there is; *kṛṣṇe*—unto Lord Kṛṣṇa; *śuddha-prema-jñāne*—knowledge of pure devotional service.

There is no comparison to the *Kṛṣṇa-karṇāmṛta* within the three worlds. By studying this book, one is elevated to the knowledge of pure devotional service to Kṛṣṇa.

TEXT 308

*saundarya-mādhurya-kṛṣṇa-līlāra avadhi
sei jāne, ye 'karṇāmṛta' paḍe niravadhi*

saundarya—beauty; *mādhurya*—sweetness; *kṛṣṇa-līlāra*—of the pastimes of Lord Kṛṣṇa; *avadhi*—limit; *sei jāne*—he knows; *ye*—one who; *karṇāmṛta*—the book *Kṛṣṇa-karṇāmṛta*; *paḍe*—studies; *niravadhi*—constantly.

One who constantly reads the Kṛṣṇa-karṇāmṛta can fully understand the beauty and melodious taste of the pastimes of Lord Kṛṣṇa.

TEXT 309

'brahma-saṁhitā', 'karṇāmṛta' dui puñthi pāññā
mahā-ratna-prāya pāi āilā saṅge lañā

Brahma-saṁhitā—the book *Brahma-saṁhitā*; *karṇāmṛta*—the book *Kṛṣṇa-karṇāmṛta*; *dui*—two; *puñthi*—books; *pāññā*—getting; *mahā-ratna-prāya*—like the most valuable jewels; *pāi*—getting; *āilā*—came back; *saṅge*—with Him; *lañā*—taking.

The *Brahma-saṁhitā* and *Kṛṣṇa-karṇāmṛta* were two books that Śrī Caitanya Mahāprabhu considered to be most valuable jewels. Therefore He took them with Him on His return trip.

TEXT 310

tāpī snāna kari' āilā māhiṣmatī-pure
nānā tīrtha dekhi tāhāñ narmadāra tīre

tāpī—in the Tāpī River; *snāna kari'*—taking a bath; *āilā*—arrived; *māhiṣmatī-pure*—at *Māhiṣmatī-pura*; *nānā tīrtha*—many holy places; *dekhi*—seeing; *tāhāñ*—there; *narmadāra tīre*—on the bank of the river *Narmadā*.

Śrī Caitanya Mahāprabhu next arrived at the banks of the river Tāpī. After bathing there, He went to *Māhiṣmatī-pura*. While there, He saw many holy places on the banks of the river *Narmadā*.

The river Tāpī is also known as Tāpti. The river's source is a mountain called *Multāi*, and the river flows westward through the state of *Saurāṣṭra* and into the Arabian Sea.

Māhiṣmatī-pura (*Maheshwar*) is mentioned in *Mahābhārata* in connection with *Sahadeva's* victory. *Sahadeva*, the youngest brother of the *Pāṇḍavas*, conquered that part of the country. As stated in the *Mahābhārata*:

*tato ratnāny upādāya purīm māhiṣmatīm yayau
tatra nīlena rājñā sa cakre yuddham nararṣabhaḥ*

“After acquiring jewels, Sahadeva went to the city of Māhiṣmatī, where he fought with a king called Nīla.”

TEXT 311

*dhanus-tīrtha dekhi' karilā nirvindhyaṭe snāne
ṛṣyamūka-giri āilā daṇḍakāraṇye*

dhanuḥ-tīrtha—Dhanus-tīrtha; *dekhi'*—seeing; *karilā*—did; *nirvindhyaṭe*—in the river Nirvindhya; *snāne*—bathing; *ṛṣyamūka-giri*—at the Ṛṣyamūka Mountain; *āilā*—arrived; *daṇḍaka-araṇye*—in the forest known as Daṇḍakāraṇya.

The Lord next arrived at Dhanus-tīrtha, where He took His bath in the river Nirvindhya. He then arrived at Ṛṣyamūka Mountain and then went to Daṇḍakāraṇya.

According to some opinions, Ṛṣyamūka is a chain of mountains beginning at the village of Hāmpi-grāma in the district of Belāri. The mountain chain begins along the bank of the river Tuṅgabhadrā, which gradually reaches the state of Hyderabad. According to other opinions, this hill is situated in Madhya Pradesh and bears the present name of Rāmpa. Daṇḍakāraṇya is a spacious tract of land which begins north of Khāndeśa and extends up to the southern Āhammada-nagara through Nāsika and Āuraṅgābāda. The Godāvarī River flows through this tract of land, and there is a great forest there where Lord Rāmacandra lived.

TEXT 312

*'saptatāla-vṛkṣa' dekhe kānana-bhitara
ati vṛddha, ati sthūla, ati uccatara*

sapta-tāla-vṛkṣa—seven palm trees; *dekhe*—sees; *kānana bhitara*—within the forest; *ati vṛddha*—very old; *ati sthūla*—very bulky; *ati uccatara*—very high.

Within the Daṇḍakāraṇya forest Śrī Caitanya Mahāprabhu then visited a place called Saptatāla. The seven palm trees there were very old, very bulky and very high.

The name Saptatāla is mentioned in the *Kiṣkindhyā* section of the *Rāmāyaṇa* and is described in the eleventh and twelfth chapters of that section.

TEXT 313

saptatāla dekhi' prabhu āliṅgana kaila
saśarīre saptatāla vaikuṅṭhe calila

sapta-tāla dekhi'—upon seeing the seven palm trees; *prabhu*—Lord Caitanya Mahāprabhu; *āliṅgana kaila*—embraced; *sa-śarīre*—with their bodies; *sapta-tāla*—the seven palm trees; *vaikuṅṭhe calila*—returned to Vaikuṅṭhaloka.

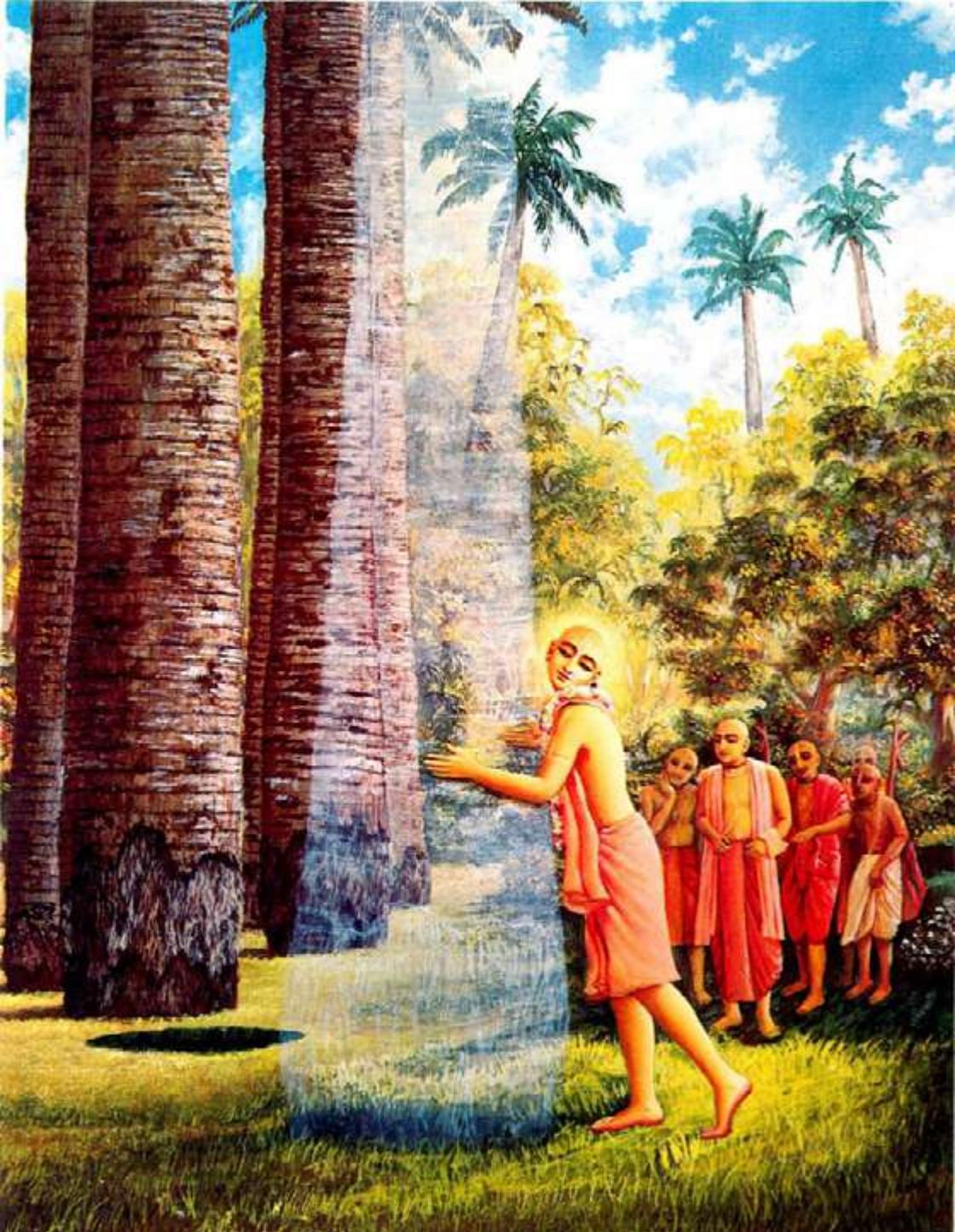
Upon seeing the seven palm trees, Śrī Caitanya Mahāprabhu embraced them. As a result, they all returned to Vaikuṅṭhaloka, the spiritual world.

TEXT 314

śūnya-sthala dekhi' lokera haila camatkāra
loke kahe, e sannyāsī—rāma-avatāra

śūnya-sthala—the vacant place; *dekhi'*—seeing; *lokera*—of the people in general; *haila*—there was; *camatkāra*—astonishment; *loke kahe*—all people began to say; *e sannyāsī*—this sannyāsī; *rāma-avatāra*—incarnation of Lord Rāmacandra.

After the seven palm trees had departed for Vaikuṅṭha, everyone was astonished to see that they were gone. The people then began to say, “This sannyāsī called Śrī Caitanya Mahāprabhu must be an incarnation of Lord Rāmacandra.



Upon seeing the seven palm trees, Śrī Caitanya Mahāprabhu embraced them. As a result, they all returned to Vaikuṅṭhaloka, the spiritual world.

TEXT 315

*saśarīre tāla gela śrī-vaikuṅṭha-dhāma
aiche śakti kāra haya, vinā eka rāma*

sa-śarīre—with the material body; *tāla*—the palm trees; *gela*—went; *śrī-vaikuṅṭha-dhāma*—to the spiritual kingdom, known as Vaikuṅṭha; *aiche*—such; *śakti*—power; *kāra*—whose; *haya*—is; *vinā*—without; *eka*—one; *rāma*—Lord Rāmacandra.

“Only Lord Rāmacandra has the power to send seven palm trees to the spiritual Vaikuṅṭha planets.”

TEXT 316

*prabhu āsi' kaila pampā-sarovare snāna
pañcavaṭī āsi, tāhāṅ karila viśrāma*

prabhu—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *kaila*—did; *pampā-sarovare*—in the lake known as Pampā; *snāna*—bathing; *pañcavaṭī āsi*—then coming to Pañcavaṭī; *tāhāṅ*—there; *karila*—took; *viśrāma*—rest.

Eventually Śrī Caitanya Mahāprabhu arrived at a lake known as Pampā, where He took His bath. He then went to a place called Pañcavaṭī, where He rested.

According to some, the old name of the Tuṅgabhadrā River was Pambā. According to others, Vijaya-nagara, the capital of the state, was known as Pampātīrtha. According to still others, the lake near Anāguṇḍi, in the direction of Hyderabad, is Pampā-sarovara. The river Tuṅgabhadrā also flows through there. There are many different opinions about the lake called Pampā-sarovara.

TEXT 317

*nāsike tryambaka dekhi' gelā brahmagiri
kuśāvarte āilā yāhāṅ janmilā godāvarī*

nāsike—at the holy place Nāsika; *tryambaka*—a deity of Lord Śiva; *dekhi'*—after seeing; *gelā*—went; *brahmagiri*—to the place known as Brahmagiri; *kuśāvarte āilā*—then He came to the holy place known as Kuśāvarta; *yāhān*—where; *janmilā*—took birth; *godāvarī*—the river Godāvarī.

Śrī Caitanya Mahāprabhu then visited Nāsika, where He saw the deity of Tryambaka [Lord Śiva]. He then went to Brahma-giri and then to Kuśāvarta, the source of the river Godāvarī.

Kuśāvarta is located in the western *ghāṭa*, at Sahyādri. It is near Nāsika, a holy place, but according to some it was situated in the valley of Vindhya.

TEXT 318

saṭpa godāvarī āilā kari' tīrtha bahutara
punarapi āilā prabhu vidyānagara

saṭpa godāvarī—to the place known as Sapta-godāvarī; *āilā*—came; *kari' tīrtha bahutara*—visiting various holy places; *punarapi*—again; *āilā*—came back; *prabhu*—Śrī Caitanya Mahāprabhu; *vidyānagara*—to the place where He met Rāmānanda Rāya.

After visiting many other holy places, the Lord went to Sapta-godāvarī. At last He returned to Vidyānagara.

In this way Śrī Caitanya Mahāprabhu traveled from the source of the Godāvarī River and eventually visited the northern side of Hyderabad state. He finally arrived at the state of Kāliṅga.

TEXT 319

rāmānanda rāya śuni' prabhura āgamana
ānande āsiyā kaila prabhu-saha milana

rāmānanda rāya—Rāmānanda Rāya; *śuni'*—hearing; *prabhura*—of Lord Caitanya Mahāprabhu; *āgamana*—return; *ānande*—in great happiness; *āsiyā*—coming; *kaila*—did; *prabhu-saha*—with Lord Caitanya Mahāprabhu; *milana*—meeting.

When Rāmānanda Rāya heard of Śrī Caitanya Mahāprabhu's arrival, he was very pleased, and he immediately went to see Him.

TEXT 320

*daṇḍavat hañā paḍe caraṇe dhariyā
āliṅgana kaila prabhu tāñre uṭhāñā*

daṇḍavat hañā—like a stick; *paḍe*—fell; *carāṇe*—the lotus feet; *dhariyā*—catching; *āliṅgana*—embracing; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *uṭhāñā*—getting up.

When Rāmānanda Rāya fell flat, touching the lotus feet of Śrī Caitanya Mahāprabhu, the Lord immediately raised him to his feet and embraced him.

TEXT 321

*dui jane premāveśe karena krandana
premanande śithila haila duñhākāra mana*

dui jane—both of them; *prema-āveśe*—in ecstatic love; *karena*—do; *krandana*—crying; *prema-ānande*—in ecstatic love; *śithila haila*—became slackened; *duñhākāra*—of both of them; *mana*—minds.

In great ecstatic love they both began to cry, and thus their minds were slackened.

TEXT 322

*kata-kṣaṇe dui janā susthira hañā
nānā iṣṭa-goṣṭhī kare ekatra vasiyā*

kata-kṣaṇe—after some time; *dui*—two; *janā*—people; *su-sthira hañā*—coming to their senses; *nānā*—various; *iṣṭa-goṣṭhī*—discussions; *kare*—do; *ekatra*—together; *vasiyā*—sitting.

After some time they regained their senses and sat together to discuss various subjects.

TEXT 323

*tīrtha-yātrā-kathā prabhu sakala kahilā
karnāmṛta, brahma-saṁhitā,—dui puṁthi dilā*

tīrtha-yātrā-kathā—topics of His pilgrimage; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *sakala kahilā*—described everything; *karnāmṛta*—the book named *Kṛṣṇa-karnāmṛta*; *Brahma-saṁhitā*—the book named *Brahma-saṁhitā*; *dui*—two; *puṁthi*—scriptures; *dilā*—delivered.

Śrī Caitanya Mahāprabhu gave Rāmānanda Rāya a vivid description of His travels to the holy places and told him how He had acquired the two books named *Kṛṣṇa-karnāmṛta* and *Brahma-saṁhitā*. The Lord delivered the books to Rāmānanda Rāya.

TEXT 324

*prabhu kahe,—tumi yei siddhānta kahile
ei dui puṁthi sei saba sākṣī dile*

prabhu kahe—the Lord said; *tumi*—you; *yei*—whatever; *siddhānta*—conclusion; *kahile*—informed; *ei dui*—these two; *puṁthi*—books; *sei*—that; *saba*—everything; *sākṣī*—evidence; *dile*—gave.

The Lord said, “Whatever you have told Me about devotional service is all supported by these two books.”

TEXT 325

*rāyera ānanda haila pustaka pāiyā
prabhu-saha āsvādila, rākhila likhiyā*

rāyera—of Rāya Rāmānanda; *ānanda*—happiness; *haila*—there was; *pustaka pāiyā*—getting those two books; *prabhu-saha*—with the Lord; *āsvādila*—tasted; *rākhila*—kept; *likhiyā*—writing.

Rāmānanda Rāya was very happy to receive these books. He tasted their contents along with the Lord and made a copy of each.

TEXT 326

*'gosāñi āilā' grāme haila kolāhala
prabhuke dekhite loka āila sakala*

gosāñi—Śrī Caitanya Mahāprabhu; *āilā'*—has returned; *grāme*—in the village; *haila*—there was; *kolāhala*—commotion; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *dekhite*—to see; *loka*—people; *āila*—came there; *sakala*—all.

News spread in the village of Vidyānagara about the arrival of Śrī Caitanya Mahāprabhu, and everyone came to see Him once again.

TEXT 327

*loka dekhi' rāmānanda gelā nija-ghare
madhyāhne uṭhīlā prabhu bhikṣā karibāre*

loka dekhi'—seeing the people; *rāmānanda*—Rāya Rāmānanda; *gelā*—departed; *nija-ghare*—to his own home; *madhyāhne*—at noon; *uṭhīlā prabhu*—Śrī Caitanya Mahāprabhu got up; *bhikṣā karibāre*—to take His lunch.

After seeing the people who gathered there, Śrī Rāmānanda Rāya returned to his own home. At noon, Śrī Caitanya Mahāprabhu got up to take His lunch.

TEXT 328

*rātri-kāle rāya punaḥ kaila āgamana
dui jane kṛṣṇa-kathāya kaila jāgarāṇa*

rātri-kāle—at night; *rāya*—Rāmānanda Rāya; *punaḥ*—again; *kaila*—did; *āgamana*—coming; *dui jane*—the two of them; *kṛṣṇa-kathāya*—

in discourses on topics of Kṛṣṇa; *kaila*—did; *jāgaraṇa*—keeping awake through the night.

Śrī Rāmānanda Rāya returned at night, and he and the Lord discussed topics concerning Kṛṣṇa. Thus they passed the night.

TEXT 329

*dui jane kṛṣṇa-kathā kahe rātri-dine
parama-ānande gela pāñca-sāta dine*

dui jane—both of them; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *kahe*—speak; *rātri-dine*—day and night; *parama-ānande*—in great happiness; *gela*—passed; *pāñca-sāta dine*—five to seven days.

Rāmānanda Rāya and Śrī Caitanya Mahāprabhu discussed Kṛṣṇa day and night, and thus they passed from five to seven days in great happiness.

TEXT 330

*rāmānanda kahe,-prabhu, tomāra ājñā pāñā
rājāke likhiluṅ āmi vinaya kariyā*

rāmānanda kahe—Rāmānanda Rāya said; *prabhu*—my dear Lord; *tomāra ājñā*—Your permission; *pāñā*—getting; *rājāke likhiluṅ*—have written a letter to the King; *āmi*—I; *vinaya kariyā*—with great humility.

Rāmānanda Rāya said, “My dear Lord, with Your permission I have already written a letter to the King with great humility.

TEXT 331

*rājā more ājñā dila nīlācale yāite
calibāra udyoga āmi lāgiyāchi karite*

rājā—the King; *more*—unto me; *ājñā dila*—has given an order; *nīlācale yāite*—to go to Jagannātha Purī; *calibāra*—to go; *udyoga*—arrangement; *āmi*—I; *lāgiyāchi*—began; *karite*—to do.

“The King has already given me an order to return to Jagannātha Purī, and I am making arrangements to do this.”

TEXT 332

*prabhu kahe,—ethā mora e-nimutte āgamana
tomā lañā nīlācale kariba gamana*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *ethā*—here; *mora*—My; *e-nimutte*—for this reason; *āgamana*—coming back; *tomā lañā*—taking you; *nīlācale*—to Jagannātha Purī; *kariba*—I shall do; *gamana*—going.

Śrī Caitanya Mahāprabhu then said, **“It is for this purpose alone that I have returned. I want to take you with Me to Jagannātha Purī.”**

TEXT 333

*rāya kahe,—prabhu, āge cala nīlācale
mora saṅge hātī-ghoḍā, sainya-kolāhale*

rāya kahe—Rāmānanda Rāya replied; *prabhu*—Lord; *āge cala*—You go ahead; *nīlācale*—to Jagannātha Purī; *mora saṅge*—with me; *hātī-ghoḍā*—elephants and horses; *sainya*—soldiers; *kolāhale*—tumultuous roaring.

Rāmānanda Rāya said, **“My dear Lord, it is better that You proceed to Jagannātha Purī alone because with me there will be many horses, elephants and soldiers, all roaring tumultuously.**

TEXT 334

*dina-daśe ihā-sabāra kari' samādhāna
tomāra pāche pāche āmi kariba prayāṇa*

dina-daśe—within ten days; *ihā-sabāra*—of all of this; *kari' samādhāna*—making adjustment; *tomāra*—You; *pāche pāche*—following; *āmi*—I; *kariba*—shall do; *prayāṇa*—going.

“I shall make arrangements within ten days. Following You, I shall go to Nīlācala without delay.”

TEXT 335

*tabe mahāprabhu tāñre āsite ājñā diyā
nīlācale calilā prabhu ānandita hañā*

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *āsite*—to come; *ājñā diyā*—giving an order; *nīlācale*—to Jagannātha Purī; *calilā*—departed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ānandita hañā*—with great pleasure.

Giving orders to Rāmānanda Rāya to come to Nīlācala, Śrī Caitanya Mahāprabhu departed for Jagannātha Purī with great pleasure.

TEXT 336

*yei pathe pūrve prabhu kailā āgamana
sei pathe calilā dekhi, sarva vaiṣṇava-gaṇa*

yei pathe—the path by which; *pūrve*—formerly; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kailā āgamana*—came; *sei pathe*—by that way; *calilā*—departed; *dekhi*—seeing; *sarva*—all; *vaiṣṇava-gaṇa*—Vaiṣṇavas.

Śrī Caitanya Mahāprabhu returned by the same road He had formerly taken to Vidyānagara, and all the Vaiṣṇavas along the way saw Him again.

TEXT 337

*yāhān yāya, loka uṭhe hari-dhvani kari'
dekhi' ānandita-mana hailā gaurahari*

yāhān yāya—wherever He goes; *loka uṭhe*—people stand up; *hari-dhvani kari'*—vibrating the holy name of the Hare Kṛṣṇa mantra; *dekhi'*—by seeing; *ānandita*—happy; *mana*—in mind; *hailā*—became; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

Wherever Śrī Caitanya Mahāprabhu went, the holy name of Śrī Hari was vibrated. Seeing this, the Lord became very happy.

TEXT 338

ālālanāthe āsi' kṛṣṇadāse pāṭhāila
nityānanda-ādi nija-gaṇe bolāila

ālālanāthe—to the place known as Ālālanātha; *āsi'*—coming; *kṛṣṇadāse*—Kṛṣṇadāsa, His assistant; *pāṭhāila*—sent ahead; *nityānanda*—Lord Nityānanda; *ādi*—and others; *nija-gaṇe*—personal associates; *bolāila*—called for.

When the Lord reached Ālālanātha, He sent His assistant Kṛṣṇadāsa ahead to call for Nityānanda Prabhu and other personal associates.

TEXT 339

prabhura āgamana śuni' nityānanda rāya
uṭhiyā calilā, preme theha nāhi pāya

prabhura—of Lord Śrī Caitanya Mahāprabhu; *āgamana*—arrival; *śuni'*—hearing; *nityānanda rāya*—Lord Nityānanda; *uṭhiyā calilā*—got up and started; *preme*—in great ecstasy; *theha*—patience; *nāhi pāya*—does not get.

As soon as Nityānanda Prabhu received news of the arrival of Śrī Caitanya Mahāprabhu, He immediately got up and started out to see Him. Indeed, He was very impatient in His great ecstasy.

TEXT 340

jagadānanda, dāmodara-paṇḍita, mukunda
nāciyā calilā, dehe nā dhare ānanda

jagadānanda—Jagadānanda; *dāmodara-paṇḍita*—Dāmodara Paṇḍita; *mukunda*—Mukunda; *nāciyā*—dancing; *calilā*—departed; *dehe*—the body; *nā dhare*—does not hold; *ānanda*—happiness.

Śrī Nityānanda Rāya, Jagadānanda, Dāmodara Paṇḍita and Mukunda all became ecstatic in their happiness, and dancing along the way, they went to meet the Lord.

TEXT 341

*gopīnāthācārya calilā ānandita hañā
prabhure mililā sabe pathe lāg pāñā*

gopīnātha-ācārya—Gopīnātha Ācārya; *calilā*—departed; *ānandita*—in happiness; *hañā*—being; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *mililā*—met; *sabe*—all; *pathe*—along the way; *lāg*—contact; *pāñā*—getting.

Gopīnātha Ācārya also went in a very happy mood. They all went to meet the Lord, and they finally contacted Him on the way.

TEXT 342

*prabhu premāveśe sabāya kaila āliṅgana
premāveśe sabe kare ānanda-krandana*

prabhu—Lord Śrī Caitanya Mahāprabhu; *prema-āveśe*—in ecstatic love; *sabāya*—all of them; *kaila āliṅgana*—embraced; *prema-āveśe*—in ecstatic love; *sabe kare*—all of them did; *ānanda-krandana*—crying in pleasure.

The Lord was also filled with ecstatic love, and He embraced them all. Out of their love, they began to cry with pleasure.

TEXT 343

*sārvabhauma bhaṭṭācārya ānande calilā
samudrera tīre āsi' prabhure mililā*

sārvabhauma bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *ānande*—in pleasure; *calilā*—went; *samudrera tīre*—on the beach by the ocean; *āsi'*—coming; *prabhure mililā*—met the Lord.

Sārvabhauma Bhaṭṭācārya also went to see the Lord with great pleasure, and he met Him on the beach by the sea.

TEXT 344

*sārvabhauma mahāprabhura paḍilā caraṇe
prabhu tāñre uṭhāñā kaila āliṅgane*

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *paḍilā*—fell down; *caraṇe*—at the feet; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *uṭhāñā*—getting up; *kaila āliṅgane*—embraced.

Sārvabhauma Bhaṭṭācārya fell down at the lotus feet of the Lord, and the Lord pulled him up and embraced him.

TEXT 345

*premāveśe sārvabhauma karilā rodane
sabā-saṅge āilā prabhu īśvara-daraśane*

prema-āveśe—in ecstatic love; *sārvabhauma*—Sārvabhauma; *karilā rodane*—cried; *sabā-saṅge*—with all of them; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *īśvara-daraśane*—to see the Jagannātha temple.

Sārvabhauma Bhaṭṭācārya cried in great ecstatic love. Then the Lord, accompanied by them all, went to the temple of Jagannātha.

TEXT 346

*jagannātha-daraśana premāveśe kaila
kaṃpa-sveda-pulakāśrute śarīra bhāsila*

jagannātha-daraśana—visiting Lord Jagannātha; *prema-āveśe*—in ecstatic love; *kaila*—made; *kaṃpa*—trembling; *sveda*—perspiration; *pulaka*—jubilation; *āśrute*—with tears; *śarīra*—the whole body; *bhāsila*—was inundated.

Due to ecstatic love experienced upon visiting Lord Jagannātha, inundations of trembling, perspiration, tears and jubilation swept the body of Śrī Caitanya Mahāprabhu.

TEXT 347

*bahu nṛtya-gīta kaila premāviṣṭa hañā
pāṇḍā-pāla āila sabe mālā-prasāda lañā*

bahu—much; *nṛtya-gīta*—dancing and chanting; *kaila*—performed; *prema-āviṣṭa*—in ecstatic love; *hañā*—being; *pāṇḍā-pāla*—the priests and attendants; *āila*—came; *sabe*—all; *mālā-prasāda*—a garland and remnants of the food of Jagannātha; *lañā*—offering.

In ecstatic love Śrī Caitanya Mahāprabhu danced and chanted. At that time all the attendants and priests came to offer Him a garland and the remnants of Lord Jagannātha’s food.

Those who are priests engaged in Lord Jagannātha’s service are called *pāṇḍās* or *paṇḍitas*, and they are *brāhmaṇas*. The attendants who look after the temple’s external affairs are called *pālas*. The priests and attendants went together to see Śrī Caitanya Mahāprabhu.

TEXT 348

*mālā-prasāda pāñā prabhu susthira ha-ilā
jagannāthera sevaka saba ānande mililā*

mālā-prasāda—the garland and *prasādam*; *pāñā*—getting; *prabhu*—Śrī Caitanya Mahāprabhu; *su-sthira ha-ilā*—became patient; *jagannāthera*—of Lord Jagannātha; *sevaka*—servants; *saba*—all; *ānande mililā*—met Him in great pleasure.

Śrī Caitanya Mahāprabhu became patient after receiving the garland and prasādam of Lord Jagannātha. All the servants of Lord Jagannātha met Śrī Caitanya Mahāprabhu with great pleasure.

TEXT 349

*kāśī-miśra āsi' prabhura paḍilā caraṇe
mānya kari' prabhu tāñre kaila āliṅgane*

kāśī-miśra—Kāśī Miśra; *āsi'*—coming; *prabhura*—of the Lord; *paḍilā*—fell down; *carane*—at the feet; *mānya kari'*—with great respect; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *kaila*—did; *āliṅgane*—embracing.

Afterward, Kāśī Miśra came and fell down at the lotus feet of the Lord, and the Lord respectfully embraced him.

TEXT 350

*prabhu lañā sārvabhauma nija-ghare gelā
mora ghare bhikṣā bali' nimantraṇa kailā*

prabhu lañā—taking Lord Śrī Caitanya Mahāprabhu; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *nija-ghare*—to his own home; *gelā*—went; *mora*—my; *ghare*—at home; *bhikṣā*—luncheon; *bali'*—saying; *nimantraṇa kailā*—invited.

Sārvabhauma Bhaṭṭācārya then took the Lord with him to his home, saying, “Today’s luncheon will be at my home.” In this way he invited the Lord.

TEXT 351

*divya mahā-prasāda aneka ānāila
pīṭhā-pānā ādi jagannātha ye khāila*

divya—very nice; *mahā-prasāda*—remnants of food from Jagannātha; *aneka*—various; *ānāila*—brought; *pīṭhā-pānā ādi*—such as cakes and condensed milk; *jagannātha*—Lord Jagannātha; *ye*—which; *khāila*—ate.

Sārvabhauma Bhaṭṭācārya brought various types of food remnants that had been left by Lord Jagannātha. He brought all kinds of cakes and condensed-milk preparations.

TEXT 352

*madhyāhna karilā prabhu nija-gaṇa lañā
sārvabhauma-ghare bhikṣā karilā āsiyā*

madhyāhna—noon lunch; *karilā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—accompanied by associates; *sārvabhauma-ghare*—at the home of Sārvabhauma Bhaṭṭācārya; *bhikṣā*—lunch; *karilā*—performed; *āsiyā*—coming.

Accompanied by all His associates, Śrī Caitanya Mahāprabhu went to Sārvabhauma Bhaṭṭācārya’s house and took His noon lunch there.

TEXT 353

*bhikṣā karāñā tānre karāila śayana
āpane sārvabhauma kare pāda-saṁvāhana*

bhikṣā karāñā—after giving lunch; *tānre*—Him; *karāila*—made; *śayana*—lie down to rest; *āpane*—personally; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kare*—does; *pāda-saṁvāhana*—massaging the legs.

After offering food to Śrī Caitanya Mahāprabhu, Sārvabhauma Bhaṭṭācārya made Him lie down to rest, and he personally began to massage the legs of the Lord.

TEXT 354

*prabhu tānre pāṭhāila bhojana karite
sei rātri tānra ghare rahilā tānra pṛite*

prabhu—Śrī Caitanya Mahāprabhu; *tānre*—him; *pāṭhāila*—sent; *bhojana karite*—to take lunch; *sei rātri*—that night; *tānra ghare*—at his home; *rahilā*—remained; *tānra pṛite*—just to satisfy him.

Śrī Caitanya Mahāprabhu then sent Sārvabhauma Bhaṭṭācārya to take his lunch, and the Lord remained that night in his home just to please him.

TEXT 355

*sārvabhauma-saṅge āra lañā nija-gaṇa
tīrtha-yātrā-kathā kahi' kaila jāgaraṇa*

sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; *āra*—and; *lañā nija-gaṇa*—taking His own associates; *tīrtha-yātrā-kathā*—topics of the pilgrimage; *kahi'*—telling; *kaila*—did; *jāgaraṇa*—keeping awake through the night.

Śrī Caitanya Mahāprabhu and His personal associates remained with Sārvabhauma Bhaṭṭācārya. They all stayed awake the entire night as the Lord spoke of His pilgrimage.

TEXT 356

*prabhu kahe,—eta tīrtha kailuṅ paryaṭana
tomā-sama vaiṣṇava nā dekhiluṅ eka-jana*

prabhu kahe—the Lord said; *eta tīrtha*—to so many holy places; *kailuṅ paryaṭana*—I have traveled; *tomā-sama*—like you; *vaiṣṇava*—devotee; *nā*—not; *dekhiluṅ*—I could see; *eka-jana*—one man.

The Lord told Sārvabhauma Bhaṭṭācārya, “I have traveled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere.”

TEXT 357

*eka rāmānanda rāya bahu sukha dila
bhaṭṭa kahe,—ei lāgi' milite kahila*

eka—one; *rāmānanda rāya*—Rāmānanda Rāya; *bahu sukha*—much pleasure; *dila*—gave; *bhaṭṭa kahe*—Sārvabhauma Bhaṭṭācārya replied; *ei lāgi'*—for this reason; *milite*—to meet; *kahila*—I requested.

Śrī Caitanya Mahāprabhu continued, “I received much pleasure from the talks of Rāmānanda Rāya.”

The Bhaṭṭācārya replied, “For this reason I requested that You meet him.”

In the *Śrī Caitanya-candrodaya* (beginning of the eighth act) Śrī Caitanya Mahāprabhu says, “Sārvabhauma, I have traveled to many holy places, but I cannot find a Vaiṣṇava as good as you anywhere. However, I must admit that Rāmānanda Rāya is wonderful.”

Sārvabhauma Bhaṭṭācārya replies, “Therefore, my Lord, I requested that You see him.”

Śrī Caitanya Mahāprabhu then says, “There are, of course, many Vaiṣṇavas in these holy places, and most of them worship Lord Nārāyaṇa. Others, who are called Tattvavādīs, are also Lakṣmī-Nārāyaṇa worshipers, but they do not belong to the pure Vaiṣṇava cult. There are many worshipers of Lord Śiva, and there are also many atheists. Regardless, My dear Bhaṭṭācārya, I very much like Rāmānanda Rāya and his opinions.”

TEXT 358

*tīrtha-yātrā-kathā ei kailuṅ samāpana
saṅkṣepe kahiluṅ, vistāra nā yāya varṇana*

tīrtha-yātrā-kathā—topics of the pilgrimage; *ei*—these; *kailuṅ samāpana*—I have finished; *saṅkṣepe kahiluṅ*—I have described in brief; *vistāra*—expansively; *nā yāya varṇana*—it is not possible to describe.

Thus I have ended my narration about Śrī Caitanya Mahāprabhu’s pilgrimage, describing it in brief. It cannot be described very broadly.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that in the seventy-fourth verse of this chapter it is stated that Śrī Caitanya Mahāprabhu visited the temple of Śiyālī-bhairavī, but actually at Śiyālī Śrī Caitanya Mahāprabhu visited the temple of Śrī Bhū-varāha. Near Śiyālī and Cidambaram there is a temple known as Śrī Muṣṇam. In this temple there is a Deity of Śrī Bhū-varāha. In the jurisdiction of Cidambaram there is a district known as southern Ārkaṭa. The town of Śiyālī is in that district. There is a temple of Śrī Bhū-varāhadeva nearby, not Bhairavī-devī. This is Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura’s conclusion.

TEXT 359

*ananta caitanya-līlā kahite nā jāni
lobhe lajjā khāñā tāra kari ṭānāṭāni*

ananta—unlimited; *caitanya-līlā*—pastimes of Lord Caitanya; *kahite*—to speak; *nā jāni*—I do not know; *lobhe*—out of greed; *lajjā khāñā*—becoming shameless; *tāra*—of them; *kari*—I do; *ṭānāṭāni*—some attempt only.

The pastimes of Lord Caitanya are unlimited. No one can properly describe His activities, yet I make the attempt out of greed. This but reveals my shamelessness.

TEXT 360

*prabhura tīrtha-yātrā-kathā śune yei jana
caitanya-caraṇe pāya gāḍha prema-dhana*

prabhura—of Lord Śrī Caitanya Mahāprabhu; *tīrtha-yātrā*—touring of sacred places of pilgrimage; *kathā*—topics about; *śune*—hears; *yei*—who; *jana*—person; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *pāya*—gets; *gāḍha*—deep; *prema-dhana*—riches of ecstatic love.

Whoever hears of Śrī Caitanya Mahāprabhu's pilgrimage to various holy places attains the riches of very deep ecstatic love.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks, “The impersonalists imagine some forms of the Absolute Truth through the direct perception of their senses. The impersonalists worship such imaginary forms, but neither *Śrīmad-Bhāgavatam* nor Śrī Caitanya Mahāprabhu accepts this sense gratificatory worship to be of any spiritual significance.” The Māyāvādīs imagine themselves to be the Supreme. They imagine that the Supreme has no personal form and that all His forms are imaginary like the will-o'-the-wisp or a flower in the sky. Both Māyāvādīs and those who imagine forms of God are misguided. According to them, worship of the Deity or any other form of the Lord is a result of the conditioned soul's illusion.

However, Śrī Caitanya Mahāprabhu confirms the conclusion of *Śrīmad-Bhāgavatam* on the strength of His philosophy of *acintya-bhedābheda-tattva*. That philosophy holds that the Supreme Lord is simultaneously one with and different from His creation. That is to say, there is unity in diversity. In this way Śrī Caitanya Mahāprabhu proved the impotence of fruitive workers, speculative empiric philosophers and mystic yogīs. The realization of such men is simply a waste of time and energy.

To set the example, Śrī Caitanya Mahāprabhu personally visited temples in various holy places. Wherever He visited, He immediately exhibited His ecstatic love for the Supreme Personality of Godhead. When a Vaiṣṇava visits the temple of a demigod, his vision of that demigod is different from the vision of the impersonalists and Māyāvādīs. The *Brahma-sāṃhitā* supports this. A Vaiṣṇava's visit to the temple of Lord Śiva, for example, is different from a nondevotee's visit. The nondevotee considers the deity of Lord Śiva an imaginary form because he ultimately thinks that the Supreme Absolute Truth is void. However, a Vaiṣṇava sees Lord Śiva as being simultaneously one with and different from the Supreme Lord. In this regard, the example of milk and yogurt is given. Yogurt is actually nothing but milk, but at the same time it is not milk. It is simultaneously one with milk yet different from it. This is the philosophy of Śrī Caitanya Mahāprabhu, and it is confirmed by Lord Kṛṣṇa in the *Bhagavad-gītā* (9.4):

*mayā tatam idaṃ sarvaṃ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni na cāhaṃ teṣv avasthitāḥ*

“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.”

The Absolute Truth, God, is everything, but this does not mean that everything is God. For this reason Śrī Caitanya Mahāprabhu and His followers visited the temples of all the demigods, but they did not see them in the same way an impersonalist sees them. Everyone should follow in the footsteps of Śrī Caitanya Mahāprabhu and visit all temples. Sometimes mundane *sahajiyās* suppose that the *gopīs* visited the temple of Kātyāyanī in the same way mundane people visit the temple of Devī. However, the *gopīs* prayed to Kātyāyanī to grant them Kṛṣṇa as their husband, whereas mundaners visit the temple of Kātyāyanī to receive some material profit. That is the difference between a Vaiṣṇava's visit and a nondevotee's visit.

Not understanding the process of disciplic succession, so-called logicians put forward the theory of *pañcopāsanā*, in which a person worships one of five deities—namely Viṣṇu, Śiva, Durgā, the sun-god or Ganeśa. In this conception the impersonalists imagine one of these five deities as supreme and reject the others. Such philosophical speculation, which is certainly idol worship, is not accepted by Śrī Caitanya Mahāprabhu or by Vaiṣṇavas. This imaginary deity worship has recently been transformed into Māyāvāda impersonalism. For want of Kṛṣṇa consciousness, people are victimized by the Māyāvāda philosophy, and consequently they sometimes become staunch atheists. However, Śrī Caitanya Mahāprabhu established the process of self-realization by His own personal behavior. As stated in the *Caitanya-caritāmṛta* (*Madhya* 8.274):

*sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti*

“A Vaiṣṇava never sees the material form of anything, moving or nonmoving. Rather, everywhere he looks he sees the energy of the Supreme Personality of Godhead, and immediately he remembers the transcendental form of the Lord.”

TEXT 361

*caitanya-carita śuna śraddhā-bhakti kari'
mātsarya chāḍiyā mukhe bala 'hari' 'hari'*

caitanya-carita—the activities of Lord Śrī Caitanya Mahāprabhu; *śuna*—hear; *śraddhā*—faith; *bhakti*—devotion; *kari'*—accepting; *mātsarya*—envy; *chāḍiyā*—giving up; *mukhe*—by the mouth; *bala*—say; *hari hari*—the holy name of the Lord (Hari, Hari).

Please hear the transcendental pastimes of Lord Śrī Caitanya Mahāprabhu with faith and devotion. Giving up envy of the Lord, everyone chant the Lord's holy name, Hari.

TEXT 362

*ei kali-kāle āra nāhi kona dharma
vaiṣṇava, vaiṣṇava-śāstra, ei kahe marma*

ei kali-kāle—in this Age of Kali; *āra*—other; *nāhi kona*—there is not any; *dharma*—religious principle; *vaiṣṇava*—devotee; *vaiṣṇava-śāstra*—devotional literature; *ei kahe marma*—this is the purport.

In this Age of Kali there are no genuine religious principles other than those established by Vaisnava devotees and the Vaisnava scriptures. This is the sum and substance of everything.

One must have firm faith in the process of devotional service and the scriptures that support it. If one hears the activities of Śrī Caitanya Mahāprabhu with this faith, he can be freed from his envious position. Śrīmad-Bhāgavatam is meant for such nonenvious persons (*nirmatsarāṅgām satām*). In this age a person should not envy Śrī Caitanya Mahāprabhu's movement but should chant the holy names of Hari and Kṛṣṇa, the *mahā-mantra*. That is the sum and substance of the eternal religion, known as *sanātana-dharma*. In this verse the word *vaiṣṇava* refers to a pure devotee and fully realized soul, and the word *vaiṣṇava-śāstra* refers to *śruti*, or the *Vedas*, which are called *śabda-pramāṇa*, the evidence of transcendental sound. One who strictly follows the Vedic literature and chants the holy name of the Supreme Personality of Godhead will actually be situated in the transcendental disciplic succession. Those who want to attain life's ultimate goal must follow this principle. In Śrīmad-Bhāgavatam (11.19.17), it is said:

*śrutiḥ pratyakṣam aitihyam anumānaṁ catuṣṭayam
pramāṇeṣv anavasthānād vikalpāt sa virajyate*

“Vedic literature, direct perception, history and hypothesis are the four kinds of evidential proofs. Everyone should stick to these principles for the realization of the Absolute Truth.”

TEXT 363

*caitanya-candrera līlā—agādha, gambhīra
praveśa karite nāri,—sparśi rahi' tīra*

caitanya-candrera līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *agādha*—unfathomable; *gambhīra*—deep; *praveśa karite*—to enter into; *nāri*—I am unable; *sparśi*—I touch; *rahi' tīra*—standing on the bank.

The pastimes of Śrī Caitanya Mahāprabhu are just like an unfathomable ocean. It is not possible for me to enter into it. Simply standing on the shore, I am but touching the water.

TEXT 364

*caitanya-carita śraddhāya śune yei jana
yateka vicāre, tata pāya prema-dhana*

caitanya-carita—the pastimes of Śrī Caitanya Mahāprabhu; *śraddhāya*—with faith; *śune*—hears; *yei jana*—which person; *yateka vicāre*—as far as he analytically studies; *tata*—so far; *pāya*—he gets; *prema-dhana*—the riches of ecstatic love.

The more one hears the pastimes of Śrī Caitanya Mahāprabhu with faith, analytically studying them, the more one attains the ecstatic riches of love of Godhead.

TEXT 365

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

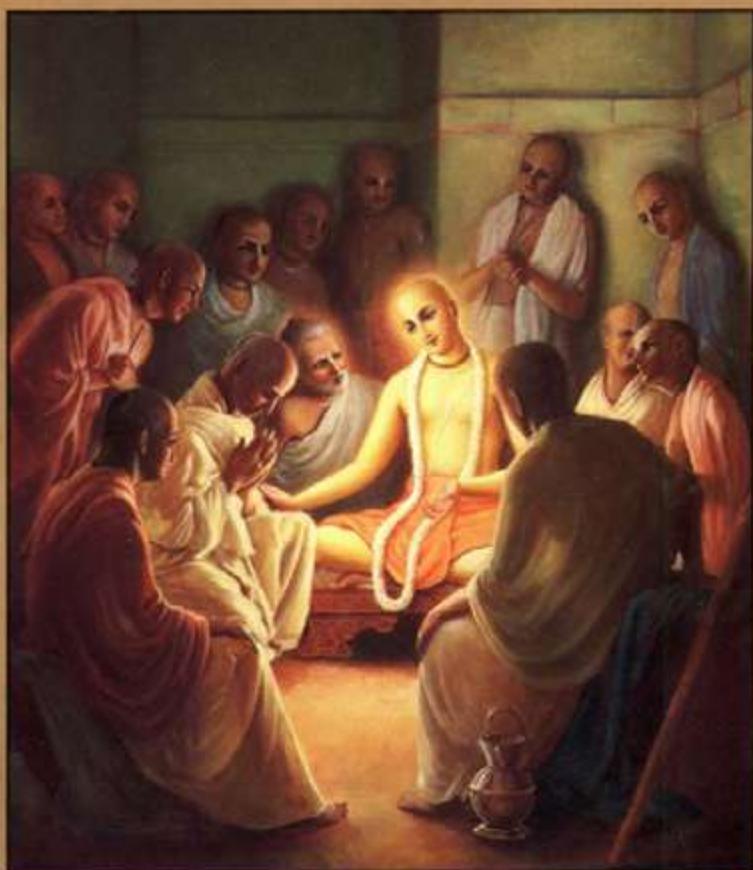
As usual the author concludes the chapter by reciting the names of Śrī Rūpa and Raghunātha and reinstating himself at their lotus feet.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Ninth Chapter, describing Śrī Caitanya Mahāprabhu's travels to many holy places in South India.

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

MADHYA-LĪLĀ Volume 4



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ŚRĪ CAITANYA- CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmi

Madhya-līlā
Volume Four

“The Lord’s Return to Jagannātha Puri”

*with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports*

by

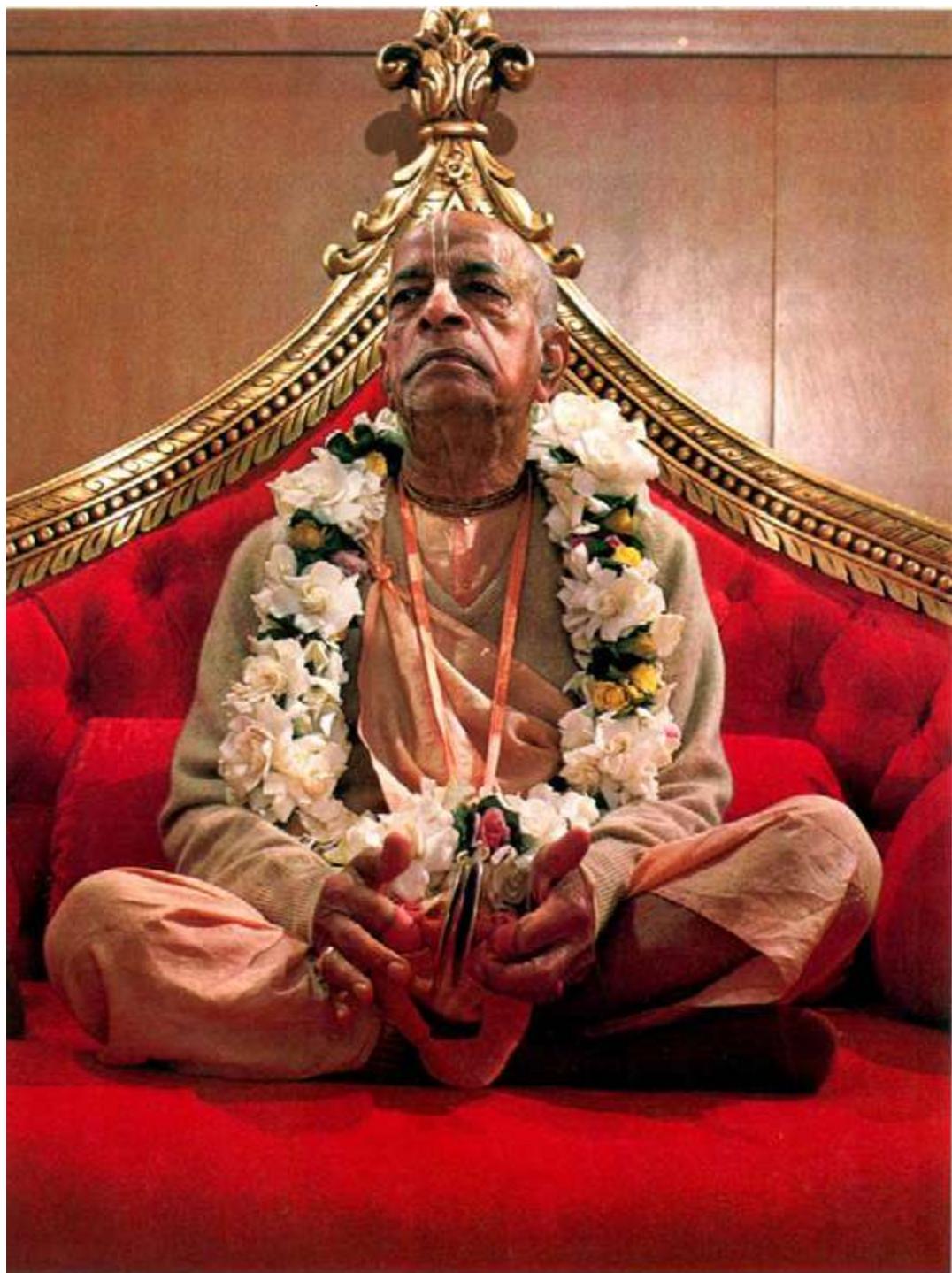
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A monument commemorating the site where Caitanya Mahāprabhu first saw the Jagannātha Pūrī temple.



Śrī Śaḍbhujā, the six-armed form of the Supreme Lord, was revealed by Śrī Caitanya Mahāprabhu during His stay on this planet. In two of His hands He holds a bow and arrow, the symbols of Lord Rāmacandra; two hands hold a flute, the symbol of Lord Kṛṣṇa; and two hands hold a daṇḍa and waterpot, the symbols of Caitanya Mahāprabhu. By manifesting this form, Lord Caitanya conclusively proves that he is Bhagāvan, the original Supreme Personality of Godhead.

CHAPTER TEN

The Lord's Return to Jagannātha Purī

While Śrī Caitanya Mahāprabhu was traveling in South India, Sārvabhauma Bhaṭṭācārya had many talks with King Pratāparudra. When Mahārāja Pratāparudra requested the Bhaṭṭācārya to arrange an interview with the Lord, the Bhaṭṭācārya assured him that he would try to do so as soon as Caitanya Mahāprabhu returned from South India. When the Lord returned to Jagannātha Purī from His South Indian tour, He lived at the home of Kāśī Miśra. Sārvabhauma Bhaṭṭācārya introduced many Vaiṣṇavas to Śrī Caitanya Mahāprabhu after His return. The father of Rāmānanda Rāya, Bhavānanda Rāya, offered another son named Vāṇinātha Paṭṭanāyaka for the Lord's service. Śrī Caitanya Mahāprabhu informed His associates about the pollution of Kṛṣṇadāsa brought about by his association with the Bhaṭṭāthāris, and thus the Lord proposed to give him leave. Nityānanda Prabhu sent Kṛṣṇadāsa to Bengal to inform the Navadvīpa devotees about the Lord's return to Jagannātha Purī. All the devotees of Navadvīpa thus began arranging to come to Jagannātha Purī. At this time Paramānanda Purī was at Navadvīpa, and immediately upon hearing news of the Lord's return, he started for Jagannātha Purī accompanied by a *brāhmaṇa* named Kamalākānta. Puruṣottama Bhaṭṭācārya, a resident of Navadvīpa, was educated at Vārāṇasī. He accepted the renounced order from Caitanyānanda, but he took the name of Svarūpa. Thus he arrived at the lotus feet of Śrī Caitanya Mahāprabhu. After the demise of Śrī Īśvara Purī, his disciple Govinda, following his instructions, went to serve Caitanya Mahāprabhu. Due to his relationship with Keśava Bhāratī, Brahmānanda Bhāratī was also respectfully received by Śrī Caitanya Mahāprabhu. When he arrived at Jagannātha Purī, he was advised to give up the deerskin clothing he wore. When Brahmānanda understood Śrī Caitanya Mahāprabhu correctly, he accepted Him as Kṛṣṇa Himself. However, when Sārvabhauma Bhaṭṭācārya addressed Śrī Caitanya Mahāprabhu as Kṛṣṇa, the Lord immediately protested. In the

meantime, Kāśīsvara Gosvāmī also came to see Caitanya Mahāprabhu. In this chapter, devotees from many different areas come to see Caitanya Mahāprabhu, and they are exactly like many rivers that come from many places to finally flow into the sea.

TEXT 1

*tam vande gaura-jaladam
svasya yo darśanāmṛtaiḥ
vicchedāvagraha-mlāna-
bhakta-śasyāny ajīwayat*

tam—unto Him; *vande*—I offer my respectful obeisances; *gaura*—Śrī Caitanya Mahāprabhu; *jala-dam*—rain cloud; *svasya*—of Himself; *yaḥ*—He who; *darśana-amṛtaiḥ*—by the nectar of the audience; *viccheda*—because of separation; *avagraha*—scarcity of rain; *mlāna*—morose, dried up; *bhakta*—devotees; *śasyāni*—food grains; *ajīwayat*—saved.

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is compared to a cloud that pours water on fields of grain, which are like devotees suffering due to a shortage of rain. Separation from Śrī Caitanya Mahāprabhu is like a drought, but when the Lord returns, His presence is like a nectarean rain that falls on all the grains and saves them from perishing.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of Śrī Caitanya Mahāprabhu.

All glories to Lord Caitanya! All glories to Nityānanda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

*pūrve yabe mahāprabhu calilā dakṣiṇe
pratāparudra rājā tabe bolāila sārvabhaume*

pūrve—formerly; *yabe*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā*—departed; *dakṣiṇe*—for His South Indian tour; *pratāparudra*—Pratāparudra; *rājā*—the King; *tabe*—at that time; *bolāila*—called for; *sārvabhaume*—Sārvabhauma Bhaṭṭācārya.

When Śrī Caitanya Mahāprabhu departed for South India, King Pratāparudra called Sārvabhauma Bhaṭṭācārya to his palace.

TEXT 4

*vasite āsana dila kari' namaskāre
mahāprabhura vārtā tabe puchila tāñhāre*

vasite—to sit; *āsana*—sitting place; *dila*—offered; *kari'*—doing; *namaskāre*—obeisances; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *vārtā*—news; *tabe*—at that time; *puchila*—inquired; *tāñhāre*—from him.

When Sārvabhauma Bhaṭṭācārya met with the King, the King offered him a seat with all respects and inquired about news of Śrī Caitanya Mahāprabhu.

TEXT 5

*śunilāna tomāra ghare eka mahāśaya
gauḍa ha-ite āilā, teñho mahā-kṛpāmaya*

śunilāna—I have heard; *tomāra*—your; *ghare*—at home; *eka*—one; *mahāśaya*—great personality; *gauḍa ha-ite*—from Bengal; *āilā*—has come; *teñho*—He; *mahā-kṛpā-maya*—very merciful.

The King said to the Bhaṭṭācārya, “I have heard that a great personality has come from Bengal and is staying at your home. I have also heard that He is very, very merciful.

TEXT 6

*tomāre bahu kṛpā kailā, kahe sarva-jana
kṛpā kari' karāha more tānhāra darśana*

tomāre—unto you; *bahu kṛpā*—great mercy; *kailā*—showed; *kahe*—says; *sarva-jana*—everyone; *kṛpā kari'*—being merciful; *karāha*—arrange; *more*—for me; *tānhāra*—His; *darśana*—interview.

“I have also heard that this great personality has shown you great favor. At any rate, this is what I hear from many different people. Now, being merciful upon me, you should do me the favor of arranging an interview.”

TEXT 7

*bhaṭṭa kahe,-ye śunilā saba satya haya
tānra darśana tomāra ghaṭana nā haya*

bhaṭṭa kahe—the Bhaṭṭācārya replied; *ye*—what; *śunilā*—you have heard; *saba*—all; *satya*—true; *haya*—is; *tānra darśana*—His interview; *tomāra*—of you; *ghaṭana*—happening; *nā haya*—is not.

The Bhaṭṭācārya replied, “All that you have heard is true, but as far as an interview is concerned, it is very difficult to arrange.

TEXT 8

*virakta sannyāsī teṅho rahena nirjane
svaṇneha nā karena teṅho rāja-daraśane*

virakta—detached; *sannyāsī*—in the renounced order; *teṅho*—He; *rahena*—keeps Himself; *nirjane*—in a solitary place; *svaṇneha*—even in dreams; *nā*—does not; *karena*—do; *teṅho*—He; *rāja-daraśane*—interview with a king.

“Śrī Caitanya Mahāprabhu is in the renounced order and is very much detached from worldly affairs. He stays in solitary places, and even in dreams He does not grant interviews to a king.

TEXT 9

*tathāpi prakāre tomā karāitāma daraśana
samprati karilā teṅho dakṣiṇa gamana*

tathāpi—yet; *prakāre*—somehow or other; *tomā*—you; *karāitāma*—I would have arranged; *daraśana*—interview; *samprati*—recently; *karilā*—has done; *teṅho*—He; *dakṣiṇa*—to the southern part of India; *gamana*—departure.

“Still, I would have tried to arrange your interview, but He has recently left to tour South India.”

TEXT 10

*rājā kahe,-jagannātha chāḍi’ kene gelā
bhaṭṭa kahe,-mahāntera ei eka līlā*

rājā kahe—the King said; *jagannātha chāḍi’*—leaving the place of Lord Jagannātha; *kene gelā*—why did He leave; *bhaṭṭa kahe*—Sārvabhauma Bhaṭṭācārya replied; *mahāntera*—of a great person; *ei*—this; *eka*—one; *līlā*—pastime.

The King asked, “Why has He left Jagannātha Purī?”

The Bhaṭṭācārya replied, “Such are the pastimes of a great personality.

TEXT 11

*tīrtha pavitra karite kare tīrtha-bhramaṇa
sei chale nistāraye sāmśārika jana*

tīrtha—holy places; *pavitra karite*—to purify; *kare*—does; *tīrtha-bhramaṇa*—touring in places of pilgrimage; *sei chale*—on that plea; *nistāraye*—delivers; *sāmśārika*—conditioned; *jana*—souls.

“Great saints go to holy places of pilgrimage in order to purify them. For that reason Caitanya Mahāprabhu is visiting many tīrthas and delivering many, many conditioned souls.

TEXT 12

*bhavad-vidhā bhāgavatās
tīrthī-bhūtāḥ svayam vibho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadā-bhṛtā*

bhavad—your good self; *vidhāḥ*—like; *bhāgavatāḥ*—devotees; *tīrthī*—as holy places of pilgrimage; *bhūtāḥ*—existing; *svayam*—themselves; *vibho*—O almighty one; *tīrthī-kurvanti*—make into holy places of pilgrimage; *tīrthāni*—the holy places; *sva-antaḥ-sthena*—being situated in their hearts; *gadā-bhṛtā*—by the Personality of Godhead.

“Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.”

This verse, spoken by Mahārāja Yudhiṣṭhira to Vidura in *Śrīmad-Bhāgavatam* (1.13.10), is also quoted in the *Ādi-līlā* (1.63).

TEXT 13

*vaiṣṇavera ei haya eka svabhāva niścala
teṅho jīva nahena, hana svatantra īśvara*

vaiṣṇavera—of great devotees; *ei*—this; *haya*—is; *eka*—one; *svabhāva*—nature; *niścala*—unflinching; *teṅho*—He; *jīva*—conditioned soul; *nahena*—is not; *hana*—is; *svatantra*—independent; *īśvara*—controller.

“A Vaiṣṇava travels to places of pilgrimage to purify them and reclaim fallen conditioned souls. This is one of the duties of a Vaiṣṇava. Actually, Śrī Caitanya Mahāprabhu is not a living entity but the Supreme Personality of Godhead Himself. Consequently, He is a fully independent controller, yet in His position as a devotee, He carries out the activities of a devotee.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that because there are many permanent residents in holy places who do not precisely follow the rules and regulations governing living in a sacred place, exalted devotees have to go to these places to reclaim such persons. This is the business of

a Vaiṣṇava. A Vaiṣṇava is unhappy to see others materially enmeshed. Śrī Caitanya Mahāprabhu taught these activities of a Vaiṣṇava although He is the worshipable Deity of all Vaiṣṇavas, the complete and independent Supreme Personality of Godhead. He is *pūrṇaḥ śuddho nitya-muktaḥ*—complete, completely uncontaminated and eternally liberated. He is *sanātana*, for He has no beginning or end.

TEXT 14

*rājā kahe, -tāñre tumi yāite kene dile
pāya paḍi' yatna kari' kene nā rākhile*

rājā kahe—the King said; *tāñre*—Him; *tumi*—you; *yāite*—to go; *kene*—why; *dile*—allowed; *pāya*—at His lotus feet; *paḍi'*—falling; *yatna kari'*—endeavoring very much; *kene*—why; *nā*—not; *rākhile*—kept.

Upon hearing this, the King replied, “Why did you allow Him to leave? Why didn’t you fall at His lotus feet and keep Him here?”

TEXT 15

*bhaṭṭācārya kahe, -teñho svayam īśvara svatantra
sākṣāt śrī-kṛṣṇa, teñho nahe para-tantra*

bhaṭṭācārya kahe—Sārvabhauma replied; *teñho*—He; *svayam*—personally; *īśvara*—the Supreme Personality of Godhead; *svatantra*—independent; *sākṣāt*—directly; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *teñho*—He; *nahe*—is not; *para-tantra*—dependent on anyone.

Sārvabhauma Bhaṭṭācārya replied, “Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself and is completely independent. Being Lord Kṛṣṇa Himself, He is not dependent on anyone.

TEXT 16

*tathāpi rākhite tāñre bahu yatna kailuñ
īśvarera svatantra icchā, rākhite nāriluñ*

tathāpi—still; *rākhite*—to keep; *tāñre*—Him; *bahu*—various; *yatna*—endeavors; *kailuñ*—I made; *iśvarera*—of the Supreme Personality of Godhead; *svatantra*—independent; *icchā*—desire; *rākhite*—to keep; *nāriluñ*—I was unable.

“Still, I endeavored very hard to keep Him here, but because He is the Supreme Personality of Godhead and completely independent, I was not successful.”

TEXT 17

*rājā kahe,-bhaṭṭa tumi vijñā-śiromaṇi
tumi tāñre 'kṛṣṇa' kaha, tāte satya māni*

rājā kahe—the King said; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *tumi*—you; *vijñā-śiromaṇi*—the most experienced learned scholar; *tumi*—you; *tāñre*—Him; *kṛṣṇa kaha*—address as Lord Kṛṣṇa; *tāte*—your statement; *satya māni*—I accept as true.

The King said, “Bhaṭṭācārya, you are the most learned and experienced person I know. Therefore when you address Śrī Caitanya Mahāprabhu as Lord Kṛṣṇa, I accept this as the truth.

This is the way to advance in spiritual science. One must accept the words of an *ācārya*, a bona fide spiritual master, to clear the path for spiritual advancement. This is the secret of success. However, one’s guide must be a spiritual master who is actually an unalloyed devotee strictly following the instructions of the previous *ācārya* without deviation. Whatever the spiritual master says must be accepted by the disciple. Only then is success certain. This is the Vedic system.

Sārvabhauma Bhaṭṭācārya was a *brāhmaṇa* and a realized soul, whereas Pratāparudra was a *kṣatriya*. *Kṣatriya* kings used to obey very faithfully the orders of learned *brāhmaṇas* and saintly persons, and in this way they would rule their country. Similarly, *vaiśyas* used to follow the king’s orders, and *śūdras* used to serve the three higher castes. In this way the *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *śūdras* used to live cooperatively, performing their respective duties. Consequently society was peaceful, and people were able to discharge the duties of Kṛṣṇa consciousness. Thus they were happy in this life and able to return home, back to Godhead.

TEXT 18

*punarāpi ihāñ tāñra haile āgamana
eka-bāra dekhi' kari saphala nayana*

punarāpi—again; *ihāñ*—here; *tāñra*—His; *haile*—when there is; *āgamana*—arrival; *eka-bāra*—once; *dekhi'*—seeing; *kari*—I make; *saphala*—fruitful; *nayana*—my eyes.

“When Śrī Caitanya Mahāprabhu returns, I wish to see Him just once in order to make my eyes perfect.”

TEXT 19

*bhaṭṭācārya kahe,-teñho āsibe alpa-kāle
rahite tāñre eka sthāna cāhiye virale*

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya replied; *teñho*—He; *āsibe*—will come; *alpa-kāle*—very soon; *rahite*—to keep; *tāñre*—Him; *eka*—one; *sthāna*—place; *cāhiye*—I want; *virale*—secluded.

Sārvabhauma Bhaṭṭācārya replied, “His Holiness Lord Śrī Caitanya Mahāprabhu will return very soon. I wish to have a nice place ready for Him, a place solitary and peaceful.

TEXT 20

*ṭhākurerā nikaṭa, āra ha-ibe nirjane
e-mata nirṇaya kari' deha' eka sthāne*

ṭhākurerā nikaṭa—near the place of Lord Jagannātha; *āra*—also; *ha-ibe*—must be; *nirjane*—secluded; *e-mata*—in this way; *nirṇaya kari'*—considering carefully; *deha'*—please give; *eka sthāne*—one place.

“Lord Caitanya’s residence should be very secluded and also near the temple of Jagannātha. Please consider this proposal and give me a nice place for Him.”

TEXT 21

*rājā kahe,-aiche kāśī-miśrera bhavana
ṭhākurera nikaṭa, haya parama nirjana*

rājā kahe—the King replied; *aiche*—exactly like that; *kāśī-miśrera bhavana*—the house of Kāśī Miśra; *ṭhākurera nikaṭa*—near Lord Jagannātha; *haya*—is; *parama*—very; *nirjana*—secluded.

The King replied, “Kāśī Miśra’s house is exactly what you require. It is near the temple and is very secluded, calm and quiet.”

TEXT 22

*eta kahi’ rājā rahe utkaṅṭhita hañā
bhaṭṭācārya kāśī-miśre kahila āsiyā*

eta kahi’—saying this; *rājā*—the King; *rahe*—remained; *utkaṅṭhita*—very anxious; *hañā*—being; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *kāśī-miśre*—unto Kāśī Miśra; *kahila*—said; *āsiyā*—coming.

After saying this, the King became very anxious for the Lord to return. Sārvabhauma Bhaṭṭācārya then went to Kāśī Miśra to convey the King’s desire.

TEXT 23

*kāśī-miśra kahe,-āmi baḍa bhāgyavān
mora gṛhe ‘prabhu-pādera’ habe avasthāna*

kāśī-miśra kahe—Kāśī Miśra said; *āmi*—I; *baḍa*—very; *bhāgyavān*—fortunate; *mora gṛhe*—in my home; *prabhu-pādera*—of the Lord of the prabhus; *habe*—there will be; *avasthāna*—staying.

When Kāśī Miśra heard the proposal, he said, “I am very fortunate that Śrī Caitanya Mahāprabhu, the Lord of all prabhus, will stay at my home.”

In this verse the word *prabhu-pāda*, referring to Śrī Caitanya Mahāprabhu, is significant. Regarding this, Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī

Prabhupāda comments, “Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself, Śrī Kṛṣṇa, and all His servants address Him as Prabhupāda. This means that there are many *prabhus* taking shelter under His lotus feet.” The pure Vaiṣṇava is addressed as *prabhu*, and this address is an etiquette observed between Vaiṣṇavas. When many *prabhus* remain under the shelter of the lotus feet of another *prabhu*, the address Prabhupāda is given. Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are also addressed as Prabhupāda. Śrī Caitanya Mahāprabhu, Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are all *viṣṇu-tattva*, the Supreme Personality of Godhead, Lord Viṣṇu. Therefore all living entities are under Their lotus feet. Lord Viṣṇu is the eternal Lord of everyone, and the representative of Lord Viṣṇu is the Lord’s confidential servant. Such a person acts as the spiritual master for neophyte Vaiṣṇavas; therefore the spiritual master is as respectable as Śrī Kṛṣṇa Caitanya or Lord Viṣṇu Himself. For this reason the spiritual master is addressed as Om Viṣṇupāda or Prabhupāda. The *ācārya*, the spiritual master, is generally respected by others as Śrīpāda, and the initiated Vaiṣṇavas are addressed as Prabhu. Prabhu, Prabhupāda and Viṣṇupāda are described in revealed scriptures like *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta* and *Caitanya-bhāgavata*. In this regard, these scriptures present evidence accepted by unalloyed devotees.

The *prākṛta-sahajiyās* are not even worthy of being called Vaiṣṇavas. They think that only caste *gosvāmīs* should be called Prabhupāda. Such ignorant *sahajiyās* call themselves *vaiṣṇava-dāsa-anudāsa*, which means the servant of the servant of the Vaiṣṇavas [Cc. Madhya 13.80]. However, they are opposed to addressing a pure Vaiṣṇava as Prabhupāda. In other words, they are envious of a bona fide spiritual master who is addressed as Prabhupāda, and they commit offenses by considering a bona fide spiritual master an ordinary human being or a member of a certain caste. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes such *sahajiyās* as most unfortunate. Because of their misconceptions, they fall into a hellish condition.

TEXT 24

*ei-mata puruṣottama-vāsī yata jana
prabhuke milite sabāra utkaṅṭhita mana*

ei-mata—in this way; *puruṣottama-vāsī*—the residents of Jagannātha Purī; *yata*—all; *jana*—persons; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *milite*—to meet; *sabāra*—of everyone; *utkaṅṭhita*—anxious; *mana*—mind.

Thus all the residents of Jagannātha Purī, which is also known as Puruṣottama, became anxious to meet Śrī Caitanya Mahāprabhu again.

TEXT 25

sarva-lokera utkaṅṭhā yabe atyanta bāḍila
mahāprabhu dakṣiṇa haite tabahi āila

sarva-lokera—of all people; *utkaṅṭhā*—anxieties; *yabe*—when; *atyanta*—very much; *bāḍila*—increased; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dakṣiṇa haite*—from South India; *tabahi*—at that very time; *āila*—returned.

When all the residents of Jagannātha Purī became extremely anxious to meet the Lord again, He returned from South India.

TEXT 26

śuni' ānandita haila sabākāra mana
sabe āsi' sārvabhaume kaila nivedana

śuni'—hearing; *ānandita*—happy; *haila*—were; *sabākāra*—of everyone; *mana*—the minds; *sabe āsi'*—everyone coming; *sārvabhaume*—unto Sārvabhauma Bhaṭṭācārya; *kaila*—did; *nivedana*—submission.

Hearing of the Lord's return, everyone became very happy, and they all went to Sārvabhauma Bhaṭṭācārya and spoke to him as follows.

TEXT 27

prabhura sahita āmā-sabāra karāha milana
tomāra prasāde pāi prabhura caraṇa

prabhura sahita—with Śrī Caitanya Mahāprabhu; *āmā-sabāra*—of all of us; *karāha*—arrange; *milana*—meeting; *tomāra*—your; *prasāde*—by mercy; *pāi*—we get; *prabhura caraṇa*—the lotus feet of the Lord.

“Please arrange our meeting with Śrī Caitanya Mahāprabhu. It is only by your mercy that we can attain the shelter of the lotus feet of the Lord.”

TEXT 28

*bhaṭṭācārya kahe, -kāli kāśi-miśrera ghare
prabhu yāibena, tāhān milāba sabāre*

bhaṭṭācārya kahe—the Bhaṭṭācārya replied; *kāli*—tomorrow; *kāśi-miśrera ghare*—in the house of Kāśi Miśra; *prabhu*—the Lord; *yāibena*—will go; *tāhān*—there; *milāba sabāre*—I shall arrange for a meeting with all of you.

The Bhaṭṭācārya replied to the people, “Tomorrow the Lord will be at the house of Kāśi Miśra. I shall arrange for you all to meet Him.”

TEXT 29

*āra dina mahāprabhu bhaṭṭācāryera saṅge
jagannātha daraśana kaila mahā-raṅge*

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭācāryera saṅge*—with Sārvabhauma Bhaṭṭācārya; *jagannātha*—of Lord Jagannātha; *daraśana*—visiting the temple; *kaila*—did; *mahā-raṅge*—with great enthusiasm.

The next day Śrī Caitanya Mahāprabhu arrived and went with Sārvabhauma Bhaṭṭācārya, with great enthusiasm, to see the temple of Lord Jagannātha.

TEXT 30

*mahā-prasāda diyā tāhān mililā sevaka-gaṇa
mahāprabhu sabākāre kaila āliṅgana*

mahā-prasāda—remnants of the food of Lord Jagannātha; *diyā*—delivering; *tāhāṅ*—there; *mililā*—met; *sevaka-gaṇa*—the servants of Lord Jagannātha; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sabākāre*—unto all of them; *kaila*—did; *āliṅgana*—embracing.

All the servants of Lord Jagannātha delivered remnants of the Lord's food to Śrī Caitanya Mahāprabhu. In return, Caitanya Mahāprabhu embraced them all.

TEXT 31

darśana kari' mahāprabhu calilā bāhire
bhaṭṭācārya ānila tāṅre kāśi-miśra-ghare

darśana kari'—seeing Lord Jagannātha; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā*—departed; *bāhire*—outside; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ānila*—brought; *tāṅre*—Him; *kāśi-miśra-ghare*—to the house of Kāśi Miśra.

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu left the temple. The Bhaṭṭācārya then took Him to the house of Kāśi Miśra.

TEXT 32

kāśi-miśra āsi' paḍila prabhura caraṇe
gṛha-sahita ātmā tāṅre kaila nivedane

kāśi-miśra—Kāśi Miśra; *āsi'*—coming; *paḍila*—fell down; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe*—at the lotus feet; *gṛha-sahita*—with his house; *ātmā*—his personal self; *tāṅre*—unto Him; *kaila*—did; *nivedane*—submission.

When Śrī Caitanya Mahāprabhu arrived at his house, Kāśi Miśra immediately fell down at His lotus feet and surrendered himself and all his possessions.

TEXT 33

prabhu catur-bhuja-mūrti tānre dekhāila
ātmasāt kari' tāre āliṅgana kaila

prabhu—Śrī Caitanya Mahāprabhu; *catur-bhuja-mūrti*—four-armed form; *tānre*—unto him; *dekhāila*—showed; *ātmasāt kari'*—accepting; *tāre*—him; *āliṅgana kaila*—embraced.

Śrī Caitanya Mahāprabhu then showed Kāśī Miśra His four-armed form. Then, accepting him for His service, the Lord embraced him.

TEXT 34

tabe mahāprabhu tāhān vasilā āsane
caudike vasilā nityānandādi bhakta-gaṇe

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāhān*—there; *vasilā*—sat down; *āsane*—on His seat; *cau-dike*—on four sides; *vasilā*—sat down; *nityānanda-ādi*—headed by Lord Nityānanda; *bhakta-gaṇe*—all the devotees.

Śrī Caitanya Mahāprabhu next sat down at the place prepared for Him, and all the devotees, headed by Lord Nityānanda Prabhu, surrounded Him.

TEXT 35

sukhī hailā dekhi' prabhu vāsāra saṁsthāna
yei vāsāya haya prabhura sarva-samādhāna

sukhī hailā—became very happy; *dekhi'*—by seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *vāsāra*—of the residential quarters; *saṁsthāna*—situation; *yei vāsāya*—at which place; *haya*—there is; *prabhura*—of Śrī Caitanya Mahāprabhu; *sarva-samādhāna*—fulfillment of all necessities.

Śrī Caitanya Mahāprabhu was very happy to see His residential quarters, in which all His necessities were taken care of.

TEXT 36

*sārvabhauma kahe,-prabhu, yogya tomāra vāsā
tumi aṅgikāra kara,-kāśi-miśrera āśā*

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *kahe*—said; *prabhu*—my dear Lord; *yogya*—just befitting; *tomāra*—Your; *vāsā*—residential quarters; *tumi*—You; *aṅgikāra kara*—accept; *kāśi-miśrera āśā*—the hope of Kāśi Miśra.

Sārvabhauma Bhaṭṭācārya said, “This place is just befitting You. Please accept it. It is the hope of Kāśi Miśra that You do.”

TEXT 37

*prabhu kahe,-ei deha tomā-sabākāra
yei tumi kaha, sei sammata āmāra*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei deha*—this body; *tomā-sabākāra*—belongs to all of you; *yei*—whatever; *tumi*—you; *kaha*—say; *sei*—that; *sammata āmāra*—accepted by Me.

Śrī Caitanya Mahāprabhu said, “My body belongs to all of you. Therefore I agree to whatever you say.”

TEXT 38

*tabe sārvabhauma prabhura dakṣiṇa-pārśve vasi'
milāite lāgilā saba puruṣottama-vāsī*

tabe—thereafter; *sārvabhauma*—Sārvabhauma; *prabhura*—of Śrī Caitanya Mahāprabhu; *dakṣiṇa-pārśve*—by the right side; *vasi'*—sitting; *milāite*—to introduce; *lāgilā*—began; *saba*—all; *puruṣottama-vāsī*—residents of Puruṣottama (Jagannātha Purī).

After this, Sārvabhauma Bhaṭṭācārya, sitting at the right hand of the Lord, began to introduce all the inhabitants of Puruṣottama, Jagannātha Purī.

TEXT 39

*ei saba loka, prabhu, vaise nīlācale
utkaṅṭhita hañāche sabe tomā milibāre*

ei saba loka—all these people; *prabhu*—my Lord; *vaise*—reside; *nīlācale*—at Jagannātha Purī; *utkaṅṭhita hañāche*—they have become very anxious; *sabe*—all; *tomā*—You; *milibāre*—to meet.

The Bhaṭṭācārya said, “My dear Lord, all these people who are residents of Nīlācala, Jagannātha Purī, have been very anxious to meet You.

TEXT 40

*tṛṣita cātaka yaiche kare hāhākāra
taiche ei saba,-sabe kara aṅgikāra*

tṛṣita—thirsty; *cātaka*—the cātaka bird; *yaiche*—just as; *kare*—does; *hāhā-kāra*—vibration of disappointment; *taiche*—similarly; *ei saba*—all of these; *sabe*—all of them; *kara aṅgikāra*—kindly accept.

“In Your absence all these people have been exactly like thirsty cātaka birds crying in disappointment. Kindly accept them.”

TEXT 41

*jagannātha-sevaka ei, nāma-janārdana
anavasare kare prabhura śrī-aṅga-sevana*

jagannātha-sevaka—servitor of Lord Jagannātha; *ei*—this; *nāma*—named; *janārdana*—Janārdana; *anavasare*—during the time of renovation; *kare*—does; *prabhura*—of the Lord; *śrī-aṅga*—of the transcendental body; *sevana*—service.

Sārvabhauma Bhaṭṭācārya first introduced Janārdana, saying, “Here is Janārdana, servant of Lord Jagannātha. He renders service to the Lord when it is time to renovate His transcendental body.”

During Anavasara, after the Snāna-yātrā ceremony, Lord Jagannātha is absent from the temple for fifteen days so He can be renovated. This occurs annually. Janārdana, who is here being introduced to Śrī Caitanya Mahāprabhu, was rendering this service at the time. The renovation of Lord Jagannātha is also known as Nava-yauvana, which indicates that the Jagannātha Deity is being fully restored to youth.

TEXT 42

*kṛṣṇadāsa-nāma ei suvarṇa-vetra-dhārī
śikhi māhāti-nāma ei likhanādhikārī*

kṛṣṇadāsa—Kṛṣṇadāsa; *nāma*—named; *ei*—this; *suvarṇa*—golden; *vetra-dhārī*—carrier of the cane; *śikhi māhāti*—Śikhi Māhiti; *nāma*—named; *ei*—this; *likhana-adhikārī*—entrusted with writing.

Sārvabhauma Bhaṭṭācārya continued, “This is Kṛṣṇadāsa, who carries a golden cane, and here is Śikhi Māhiti, who is in charge of writing.

The person in charge of writing is also called *deula-karaṇa-pada-prāpta karma-cārī*. He is employed especially to write a calendar called *Mātalā-pāñji*.

TEXT 43

*pradyumna-miśra iṅha vaiṣṇava pradhāna
jagannāthera mahā-soyāra iṅha ‘dāsa’ nāma*

pradyumna-miśra—Pradyumna Miśra; *iṅha*—this person; *vaiṣṇava pradhāna*—chief of all the Vaiṣṇavas; *jagannāthera*—of Lord Jagannātha; *mahā-soyāra*—great servitor; *iṅha*—this; *dāsa nāma*—designated as Dāsa.

“This is Pradyumna Miśra, who is chief of all Vaiṣṇavas. He is a great servitor of Jagannātha, and his name is Dāsa.

In Orissa most of the *brāhmaṇas* have the title Dāsa. Generally it is understood that the word *dāsa* refers to those other than the *brāhmaṇas*, but in Orissa the *brāhmaṇas* use the Dāsa title. This is confirmed by Culli Bhaṭṭa. Actually, everyone is *dāsa* because everyone is a servant

of the Supreme Personality of Godhead. In that sense, the bona fide *brāhmaṇa* has first claim to the appellation *dāsa*. Therefore in this case the designation *dāsa* is not incompatible.

TEXT 44

*murāri māhāti inha-śikhi-māhātira bhāi
tomāra caraṇa vinu āra gati nāi*

murāri māhāti—Murāri Māhiti; *inha*—this; *śikhi-māhātira*—of Śikhi Māhiti; *bhāi*—younger brother; *tomāra*—Your; *caraṇa*—lotus feet; *vinu*—without; *āra*—any other; *gati*—destination; *nāi*—he does not have.

“This is Murāri Māhiti, the brother of Śikhi Māhiti. He has nothing other than Your lotus feet.

TEXT 45

*candaneśvara, simheśvara, murāri brāhmaṇa
viṣṇudāsa,-inha dhyāye tomāra caraṇa*

candaneśvara—Candaneśvara; *simheśvara*—Simheśvara; *murāri brāhmaṇa*—the *brāhmaṇa* named Murāri; *viṣṇudāsa*—Viṣṇudāsa; *inha*—all of them; *dhyāye*—meditate; *tomāra*—Your; *caraṇa*—on the lotus feet.

“Here are Candaneśvara, Simheśvara, Murāri Brāhmaṇa and Viṣṇudāsa. They are all constantly engaged in meditating on Your lotus feet.

TEXT 46

*prahararāja mahāpātra inha mahā-mati
paramānanda mahāpātra inhāra saṁhati*

prahararāja—Praharaṛāja; *mahāpātra*—Mahāpātra; *inha*—this; *mahā-mati*—very intelligent; *paramānanda mahāpātra*—Paramānanda Mahāpātra; *inhāra*—of him; *saṁhati*—combination.

“This is Paramānanda Praharaṛāja, who is also known as Mahāpātra. He is very, very intelligent.

Praharaṛāja is a designation given to *brāhmaṇas* who represent the king when the throne is vacant. In Orissa, between the time of a king's death and the enthronement of another king, a representative must sit on the throne. This representative is called Praharaṛāja. The Praharaṛāja is generally selected from a family of priests close to the king. During the time of Śrī Caitanya Mahāprabhu, the Praharaṛāja was Paramānanda Praharaṛāja.

TEXT 47

*e-saba vaiṣṇava-ei kṣetrera bhūṣaṇa
ekānta-bhāve cinte sabe tomāra caraṇa*

e-saba vaiṣṇava—all these pure devotees; *ei kṣetrera*—of this holy place; *bhūṣaṇa*—ornaments; *ekānta-bhāve*—without deviation; *cinte*—meditate; *sabe*—all; *tomāra caraṇa*—on Your lotus feet.

“All these pure devotees serve as ornaments to Jagannātha Purī. They are always undeviatingly meditating upon Your lotus feet.”

TEXT 48

*tabe sabe bhūme paḍe daṇḍavat hañā
sabā āliṅgilā prabhu prasāda kariyā*

tabe—thereafter; *sabe*—all of them; *bhūme*—on the ground; *paḍe*—fell down; *daṇḍa-vat*—flat like rods; *hañā*—becoming; *sabā*—all of them; *āliṅgilā*—embraced; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda kariyā*—being very merciful.

After this introduction, everyone fell to the ground like rods. Being very merciful upon them all, Śrī Caitanya Mahāprabhu embraced each one of them.

TEXT 49

*hena-kāle āilā tathā bhavānanda rāya
cāri-putra-saṅge paḍe mahāprabhura pāya*

hena-kāle—at this time; *āilā*—came; *tathā*—there; *bhavānanda rāya*—Bhavānanda Rāya; *cāri-putra-saṅge*—with four of his sons; *paḍe*—fell down; *mahāprabhura pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu.

At this time Bhavānanda Rāya appeared with four of his sons, and all of them fell down at the lotus feet of Śrī Caitanya Mahāprabhu.

Bhavānanda Rāya had five sons, one of whom was the exalted personality known as Rāmānanda Rāya. Bhavānanda Rāya first met Śrī Caitanya Mahāprabhu after His return from South India. At that time Rāmānanda Rāya was still serving at his government post; therefore when Bhavānanda Rāya went to see Śrī Caitanya Mahāprabhu, he went with his other four sons. They were named Vāṇinātha, Gopinātha, Kalānidhi and Sudhānidhi. A description of Bhavānanda Rāya and his five sons is given in the *Ādilīlā* (10.133–34).

TEXT 50

*sārvabhauma kahe,-ei rāya bhavānanda
inhāra prathama putra-rāya rāmānanda*

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya continued to speak; *ei*—this person; *rāya bhavānanda*—Bhavānanda Rāya; *inhāra*—his; *prathama putra*—first son; *rāya rāmānanda*—Rāmānanda Rāya.

Sārvabhauma Bhaṭṭācārya continued, “This is Bhavānanda Rāya, the father of Śrī Rāmānanda Rāya, who is his first son.”

TEXT 51

*tabe mahāprabhu tāṅre kaila āliṅgana
stuti kari’ kahe rāmānanda-vivaraṇa*

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tānre*—unto him; *kaila*—did; *āliṅgana*—embracing; *stuti kari*—praising very highly; *kahe*—said; *rāmānanda*—of Rāmānanda Rāya; *vivaraṇa*—description.

Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya and with great respect spoke of his son Rāmānanda Rāya.

TEXT 52

rāmānanda-hena ratna yānhāra tanaya
tānhāra mahimā loke kahana nā yāya

rāmānanda-hena—like Rāmānanda Rāya; *ratna*—jewel; *yānhāra*—whose; *tanaya*—son; *tānhāra*—his; *mahimā*—glorification; *loke*—within this world; *kahana*—to describe; *nā*—not; *yāya*—is possible.

Śrī Caitanya Mahāprabhu honored Bhavānanda Rāya by saying, “The glories of a person who has a jewel of a son like Rāmānanda Rāya cannot be described within this mortal world.

TEXT 53

sākṣāt pāṇḍu tumi, tomāra patnī kuntī
pañca-pāṇḍava tomāra pañca-putra mahā-mati

sākṣāt pāṇḍu—directly Mahārāja Pāṇḍu; *tumi*—you; *tomāra*—your; *patnī*—wife; *kuntī*—like Kuntīdevī; *pañca-pāṇḍava*—five Pāṇḍavas; *tomāra*—your; *pañca-putra*—five sons; *mahā-mati*—all highly intellectual.

“You are Mahārāja Pāṇḍu himself, and your wife is Kuntīdevī herself. All your highly intellectual sons are representatives of the five Pāṇḍavas.”

TEXT 54

rāya kahe, -āmi śūdra, viṣayī, adhama
tabu tumi sparśa, -ei īśvara-lakṣaṇa

rāya kahe—Bhavānanda Rāya replied; *āmi śūdra*—I belong to the fourth class of the social divisions; *viṣayī*—engaged in mundane affairs; *adhama*—very fallen; *tabu*—still; *tumi*—You; *sparsā*—touch; *ei*—this; *īśvara-lakṣaṇa*—sign of the Supreme Personality of Godhead.

After hearing Śrī Caitanya Mahāprabhu’s praise, Bhavānanda Rāya submitted, “I am in the fourth class of the social order, and I engage in mundane affairs. Although I am very fallen, You have still touched me. This is proof that You are the Supreme Personality of Godhead.”

As stated in the *Bhagavad-gītā* (5.18):

*vidyā-vinaya-samṣanne brāhmaṇe gavi hastini
śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ*

“The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog and a dog-eater [outcaste].”

Those who are highly advanced in spiritual understanding do not care about a person’s material condition. A spiritually advanced person sees the spiritual identity of every living being, and consequently he makes no distinction between a learned *brāhmaṇa*, a dog, a *caṇḍāla* or anyone else. He is not influenced by the material body but sees a person’s spiritual identity. Consequently Bhavānanda Rāya appreciated Śrī Caitanya Mahāprabhu’s statement, which showed that the Lord did not consider the social position of Bhavānanda Rāya, who belonged to the *śūdra* caste engaged in mundane activities. Rather, the Lord considered the spiritual position of Bhavānanda Rāya, along with that of Rāmānanda Rāya and his brothers. The servant of the Lord is also similarly inclined. He gives shelter to any person—any living entity—regardless of whether he belongs to a *brāhmaṇa* family or a *caṇḍāla* family. The spiritual master reclaims all people and encourages everyone in spiritual life. By taking shelter of such a devotee, one can make his life successful. As confirmed in *Śrīmad-Bhāgavatam* (2.4.18):

*kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ*

*ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ*

“Kirātas, Hūṇas, Āndhras, Pulindas, Pulkaśas, Ābhīras, Śumbhas, Yavanas and members of the Khaśa races, and even others who are addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.”

Whoever takes shelter of the Supreme Personality of Godhead or His pure devotee is elevated to the spiritual order and purified from material contamination. This is also confirmed by Kṛṣṇa in the *Bhagavad-gītā* (9.32):

*mām hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te 'pi yānti parām gatim*

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants] and *śūdras* [workers]—can attain the supreme destination.”

TEXT 55

*nija-gṛha-vitta-bhṛtya-pañca-putra-sane
ātmā samarpiluṅ āmi tomāra caraṇe*

nija—own; *gṛha*—house; *vitta*—wealth; *bhṛtya*—servants; *pañca-putra*—five sons; *sane*—with; *ātmā*—self; *samarpiluṅ*—surrender; *āmi*—I; *tomāra*—Your; *caraṇe*—at the lotus feet.

Appreciating Śrī Caitanya Mahāprabhu’s favor, Bhavānanda Rāya also said, “Along with my home, riches, servants and five sons, I surrender myself at Your lotus feet.

This is the process of surrender. As Śrīla Bhaktivinoda Ṭhākura sings:

*mānasa, deha, geḥa, yo kichu mora
arpiluṅ tuyā pade nanda-kiśora!
(Śaraṅāgati)*

When one surrenders unto the lotus feet of the Lord, he does so with everything in his possession—his house, his body, his mind and whatever else he possesses. If there is any obstruction to this surrendering process, one should immediately give it up without attachment. If one can surrender with all his family members, there is no need to take *sannyāsa*. However, if the surrendering process is hampered by so-called family members, one should immediately give them up to complete the surrendering process.

TEXT 56

*ei vāṇinātha rahibe tomara caraṇe
yabe yei ājñā, tāhā karibe sevane*

ei vāṇinātha—this Vāṇinātha; *rahibe*—will remain; *tomāra caraṇe*—at Your lotus feet; *yabe*—when; *yei*—whatever; *ājñā*—order; *tāhā*—that; *karibe*—will execute; *sevane*—service.

“This son Vāṇinātha will remain at Your lotus feet to always immediately attend to Your orders and serve You.

TEXT 57

*ātmīya-jñāne more saṅkoca nā karibe
yei yabe icchā, tabe sei ājñā dibe*

ātmīya-jñāne—by considering as a relative; *more*—me; *saṅkoca*—hesitation; *nā*—do not; *karibe*—do; *yei*—whatever; *yabe*—whenever; *icchā*—Your desire; *tabe*—then; *sei*—that; *ājñā*—order; *dibe*—kindly give.

“My dear Lord, please consider me Your relative. Do not hesitate to order whatever You desire at any time You desire it.”

TEXT 58

*prabhu kahe,-ki saṅkoca, tumi naha para
janme janme tumi āmāra savaṁśe kiṅkara*

prabhu kahe—the Lord replied; *ki saṅkoca*—what hesitation; *tumi*—you; *naha*—are not; *para*—outsider; *janme janme*—birth after birth; *tumi*—you; *āmāra*—My; *sa-vamśe*—with family members; *kiṅkara*—servant.

Śrī Caitanya Mahāprabhu accepted Bhavānanda Rāya's offer, saying, "I accept without hesitation because you are not an outsider. Birth after birth you have been My servant, along with your family members.

TEXT 59

dina-pāñca-sāta bhitare āsibe rāmānanda
tāñra saṅge pūrṇa habe āmāra ānanda

dina-pāñca-sāta—five or seven days; *bhitare*—within; *āsibe*—will come; *rāmānanda*—Rāmānanda; *tāñra saṅge*—with him; *pūrṇa habe*—will be full; *āmāra*—My; *ānanda*—pleasure.

"Śrī Rāmānanda Rāya is coming within five to seven days. As soon as he arrives, My desires will be fulfilled. I take great pleasure in his company."

TEXT 60

eta bali' prabhu tāñre kaila āliṅgana
tāñra putra saba śire dharila caraṇa

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *kaila*—did; *āliṅgana*—embracing; *tāñra putra*—his sons; *saba*—all; *śire*—on the head; *dharila*—kept; *caraṇa*—His feet.

Saying this, Śrī Caitanya Mahāprabhu embraced Bhavānanda Rāya. The Lord then touched the heads of his sons with His lotus feet.

TEXT 61

tabe mahāprabhu tāñre ghare pāṭhāila
vāñinātha-ṭaṭṭanāyake nikate rākhila

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tānre*—him (Bhavānanda Rāya); *ghare*—to his home; *pāṭhāila*—sent back; *vāṇinātha-paṭṭanāyake*—Vāṇinātha Paṭṭanāyaka; *nikaṭe*—near; *rākhila*—kept.

Śrī Caitanya Mahāprabhu then sent Bhavānanda Rāya back to his home, and He kept only Vāṇinātha Paṭṭanāyaka in His personal service.

TEXT 62

bhaṭṭācārya saba loke vidāya karāila
tabe prabhu kālā-kṛṣṇadāse bolāila

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *saba loke*—all persons; *vidāya karāila*—asked to leave; *tabe*—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *kālā-kṛṣṇadāse*—Kālā Kṛṣṇadāsa; *bolāila*—called for.

Sārvabhauma Bhaṭṭācārya then asked all the people to leave. Afterward, Śrī Caitanya Mahāprabhu called for Kālā Kṛṣṇadāsa, who had accompanied the Lord during His South Indian tour.

TEXT 63

prabhu kahe, -bhaṭṭācārya, śunaha inhāra carita
dakṣiṇa giyāchila inha āmāra sahita

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *śunaha*—just hear; *inhāra carita*—his character; *dakṣiṇa giyāchila*—went to South India; *inha*—this man; *āmāra sahita*—with Me.

Śrī Caitanya Mahāprabhu said, “My dear Bhaṭṭācārya, just consider the character of this man who went with Me to South India.

TEXT 64

bhaṭṭathāri-kāche gelā āmāre chāḍiyā
bhaṭṭathāri haite inhāre āniluṅ uddhāriyā

bhaṭṭathāri-kāche—in the association of the Bhaṭṭathāris; *gelā*—he went; *āmāre chāḍiyā*—giving up My company; *bhaṭṭathāri haite*—from the Bhaṭṭathāris; *inhāre*—him; *āniluñ*—I brought; *uddhāriyā*—after rescuing.

“He left My company to associate with the Bhaṭṭathāris, but I rescued him from their company and brought him here.

TEXT 65

ebe āmi ihāñ āni’ karilāña vidāya
yāhāñ icchā, yāha, āmā-sane nāhi āra dāya

ebe—now; *āmi*—I; *ihāñ*—here; *āni’*—bringing; *karilāña vidāya*—have asked to go away; *yāhāñ icchā*—wherever he likes; *yāha*—go; *āmā-sane*—with Me; *nāhi āra*—there is no more; *dāya*—responsibility.

“Now that I have brought him here, I am asking him to leave. Now he can go wherever he likes, for I am no longer responsible for him.”

Kālā Kṛṣṇadāsa was influenced and allured by nomads or gypsies, who enticed him with women. *Māyā* is so strong that Kālā Kṛṣṇadāsa left Śrī Caitanya Mahāprabhu’s company to join gypsy women. Even though a person may associate with Śrī Caitanya Mahāprabhu, he can be allured by *māyā* and leave the Lord’s company due to his slight independence. Only one who is overwhelmed by *māyā* can be so unfortunate as to leave Śrī Caitanya Mahāprabhu’s company, yet unless one is very conscientious, the influence of *māyā* can drag one away, even though he be the personal assistant of Śrī Caitanya Mahāprabhu. And what to speak of others? The Bhaṭṭathāris used to increase their numbers by using women to allure outsiders. This is factual evidence showing that it is possible at any time to fall down from the Lord’s association. One need only misuse his little independence. Once fallen and separated from the Supreme Personality of Godhead’s association, one becomes a candidate for suffering in the material world. Although rejected by Śrī Caitanya Mahāprabhu, Kālā Kṛṣṇadāsa was given another chance, as the following verses relate.

TEXT 66

*eta śuni' kṛṣṇadāsa kāndite lāgila
madhyāhna karite mahāprabhu cali' gela*

eta śuni'—hearing this; *kṛṣṇadāsa*—Kālā Kṛṣṇadāsa; *kāndite lāgila*—began to cry; *madhyāhna*—noon lunch; *karite*—to execute; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *cali' gela*—left.

Hearing the Lord reject him, Kālā Kṛṣṇadāsa began to cry. However, Śrī Caitanya Mahāprabhu, not caring for him, immediately left to take His noon lunch.

TEXT 67

*nityānanda, jagadānanda, mukunda, dāmodara
cāri-jane yukti tabe karilā antara*

nityānanda—Lord Nityānanda Prabhu; *jagadānanda*—Jagadānanda; *mukunda*—Mukunda; *dāmodara*—Dāmodara; *cāri-jane*—four persons; *yukti*—plan; *tabe*—thereupon; *karilā*—did; *antara*—within the mind.

After this, the other devotees—headed by Nityānanda Prabhu, Jagadānanda, Mukunda and Dāmodara—began to consider a certain plan.

Even though a person is rejected by the Supreme Personality of Godhead, the devotees of the Lord do not reject him; therefore the Lord's devotees are more merciful than the Lord Himself. Śrīla Narottama dāsa Ṭhākura thus sings, *chāḍiyā vaiṣṇava-sevā nistāra peyeche kebā*: one cannot be relieved from the material clutches without engaging in the service of pure devotees. The Lord Himself may sometimes be very hard, but the devotees are always kind. Thus Kālā Kṛṣṇadāsa received the mercy of the four devotees mentioned above.

TEXT 68

*gauḍa-deśe pāthāite cāhi eka-jana
'āi'ke kahibe yāi, prabhura āgamana*

gauḍa-deśe—to Bengal; *pāṭhāite*—to send; *cāhi*—we want; *eka-jana*—one person; *āike*—mother Śacīdevī; *kahibe*—will inform; *yāi*—going; *prabhura*—of Śrī Caitanya Mahāprabhu; *āgamana*—arrival.

The Lord's four devotees considered, “We want a person to go to Bengal just to inform Śacīmātā about Śrī Caitanya Mahāprabhu's arrival at Jagannātha Purī.

TEXT 69

*advaita-śrīvāsādi yata bhakta-gaṇa
sabei āsibe śuni' prabhura āgamana*

advaita—Advaita Prabhu; *śrīvāsa-ādi*—and all the devotees like Śrīvāsa; *yata*—all; *bhakta-gaṇa*—devotees; *sabei*—all; *āsibe*—will come; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *āgamana*—arrival.

“After hearing news of Śrī Caitanya Mahāprabhu's arrival, devotees like Advaita and Śrīvāsa will certainly come to see Him.

TEXT 70

*ei kṛṣṇadāse diba gauḍe pāṭhāñā
eta kahi' tāre rākhilena āśvāsiyā*

ei—this; *kṛṣṇadāse*—Kālā Kṛṣṇadāsa; *diba*—away; *gauḍe*—to Bengal; *pāṭhāñā*—let us send; *eta kahi'*—saying this; *tāre*—him; *rākhilena*—they kept; *āśvāsiyā*—giving assurance.

“Let us therefore send Kṛṣṇadāsa to Bengal.” Saying this, they kept Kṛṣṇadāsa engaged in the service of the Lord and gave him assurance.

Because Śrī Caitanya Mahāprabhu rejected him, Kālā Kṛṣṇadāsa became very, very sorry and began to cry. Therefore the Lord's devotees took compassion upon him, gave him assurance and encouraged him to continue to engage in the Lord's service.

TEXT 71

*āra dine prabhu-sthāne kaila nivedana
ājñā deha' gauḍa-deśe pāṭhāi eka-jana*

āra dine—next day; *prabhu-sthāne*—before Lord Śrī Caitanya Mahāprabhu; *kaila*—did; *nivedana*—submission; *ājñā deha'*—please give permission; *gauḍa-deśe*—to Bengal; *pāṭhāi*—we may send; *eka-jana*—one person.

The next day, all the devotees asked Śrī Caitanya Mahāprabhu, “Please give permission for a person to go to Bengal.

TEXT 72

*tomāra dakṣiṇa-gamana śuni' śacī 'āi'
advaitādi bhakta saba āche duḥkha pāi'*

tomāra—Your; *dakṣiṇa-gamana*—South Indian tour; *śuni'*—hearing; *śacī āi*—mother Śacī; *advaita-ādi*—Śrī Advaita Prabhu and others; *bhakta*—devotees; *saba*—all; *āche*—remain; *duḥkha pāi'*—in great unhappiness.

“Mother Śacī and all the devotees headed by Advaita Prabhu are all very unhappy due to not receiving news about Your return from Your South Indian tour.

TEXT 73

*eka-jana yāi' kahuk śubha samācāra
prabhu kahe,-sei kara, ye icchā tomāra*

eka-jana—one person; *yāi'*—going; *kahuk*—may inform; *śubha samācāra*—this auspicious news; *prabhu kahe*—the Lord replied; *sei kara*—do that; *ye*—whatever; *icchā*—desire; *tomāra*—your.

“One person should go to Bengal and inform them about the auspicious news of Your return to Jagannātha Purī.”

Upon hearing this, Śrī Caitanya Mahāprabhu replied, “Do whatever you decide.”

TEXT 74

*tabe sei kṛṣṇadāse gauḍe pāṭhāila
vaiṣṇava-sabāke dite mahā-prasāda dila*

tabe—thereafter; *sei*—that; *kṛṣṇadāse*—Kṛṣṇadāsa; *gauḍe*—to Bengal; *pāṭhāila*—sent; *vaiṣṇava-sabāke*—to all the Vaiṣṇavas; *dite*—to deliver; *mahā-prasāda*—the remnants of Jagannātha’s food; *dila*—they gave.

In this way Kālā Kṛṣṇadāsa was sent to Bengal, and he was given sufficient quantities of Lord Jagannātha’s food remnants to distribute there.

TEXT 75

*tabe gauḍa-deṣe āilā kālā-kṛṣṇadāsa
navadvīpe gela teṅha śacī-āi-pāśa*

tabe—then; *gauḍa-deṣe*—to Bengal; *āilā*—came; *kālā-kṛṣṇadāsa*—Kālā Kṛṣṇadāsa; *navadvīpe*—to Navadvīpa; *gela*—went; *teṅha*—he; *śacī-āi-pāśa*—before mother Śacī.

Thus Kālā Kṛṣṇadāsa went to Bengal, and he first went to Navadvīpa to see mother Śacī.

TEXT 76

*mahā-prasāda diyā tāṅre kaila namaskāra
dakṣiṇa haite āilā prabhu,-kahe samācāra*

mahā-prasāda diyā—delivering the *mahā-prasādam*; *tāṅre*—unto Śacīmātā; *kaila namaskāra*—he offered respects by bowing down; *dakṣiṇa haite*—from the South India tour; *āilā*—came back; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahe samācāra*—he delivered this news.

Upon reaching mother Śacī, Kālā Kṛṣṇadāsa first offered his obeisances and delivered the food remnants [mahā-prasādam]. He then informed her of the good news that Śrī Caitanya Mahāprabhu had returned from His South Indian tour.

TEXT 77

*śuniyā ānandita haila śacīmātāra mana
śrīvāsādi āra yata yata bhakta-gaṇa*

śuniyā—hearing; *ānandita*—very happy; *haila*—became; *śacī-mātāra*—of mother Śacī; *mana*—mind; *śrīvāsa-ādi*—headed by Śrīvāsa; *āra*—and others; *yata yata*—all; *bhakta-gaṇa*—devotees.

This good news gave much pleasure to mother Śacī, as well as to all the devotees of Navadvīpa, headed by Śrīvāsa Ṭhākura.

TEXT 78

*śuniyā sabāra haila parama ullāsa
advaita-ācārya-gṛhe gelā kṛṣṇadāsa*

śuniyā—hearing; *sabāra*—of all; *haila*—there was; *parama*—supreme; *ullāsa*—happiness; *advaita-ācārya*—of Advaita Ācārya Prabhu; *gṛhe*—to the home; *gelā*—went; *kṛṣṇadāsa*—Kṛṣṇadāsa.

Hearing of Lord Caitanya’s return to Purī, everyone became very glad. Kṛṣṇadāsa next went to the house of Advaita Ācārya.

TEXT 79

*ācāryere prasāda diyā kari’ namaskāra
samyak kahila mahāprabhura samācāra*

ācāryere—unto Śrī Advaita Ācārya; *prasāda*—the remnants of Jagannātha’s food; *diyā*—delivering; *kari’*—making; *namaskāra*—

obeisances; *samyak*—completely; *kahila*—informed; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *samācāra*—news.

After paying Him respectful obeisances, Kṛṣṇadāsa offered mahā-prasādam to Advaita Ācārya. He then informed Him of the news of Lord Caitanya in complete detail.

TEXT 80

*śuni' ācārya-gosāñira ānanda ha-ila
premāveśe huñkāra bahu nṛtya-gīta kaila*

śuni'—hearing; *ācārya*—Advaita Ācārya; *gosāñira*—of the spiritual master; *ānanda ha-ila*—there was much jubilation; *prema-āveśe*—in great ecstasy; *huñkāra*—rumbling sound; *bahu*—various; *nṛtya-gīta*—chanting and dancing; *kaila*—performed.

When Advaita Ācārya Gosvāmī heard of Śrī Caitanya Mahāprabhu's return, He became very pleased. In His great ecstasy of love, He made a rumbling sound and danced and chanted for a long time.

TEXT 81

*haridāsa ṭhākurerā haila parama ānanda
vāsudeva datta, gupta murāri, sena śivānanda*

haridāsa ṭhākurerā—of Haridāsa Ṭhākura; *haila*—was; *parama*—topmost; *ānanda*—ecstasy; *vāsudeva datta*—Vāsudeva Datta; *gupta murāri*—Murāri Gupta; *senā śivānanda*—Śivānanda Sena.

Also hearing this auspicious news, Haridāsa Ṭhākura became very pleased. So also did Vāsudeva Datta, Murāri Gupta and Śivānanda Sena.

TEXT 82

*ācāryaratna, āra paṇḍita vakreśvara
ācāryanidhi, āra paṇḍita gadādhara*

ācāryaratna—Ācāryaratna; *āra*—and; *paṇḍita vakreśvara*—Vakreśvara Paṇḍita; *ācāryanidhi*—Ācāryanidhi; *āra*—also; *paṇḍita gadādhara*—Gadādhara Paṇḍita.

Ācāryaratna, Vakreśvara Paṇḍita, Ācāryanidhi and Gadādhara Paṇḍita were all very pleased to hear this news.

TEXT 83

śrīrāma paṇḍita āra paṇḍita dāmodara
śrīmān paṇḍita, āra vijaya, śrīdhara

śrī-rāma paṇḍita—Śrīrāma Paṇḍita; *āra*—and; *paṇḍita dāmodara*—Dāmodara Paṇḍita; *śrīmān paṇḍita*—Śrīmān Paṇḍita; *āra*—and; *vijaya*—Vijaya; *śrīdhara*—Śrīdhara.

Śrīrāma Paṇḍita, Dāmodara Paṇḍita, Śrīmān Paṇḍita, Vijaya and Śrīdhara were also very pleased to hear it.

TEXT 84

rāghava-paṇḍita, āra ācārya nandana
kateka kahiba āra yata prabhura gaṇa

rāghava-paṇḍita—Rāghava Paṇḍita; *āra*—and; *ācārya nandana*—Nandana Ācārya; *kateka*—how many; *kahiba*—shall I describe; *āra*—other; *yata*—all; *prabhura gaṇa*—associates of Śrī Caitanya Mahāprabhu.

Rāghava Paṇḍita, Nandana Ācārya and all the devotees became very satisfied. How many can I describe?

TEXT 85

śuniyā sabāra haila parama ullāsa
sabe meli' gelā śrī-advaitera pāśa

śuniyā—hearing; *sabāra*—of everyone; *haila*—there was; *parama ullāsa*—great ecstasy; *sabe meli'*—all together; *gelā*—went; *śrī-advaitera pāśa*—to the house of Śrī Advaita Ācārya.

Everyone was very pleased, and they all gathered together at the house of Advaita Ācārya.

TEXT 86

ācāryera sabe kaila caraṇa vandana
ācārya-gosāṇi sabāre kaila āliṅgana

ācāryera—of Advaita Ācārya; *sabe*—all; *kaila*—did; *caraṇa vandana*—offering obeisances at the lotus feet; *ācārya-gosāṇi*—Advaita Ācārya; *sabāre*—to all; *kaila*—did; *āliṅgana*—embracing.

All the devotees offered respectful obeisances at the lotus feet of Advaita Ācārya, and in return Advaita Ācārya embraced them all.

TEXT 87

dina dui-tina ācārya mahotsava kaila
nīlācala yāite ācārya yukti dṛḍha kaila

dina dui-tina—for two or three days; *ācārya*—Advaita Ācārya; *mahotsava*—festival; *kaila*—performed; *nīlācala*—to Jagannātha Purī; *yāite*—to go; *ācārya*—Advaita Ācārya; *yukti*—consideration; *dṛḍha*—firm; *kaila*—made.

Advaita Ācārya then held a festival that lasted two or three days. Thereafter, they all made a firm decision to go to Jagannātha Purī.

TEXT 88

sabe meli' navadvīpe ekatra hañā
nīlādri calila śacīmātāra ājñā lañā

sabe—all; *meli'*—meeting; *navadvīpe*—at Navadvīpa; *ekatra hañā*—being together; *nīlādri*—to Jagannātha Purī; *calila*—departed; *śacī-mātāra*—of mother Śacī; *ājñā*—permission; *lañā*—taking.

All the devotees met together at Navadvīpa and, with mother Śacī's permission, departed for Nīlādri, Jagannātha Purī.

TEXT 89

prabhura samācāra śuni' kulīna-grāma-vāsī
satyarāja-rāmānanda mililā sabe āsi'

prabhura—of Śrī Caitanya Mahāprabhu; *samācāra*—news; *śuni'*—hearing; *kulīna-grāma-vāsī*—the inhabitants of Kulīna-grāma; *satyarāja*—Satyarāja; *rāmānanda*—Rāmānanda; *mililā*—met; *sabe*—all; *āsi'*—coming.

The inhabitants of Kulīna-grāma—Satyarāja, Rāmānanda and all the other devotees there—came and joined Advaita Ācārya.

TEXT 90

mukunda, narahari, raghunandana khaṇḍa haite
ācāryera ṭhāñi āilā nīlācala yāite

mukunda—Mukunda; *narahari*—Narahari; *raghunandana*—Raghunandana; *khaṇḍa haite*—from the place known as Khaṇḍa; *ācāryera ṭhāñi*—to Advaita Ācārya; *āilā*—came; *nīlācala yāite*—to go to Nīlācala (Jagannātha Purī).

Mukunda, Narahari, Raghunandana and all the others came from Khaṇḍa to Advaita Ācārya's home to accompany Him to Jagannātha Purī.

TEXT 91

se-kāle dakṣiṇa haite paramānanda-purī
gaṅgā-tīre-tīre āilā nadīyā nagarī

se-kāle—at that time; *dakṣiṇa haite*—from the South; *paramānanda-purī*—Paramānanda Purī; *gaṅgā-tīre-tīre*—along the bank of the Ganges; *āilā*—came; *nadīyā nagarī*—to the town of Nadia.

At that time Paramānanda Purī came from South India. Traveling along the banks of the Ganges, he ultimately reached the town of Nadia.

TEXT 92

āira mandire sukhe karilā viśrāma
āi tānre bhikṣā dilā kariyā sammāna

āira mandire—at the house of Śacīmātā; *sukhe*—in happiness; *karilā*—took; *viśrāma*—lodging; *āi*—mother Śacī; *tānre*—unto him; *bhikṣā dilā*—gave boarding; *kariyā sammāna*—with great respect.

At Navadvīpa, Paramānanda Purī took his board and lodging at the house of Śacīmātā. She provided him with everything very respectfully.

TEXT 93

prabhura āgamana teṅha tāhānñi śunila
śighra nīlācala yāite tānra icchā haila

prabhura āgamana—Śrī Caitanya Mahāprabhu's return; *teṅha*—he; *tāhānñi*—there; *śunila*—heard; *śighra*—very soon; *nīlācala*—to Jagannātha Purī; *yāite*—to go; *tānra*—his; *icchā*—desire; *haila*—became.

While residing at the house of Śacīmātā, Paramānanda Purī heard the news of Śrī Caitanya Mahāprabhu's return to Jagannātha Purī. He therefore decided to go there as soon as possible.

TEXT 94

prabhura eka bhakta-'dvija kamalākānta' nāma
tānre lañā nīlācale karilā prayāṇa

prabhura—of Śrī Caitanya Mahāprabhu; *eka bhakta*—one devotee; *dvija kamalākānta*—Dvija Kamalākānta; *nāma*—named; *tāñre*—him; *lañā*—accepting as his companion; *nīlācale*—to Jagannātha Purī; *karilā*—did; *prayāṇa*—departure.

There was a devotee of Śrī Caitanya Mahāprabhu's named Dvija Kamalākānta, whom Paramānanda Purī took with him to Jagannātha Purī.

TEXT 95

satvare āsiyā teṅha mililā prabhure
prabhura ānanda haila pāñā tāñhāre

satvare—very soon; *āsiyā*—coming; *teṅha*—he; *mililā*—met; *prabhure*—Śrī Caitanya Mahāprabhu; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—happiness; *haila*—was; *pāñā*—getting; *tāñhāre*—him.

Paramānanda Purī very soon arrived at Śrī Caitanya Mahāprabhu's place. The Lord was very happy to see him.

TEXT 96

premāveśe kaila tāñra caraṇa vandana
teṅha premāveśe kaila prabhure āliṅgana

prema-āveśe—in great ecstasy; *kaila*—did; *tāñra*—his; *caraṇa vandana*—worshiping the feet; *teṅha*—Paramānanda Purī; *prema-āveśe*—in great ecstasy; *kaila*—did; *prabhure*—unto Śrī Caitanya Mahāprabhu; *āliṅgana*—embracing.

In the great ecstasy of love, the Lord worshiped the lotus feet of Paramānanda Purī, and in turn Paramānanda Purī embraced the Lord in great ecstasy.

TEXT 97

*prabhu kahe, -tomā-saṅge rahite vāñchā haya
more kṛpā kari' kara nīlādri āśraya*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tomā-saṅge*—with you; *rahite*—to stay; *vāñchā haya*—I desire; *more*—unto Me; *kṛpā kari'*—doing a favor; *kara*—accept; *nīlādri*—at Jagannātha Purī; *āśraya*—shelter.

Śrī Caitanya Mahāprabhu said, “Please stay with Me and thus show Me favor, accepting the shelter of Jagannātha Purī.”

TEXT 98

*purī kahe, -tomā-saṅge rahite vāñchā kari'
gauḍa haite cali' āilāṅa nīlācala-ṭurī*

purī kahe—Paramānanda Purī replied; *tomā-saṅge*—with You; *rahite*—to stay; *vāñchā kari'*—desiring; *gauḍa haite*—from Bengal; *cali'*—traveling; *āilāṅa*—I have come; *nīlācala-ṭurī*—to Jagannātha Purī.

Paramānanda Purī replied, “I also wish to stay with You. Therefore I have come from Bengal, Gauḍa, to Jagannātha Purī.

TEXT 99

*dakṣiṇa haite śuni' tomāra āgamana
śacī ānandita, āra yata bhakta-gaṇa*

dakṣiṇa haite—from South India; *śuni'*—hearing; *tomāra āgamana*—Your return; *śacī*—mother Śacī; *ānandita*—very happy; *āra*—and; *yata*—all; *bhakta-gaṇa*—devotees.

“At Navadvīpa, mother Śacī and all the other devotees were very glad to hear about Your return from South India.

TEXT 100

*sabe āsitechena tomāre dekhite
tāñ-sabāra vilamba dekhi’ āilāña tvarite*

sabe—all; *āsitechena*—are coming; *tomāre*—You; *dekhite*—to see; *tāñ-sabāra*—of all of them; *vilamba*—delay; *dekhi’*—seeing; *āilāña*—I have come; *tvarite*—very quickly.

“They are all coming here to see You, but seeing that they were delayed, I came alone very quickly.”

TEXT 101

*kāśī-miśrera āvāse nibhṛte eka ghara
prabhu tāñre dila, āra sevāra kiñkara*

kāśī-miśrera—of Kāśī Miśra; *āvāse*—at the house; *nibhṛte*—solitary; *eka*—one; *ghara*—room; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto Paramānanda Purī; *dila*—gave; *āra*—and; *sevāra*—to serve him; *kiñkara*—one servant.

There was a solitary room at Kāśī Miśra’s house, and Śrī Caitanya Mahāprabhu gave it to Paramānanda Purī. He also gave him a servant.

TEXT 102

*āra dine āilā svarūpa dāmodara
prabhura atyanta marmī, rasera sāgara*

āra dine—next day; *āilā*—came; *svarūpa dāmodara*—Svarūpa Dāmodara; *prabhura*—of Śrī Caitanya Mahāprabhu; *atyanta*—very; *marmī*—intimate friend; *rasera*—of transcendental mellows; *sāgara*—ocean.

Svarūpa Dāmodara also arrived the next day. He was a very intimate friend of Śrī Caitanya Mahāprabhu’s, and he was an ocean of transcendental mellows.

“Svarūpa” is one of the names of a *brahmacārī* in Śaṅkarācārya’s disciplic succession. In the Vedic discipline there are ten names for *sannyāsīs*, and it is customary for a *brahmacārī* assisting a *sannyāsī* of the designation Tīrtha or Āśrama to receive the title Svarūpa. Dāmodara Svarūpa was formerly a resident of Navadvīpa, and his name was Puruṣottama Ācārya. When he went to Vārāṇasī, he took *sannyāsa* from a *sannyāsī* designated Tīrtha. Although he received the title Svarūpa in his *brahmacārī* stage, he did not change his name when he took *sannyāsa*. Actually as a *sannyāsī* he should have been called Tīrtha, but he chose to retain his original *brahmacārī* title of Svarūpa.

TEXT 103

‘*puruṣottama ācārya*’ *tāñra nāma pūrvāśrame*
navadvīpe chilā teñha prabhura caraṇe

puruṣottama ācārya—Puruṣottama Ācārya; *tāñra*—his; *nāma*—name; *pūrvā-āśrame*—in the previous āśrama; *navadvīpe*—at Navadvīpa; *chilā*—was; *teñha*—he; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the feet.

When Svarūpa Dāmodara was residing at Navadvīpa under the shelter of Śrī Caitanya Mahāprabhu, his name was Puruṣottama Ācārya.

TEXT 104

prabhura sannyāsa dekhi’ *unmatta hañā*
sannyāsa grahaṇa kaila vārāṇasī giyā

prabhura—of Lord Śrī Caitanya Mahāprabhu; *sannyāsa dekhi*’—when he saw the *sannyāsa* order; *unmatta hañā*—he became just like a madman; *sannyāsa grahaṇa kaila*—he also accepted the renounced order of life; *vārāṇasī*—to Vārāṇasī; *giyā*—going.

After seeing that Śrī Caitanya Mahāprabhu accepted the renounced order, Puruṣottama Ācārya became like a madman and immediately went to Vārāṇasī to take *sannyāsa*.

TEXT 105

‘caitanyaānanda’ guru tāñra ājñā dilena tāñre
vedānta paḍiyā paḍāo samasta lokere

caitanya-ānanda—of the name Caitanyaānanda Bhāratī; *guru*—spiritual master; *tāñra*—his; *ājñā*—order; *dilena*—gave; *tāñre*—to him; *vedānta paḍiyā*—reading the *Vedānta-sūtra*; *paḍāo*—teach; *samasta*—all; *lokere*—people.

At the conclusion of his sannyāsa, his spiritual master, Caitanyaānanda Bhāratī, ordered him, “Read the *Vedānta-sūtra* and teach it to all others.”

TEXT 106

parama virakta teñha parama paṇḍita
kāya-mane āśriyāche śrī-kṛṣṇa-carita

parama—very; *virakta*—renounced; *teñha*—he; *parama*—great; *paṇḍita*—learned scholar; *kāya-mane*—with body and mind; *āśriyāche*—took shelter of; *śrī-kṛṣṇa-carita*—the Personality of Godhead Śrī Kṛṣṇa.

Svarūpa Dāmodara was a great renunciator as well as a great learned scholar. With heart and soul he took shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

TEXT 107

‘niścinte kṛṣṇa bhajiba’ ei ta’ kāraṇe
unmāde karila teñha sannyāsa grahaṇe

niścinte—without disturbance; *kṛṣṇa*—Lord Kṛṣṇa; *bhajiba*—I shall worship; *ei*—for this; *ta’*—certainly; *kāraṇe*—reason; *unmāde*—ecstatic; *karila*—did; *teñha*—he; *sannyāsa*—the renounced order of life; *grahaṇe*—taking.

He was very enthusiastic to worship Śrī Kṛṣṇa without disturbance, and therefore, almost in madness, he accepted the sannyāsa order.

TEXT 108

*sannyāsa karilā śikhā-sūtra-tyāga-rūpa
yoga-ṭaṭṭa nā nila, nāma haila 'svarūpa'*

sannyāsa karilā—accepted the *sannyāsa* order; *śikhā*—tuft of hair; *sūtra*—sacred thread; *tyāga*—giving up; *rūpa*—in the form of; *yoga-ṭaṭṭa*—saffron-colored dress; *nā nila*—did not accept; *nāma*—name; *haila*—was; *svarūpa*—Svarūpa.

Upon accepting *sannyāsa*, Puruṣottama Ācārya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the saffron-colored dress. Also, he did not accept a *sannyāsī* title but remained as a *naiṣṭhika-brahmacārī*.

There are regulative principles governing the renounced order. One has to perform eight kinds of *śrāddha*. One must offer oblations to one's forefathers and perform the sacrifice of *virajā-homa*. Then one must cut off the tuft of hair called a *śikhā* and also give up the sacred thread. These are preliminary processes in the acceptance of *sannyāsa*, and Svarūpa Dāmodara accepted all these. However, Puruṣottama Ācārya did not accept the saffron color, a *sannyāsī* name or a *daṇḍa*, and for this reason he retained his *brahmacārī* name. Actually Puruṣottama Ācārya did not accept the *sannyāsa* order formally, but he renounced worldly life. He did not want to be disturbed by the formality of the *sannyāsa* order. He simply wanted to worship Lord Śrī Kṛṣṇa without disturbance; therefore with heart and soul he took up the renounced order but not the formalities accompanying it. Renunciation means not doing anything but serving the Supreme Personality of Godhead, Śrī Kṛṣṇa. When one acts on this platform, trying to please the Supreme Personality of Godhead, one is both a *sannyāsī* and a *yogī*. This is confirmed in the *Bhagavad-gītā* (6.1):

*śrī-bhagavān uvāca
anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca na niragnir na cākriyaḥ*

“The Supreme Personality of Godhead said, ‘One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work.’”

TEXT 109

*guru-ṭhāñi ājñā māgi’ āilā nīlācale
rātri-dine kṛṣṇa-prema-ānanda-vihvale*

guru-ṭhāñi—from his spiritual master; *ājñā māgi’*—asking permission; *āilā*—came; *nīlācale*—to Jagannātha Purī; *rātri-dine*—day and night; *kṛṣṇa-prema-ānanda*—by ecstatic love of Kṛṣṇa; *vihvale*—overwhelmed.

After taking permission from his sannyāsa-guru, Svarūpa Dāmodara went to Nīlācala and accepted the shelter of Śrī Caitanya Mahāprabhu. Then all day and night, in ecstatic love of Kṛṣṇa, he enjoyed transcendental mellows in the loving service of the Lord.

TEXT 110

*pāṇḍityera avadhi, vākya nāhi kāro sane
nirjane rahaye, loka saba nāhi jāne*

pāṇḍityera avadhi—the limit of learned scholarship; *vākya nāhi*—no word; *kāro sane*—with anyone; *nirjane*—in a solitary place; *rahaye*—stays; *loka*—people in general; *saba*—all; *nāhi jāne*—do not know.

Svarūpa Dāmodara was the limit of all learned scholarship, but he did not exchange words with anyone. He simply remained in a solitary place, and no one could understand where he was.

TEXT 111

*kṛṣṇa-rasa-tattva-vettā, deha-prema-rūpa
sākṣāt mahāprabhura dvitīya svarūpa*

kṛṣṇa-rasa—of transcendental mellows in relationship with Kṛṣṇa; *tattva*—of the truth; *vettā*—cognizant; *deha*—body; *prema-rūpa*—personified *prema*; *sākṣāt*—directly; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *dvitīya*—second; *svarūpa*—representation.

Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.

TEXT 112

*grantha, śloka, gīta keha prabhu-pāṣe āne
svarūpa pariḁṣā kaile, pāche prabhu śune*

grantha—scriptures; *śloka*—verses; *gīta*—songs; *keha*—anyone; *prabhu-pāṣe*—to Śrī Caitanya Mahāprabhu; *āne*—brings; *svarūpa*—Svarūpa Dāmodara; *pariḁṣā kaile*—after he examined; *pāche*—later; *prabhu*—Śrī Caitanya Mahāprabhu; *śune*—hears.

If someone wrote a book or composed verses and songs and wanted to recite them before Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would first examine them and then correctly present them. Only then would Śrī Caitanya Mahāprabhu agree to listen.

TEXT 113

*bhakti-siddhānta-viruddha, āra rasābhāsa
śunite nā haya prabhura cittera ullāsa*

bhakti-siddhānta—conclusive statements about the science of devotional service; *viruddha*—opposing; *āra*—and; *rasa-ābhāsa*—overlapping of transcendental mellows; *śunite*—to hear; *nā*—not; *haya*—becomes; *prabhura*—of Śrī Caitanya Mahāprabhu; *cittera*—of the heart; *ullāsa*—jubilation.

Śrī Caitanya Mahāprabhu was never pleased to hear books or verses opposed to the conclusive statements of devotional service. The Lord did not like hearing *rasābhāsa*, the overlapping of transcendental mellows.

Bhakti-siddhānta-viruddha refers to that which is against the principle of unity in diversity, philosophically known as *acintya-bhedābheda*—simultaneous oneness and difference—whereas *rasābhāsa* is something that may appear to be a transcendental mellow but actually is not. Those who are pure Vaiṣṇavas should avoid both these things opposed to devotional service. These misconceptions practically parallel the Māyāvāda philosophy. If one indulges in Māyāvāda philosophy, he gradually falls down from the platform of devotional service. By overlapping mellows (*rasābhāsa*) one eventually becomes a *prākṛta-sahajiyā* and takes everything to be very easy. One may also become a member of the *bāula* community and gradually become attracted to material activities. Śrī Caitanya Mahāprabhu has therefore advised us to avoid *bhakti-siddhānta-viruddha* and *rasābhāsa*. In this way the devotee can remain pure and free from falldowns. Everyone should try to remain aloof from *bhakti-siddhānta-viruddha* and *rasābhāsa*.

TEXT 114

ataeva svarūpa āge kare parikṣaṇa
śuddha haya yadi, prabhure karā'na śravaṇa

ataeva—therefore; *svarūpa*—Svarūpa Dāmodara; *āge*—at first; *kare*—does; *parikṣaṇa*—examination; *śuddha*—pure; *haya*—is; *yadi*—if; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *karā'na*—causes; *śravaṇa*—hearing.

It was the practice of Svarūpa Dāmodara Gosvāmī to examine all literatures to find out whether their conclusions were correct. Only then would he allow them to be heard by Śrī Caitanya Mahāprabhu.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if something impedes the execution of devotional service, it should be understood to be impure. Pure devotees of the Lord do not accept impure principles. Impure devotees accept *rasābhāsa*, or overlapping, contradictory mellows, and other principles opposed to the *bhakti* path. The followers of such impure principles are never accepted as pure devotees. There are many parties following the path of *rasābhāsa*, and the followers are sometimes adored by ordinary men. Those who adopt the conclusions of *rasābhāsa* and

bhakti-siddhānta-viruddha are never accepted as devotees of Śrī Caitanya Mahāprabhu. Svarūpa Dāmodara Gosvāmī never approved such followers as Gauḍīya Vaiṣṇavas, nor did he allow them even to meet the Supreme Lord, Śrī Caitanya Mahāprabhu.

TEXT 115

vidyāpati, caṇḍīdāsa, śrī-gīta-govinda
ei tina gīte karā'na prabhura ānanda

vidyāpati—an old Vaiṣṇava poet from the province of Mithilā; *caṇḍīdāsa*—a Bengali Vaiṣṇava poet born in the village of Nānnura, in the Birbhum district; *śrī-gīta-govinda*—a celebrated poem by Jayadeva Gosvāmī; *ei*—these; *tina*—three; *gīte*—songs; *karā'na*—cause; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—happiness.

Śrī Svarūpa Dāmodara used to read the poems of Vidyāpati and Caṇḍīdāsa and Jayadeva Gosvāmī's Śrī Gīta-govinda. He used to make Śrī Caitanya Mahāprabhu very happy by singing these songs.

TEXT 116

saṅgīte-gandharva-sama, śāstre bṛhaspati
dāmodara-sama āra nāhi mahā-mati

saṅgīte—in music; *gandharva-sama*—just like the Gandharvas; *śāstre*—in discussions of the revealed scriptures; *bṛhaspati*—like Bṛhaspati, the priest of the heavenly demigods; *dāmodara-sama*—equal to Svarūpa Dāmodara; *āra*—anyone else; *nāhi*—there is not; *mahā-mati*—great personality.

Svarūpa Dāmodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Bṛhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarūpa Dāmodara.

Svarūpa Dāmodara Gosvāmī was very expert in music as well as the Vedic scriptures. Śrī Caitanya Mahāprabhu used to call him Dāmodara because of his expert singing and musical skills. The name Dāmodara was given by

Śrī Caitanya Mahāprabhu and added to the name given by his *sannyāsa-guru*. He was therefore known as Svarūpa Dāmodara, or Dāmodara Svarūpa. He compiled a book of music named *Sanḡīta-dāmodara*.

TEXT 117

*advaita-nityānandera parama priyatama
śrīvāsādi bhakta-gaṇera haya prāṇa-sama*

advaita—of Advaita Ācārya; *nityānandera*—of Lord Nityānanda Prabhu; *parama*—very; *priya-tama*—dear; *śrīvāsa-ādi*—beginning with Śrīvāsa; *bhakta-gaṇera*—of the devotees; *haya*—is; *prāṇa-sama*—exactly like the life and soul.

Śrī Svarūpa Dāmodara was very dear to Advaita Ācārya and Nityānanda Prabhu, and he was the life and soul of all the devotees, headed by Śrīvāsa Ṭhākura.

TEXT 118

*sei dāmodara āsi' daṇḍavat hailā
caraṇe paḍiyā śloka paḍite lāgilā*

sei dāmodara—that Svarūpa Dāmodara; *āsi'*—coming; *daṇḍa-vat hailā*—fell flat to offer obeisances; *caraṇe paḍiyā*—falling down at the lotus feet; *śloka*—a verse; *paḍite lāgilā*—began to recite.

When Svarūpa Dāmodara came to Jagannātha Purī, he fell flat before the lotus feet of Śrī Caitanya Mahāprabhu, offering Him obeisances and reciting a verse.

TEXT 119

*heloddhūnita-khedayā viśadayā pronmīlad-āmodayā
śāmyac-chāstra-vivādayā rasa-dayā cittārpitonmādayā
śaśvad-bhakti-vinodayā sa-madayā mādhubhya-maryādayā
śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā*

helā—very easily; *uddhūnita*—driven away; *khedayā*—lamentation; *viśadayā*—which purifies everything; *prōnmīlat*—awakening; *āmodayā*—transcendental bliss; *sāmyat*—mitigating; *sāstra*—of revealed scriptures; *vivādayā*—disagreements; *rasa-dayā*—distributing all transcendental mellows; *citta*—in the heart; *arpita*—fixed; *unmādayā*—jubilation; *śaśvat*—always; *bhakti*—devotional service; *vinodayā*—stimulating; *samadayā*—full of ecstasy; *mādhurya*—of conjugal love; *maryādayā*—the limit; *śrī-caitanya*—O Lord Śrī Caitanya Mahāprabhu; *dayā-nidhe*—ocean of mercy; *tava*—Your; *dayā*—mercy; *bhūyāt*—let it be; *amanda*—of good fortune; *udayā*—in which there is awakening.

“O ocean of mercy, Śrī Caitanya Mahāprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation by making everything pure and blissful. Indeed, Your mercy awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy pours forth transcendental mellows and thus causes the heart to jubilate. Your mercy, which is full of joy, always stimulates devotional service and glorifies conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy.”

This important verse (*Śrī Caitanya-candrodaya-nāṭaka* 8.10) specifically describes the Lord's causeless mercy. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that Śrī Caitanya Mahāprabhu, who is the most magnanimous Personality of Godhead, distributes His causeless mercy in three ways to the conditioned soul. Every living entity is morose in the material world because he is always in want. He undergoes a great struggle for existence and tries to minimize his miserable condition by squeezing the utmost pleasure out of this world. But the living entity is never successful in this endeavor. While in a miserable condition, a person sometimes seeks the favor of the Supreme Personality of Godhead, but this is very difficult for materialistic people to obtain. However, when one becomes Kṛṣṇa conscious by the grace of the Lord, the fragrance of the lotus feet of the Lord expands, and in this way a materialist may gain freedom from his miseries. Actually his mind is cleansed by his transcendental connection with the lotus feet of the Lord. At such a time one is enlightened by the loving service of the Lord.

There are many different kinds of scriptures, and by reading them one often becomes puzzled. But when one receives the mercy of the Lord, his confusion is mitigated. Not only are scriptural disparities resolved, but a kind of transcendental bliss is awakened, and in this way one is fully satisfied. The transcendental loving service of the Lord constantly engages the conditioned soul in serving the Lord's lotus feet. Through such fortunate engagement, one's transcendental love for Kṛṣṇa is increased. One's position is thus completely purified, and one is filled with transcendental bliss accompanied by the spirit soul's jubilation.

Thus the transcendental causeless mercy of Lord Kṛṣṇa is manifested in the heart of the devotee. At such a time, material needs no longer exist. The lamentation that invariably accompanies material desires also vanishes. By the grace of the Lord one is elevated to the transcendental position, and then the transcendental mellows of the spiritual world are manifested in him. One's devotional service then becomes firm, and one engages in the Lord's transcendental loving service with great determination. All these combine to fully awaken the devotee's heart with love of Kṛṣṇa.

In the beginning, a conditioned soul is bereft of Kṛṣṇa consciousness and is always morose in his material activities. Later, by associating with a pure devotee, one becomes inquisitive to know the Absolute Truth. In this way one begins to engage in the transcendental service of the Lord. Next, by the Lord's grace all misconceptions are vanquished and the heart is cleansed of all material dirt. It is only then that the pleasure of transcendental bliss is awakened. By the Lord's mercy one is completely convinced of the value of devotional service. When one can see the pastimes of the Lord everywhere, he is firmly situated in transcendental bliss. Such a devotee is relieved of all kinds of material desires, and he preaches the glories of the Lord all over the world. These Kṛṣṇa conscious activities separate him from material activities and the desire for liberation, because at every step the devotee feels himself connected with the Supreme Personality of Godhead. Although such a devotee may sometimes be involved in household life, he is untouched by material existence due to his constant engagement in devotional service. Thus everyone is advised to take shelter of devotional service to become happy and liberated.

TEXT 120

*uṭhāñā mahāprabhu kaila āliṅgana
dui-jane premāveśe haila acetana*

uṭhāñā—after raising him; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *kaila*—made; *āliṅgana*—embracing; *dui-jane*—two persons; *prema-āveśe*—in the ecstasy of love; *haila*—became; *acetana*—unconscious.

Śrī Caitanya Mahāprabhu raised Svarūpa Dāmodara to his feet and embraced him. They both became ecstatic in love and fell unconscious.

TEXT 121

*kata-kṣaṇe dui jane sthira yabe hailā
tabe mahāprabhu tāñre kahite lāgilā*

kata-kṣaṇe—after some time; *dui jane*—both persons; *sthira*—patient; *yabe*—when; *hailā*—became; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *kahite*—to speak; *lāgilā*—began.

After they had regained their patience, Śrī Caitanya Mahāprabhu began to speak.

TEXT 122

*tumi ye āsibe, āji svapnete dekhila
bhāla haila, andha yena dui netra pāila*

tumi—you; *ye*—that; *āsibe*—will come; *āji*—today; *svapnete*—in dream; *dekhila*—I saw; *bhāla haila*—it is very good; *andha*—a blind man; *yena*—as if; *dui*—two; *netra*—eyes; *pāila*—got back.

Śrī Caitanya Mahāprabhu said, “I saw in a dream that you were coming, and so this is very auspicious. I have been like a blind man, but your coming here restores My vision.”

TEXT 123

*svarūpa kahe, -prabhu, mora kṣama' aparādha
tomā chāḍi' anyatra genu, karinu pramāda*

svarūpa kahe—Svarūpa Dāmodara said; *prabhu*—my Lord; *mora*—my; *kṣama'*—please excuse; *aparādha*—offense; *tomā*—You; *chāḍi'*—giving up; *anyatra*—elsewhere; *genu*—I went; *karinu*—I have done; *pramāda*—great mistake.

Svarūpa said, “My dear Lord, please excuse my offense. I gave up Your company to go elsewhere, and that was my great mistake.

TEXT 124

*tomāra caraṇe mora nāhi prema-leśa
tomā chāḍi' pāpī muṇi genu anya deśa*

tomāra caraṇe—for Your lotus feet; *mora*—my; *nāhi*—there is not; *prema-leśa*—a trace of love; *tomā*—You; *chāḍi'*—giving up; *pāpī*—sinful; *muṇi*—I; *genu*—went; *anya deśa*—to another country.

“My dear Lord, I do not possess even a trace of love for Your lotus feet. If I did, how could I have gone to another country? I am therefore a most sinful man.

TEXT 125

*muṇi tomā chāḍila, tumi more nā chāḍilā
kṛpā-pāśa gale bāndhi' caraṇe ānilā*

muṇi—I; *tomā*—You; *chāḍila*—gave up; *tumi*—You; *more*—me; *nā*—did not; *chāḍilā*—give up; *kṛpā*—of mercy; *pāśa*—by the rope; *gale*—by the neck; *bāndhi'*—binding; *caraṇe*—at Your lotus feet; *ānilā*—You brought back.

“I gave up Your company, but You did not give me up. By Your rope of mercy You have bound me by the neck and brought me back again to Your lotus feet.”

TEXT 126

*tabe svarūpa kaila nitāira caraṇa vandana
nityānanda-prabhu kaila prema-āliṅgana*

tabe—thereafter; *svarūpa*—Svarūpa Dāmodara; *kaila*—did; *nitāira*—of Nityānanda Prabhu; *caraṇa*—of the lotus feet; *vandana*—worship; *nityānanda-prabhu*—Lord Nityānanda; *kaila*—did; *prema-āliṅgana*—embracing in love.

Svarūpa Dāmodara then worshiped the lotus feet of Nityānanda Prabhu, and Nityānanda Prabhu in turn embraced him in the ecstasy of love.

TEXT 127

*jagadānanda, mukunda, śaṅkara, sārvaḥma
sabā-saṅge yathā-yogya karila milana*

jagadānanda—Jagadānanda; *mukunda*—Mukunda; *śaṅkara*—Śaṅkara; *sārvaḥma*—Sārvaḥma; *sabā-saṅge*—with all; *yathā-yogya*—as is befitting; *karila*—did; *milana*—meeting.

After worshiping Nityānanda Prabhu, Svarūpa Dāmodara met Jagadānanda, Mukunda, Śaṅkara and Sārvaḥma, as was befitting.

TEXT 128

*paramānanda purīra kaila caraṇa vandana
purī-gosāñi tāñre kaila prema-āliṅgana*

paramānanda purīra—of Paramānanda Purī; *kaila*—he did; *caraṇa vandana*—worshiping the lotus feet; *purī-gosāñi*—Paramānanda Purī; *tāñre*—unto him; *kaila*—did; *prema-āliṅgana*—embracing in love.

Svarūpa Dāmodara also offered his worshipful prayers at the lotus feet of Paramānanda Purī, who, in return, embraced him in ecstatic love.

TEXT 129

*mahāprabhu dila tāñre nibhṛte vāsā-ghara
jalādi-paricaryā lāgi' dila eka kiṅkara*

mahāprabhu—Śrī Caitanya Mahāprabhu; *dila*—gave; *tāñre*—unto him; *nibhṛte*—in a solitary place; *vāsā-ghara*—residential quarters; *jala-ādi*—supplying water, etc.; *paricaryā*—service; *lāgi'*—for the purpose of; *dila*—gave; *eka*—one; *kiṅkara*—servant.

Śrī Caitanya Mahāprabhu then gave Svarūpa Dāmodara residence in a solitary place and ordered a servant to serve him with a supply of water and other necessities.

TEXT 130

*āra dina sārvabhauma-ādi bhakta-saṅge
vasiyā āchena mahāprabhu kṛṣṇa-kathā-raṅge*

āra dina—the next day; *sārvabhauma-ādi*—headed by Sārvabhauma Bhaṭṭācārya; *bhakta-saṅge*—with the devotees; *vasiyā āchena*—was sitting; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā-raṅge*—engaged in discussions of topics concerning Kṛṣṇa.

The next day Śrī Caitanya Mahāprabhu sat with all the devotees, headed by Sārvabhauma Bhaṭṭācārya, and they discussed the pastimes of Kṛṣṇa.

TEXT 131

*hena-kāle govindera haila āgamana
daṇḍavat kari' kahe vinaya-vacana*

hena-kāle—at that time; *govindera*—of Govinda; *haila*—there was; *āgamana*—arrival; *daṇḍavat kari'*—offering obeisances; *kahe*—says; *vinaya-vacana*—submissive words.

At that time Govinda appeared on the scene, offered his respectful obeisances and spoke submissively.

TEXT 132

*īśvara-purīra bhṛtya, 'govinda' mora nāma
purī-gosāñira ājñāya āinu tomāra sthāna*

īśvara-purīra bhṛtya—servant of Īśvara Purī; *govinda mora nāma*—my name is Govinda; *purī-gosāñira*—of Īśvara Purī; *ājñāya*—on the order; *āinu*—I have come; *tomāra*—to Your; *sthāna*—place.

“I am the servant of Īśvara Purī. My name is Govinda, and following the orders of my spiritual master, I have come here.

TEXT 133

*siddha-prāpti-kāle gosāñi ājñā kaila more
kṛṣṇa-caitanya-nikaṭe rahi seviha tāñhāre*

siddhi-prāpti-kāle—at the time of his departure from this mortal world to achieve the highest perfection of life; *gosāñi*—my spiritual master; *ājñā*—order; *kaila*—made; *more*—unto me; *kṛṣṇa-caitanya-nikaṭe*—at the place of Śrī Kṛṣṇa Caitanya; *rahi*—remaining; *seviha*—render service; *tāñhāre*—unto Him.

“Just before his departure from this mortal world to attain the highest perfection, Īśvara Purī told me that I should go to Śrī Caitanya Mahāprabhu and render service unto Him.

TEXT 134

*kāśīśvara āsibena saba tīrtha dekhiyā
prabhu-ājñāya muñi āinu tomā-pade dhāñā*

kāśīśvara—Kāśīśvara; *āsibena*—will come; *saba*—all; *tīrtha*—holy places; *dekhiyā*—visiting; *prabhu-ājñāya*—under the order of my spiritual master; *muñi*—I; *āinu*—have come; *tomā*—to Your; *pade*—lotus feet; *dhāñā*—running.

“Kāśīśvara will also come here after visiting all the holy places. However, following the orders of my spiritual master, I have hastily come to be present at Your lotus feet.”

TEXT 135

*gosāñi kahila, ‘purīśvara’ vātsalya kare more
kṛpā kari’ mora ṭhāñi pāṭhailā tomāre*

gosāñi kahila—Śrī Caitanya Mahāprabhu replied; *purīśvara*—Īśvara Purī; *vātsalya*—paternal affection; *kare*—does; *more*—unto Me; *kṛpā kari’*—being merciful; *mora ṭhāñi*—to My place; *pāṭhailā*—sent; *tomāre*—you.

Śrī Caitanya Mahāprabhu replied, “My spiritual master, Īśvara Purī, always favors Me with paternal affection. Therefore, out of his causeless mercy, he has sent you here.”

TEXT 136

*eta śuni’ sārvabhauma prabhure puchila
purī-gosāñi śūdra-sevaka kāñhe ta’ rākhila*

eta śuni’—hearing this; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *prabhure*—unto the Lord; *puchila*—inquired; *purī-gosāñi*—Īśvara Purī; *śūdra-sevaka*—a servant who is a *śūdra*; *kāñhe ta’*—why; *rākhila*—kept.

After hearing this, Sārvabhauma Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu, “Why did Īśvara Purī keep a servant who comes from a *śūdra* family?”

Both Kāśīśvara and Govinda were personal servants of Īśvara Purī. After Īśvara Purī’s demise, Kāśīśvara went to visit all the holy places of India. Following the orders of his spiritual master, Govinda immediately went to Śrī Caitanya Mahāprabhu for shelter. Govinda came from a *śūdra* family, but because he was initiated by Īśvara Purī, he was certainly a *brāhmaṇa*. Sārvabhauma Bhaṭṭācārya here asked Śrī Caitanya Mahāprabhu why Īśvara Purī accepted a disciple from a *śūdra* family. According to the *smṛti-śāstra*, which gives directions for the management of the *varṇāśrama*

institution, a *brāhmaṇa* cannot accept a disciple from the lower castes. In other words, a *kṣatriya*, *vaiśya* or *śūdra* cannot be accepted as a servant. If a spiritual master accepts such a person, he is contaminated. Sārvabhauma Bhaṭṭācārya therefore asked why Īśvara Purī accepted a servant or disciple born of a *śūdra* family.

In answer to this question, Śrī Caitanya Mahāprabhu replied that His spiritual master, Īśvara Purī, was so empowered that he was as good as the Supreme Personality of Godhead. As such, Īśvara Purī was the spiritual master of the whole world. He was not a servant of any mundane rule or regulation. An empowered spiritual master like Īśvara Purī can bestow his mercy upon anyone, irrespective of caste or creed. The conclusion is that an empowered spiritual master is authorized by Kṛṣṇa and his own *guru* and should therefore be considered as good as the Supreme Personality of Godhead Himself. That is the verdict of Viśvanātha Cakravartī: *sākṣāddharitvena*. An authorized spiritual master is as good as Hari, the Supreme Personality of Godhead. As Hari is free to act as He likes, the empowered spiritual master is also free. As Hari is not subject to mundane rules and regulations, the spiritual master empowered by Him is also not subject. According to the *Caitanya-caritāmṛta* (*Antya-līlā* 7.11), *kṛṣṇa-śakti vinā nahe tāra pravartana*. An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead. In the mundane world, anyone possessing his master's power of attorney can act on behalf of his master. Similarly, a spiritual master empowered by Kṛṣṇa through his own bona fide spiritual master should be considered as good as the Supreme Personality of Godhead Himself. That is the meaning of *sākṣāddharitvena*. Śrī Caitanya Mahāprabhu therefore describes the activities of the Supreme Personality of Godhead and the bona fide spiritual master as follows.

TEXT 137

*prabhu kahe, -īśvara haya parama svatantra
īśvarera kṛpā nahe veda-para tantra*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *īśvara*—the Supreme Personality of Godhead or Īśvara Purī; *haya*—is; *parama*—supremely; *svatantra*—independent; *īśvarera*—of the Supreme Personality of

Godhead or of Īśvara Purī; *kṛpā*—the mercy; *nahe*—is not; *veda-paratantra*—subject to the Vedic rules.

Śrī Caitanya Mahāprabhu said, “Both the Supreme Personality of Godhead and My spiritual master, Īśvara Purī, are completely independent. Therefore neither the mercy of the Supreme Personality of Godhead nor that of Īśvara Purī is subject to any Vedic rules and regulations.

TEXT 138

*īśvarera kṛpā jāti-kulādi nā māne
vidurera ghare kṛṣṇa karilā bhojane*

īśvarera kṛpā—the mercy of the Lord; *jāti*—caste; *kula-ādi*—family, etc.; *nā māne*—does not obey; *vidurera*—of Vidura; *ghare*—at the home; *kṛṣṇa*—Lord Kṛṣṇa; *karilā*—did; *bhojane*—eating.

“The mercy of the Supreme Personality of Godhead is not restricted to the jurisdiction of caste and creed. Vidura was a śūdra, yet Kṛṣṇa accepted lunch at his home.

TEXT 139

*sneha-leśāpekṣā mātra śrī-kṛṣṇa-kṛpāra
sneha-vaśa hañā kare svatantra ācāra*

sneha—of affection; *leśa*—on a trace; *pekṣā*—reliance; *mātra*—only; *śrī-kṛṣṇa*—of Lord Śrī Kṛṣṇa; *kṛpāra*—of the mercy; *sneha-vaśa*—obliged by affection; *hañā*—being; *kare*—does; *svatantra*—independent; *ācāra*—behavior.

“Lord Kṛṣṇa’s mercy is dependent only on affection. Being obliged only by affection, Lord Kṛṣṇa acts very independently.

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is merciful, but His mercy does not depend on mundane rules and regulations. He is dependent only on affection and nothing else. Service to Lord Kṛṣṇa can be rendered in two ways. One can serve the Lord in affection or in veneration. When

service is rendered in affection, it is the Lord's special mercy. When service is rendered in veneration, it is doubtful whether Kṛṣṇa's mercy is actually involved. If Kṛṣṇa's mercy is there, it is not dependent on any prescribed caste or creed. Śrī Caitanya Mahāprabhu wanted to inform Sārvabhauma Bhaṭṭācārya that Lord Kṛṣṇa is the spiritual master of everyone, and He does not care for mundane caste or creed. Therefore Śrī Caitanya Mahāprabhu cited the example of Lord Kṛṣṇa's accepting food at the house of Vidura, who was a *śūdra* by birth. By the same token, Īśvara Purī, an empowered spiritual master, could show mercy to anyone. As such, he accepted Govinda, although the boy was born in a *śūdra* family. When Govinda was initiated, he became a *brāhmaṇa* and was accepted as Īśvara Purī's personal servant. In the *Hari-bhakti-vilāsa*, Śrī Sanātana Gosvāmī states that one who is initiated by a bona fide spiritual master immediately becomes a *brāhmaṇa*. A pseudo spiritual master cannot transform a person into a *brāhmaṇa*, but an authorized spiritual master can do so. This is the verdict of *śāstra*, Śrī Caitanya Mahāprabhu and all the Gosvāmīs.

TEXT 140

maryādā haite koṭi sukha sneha-ācaraṇe
paramānanda haya yāra nāma-śravaṇe

maryādā haite—greater than veneration and awe; *koṭi*—millions of times; *sukha*—happiness; *sneha*—with affection; *ācaraṇe*—in dealings; *paramānanda*—transcendental bliss; *haya*—there is; *yāra*—whose; *nāma*—holy name; *śravaṇe*—by hearing.

“In conclusion, dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealings with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss.”

TEXT 141

eta bali' govindere kaila āliṅgana
govinda karila prabhura caraṇa vandana

eta bali'—saying this; *govindere*—unto Govinda; *kaila*—did; *āliṅgana*—embracing; *govinda*—Govinda; *karila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet.

After saying this, Śrī Caitanya Mahāprabhu embraced Govinda, and Govinda in turn offered his respectful obeisances unto Śrī Caitanya Mahāprabhu's lotus feet.

TEXT 142

*prabhu kahe, -bhaṭṭācārya, karaha vicāra
gurura kiṅkara haya mānya se āmāra*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *karaha vicāra*—just consider; *gurura kiṅkara*—the servant of the spiritual master; *haya*—is; *mānya*—respectable; *se*—he; *āmāra*—to Me.

Śrī Caitanya Mahāprabhu then continued speaking to Sārvabhauma Bhaṭṭācārya: “Consider this point. The servant of the spiritual master is always respectable for Me.

TEXT 143

*tānhāre āpana-sevā karāite nā yuyāya
guru ājñā diyāchena, ki kari upāya*

tānhāre—him; *āpana-sevā*—personal service; *karāite*—to engage to do; *nā yuyāya*—is not befitting; *guru*—the spiritual master; *ājñā*—order; *diyāchena*—has given; *ki*—what; *kari*—can I do; *upāya*—remedy.

“As such, it is not befitting that the guru's servant should engage in My personal service. Yet My spiritual master has given this order. What shall I do?”

A *guru*'s servants or disciples are all Godbrothers to one another, and as such they should all respect one another as *prabhu*, or master. No one should disrespect his Godbrother. For this reason Śrī Caitanya Mahāprabhu

asked Sārvabhauma Bhaṭṭācārya what to do about Govinda. Govinda was the personal servant of Īśvara Purī, Śrī Caitanya Mahāprabhu's spiritual master, and now Īśvara Purī had ordered Govinda to become Śrī Caitanya Mahāprabhu's personal servant. So what was to be done? This was the inquiry Śrī Caitanya Mahāprabhu placed before Sārvabhauma Bhaṭṭācārya, an experienced friend.

TEXT 144

*bhaṭṭa kahe,-gurura ājñā haya balavān
guru-ājñā nā laṅghiye, śāstra-pramāṇa*

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; *gurura ājñā*—the order of the spiritual master; *haya*—is; *balavān*—strong; *guru-ājñā*—the order of the spiritual master; *nā*—not; *laṅghiye*—we can disobey; *śāstra*—scriptural; *pramāṇa*—injunction.

Sārvabhauma Bhaṭṭācārya said, “The order of the spiritual master is very strong and cannot be disobeyed. That is the injunction of the śāstras, the revealed scriptures.

TEXT 145

*sa śuśruvān mātari bhārgaveṇa
pītur niyogāt prahṛtam dviṣat-vat
pratyagrṛhīd agraja-śāsanam tad
ājñā gurūṇām hy avicāraṇīyā*

saḥ—He (Lakṣmaṇa, the brother of Lord Rāmacandra); *śuśruvān*—hearing; *mātari*—unto the mother; *bhārgaveṇa*—by Paraśurāma; *pītuḥ*—of the father; *niyogāt*—by the order; *prahṛtam*—killing; *dviṣat-vat*—like an enemy; *pratyagrṛhīd*—accepted; *agraja-śāsanam*—the order of the elder brother; *tad*—that; *ājñā*—order; *gurūṇām*—of superior persons, such as the spiritual master or father; *hi*—because; *avicāraṇīyā*—to be obeyed without consideration.

“Being ordered by his father, Paraśurāma killed his mother, Reṇukā, just as if she were an enemy. When Lakṣmaṇa, the younger brother of Lord

Rāmacandra, heard of this, He immediately engaged Himself in the service of His elder brother and accepted His orders. The order of the spiritual master must be obeyed without consideration.’

This is a quotation from the *Raghu-varṇa* (14.46). Lord Rāmacandra’s statement to Sītā given below is from the *Rāmāyaṇa* (*Ayodhyā-kāṇḍa* 22.9).

TEXT 146

*nirvicāraṁ guror ājñā
mayā kāryā mahātmanaḥ
śreyo hy evaṁ bhavatyāś ca
mama caiva viśeṣataḥ*

nirvicāraṁ—to be obeyed without consideration; *guroḥ*—of the spiritual master; *ājñā*—the order; *mayā*—by Me; *kāryā*—must be done; *mahātmanaḥ*—of the great soul; *śreyoḥ*—good fortune; *hi*—indeed; *evaṁ*—thus; *bhavatyāḥ*—for you; *ca*—and; *mama*—for Me; *ca*—also; *eva*—certainly; *viśeṣataḥ*—specifically.

“The order of a great personality like a father must be executed without consideration because there is good fortune in such an order for both of us. In particular, there is good fortune for Me.”

TEXT 147

*tabe mahāprabhu tānre kaila aṅgikāra
āpana-śrī-aṅga-sevāya dila adhikāra*

tabe—after that; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tānre*—unto Govinda; *kaila*—did; *aṅgikāra*—acceptance; *āpana*—personal; *śrī-aṅga*—of the transcendental body; *sevāya*—in the service; *dila*—gave; *adhikāra*—responsibility.

After Sārvabhauma Bhaṭṭācārya said this, Śrī Caitanya Mahāprabhu embraced Govinda and engaged him in the service of His personal body.

TEXT 148

*prabhura priya bhṛtya kari' sabe kare māna
sakala vaiṣṇavera govinda kare samādhāna*

prabhura—of Lord Śrī Caitanya Mahāprabhu; *priya*—dear; *bhṛtya*—servant; *kari'*—understanding; *sabe*—all; *kare*—do; *māna*—respect; *sakala*—all; *vaiṣṇavera*—of devotees; *govinda*—Govinda; *kare*—does; *samādhāna*—service.

Everyone respected Govinda as the dearest servant of Śrī Caitanya Mahāprabhu, and Govinda served all the Vaiṣṇavas and saw to their needs.

TEXT 149

*choṭa-baḍa-kīrtanīyā-dui haridāsa
rāmāi, nandāi rahe govindera pāśa*

choṭa-baḍa—junior and senior; *kīrtanīyā*—musicians; *dui*—two; *haridāsa*—Haridāsas; *rāmāi*—Rāmāi; *nandāi*—Nandāi; *rahe*—stay; *govindera pāśa*—with Govinda.

Both Haridāsa senior and Haridāsa junior, who were musicians, as well as Rāmāi and Nandāi, used to stay with Govinda.

TEXT 150

*govindera saṅge kare prabhura sevana
govindera bhāgya-sīmā nā yāya varṇana*

govindera saṅge—with Govinda; *kare*—do; *prabhura*—of Śrī Caitanya Mahāprabhu; *sevana*—service; *govindera*—of Govinda; *bhāgya-sīmā*—the limit of good fortune; *nā*—not; *yāya varṇana*—can be described.

They all remained with Govinda to serve Śrī Caitanya Mahāprabhu; therefore no one could estimate the good fortune of Govinda.

TEXT 151

*āra dine mukunda-datta kahe prabhura sthāne
brahmānanda-bhāratī āilā tomāra daraśane*

āra dine—the next day; *mukunda-datta*—Mukunda Datta; *kahe*—said; *prabhura*—of Śrī Caitanya Mahāprabhu; *sthāne*—at the place; *brahmānanda-bhāratī*—Brahmānanda Bhāratī; *āilā*—has come; *tomāra daraśane*—to see You.

The next day Mukunda Datta informed Śrī Caitanya Mahāprabhu, “Brahmānanda Bhāratī has come to see You.”

TEXT 152

*ājñā deha’ yadi tāñre āniye ethāi
prabhu kahe,-guru teñha, yāba tāñra ṭhāñi*

ājñā deha’—order; *yadi*—if; *tāñre*—him; *āniye*—I can bring; *ethāi*—here; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *guru teñha*—he is My spiritual master; *yāba*—I shall go; *tāñra ṭhāñi*—to his place.

Mukunda Datta then asked the Lord, “Shall I bring him here?”

Śrī Caitanya Mahāprabhu said, “Brahmānanda Bhāratī is like My spiritual master. It is better that I go to him.”

TEXT 153

*eta bali’ mahāprabhu bhakta-gaṇa-saṅge
cali’ āilā brahmānanda-bhāratīra āge*

eta bali’—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with the devotees; *cali’*—walking; *āilā*—came; *brahmānanda-bhāratīra*—of Brahmānanda Bhāratī; *āge*—in the presence.

After saying this, Śrī Caitanya Mahāprabhu and His devotees came into the presence of Brahmānanda Bhāratī.

TEXT 154

*brahmānanda pariyāche mṛga-carmāmbara
tāhā dekhi' prabhu duḥkha pāilā antara*

brahmānanda—Brahmānanda; *pariyāche*—did wear; *mṛga-carma-ambara*—a garment made of deerskin; *tāhā dekhi'*—seeing that; *prabhu*—Śrī Caitanya Mahāprabhu; *duḥkha*—unhappiness; *pāilā*—got; *antara*—within Himself.

When Śrī Caitanya Mahāprabhu and His devotees approached him, they saw that he was covered with a deerskin. Seeing this, Śrī Caitanya Mahāprabhu became very unhappy.

Brahmānanda Bhāratī belonged to the Śāṅkara-sampradāya. (The title Bhāratī indicates a member of one of that *sampradāya*'s ten classes of *sannyāsīs*.) It is customary for a person who has renounced the world to cover his body with a deerskin or the bark of a tree. This is enjoined by the *Manu-saṁhitā*. But if a *sannyāsī* who has renounced the world simply wears a deerskin and does not spiritually advance, he is bewildered by false prestige. Śrī Caitanya Mahāprabhu did not like to see Brahmānanda Bhāratī wearing a deerskin.

TEXT 155

*dekhiyā ta' chadma kaila yena dekhe nāñi
mukundere puḥe,-kāhāñ bhāratī-gosāñi*

dekhiyā—seeing; *ta'*—certainly; *chadma kaila*—pretended; *yena*—as if; *dekhe*—sees; *nāñi*—not; *mukundere puḥe*—inquired from Mukunda; *kāhāñ*—where; *bhāratī-gosāñi*—Brahmānanda Bhāratī, my spiritual master.

Seeing Brahmānanda Bhāratī wearing the deerskin, Caitanya Mahāprabhu pretended not to see him. Instead, He asked Mukunda Datta, “Where is Brahmānanda Bhāratī, My spiritual master?”

TEXT 156

*mukunda kahe,-ei āge dekha vidyamāna
prabhu kahe,-teṅha nahena, tumi ageyāna*

mukunda kahe—Mukunda said; *ei āge*—here in front; *dekha*—see; *vidyamāna*—present; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *teṅha nahena*—he is not; *tumi ageyāna*—you are incorrect.

Mukunda Datta replied, “Here is Brahmānanda Bhāratī, in Your presence.”

The Lord replied, “You are incorrect. This is not Brahmānanda Bhāratī.

TEXT 157

*anyere anya kaha, nāhi tomāra jñāna
bhāratī-gosāñi kene paribena cāma*

anyere—another; *anya kaha*—you talk of someone else; *nāhi*—there is not; *tomāra*—your; *jñāna*—knowledge; *bhāratī*—Brahmānanda Bhāratī; *gosāñi*—My spiritual master; *kene*—why; *paribena*—should wear; *cāma*—skin.

“You must be talking of someone else, for this is surely not Brahmānanda Bhāratī. You simply have no knowledge. Why should Brahmānanda Bhāratī wear a deerskin?”

TEXT 158

*śuni’ brahmānanda kare hṛdaye vicāre
mora carmāmbara ei nā bhāya inhāre*

śuni’—hearing; *brahmānanda*—Brahmānanda; *kare*—does; *hṛdaye*—within himself; *vicāre*—consideration; *mora*—my; *carma-ambara*—deerskin garment; *ei*—this; *nā*—not; *bhāya*—is approved; *inhāre*—by Śrī Caitanya Mahāprabhu.

When Brahmānanda Bhāratī heard this, he thought, “My deerskin is not approved by Śrī Caitanya Mahāprabhu.”

TEXT 159

*bhāla kahena,—carmāmbara dambha lāgi' pari
carmāmbara-paridhāne saṁsāra nā tari*

bhāla—well; *kahena*—He said; *carma-ambara*—the garment of deerskin; *dambha*—prestige; *lāgi'*—for the matter of; *pari*—I put on; *carma-ambara-paridhāne*—by putting on a garment of skin; *saṁsāra*—the material world; *nā tari*—I cannot cross.

Thus admitting his mistake, Brahmānanda Bhāratī thought, “He spoke well. I put on this deerskin only for prestige. I cannot cross over the ocean of nescience simply by wearing a deerskin.

TEXT 160

*āji haite nā pariba ei carmāmbara
prabhu bahirvāsa ānāilā jāniyā antara*

āji haite—from today; *nā pariba*—I shall not put on; *ei*—this; *carma-ambara*—deerskin garment; *prabhu*—Śrī Caitanya Mahāprabhu; *bahirvāsa*—the cloth of a *sannyāsī*; *ānāilā*—had someone bring; *jāniyā*—knowing; *antara*—his contemplation.

“From today on I shall not wear this deerskin.” As soon as Brahmānanda Bhāratī decided this, Śrī Caitanya Mahāprabhu, understanding his mind, immediately sent for the robes of a *sannyāsī*.

TEXT 161

*carmāmbara chāḍi' brahmānanda parila vasana
prabhu āsi' kaila tāṅra caraṇa vandana*

carma-ambara chāḍi'—giving up the deerskin garment; *brahmānanda*—Brahmānanda Bhāratī; *parila*—put on; *vasana*—cloth garment; *prabhu*—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *kaila*—did; *tānra*—his; *caraṇa vandana*—worshiping the feet.

As soon as Brahmānanda Bhāratī gave up his deerskin and covered himself with sannyāsī robes, Śrī Caitanya Mahāprabhu came and offered His respects at his lotus feet.

TEXT 162

*bhāratī kahe,-tomāra ācāra loka śikhāite
punaḥ nā karibe nati, bhaya pāṇa citte*

bhāratī kahe—Brahmānanda Bhāratī said; *tomāra*—Your; *ācāra*—behavior; *loka*—people in general; *śikhāite*—to teach; *punaḥ*—again; *nā*—not; *karibe*—will do; *nati*—obeisances; *bhaya*—fear; *pāṇa*—I get; *citte*—within the mind.

Brahmānanda Bhāratī said, “You instruct the general populace by Your behavior. I will not do anything against Your wishes; otherwise You will not offer me respects but will neglect me. I am afraid of this.

TEXT 163

*sāmpratika 'dui brahma' ihāṅ 'calācala'
jagannātha-acala brahma, tumi ta' sacala*

sāmpratika—at the present moment; *dui brahma*—two Brahmans, or spiritual identities; *ihāṅ*—here; *cala-acala*—moving and not moving; *jagannātha*—Lord Jagannātha; *acala brahma*—not moving Brahman; *tumi*—You; *ta'*—but; *sa-cala*—moving Brahman.

“At the present moment I see two Brahmans. One Brahman is Lord Jagannātha, who does not move, and the other Brahman, who is moving, is You. Lord Jagannātha is the arcā-vigraha, the worshipable Deity, and it is He who is the nonmoving Brahman. But You are Lord Śrī Caitanya

Mahāprabhu, and You are moving here and there. The two of You are the same Brahman, master of the material nature, but You are playing two parts—one moving and one not moving. In this way two Brahmans are now residing at Jagannātha Purī, Puruṣottama.

TEXT 164

*tumi-gaura-varṇa, tenha-śyāmala-varṇa
dui brahme kaila saba jagat-tāraṇa*

tumi—You; *gaura-varṇa*—having a golden or fair complexion; *tenha*—He; *śyāmala-varṇa*—having a blackish complexion; *dui brahme*—both Brahmans; *kaila*—performed; *saba jagat*—of the whole world; *tāraṇa*—deliverance.

“Of the two Brahmans, You are fair-complexioned, and the other, Lord Jagannātha, is blackish. Both of You are delivering the whole world.”

TEXT 165

*prabhu kahe,-satya kahi, tomara āgamane
dui brahma prakāṣṭa śrī-puruṣottame*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *satya kahi*—I speak the truth; *tomāra āgamane*—by your presence; *dui brahma*—two Brahmans; *prakāṣṭa*—appeared; *śrī-puruṣottame*—at Jagannātha Purī.

Lord Śrī Caitanya Mahāprabhu replied, “Actually, to tell you the truth, due to your presence there are now two Brahmans at Jagannātha Purī.

TEXT 166

*‘brahmānanda’ nāma tumi-gaura-brahma ‘cala’
śyāma-varṇa jagannātha vasiyāchena ‘acala’*

brahmānanda—Brahmānanda; *nāma tumi*—your name; *gaura-brahma*—the Brahman of the name Gaura; *cala*—both of them are moving; *śyāma-*

varṇa—of blackish hue; *jagannātha*—Lord Jagannātha; *vasiyāchena*—is sitting; *acala*—without movement.

“Both Brahmānanda and Gaurahari are moving, whereas the blackish Lord Jagannātha is sitting tight and immobile.”

Brahmānanda Bhāratī wanted to prove that there is no difference between the Supreme Lord and the *jīva*, whereas Caitanya Mahāprabhu wanted to prove that He and Brahmānanda Bhāratī were *jīvas* and that although the *jīvas* are Brahman, they are many but the Supreme Lord, the Supreme Brahman, is one. On the other hand, Brahmānanda Bhāratī also wanted to prove that Jagannātha and Śrī Caitanya Mahāprabhu are one, the Supreme Personality of Godhead, but that to fulfill His mission Śrī Caitanya Mahāprabhu appeared to be moving whereas Lord Jagannātha appeared to be inert. Thus this jolly argument was going on. Finally, Brahmānanda Bhāratī referred the whole matter to Sārvabhauma Bhaṭṭācārya for a final decision.

TEXT 167

*bhāratī kahe,-sārvabhauma, madhyastha hañā
inhāra sane āmāra ‘nyāya’ bujha’ mana diyā*

bhāratī kahe—Brahmānanda Bhāratī said; *sārvabhauma*—O Sārvabhauma Bhaṭṭācārya; *madhya-stha hañā*—becoming a mediator; *inhāra sane*—with Lord Śrī Caitanya Mahāprabhu; *āmāra*—my; *nyāya*—logic; *bujha’*—try to understand; *mana diyā*—with attention.

Brahmānanda Bhāratī said, “My dear Sārvabhauma Bhaṭṭācārya, please become the mediator in this logical argument between Śrī Caitanya Mahāprabhu and me.”

TEXT 168

*‘vyāp̄ya’ ‘vyāp̄ka’-bhāve ‘jīva’-‘brahme’ jāni
jīva—vyāp̄ya, brahma—vyāp̄ka, śāstrete vākhāni*

vyāpya—localized; *vyāpaka*—all-pervading; *bhāve*—in this way; *jīva*—living entity; *brahme*—the Supreme Lord; *jāni*—I know; *jīva*—the living entity; *vyāpya*—localized; *brahma*—the Supreme Lord; *vyāpaka*—all-pervading; *śāstre*—in the revealed scripture; *vākhāni*—description.

Brahmānanda Bhāratī continued, “The living entity is localized, whereas the Supreme Brahman is all-pervading. That is the verdict of the revealed scriptures.

Brahmānanda Bhāratī drew Sārvabhauma Bhaṭṭācārya’s attention because he wanted him to judge the argument. He then stated that Brahman, the Supreme Lord, is all-pervading. This is confirmed by Lord Kṛṣṇa in the *Bhagavad-gītā* (13.3):

*kṣetra-jñāṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānaṁ yat taj jñānaṁ mataṁ mama*

“O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its knower is called knowledge. That is My opinion.”

The Supreme Personality of Godhead in His Paramātmā feature is expanded everywhere. The *Brahma-saṁhitā* says, *aṅdāntara-stha-paramāṇu-cayāntara-stham*: [Bs. 5.35] by virtue of His all-pervasive nature, the Supreme Lord is within the universe as well as within all elements of the universe. He is even within the atom. In this way the Supreme Lord Govinda is all-pervasive. On the other hand, the living entities are very, very small. It is said that the living entity is one ten-thousandth of the tip of a hair. Therefore the living entity is localized. Living entities rest on the Brahman effulgence, the bodily rays of the Supreme Personality of Godhead.

TEXT 169

*carma ghucāñā kaila āmāre śodhana
doṅhāra vyāpya-vyāpakatve ei ta’ kāraṇa*

carma—deerskin; *ghucāñā*—taking away; *kaila*—did; *āmāre*—unto me; *śodhana*—purification; *doṅhāra*—of both of us; *vyāpya*—being localized;

vyāpakatve—being all-pervasive; *ei*—this; *ta'*—indeed; *kāraṇa*—the cause.

“Śrī Caitanya Mahāprabhu purified me by taking away my deerskin. This is proof that He is all-pervasive and all-powerful and that I am subordinate to Him.

Brahmānanda Bhāratī herein asserts that Śrī Caitanya Mahāprabhu is the Supreme Brahman and that he is the subordinate Brahman. This is confirmed in the *Vedas: nityo nityānām cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13). The Supreme Personality of Godhead is Brahman or Parambrahman, the chief of all living entities. Both the Supreme Brahman, or the Personality of Godhead, and the living entities are persons, but the Supreme Brahman is the predominator, whereas the living entities are predominated.

TEXT 170

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

suvarṇa—of gold; *varṇaḥ*—having the color; *hema-aṅgaḥ*—whose body was like molten gold; *vara-aṅgaḥ*—having a most beautiful body; *candana-aṅgadī*—whose body was smeared with sandalwood; *sannyāsa-kṛt*—practicing the renounced order of life; *śamaḥ*—equipoised; *śāntaḥ*—peaceful; *niṣṭhā*—of devotion; *śānti*—and of peace; *parāyaṇaḥ*—the highest resort.

“His bodily hue is golden, and His whole body is like molten gold. Every part of His body is very beautifully constructed and smeared with sandalwood pulp. Accepting the renounced order, the Lord is always equipoised. He is firmly fixed in His mission of chanting the Hare Kṛṣṇa mantra, and He is firmly situated in His dualistic conclusion and in His peace.’

This is a quote from the *Mahābhārata*’s *Viṣṇu-sahasra-nāma-stotra*.

TEXT 171

*ei saba nāmera inha haya nijāspada
candanākta prasāda-ḍora-śrī-bhuje aṅgada*

ei saba—all these; *nāmera*—of names; *inha*—Śrī Caitanya Mahāprabhu; *haya*—is; *nija-āspada*—the reservoir; *candana-akta*—smeared with the pulp of sandalwood; *prasāda-ḍora*—the thread received from the Jagannātha temple; *śrī-bhuje*—on His arms; *aṅgada*—ornaments.

“All the symptoms mentioned in the verse from the Viṣṇu-sahasra-nāma-stotra are visible in the body of Śrī Caitanya Mahāprabhu. His arms are decorated with sandalwood pulp and the thread received from the Śrī Jagannātha Deity, and these are His ornamental bangles.”

TEXT 172

*bhaṭṭācārya kahe,-bhāratī, dekhi tomāra jaya
prabhu kahe,-yei kaha, sei satya haya*

bhaṭṭācārya kahe—the Bhaṭṭācārya said; *bhāratī*—O Brahmānanda Bhāratī; *dekhi*—I see; *tomāra jaya*—your victory; *prabhu kahe*—Lord Caitanya Mahāprabhu said; *yei kaha*—whatever you say; *sei*—that; *satya*—true; *haya*—is.

After hearing this, Sārvabhauma Bhaṭṭācārya rendered his judgment, saying, “Brahmānanda Bhāratī, I see that you are victorious.”

Śrī Caitanya Mahāprabhu immediately said, “I accept whatever Brahmānanda Bhāratī has said. It is quite all right with Me.”

TEXT 173

*guru-śiṣya-nyāye satya śiṣyera parājaya
bhāratī kahe,-eho nahe, anya hetu haya*

guru-śiṣya-nyāye—when there is a logical argument between the spiritual master and the disciple; *satya*—certainly; *śiṣyera*—of the disciple;

parājaya—defeat; *bhāratī kahe*—Brahmānanda Bhāratī said; *eho nahe*—in this case it is not the fact; *anya hetu*—another cause; *haya*—there is.

Śrī Caitanya Mahāprabhu thus posed Himself as a disciple and accepted Brahmānanda Bhāratī as His spiritual master. He then said, “The disciple is certainly defeated in an argument with the spiritual master.”

Brahmānanda Bhāratī immediately countered these words, saying, “This is not the cause of Your defeat. There is another cause.

TEXT 174

bhakta ṭhāñi hāra' tumi,-e tomāra svabhāva
āra eka śuna tumi āpana prabhāva

bhakta ṭhāñi—in the presence of a devotee; *hāra'*—become defeated; *tumi*—You; *e*—this; *tomāra*—Your; *svabhāva*—nature; *āra*—another; *eka*—one; *śuna*—hear; *tumi*—You; *āpana prabhāva*—Your own influence.

“It is Your natural characteristic to accept defeat at the hands of Your devotee. There is also another glory of Yours, which I ask You to hear attentively.

TEXT 175

ājanma karinu muñi 'nirākāra'-dhyāna
tomā dekhi' 'kṛṣṇa' haila mora vidyamāna

ā-janma—since my birth; *karinu*—have done; *muñi*—I; *nirākāra-dhyāna*—meditation on impersonal Brahman; *tomā dekhi'*—by seeing You; *kṛṣṇa*—Lord Kṛṣṇa; *haila*—became; *mora*—my; *vidyamāna*—experience.

“I have been meditating on the impersonal Brahman since my birth, but since I have seen You, I have fully experienced Kṛṣṇa.”

Brahmānanda Bhāratī admitted that when there is an argument between the spiritual master and the disciple, the spiritual master is naturally victorious, although the disciple may put forward a strong argument. In

other words, it is customary that the words of the spiritual master are more worshipable than the words of a disciple. Under the circumstances, since Brahmānanda Bhāratī was in the position of a spiritual master, he emerged victorious over Śrī Caitanya Mahāprabhu, who considered Himself Brahmānanda Bhāratī's disciple. However, Brahmānanda Bhāratī reversed the argument and took the position of a devotee, stating that Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead, Kṛṣṇa. This means that the Lord was voluntarily defeated out of affection for His devotee. He was defeated voluntarily, because no one can defeat the Supreme Lord. Concerning this, the words of Bhīṣma in *Śrīmad-Bhāgavatam* (1.9.37) are important:

*sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto ratha-sthaḥ
dhṛta-ratha-caraṇo 'bhyayāc calad-gur
harir iva hantum ibhaṁ gatottariyaḥ*

“Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel and ran toward me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.”

Kṛṣṇa promised not to fight in the Battle of Kurukṣetra, but Bhīṣma, in order to break Kṛṣṇa's promise, attacked Arjuna in such a vigorous way that Kṛṣṇa was obliged to take up a chariot wheel and attack Bhīṣma. The Lord did this to show that His devotee was being maintained at the sacrifice of His own promise. Brahmānanda Bhāratī said, “Since the beginning of my life I was attached to impersonal Brahman realization, but as soon as I saw You, I became very much attached to the Personality of Godhead, Kṛṣṇa.” Therefore Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself, and thus Brahmānanda Bhāratī became His devotee.

TEXT 176

*kṛṣṇa-nāma sphure mukhe, mane netre kṛṣṇa
tomāke tad-rūpa dekhi' hṛdaya-satṛṣṇa*

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *sphure*—is manifest; *mukhe*—in the mouth; *mane*—in the mind; *netre*—before the eyes; *kṛṣṇa*—the presence of Lord Kṛṣṇa; *tomāke*—You; *tad-rūpa*—His form; *dekhi'*—I see; *hṛdaya*—my heart; *sa-tṛṣṇa*—very eager.



“Fulfilling my desire and sacrificing His own promise, He got down from the chariot, took up its wheel and ran toward me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way.”

Brahmānanda Bhāratī continued, “Since I have seen You, I have been feeling Lord Kṛṣṇa’s presence in my mind and have been seeing Him before my eyes. I now want to chant the holy name of Lord Kṛṣṇa. Over and above this, within my heart I consider You to be Kṛṣṇa, and I am therefore very eager to serve You.

TEXT 177

*bilvamaṅgala kaila yaiche daśā āpanāra
ihāñ dekhi’ sei daśā ha-ila āmāra*

bilvamaṅgala—Bilvamaṅgala; *kaila*—did; *yaiche*—as; *daśā*—condition; *āpanāra*—his own; *ihāñ*—here; *dekhi’*—I see; *sei daśā*—that condition; *ha-ila*—became; *āmāra*—mine.

“Bilvamaṅgala Ṭhākura abandoned his impersonal realization for the realization of the Personality of Godhead. I now see that my condition is similar to his, for it has already changed.”

In his early life, Bilvamaṅgala Ṭhākura was an impersonalistic monist, and he used to meditate upon the impersonal Brahman effulgence. Later he became a devotee of Lord Kṛṣṇa, and his explanation for this change is given in a verse (text 178) that is quoted in the *Bhakti-rasāmṛta-sindhu*. Sometimes a devotee gradually comes to the stage of Bhagavān realization, realization of the Supreme Person, after having attained the lower stages of realization—impersonal Brahman realization and localized Paramātmā realization. The condition of such a devotee is described in the *Caitanya-candrāmṛta* (5), by Prabodhānanda Sarasvatī:

*kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-ṭaṭalī protkhāta-daṁṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādīś ca kīṭāyate
yat-kāruṇya-kaṭākṣa-vaibhava-vatām taṁ gauram eva stumaḥ*

Kaivalya, oneness in the effulgence of Brahman, appears hellish to the devotee. The heavenly planets, the abodes of the demigods, appear to a devotee like phantasmagorias. The *yogīs* meditate for sense control, but

for the devotee the senses appear like serpents with broken teeth. The devotee doesn't have to control his senses, for his senses are already engaged in the Lord's service. Consequently there is no possibility that the senses will act like serpents. In the material condition, the senses are as strong as poisonous snakes. But when the senses are engaged in the Lord's service, they are like poisonous snakes with their fangs removed, and so they are no longer dangerous. The entire world is a replica of *Vaikuṅṭha* for the devotee because he has no anxiety. He sees that everything belongs to Kṛṣṇa, and he does not want to enjoy anything for himself. He does not even aspire for the position of Lord *Brahmā* or *Indra*. He simply wants to engage everything in the service of the Lord; therefore he has no problem. He stands in his original constitutional position. All this is possible when one receives Śrī Caitanya Mahāprabhu's merciful glance.

In the *Caitanya-candrāmṛta* there are many more verses illustrating this same principle.

dhik kurvanti ca brahma-yoga-viduṣas taṁ gauracandram numah

(*Caitanya-candrāmṛta* 6)

*tāvad brahma-kathā vimukta-padaṁ tāvan na tiktī-bhavet
tāvac cāpi viśṛṅkhalatvam ayate no loka-veda-sthitiḥ*

*tāvac chāstra-vidāṁ mithaḥ kala-kalo nānā-bahir-vartmasu
śrī-caitanya-padāmbuja-priya-jano yāvan na dig-gocaraḥ*

(*Caitanya-candrāmṛta* 19)

gaurāś cauraḥ sakalam aharat ko 'pi me tīvra-vīryaḥ

(*Caitanya-candrāmṛta* 60)

A discussion of the impersonal Brahman is not very palatable to a devotee. The so-called regulations of the *śāstras* also appear null and void to him. There are many people who argue over the *śāstras*, but for a devotee such discussions are but tumultuous roaring. By the influence of Śrī Caitanya Mahāprabhu, all these problems disappear.

TEXT 178

*advaita-vīthī-pathikair upāsyāḥ
svānanda-simhāsana-labdha-dīkṣāḥ
śaṭhena kenāpi vyaṁ haṭhena
dāsī-kṛtā goṇa-vadhū-ṁṁṁ*

advaita-vīthī—of the path of monism; *pathikaiḥ*—by the wanderers; *upāsyāḥ*—worshipable; *sva-ānanda*—of self-realization; *simha-āsana*—on the throne; *labdha-dīkṣāḥ*—being initiated; *śaṭhena*—by a cheater; *kena-api*—some; *vyaṁ*—I; *haṭhena*—by force; *dāsī-kṛtā*—made into a maidservant; *goṇa-vadhū-ṁṁṁ*—by a boy engaged in joking with the *gopīs*.

Brahmānanda Bhāratī concluded, “Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I have nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the *gopīs*.”

This is a verse written by Bilvamaṅgala Ṭhākura. It is quoted in the *Bhakti-rasāmṛta-sindhu* (3.1.44).

TEXT 179

*prabhu kahe,-kṛṣṇe tomāra gāḍha premā haya
yāhān netra paḍe, tāhān śrī-kṛṣṇa sphuraya*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *kṛṣṇe*—unto Kṛṣṇa; *tomāra*—your; *gāḍha*—deep; *premā*—love; *haya*—there is; *yāhān*—wherever; *netra*—eyes; *paḍe*—fall; *tāhān*—there; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *sphuraya*—becomes manifest.

Lord Śrī Caitanya Mahāprabhu replied, “You have a deep ecstatic love for Kṛṣṇa; therefore wherever you turn your eyes, you simply heighten your Kṛṣṇa consciousness.”

TEXT 180

*bhaṭṭācārya kahe, -doṅhāra susatya vacana
āge yadi kṛṣṇa dena sākṣāt daraśana*

bhaṭṭācārya kahe—Sārvabhauma Bhaṭṭācārya said; *doṅhāra*—of both; *susatya*—correct; *vacana*—statements; *āge*—first; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *dena*—gives; *sākṣāt*—direct; *daraśana*—audience.

Sārvabhauma Bhaṭṭācārya said, “The statements of both of you are correct. Kṛṣṇa gives direct audience through His mercy.

TEXT 181

*prema vinā kabhu nahe tāṅra sākṣātkāra
inhāra kṛpāte haya daraśana inhāra*

prema vinā—without ecstatic love; *kabhu nahe*—there is never; *tāṅra*—His; *sākṣātkāra*—direct meeting; *inhāra kṛpāte*—by the mercy of Śrī Caitanya Mahāprabhu; *haya*—becomes possible; *daraśana*—visit; *inhāra*—of Brahmānanda Bhāratī.

“Without having ecstatic love for Kṛṣṇa, one cannot see Him directly. Therefore through the mercy of Śrī Caitanya Mahāprabhu, Brahmānanda Bhāratī has acquired direct vision of the Lord.”

Śrī Caitanya Mahāprabhu said, “You are Brahmānanda Bhāratī, an advanced devotee who ecstatically loves the Supreme Lord. Therefore you see Kṛṣṇa everywhere, and there is no doubt about it.” Sārvabhauma Bhaṭṭācārya was a mediator between Śrī Caitanya Mahāprabhu and Brahmānanda Bhāratī, and his judgment was that an advanced devotee like Brahmānanda Bhāratī was seeing Kṛṣṇa by Kṛṣṇa’s mercy. Kṛṣṇa directly presents Himself before the vision of an advanced devotee. Since Brahmānanda Bhāratī was an advanced devotee, he saw Kṛṣṇa in the person of Śrī Caitanya Mahāprabhu. In the words of the *Brahma-saṁhitā* (5.38):

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-ṭuruṣaṁ tam ahaṁ bhajāmi*

“I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee.”

TEXT 182

*prabhu kahe,—‘viṣṇu’ ‘viṣṇu’, ki kaha sārvaḥma
‘ati-stuti’ haya ei nindāra lakṣaṇa*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *viṣṇu viṣṇu*—Lord Viṣṇu, Lord Viṣṇu; *ki kaha*—what are you speaking; *sārvaḥma*—Sārvaḥma Bhaṭṭācārya; *ati-stuti*—overly glorifying; *haya*—is; *ei*—this; *nindāra lakṣaṇa*—symptom of blasphemy.

Śrī Caitanya Mahāprabhu said, “Sārvaḥma Bhaṭṭācārya, what are you saying? Lord Viṣṇu, save Me! Such glorification is simply another form of blasphemy.”

Śrī Caitanya Mahāprabhu was a little embarrassed by the Bhaṭṭācārya’s statement; therefore He uttered the name Viṣṇu to save Himself. The Lord herein confirms that if one is overestimated, glorification is just another form of blasphemy. In this way He protests this so-called offensive statement.

TEXT 183

*eta bali’ bhāratīre lañā nija-vāsā āilā
bhāratī-gosāñi prabhura nikaṭe rahilā*

eta bali’—saying this; *bhāratīre*—Brahmānanda Bhāratī; *lañā*—taking with Him; *nija-vāsā āilā*—returned to His own residence; *bhāratī-gosāñi*—Brahmānanda Bhāratī; *prabhura nikaṭe*—in the shelter of Śrī Caitanya Mahāprabhu; *rahilā*—remained.

After saying this, Śrī Caitanya Mahāprabhu took Brahmānanda Bhārati with Him to His residence. From that time on, Brahmānanda Bhārati remained with Śrī Caitanya Mahāprabhu.

TEXT 184

*rāmabhadrācārya, āra bhagavān ācārya
prabhu-pade rahilā duñhe chāḍi' sarva kārya*

rāmabhadra-ācārya—Rāmabhadra Ācārya; *āra*—and; *bhagavānācārya*—Bhagavān Ācārya; *prabhu-pade*—under the shelter of Śrī Caitanya Mahāprabhu; *rahilā*—remained; *duñhe*—both of them; *chāḍi'*—giving up; *sarva kārya*—all other responsibilities.

Later, Rāmabhadra Ācārya and Bhagavān Ācārya joined them and, giving up all other responsibilities, remained under Śrī Caitanya Mahāprabhu's shelter.

TEXT 185

*kāśīśvara gosāñi āilā āra dine
sammāna kariyā prabhu rākhilā nija sthāne*

kāśīśvara gosāñi—Kāśīśvara Gosāñi, another devotee; *āilā*—came; *āra dine*—the next day; *sammāna kariyā*—giving all respect; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rākhilā*—kept; *nija sthāne*—at His own place.

The next day, Kāśīśvara Gosāñi also came and remained with Śrī Caitanya Mahāprabhu, who received him with great respect.

TEXT 186

*prabhuke lañā karā'na īśvara daraśana
āge loka-bhīḍa saba kari' nivāraṇa*

prabhuke—Śrī Caitanya Mahāprabhu; *lañā*—taking; *karā'na*—helps in; *īśvara daraśana*—visiting Lord Jagannātha; *āge*—in front of; *loka-bhīḍa*—crowds of people; *saba*—all; *kari' nivāraṇa*—restraining.

Kāśīśvara used to usher Śrī Caitanya Mahāprabhu into the Jagannātha temple. He would precede the Lord into the crowd and keep the people from touching Him.

TEXT 187

*yata nada nadī yaiche samudre milaya
aiche mahāprabhura bhakta yāhāñ tāhāñ haya*

yata—all; *nada nadī*—rivers; *yaiche*—as; *samudre*—in the sea; *milaya*—meet; *aiche*—similarly; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bhakta*—devotees; *yāhāñ tāhāñ*—wherever; *haya*—they were.

As all the rivers flow into the sea, all the devotees throughout the country finally came to Śrī Caitanya Mahāprabhu's shelter.

TEXT 188

*sabe āsi' mililā prabhura śrī-caraṇe
prabhu kṛpā kari' sabāya rākhila nija sthāne*

sabe—all; *āsi'*—coming; *mililā*—met; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrī-caraṇe*—under the shelter; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā kari'*—showing mercy; *sabāya*—every one of them; *rākhila*—kept; *nija sthāne*—under His protection.

Since all the devotees came to Him for shelter, Lord Śrī Caitanya Mahāprabhu showed them all mercy and kept them under His protection.

TEXT 189

*ei ta' kahila prabhura vaiṣṇava-milana
ihā yei śune, pāya caitanya-caraṇa*

ei ta'—thus; *kahila*—I have described; *prabhura*—of Lord Caitanya Mahāprabhu; *vaiṣṇava-milana*—meeting with all the Vaiṣṇavas; *ihā*—this narration; *yei*—anyone who; *śune*—hears; *pāya*—gets; *caitanya-caraṇa*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

Thus I have described the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu. Whoever hears this description ultimately attains shelter at His lotus feet.

TEXT 190

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Tenth Chapter, describing the Lord's meeting the Vaiṣṇavas upon His return to Jagannātha Purī from South India.

CHAPTER ELEVEN

The Beḍā-Kīrtana Pastimes of Śrī Caitanya Mahāprabhu

Śrīla Bhaktivinoda Ṭhākura summarizes the Eleventh Chapter in his *Amṛta-pravāha-bhāṣya*. When Sārvabhauma Bhaṭṭācārya tried his best to arrange a meeting between Śrī Caitanya Mahāprabhu and King Pratāparudra, the Lord flatly denied his request. At this time Śrī Rāmānanda Rāya returned from his governmental post, and he praised King Pratāparudra highly in Lord Caitanya's presence. Because of this, the Lord became a little soft. The King also made promises to Sārvabhauma Bhaṭṭācārya, who hinted how the King might meet the Lord. During Anavasara, while Lord Jagannātha was resting for fifteen days, Śrī Caitanya Mahāprabhu, being unable to see Lord Jagannātha, went to Ālānātha. Later, when the devotees from Bengal came to see Him, He returned to Jagannātha Purī. While Advaita Ācārya and the other devotees were coming to Jagannātha Purī, Svarūpa Dāmodara and Govinda, Śrī Caitanya Mahāprabhu's two personal assistants, went to receive all the devotees with garlands. From the roof of his palace, King Pratāparudra could see all the devotees arriving. Gopīnātha Ācārya stood on the roof with the King, and, following Sārvabhauma Bhaṭṭācārya's instructions, identified each and every devotee. The King discussed the devotees with Gopīnātha Ācārya, and he mentioned that the devotees were accepting *prasādam* without observing the regulative principles governing pilgrimages. They accepted *prasādam* without having shaved, and they neglected to fast in a holy place. After Sārvabhauma Bhaṭṭācārya had explained to the King why the devotees had apparently violated the scriptural injunctions for visiting a place of pilgrimage, the King arranged residential quarters for all the devotees and saw to their *prasādam*. Śrī Caitanya Mahāprabhu talked very happily with Vāsudeva Datta and other devotees. Haridāsa Ṭhākura also came, and due to his humble and submissive attitude, Śrī Caitanya Mahāprabhu gave him a nice solitary place near the temple. After this, the Lord began performing *saṅkīrtana*, dividing all the devotees into four groups. After *saṅkīrtana*, all the devotees left for their residential quarters.

TEXT 1

*aty-uddaṇḍam tāṇḍavam gauracandraḥ
kurvan bhaktaiḥ śrī-jagannātha-gehe
nānā-bhāvālaṅkṛtāṅgaḥ sva-dhāmnā
cakre viśvam prema-vanyā-nimagnam*

ati—very much; *uddaṇḍam*—high jumping; *tāṇḍavam*—very graceful dancing; *gaura-candraḥ*—Lord Śrī Caitanya Mahāprabhu; *kurvan*—performing; *bhaktaiḥ*—with the devotees; *śrī-jagannātha-gehe*—in the temple of Lord Jagannātha; *nānā-bhāva-alaṅkṛta-aṅgaḥ*—having many ecstatic symptoms manifested in His transcendental body; *sva-dhāmnā*—by the influence of His ecstatic love; *cakre*—made; *viśvam*—the whole world; *prema-vanyā-nimagnam*—merged into the inundation of ecstatic love.

Śrī Caitanya Mahāprabhu merged the entire world into the ocean of ecstatic love by performing His beautiful dances within the temple of Jagannātha. He danced exquisitely and jumped high.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Śrī Advaita Prabhu! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

*āra dina sārvabhauma kahe prabhu-sthāne
abhaya-dāna deha' yadi, kari nivedane*

āra dina—the next day; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kahe*—says; *prabhu-sthāne*—in the presence of Lord Caitanya Mahāprabhu; *abhaya-dāna*—the charity of fearlessness; *deha*—You give; *yadi*—if; *kari*—I do; *nivedane*—submission.

The next day Sārvabhauma Bhaṭṭācārya requested Lord Śrī Caitanya Mahāprabhu to give him permission to submit a statement without fear.

TEXT 4

prabhu kahe,—*kaha tumi, nāhi kichu bhaya*
yogya haile kariba, ayogya haile naya

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *kaha tumi*—yes, you can speak; *nāhi*—there is not; *kichu*—any; *bhaya*—fear; *yogya*—befitting; *haile*—if it is; *kariba*—I shall grant; *ayogya*—not befitting; *haile*—if it is; *naya*—then I shall not.

The Lord gave the Bhaṭṭācārya assurance that he could speak without fear, but added that if his statement were suitable He would accept it, and if it were not, He would reject it.

TEXT 5

sārvabhauma kahe—*ei pratāparudra rāya*
utkaṅṭhā hañāche, tomā milibāre cāya

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; *ei*—this; *pratāparudra rāya*—King Pratāparudra of Jagannātha Purī; *utkaṅṭhā hañāche*—has been very anxious; *tomā*—You; *milibāre*—to meet; *cāya*—he wants.

Sārvabhauma Bhaṭṭācārya said, “There is a king named Pratāparudra Rāya. He is very anxious to meet You, and he wants Your permission.”

TEXT 6

*karṇe hasta diyā prabhu smare 'nārāyaṇa'
sārvabhauma, kaha kena ayogya vacana*

karṇe—on the ears; *hasta*—hands; *diyā*—placing; *prabhu*—Śrī Caitanya Mahāprabhu; *smare*—remembers; *nārāyaṇa*—the holy name of Lord Nārāyaṇa; *sārvabhauma*—My dear Sārvabhauma; *kaha*—you say; *kena*—why; *ayogya vacana*—a request that is not suitable.

As soon as Śrī Caitanya Mahāprabhu heard this proposal, He immediately covered His ears with His hands and said, “My dear Sārvabhauma, why are you requesting such an undesirable thing from Me?”

TEXT 7

*virakta sannyāsī āmāra rāja-daraśana
strī-daraśana-sama viṣera bhakṣaṇa*

virakta—unattached; *sannyāsī*—person in the renounced order; *āmāra*—My; *rāja-daraśana*—meeting a king; *strī-daraśana*—meeting a woman; *sama*—like; *viṣera*—of poison; *bhakṣaṇa*—drinking.

“Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. To meet either would be just like drinking poison.”

TEXT 8

*niṣkiñcanasya bhagavad-bhajanonmukhasya
pāram param jigamiṣor bhava-sāgarasya
sandarśanam viṣayiṇām atha yoṣitām ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu*

niṣkiñcanasya—of a person who has completely detached himself from material enjoyment; *bhagavat*—the Supreme Personality of Godhead; *bhajana*—in serving; *unmukhasya*—who is eager to be engaged; *pāram*—to the other side; *param*—distant; *jigamiṣoḥ*—who is desiring to go; *bhava-sāgarasya*—of the ocean of material existence; *sandarśanam*—the seeing

(for some material purpose); *viṣayiṅām*—of persons engaged in material activities; *atha*—as well as; *yoṣitām*—of women; *ca*—also; *hā*—alas; *hanta hanta*—expression of great lamentation; *viṣa-bhakṣaṇataḥ*—than the act of drinking poison; *api*—even; *asādhu*—more abominable.

Greatly lamenting, the Lord then informed Sārvabhauma Bhaṭṭācārya, “Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.”

This is a quotation from *Śrī Caitanya-candrodaya-nāṭaka* (8.23). Thus Śrī Caitanya Mahāprabhu enunciates the principles for a *sannyāsī* renouncing the material world for spiritual advancement. Spiritual advancement is not meant for magic shows and jugglery but for crossing the material world and being transferred to the spiritual world. *Pāram paraṁ jigamiṣoḥ* means desiring to go to the other side of the material world. There is a river called Vaitaraṇī, and on one side of this river is the material world, and on the other side is the spiritual world. Since the Vaitaraṇī River is compared to a great ocean, it is named *bhava-sāgara*, the ocean of repeated birth and death. Spiritual life aims at stopping this repetition of birth and death and entering into the spiritual world, where one can live eternally cognizant and blissful.

Unfortunately, the general populace does not know anything about spiritual life or the spiritual world. The spiritual world is mentioned in the *Bhagavad-gītā* (8.20):

*paras tasmāt tu bhāvo ’nyo ’vyakto ’vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati*

“Yet there is another unmanifested nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is.”

Thus there is a spiritual nature beyond this material world, and that spiritual nature exists eternally. Spiritual advancement means stopping material activities and entering into spiritual activities. This is the process

of *bhakti-yoga*. In the material world, the *via media* for sense gratification is mainly a woman. One who is seriously interested in spiritual life should strictly avoid women. A *sannyāsī* should never see a man or a woman for material benefit. In addition, talks with materialistic men and women are also dangerous, and they are compared to drinking poison. Śrī Caitanya Mahāprabhu was very strict on this point. He therefore refused to see King Pratāparudra, who was naturally always engaged in political and economic affairs. The Lord even refused to see the King despite the request of a personality like Sārvabhauma Bhaṭṭācārya, who was the Lord's intimate friend and devotee.

TEXT 9

*sārvabhauma kahe,—satya tomāra vacana
jagannātha-sevaka rājā kintu bhaktottama*

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; *satya*—true; *tomāra*—Your; *vacana*—statement; *jagannātha-sevaka*—servant of Lord Jagannātha; *rājā*—the King; *kintu*—but; *bhakta-uttama*—a great devotee.

Sārvabhauma Bhaṭṭācārya replied, “My dear Lord, what You have said is correct, but this King is not an ordinary king. He is a great devotee and servant of Lord Jagannātha.”

TEXT 10

*prabhu kahe,—tathāpi rājā kāla-sarpākāra
kāṣṭha-nārī-sparśe yaiche upaje vikāra*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *tathāpi*—still; *rājā*—the King; *kāla-sarpa-ākāra*—just like a venomous snake; *kāṣṭha-nārī*—a woman made of wood; *sparśe*—by touching; *yaiche*—as; *upaje*—arises; *vikāra*—agitation.

Śrī Caitanya Mahāprabhu said, “Although it is correct that the King is a great devotee, he is still to be considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form.

Śrī Cāṇakya Paṇḍita has stated in his moral instructions: *tyaja durjana-saṁsargaṁ bhaja sādhu-samāgamam*. This means that one has to abandon the association of materialistic people and associate with spiritually advanced people. However qualified a materialist may be, he is no better than a venomous serpent. Everyone knows that a snake is dangerous and poisonous, and when its hood is decorated with jewels, it is no less poisonous or dangerous. However qualified a materialist may be, he is no better than a snake decorated with jewels. One should therefore be careful in dealing with such materialists, just as one would be careful in dealing with a bejeweled serpent.

Even though a woman be made of wood or stone, she becomes attractive when decorated. One becomes sexually agitated even by touching the form. Therefore one should not trust his mind, which is so fickle that it can give way to enemies at any moment. The mind is always accompanied by six enemies—namely, *kāma*, *krodha*, *mada*, *moha*, *mātsarya* and *bhaya*—that is, lust, anger, intoxication, illusion, envy and fear. Although the mind may be merged in spiritual consciousness, one should always be very careful in dealing with it, just as one is careful in dealing with a snake. One should never think that his mind is trained and that he can do whatever he likes. One interested in spiritual life should always engage his mind in the service of the Lord so that the enemies of the mind, who always accompany the mind, will be subdued. If the mind is not engaged in Kṛṣṇa consciousness at every moment, there is a chance that it will give way to its enemies. In this way we become victims of the mind.

Chanting the Hare Kṛṣṇa *mantra* engages the mind at the lotus feet of Kṛṣṇa constantly; thus the mind's enemies do not have a chance to strike. Following Śrī Caitanya Mahāprabhu's example in these verses, we should be very careful in dealing with the mind, which should not be indulged in any circumstance. Once we indulge the mind, it can create havoc in this life, even though we may be spiritually advanced. The mind is specifically agitated through the association of materialistic men and women. Therefore Śrī Caitanya Mahāprabhu, through His personal behavior, warns everyone to avoid meeting a materialistic person or a woman.

TEXT 11

*ākārād api bhetavyaṁ
strīṅām viṣayiṅām api*

yathāher manasaḥ kṣobhas
tathā tasyākṛter aṅgi

ākārāt—from bodily features; *aṅgi*—even; *bhetavyam*—to be feared; *strīṅām*—of women; *viṣayiṅām*—of materialistic persons; *aṅgi*—even; *yathā*—as; *aheḥ*—from a serpent; *manasaḥ*—of the mind; *kṣobhaḥ*—agitation; *tathā*—so; *tasya*—of it; *ākṛteḥ*—from the appearance; *aṅgi*—even.

“Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features.”

This is a quotation from *Śrī Caitanya-candrodaya-nāṭaka* (8.24).

TEXT 12

aiche bāta punarapi mukhe nā ānibe
kaha yadi, tabe āmāya ethā nā dekhibe

aiche bāta—such a request; *punarapi*—again; *mukhe*—in the mouth; *nā*—do not; *ānibe*—bring; *kaha yadi*—if you speak; *tabe*—then; *āmāya*—Me; *ethā*—here; *nā*—not; *dekhibe*—you will see.

“Bhaṭṭācārya, if you continue to speak like this, you will never see Me here again. Therefore you should never let such a request come from your mouth.”

TEXT 13

bhaya pāñā sārvabhauma nija ghare gelā
vāsāya giyā bhaṭṭācārya cintita ha-ilā

bhaya pāñā—being afraid; *sārvabhauma*—Sārvabhauma; *nija*—own; *ghare*—to home; *gelā*—returned; *vāsāya giyā*—reaching his residential place; *bhaṭṭācārya*—the Bhaṭṭācārya; *cintita ha-ilā*—became meditative.

Being afraid, Sārvabhauma returned home and began to meditate on the matter.

TEXT 14

*hena kāle pratāparudra puruṣottame āilā
pātra-mitra-saṅge rājā daraśane calilā*

hena kāle—at this time; *pratāparudra*—King Pratāparudra; *puruṣottame*—at Jagannātha Purī; *āilā*—arrived; *pātra-mitra-saṅge*—accompanied by his secretaries, ministers, military officers and so on; *rājā*—the King; *daraśane*—to visit Lord Jagannātha; *calilā*—departed.

At this time, Mahārāja Pratāparudra arrived at Jagannātha Purī, Puruṣottama, and, accompanied by his secretaries, ministers and military officers, went to visit the temple of Lord Jagannātha.

It appears that Mahārāja Pratāparudra used to live at Kaṭaka, his capital. Later he shifted his capital to Khurdā, a few miles from Jagannātha Purī. Presently there is a railway station there called Khurdā Road.

TEXT 15

*rāmānanda rāya āilā gajāpati-saṅge
prathamei prabhure āsi' mililā bahu-raṅge*

rāmānanda rāya—Rāmānanda Rāya; *āilā*—came; *gajāpati-saṅge*—with the King; *prathamei*—in the first instance; *prabhure*—unto Lord Caitanya Mahāprabhu; *āsi'*—coming; *mililā*—met; *bahu-raṅge*—with great pleasure.

When King Pratāparudra returned to Jagannātha Purī, Rāmānanda Rāya came with him. Rāmānanda Rāya immediately went to meet Śrī Caitanya Mahāprabhu with great pleasure.

All Indian kings are given titles. Sometimes they are known as Chatrapati, sometimes as Narapati, sometimes as Aśvapati, and so on. The King of Orissa is addressed as Gajāpati.

TEXT 16

*rāya praṇati kaila, prabhu kaila āliṅgana
dui jane premāveśe karena krandaṇa*

rāya praṇati kaila—Rāmānanda Rāya offered his obeisances; *prabhu*—the Lord; *kaila*—did; *āliṅgana*—embracing; *dui jane*—both of them; *prema-āveśe*—in ecstatic love; *karena*—did; *krandaṇa*—crying.

Upon meeting Śrī Caitanya Mahāprabhu, Rāmānanda Rāya offered his obeisances. The Lord embraced him, and both of them began to cry in the great ecstasy of love.

TEXT 17

*rāya-saṅge prabhura dekhi' sneha-vyavahāra
sarva bhakta-gaṇera mane haila camatkāra*

rāya-saṅge—with Rāmānanda Rāya; *prabhura*—of Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *sneha-vyavahāra*—very intimate behavior; *sarva*—all; *bhakta-gaṇera*—of all the devotees; *mane*—in the mind; *haila*—there was; *camatkāra*—astonishment.

Seeing Lord Śrī Caitanya Mahāprabhu's intimate dealings with Śrī Rāmānanda Rāya, all the devotees there were astonished.

TEXT 18

*rāya kahe,—tomāra ājñā rājāke kahila
tomāra icchāya rājā mora viṣaya chāḍāila*

rāya kahe—Rāmānanda Rāya said; *tomāra ājñā*—Your order; *rājāke kahila*—I informed the King; *tomāra icchāya*—by Your grace; *rājā*—the King; *mora*—my; *viṣaya*—material activities; *chāḍāila*—gave me relief from.

Rāmānanda Rāya said, “I duly informed King Pratāparudra of Your order for me to retire from service. By Your grace, the King was pleased to relieve me of these material activities.

Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his governorship, and according to the Lord's desire, Rāmānanda Rāya petitioned the King. The King was very pleased to give him relief, and thus Rāmānanda Rāya retired from service and received a pension from the government.

TEXT 19

*āmi kahi,—āmā haite nā haya 'viṣaya'
caitanya-caraṇe rahoṅ, yadi ājñā haya*

āmi kahi—I said; *āmā haite*—by me; *nā*—not; *haya*—is possible; *viṣaya*—government service; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *rahoṅ*—I may stay; *yadi ājñā haya*—if you kindly give me permission.

“I said, ‘Your Majesty, I am now not willing to engage in political activities. I desire only to stay at the lotus feet of Śrī Caitanya Mahāprabhu. Kindly give me permission.’

TEXT 20

*tomāra nāma śuni' rājā ānandita haila
āsana haite uṭhi' more āliṅgana kaila*

tomāra—Your; *nāma*—name; *śuni'*—hearing; *rājā*—the King; *ānandita*—very pleased; *haila*—became; *āsana haite*—from his throne; *uṭhi'*—standing; *more*—me; *āliṅgana kaila*—embraced.

“When I submitted this proposal, the King immediately became very pleased upon hearing Your name. Indeed, he instantly rose from his throne and embraced me.

TEXT 21

*tomāra nāma śuni' haila mahā-premāveśa
mora hāte dhari' kare pīṛiti viśeṣa*

tomāra—Your; *nāma*—name; *śuni*’—hearing; *haila*—became; *mahā*—great; *prema-āveśa*—ecstasy of love; *mora hāte*—my hand; *dhari*’—catching; *kare*—does; *pirīti*—loving symptoms; *viśeṣa*—specific.

“My dear Lord, as soon as the King heard Your holy name, he was immediately overwhelmed by great ecstatic love. Catching my hand, he displayed all the symptoms of love.

TEXT 22

*tomāra ye vartana, tumi khāo sei vartana
niścinta hañā bhaja caitanyera caraṇa*

tomāra—your; *ye*—whatever; *vartana*—remuneration; *tumi*—you; *khāo*—take; *sei*—that; *vartana*—pension; *niścinta hañā*—without anxiety; *bhaja*—just worship; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *carāṇa*—the lotus feet.

“As soon as he heard my petition, he immediately granted me a pension without reductions. Thus the King granted me a full salary as a pension and requested me to engage without anxiety in the service of Your lotus feet.

TEXT 23

*āmi—chāra, yogya nahi tāñra daraśane
tāñre yei bhaje tāñra saphala jīvane*

āmi—I; *chāra*—very much fallen; *yogya*—fit; *nahi*—not; *tāñra*—His; *daraśane*—for interviewing; *tāñre*—Him; *yei*—anyone who; *bhaje*—worships; *tāñra*—his; *saphala*—successful; *jīvane*—life.

“Then Mahārāja Pratāparudra very humbly said, ‘I am most fallen and abominable, and I am unfit to receive an interview with the Lord. One’s life is successful if one engages in His service.’

TEXT 24

*parama kṛpālu teṅha vrajendra-nandana
kona-janme more avaśya dibena daraśana*

parama—very; *kṛpālu*—merciful; *teṅha*—Lord Caitanya Mahāprabhu; *vrajendra-nandana*—the son of Mahārāja Nanda; *kona-janme*—in some future birth; *more*—unto me; *avaśya*—certainly; *dibena*—will give; *daraśana*—interview.

“The King then said, ‘Śrī Caitanya Mahāprabhu is Kṛṣṇa, the son of Mahārāja Nanda. He is very merciful, and I hope that in a future birth He will allow me an interview.’”

TEXT 25

*ye tāñhāra prema-ārti dekhiluṅ tomāte
tāra eka prema-leśa nāhika āmāte*

ye—whatever; *tāñhāra*—his; *prema-ārti*—painful feelings of love of Godhead; *dekhiluṅ*—I saw; *tomāte*—unto You; *tāra*—of that; *eka*—one; *prema-leśa*—fraction of love; *nāhika*—there is not; *āmāte*—in me.

“My Lord, I don’t think that there is even a fraction of Mahārāja Pratāparudra’s loving ecstasy in me.”

TEXT 26

*prabhu kahe,—tumi kṛṣṇa-bhakata-pradhāna
tomāke ye pṛīti kare, sei bhāgyavān*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *tumi*—you; *kṛṣṇa-bhakata-pradhāna*—the chief of the devotees of Lord Kṛṣṇa; *tomāke*—unto you; *ye*—anyone who; *pṛīti kare*—shows love; *sei*—such a person; *bhāgyavān*—most fortunate.

Śrī Caitanya Mahāprabhu then said, “My dear Rāmānanda Rāya, you are the foremost of all the devotees of Kṛṣṇa; therefore whoever loves you is certainly a very fortunate person.

TEXT 27

*tomāte ye eta prīti ha-ila rājāra
ei guṇe kṛṣṇa tānre karibe aṅgikāra*

tomāte—unto you; *ye*—that; *eta*—so much; *prīti*—love; *ha-ila*—was; *rājāra*—of the King; *ei guṇe*—for this reason; *kṛṣṇa*—Lord Kṛṣṇa; *tānre*—him; *karibe aṅgikāra*—will accept.

“Because the King has shown so much love for you, Lord Kṛṣṇa will certainly accept him.

King Pratāparudra requested an interview with Śrī Caitanya Mahāprabhu through the Bhaṭṭācārya, who duly submitted the request. The Lord, however, immediately refused this interview. Now when Rāmānanda Rāya informed the Lord how eager the King was to see Him, the Lord was immediately pleased. Śrī Caitanya Mahāprabhu requested Rāmānanda Rāya to retire from his government post and come to Śrī Puruṣottama-kṣetra (Jagannātha Purī) to live with Him. When this proposal was submitted to King Pratāparudra, he immediately accepted it and also encouraged Rāmānanda Rāya by allowing him a full pension. This was very much appreciated by the Lord, and this confirms the fact that the Lord is more pleased when one serves the servant of the Lord. In ordinary parlance it is said, “If you love me, love my dog.” To approach the Supreme Personality of Godhead, one has to go through His confidential servant. This is the method. Śrī Caitanya Mahāprabhu clearly says, “Because the King loves you, Rāmānanda Rāya, he is very fortunate. Kṛṣṇa will certainly accept him due to his love for you.”

TEXT 28

*ye me bhakta-janāḥ pārtha
na me bhaktās ca te janāḥ
mad-bhaktānām ca ye bhaktās
te me bhakta-tamā matāḥ*

ye—those who; *me*—My; *bhakta-janāḥ*—devotees; *pārtha*—O Pārtha; *na*—not; *me*—My; *bhaktāḥ*—devotees; *ca*—and; *te*—those; *janāḥ*—persons; *mat-bhaktānām*—of My devotees; *ca*—certainly; *ye*—those who;

bhaktāḥ—devotees; *te*—such persons; *me*—My; *bhakta-tamāḥ*—most advanced devotees; *matāḥ*—that is My opinion.

“[Lord Kṛṣṇa told Arjuna:] ‘Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.’

Śrī Caitanya Mahāprabhu quotes this verse from the *Ādi Purāṇa*. The verse is also included in the *Laghu-bhāgavatāmṛta* (2.6).

TEXTS 29–30

ādarāḥ paṛicaryāyām
sarvāṅgair abhivandanam
mad-bhakta-pūjābhyadhikā
sarva-bhūteṣu man-matiḥ

mad-artheṣv aṅga-ceṣṭā ca
vacasā mad-guṇeraṇam
mayy arpaṇam ca manasaḥ
sarva-kāma-vivarjanam

ādarāḥ—respect, care; *paṛicaryāyām*—in service; *sarva-aṅgaiḥ*—by all the parts of the body; *abhivandanam*—offering obeisances; *mat-bhakta*—of My devotees; *pūjā*—worshiping; *abhyadhikā*—very high; *sarva-bhūteṣu*—in all living entities; *mat-matiḥ*—realization of having a relationship with Me; *mat-artheṣu*—for the sake of My service; *aṅga-ceṣṭāḥ*—engaging the bodily energy; *ca*—and; *vacasā*—by words; *mat-guṇa-īraṇam*—describing My glories; *mayi*—unto Me; *arpaṇam*—dedicating; *ca*—and; *manasaḥ*—of the mind; *sarva-kāma*—all material desires; *vivarjanam*—giving up.

“My devotees take great care and respect in rendering Me service. They offer obeisances to Me with all their bodily limbs. They worship other devotees and find all living entities related to Me. For Me they engage the entire energy of their bodies. They engage the power of speech in the glorification of My qualities and form. They also dedicate their minds unto Me and try to give up all kinds of material desires. Thus My devotees are characterized.’

These two verses are quoted from *Śrīmad-Bhāgavatam* (11.19.21–22). They were spoken by the Supreme Personality of Godhead, Lord Kṛṣṇa, who was answering Uddhava’s inquiry about devotional service.

TEXT 31

*ārādhānānām sarveṣām
viṣṇor ārādhanaṁ param
tasmāt parataram devī
tadīyānām samarcanam*

ārādhānānām—of varieties of worship; *sarveṣām*—all; *viṣṇoh*—of Lord Viṣṇu; *ārādhanaṁ*—worship; *param*—the most exalted; *tasmāt*—and above such worship of Lord Viṣṇu; *parataram*—of greater value; *devī*—O goddess; *tadīyānām*—of persons in relationship with Lord Viṣṇu; *samarcanam*—rigid and firm worship.

“[Lord Śiva told the goddess Durgā:] ‘My dear Devī, although the Vedas recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.’

The *Vedas* are divided into three divisions—*karma-kāṇḍa*, *jñāna-kāṇḍa* and *upāsānā-kāṇḍa*. These are activities dealing with fruitive work, empiric philosophical speculation and worship. There are recommendations in the *Vedas* for the worship of various demigods as well as Lord Viṣṇu. In this quotation from the *Padma Purāṇa*, Lord Śiva answers a question posed to him by goddess Durgā. This verse is also included in the *Laghubhāgavatāmṛta* (2.4), by Śrīlā Rūpa Gosvāmī. The words *viṣṇor ārādhanaṁ* refer to the worship of Lord Viṣṇu, or Kṛṣṇa. Thus the supreme form of worship is the satisfaction of the Supreme Personality of Godhead, Śrī Kṛṣṇa. It is further concluded that the worshiper of Lord Viṣṇu renders better service by worshiping the devotee of Lord Kṛṣṇa. There are different types of devotees—those in *sānta-rasa*, *dāsya-rasa*, *sakhyarasa*, *vātsalya-rasa* and *mādhurya-rasa*. Although all the *rasas* are on the transcendental platform, *mādhurya-rasa* is the supreme transcendental mellow. Consequently it is concluded that the worship of devotees engaged in the Lord’s service in *mādhurya-rasa* is the supreme spiritual activity.

Śrī Caitanya Mahāprabhu and His followers mainly worship Lord Kṛṣṇa in *mādhurya-rasa*. Other Vaiṣṇava *ācāryas* recommended worship up to *vātsalya-rasa*. Therefore Śrīla Rūpa Gosvāmī in his *Vidagdha-mādhava* (1.2) describes Śrī Caitanya Mahāprabhu's cult as supreme:

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarṇayitum unnatojjvala-rasām sva-bhakti-śriyam*

Śrī Caitanya Mahāprabhu appeared in this Age of Kali to exhibit the superexcellence of *mādhurya-rasa*, a gift never previously bestowed by any *ācārya* or incarnation. Consequently Śrī Caitanya Mahāprabhu is accepted as the most magnanimous incarnation. It is He only who distributed love of Kṛṣṇa while exhibiting the superexcellence of loving Kṛṣṇa in the conjugal *rasa*.

TEXT 32

*durāpā hy alpā-tapasaḥ
sevā vaikuṇṭha-vartmasu
yatropagīyate nityam
deva-devo janārdanaḥ*

durāpā—very difficult to achieve; *hi*—certainly; *alpā-tapasaḥ*—by a person not advanced in spiritual life; *sevā*—service; *vaikuṇṭha-vartmasu*—unto persons on the path back home, back to Godhead; *yatra*—wherein; *upagīyate*—is worshiped and glorified; *nityam*—regularly; *deva-devaḥ*—the Supreme Personality of Godhead; *janārdanaḥ*—Lord Kṛṣṇa.

“Those whose austerity is meager can hardly obtain the service of the pure devotees progressing on the path back to the kingdom of Godhead, the Vaikuṇṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.”

This verse is a quotation from *Śrīmad-Bhāgavatam* (3.7.20). It was spoken by Vidura in his conversation with Maitreya Ṛṣi, a great devotee of the Lord.

TEXT 33

*purī, bhāratī-gosāñi, svarūpa, nityānanda
jagadānanda, mukundādi yata bhakta-ṽṛnda*

purī—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *gosāñi*—on the level of the spiritual master; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *nityānanda*—Lord Nityānanda Prabhu; *jagadānanda*—Jagadānanda; *mukunda*—Mukunda; *ādi*—and others; *yata*—all; *bhakta-ṽṛnda*—devotees of Śrī Caitanya Mahāprabhu.

Paramānanda Purī, Brahmānanda Bhāratī Gosāñi, Svarūpa Dāmodara Gosāñi, Lord Nityānanda, Jagadānanda, Mukunda and others were present before the Lord at that time.

TEXT 34

*cāri gosāñira kaila rāya caraṇa vandana
yathā-yogyā saba bhaktera karila milana*

cāri gosāñira—of the four *gosāñis*, or spiritual masters; *kaila*—did; *rāya*—Rāmānanda Rāya; *caraṇa vandana*—worshiping the lotus feet; *yathā-yogyā*—as it is befitting; *saba*—all; *bhaktera*—of the devotees; *karila*—did; *milana*—meeting.

Śrī Rāmānanda Rāya therefore offered his obeisances to all the Lord’s devotees, in particular to the four spiritual masters. Thus Rāmānanda Rāya suitably met all the devotees.

The four spiritual masters referred to in this verse are Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara and Lord Nityānanda.

TEXT 35

*prabhu kahe,—rāya, dekhile kamala-nayana?
rāya kahe,—ebe yāi pāba daraśana*

prabhu kahe—the Lord said; *rāya*—My dear Rāmānanda Rāya; *dekhile*—have you seen; *kamala-nayana*—the lotus-eyed Lord Jagannātha; *rāya*

kahe—Rāmānanda Rāya replied; *ebe yāi*—now I shall go; *pāba daraśana*—I shall visit the temple.

Śrī Caitanya Mahāprabhu next asked Rāmānanda Rāya, “Have you already visited the temple of the lotus-eyed Lord Jagannātha?”

Rāmānanda Rāya replied, “I shall now go visit the temple.”

TEXT 36

prabhu kahe,—rāya, tumi ki kārya karile?
īsvare nā dekhi’ kene āge ethā āile?

prabhu kahe—Śrī Caitanya Mahāprabhu said; *rāya*—My dear Rāmānanda Rāya; *tumi*—you; *ki kārya*—what; *karile*—have done; *īsvare*—the Supreme Personality of Godhead; *nā dekhi’*—without seeing; *kene*—why; *āge*—first; *ethā*—here; *āile*—you came.

Śrī Caitanya Mahāprabhu replied, “What have you done, My dear Rāya? Why did you not first see Lord Jagannātha and then come here? Why have you come here first?”

TEXT 37

rāya kahe, caraṇa—ratha, hṛdaya—sārathi
yāhāñ lañā yāya, tāhāñ yāya jīva-rathī

rāya kahe—Rāmānanda Rāya replied; *caraṇa*—the legs; *ratha*—chariot; *hṛdaya*—the heart; *sārathi*—chariot driver; *yāhāñ*—wherever; *lañā*—taking; *yāya*—goes; *tāhāñ*—there; *yāya*—goes; *jīva-rathī*—the living entity on the chariot.

Rāmānanda Rāya said, “The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go.”

In the *Bhagavad-gītā* (18.61) Lord Kṛṣṇa explains:

*īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of material energy.”

Thus the living entity wanders within this universe riding upon a chariot (the body) bestowed by material nature. A similar explanation is given in the *Kaṭha Upaniṣad* (1.3.3–4):

*ātmānaṁ rathinaṁ viddhi śarīraṁ ratham eva tu
buddhiṁ tu sārathiṁ viddhi manaḥ pṛagraham eva ca
indriyāṇi hayān āhur viśayāṁs teṣu gocarān
ātmendriya-mano-yuktaṁ bhoktety āhur manīṣiṇaḥ*

Here it is said that the living entity is the passenger riding in the chariot of the body, which is offered by material nature. The intelligence is the charioteer, the mind constitutes the reins controlling the horses, and the senses are the horses. Thus the living entity is the false enjoyer of the material world.

One who is advanced in Kṛṣṇa consciousness can control the mind and intelligence and in this way rein in the horses, the senses, even though they are very powerful. One who can control the senses by his mind and intelligence can very easily approach the Supreme Personality of Godhead, or Viṣṇu, who is the ultimate goal of life. *Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ*. Those who are actually advanced approach Lord Viṣṇu, their ultimate goal. Such people are never captivated by Lord Viṣṇu’s external energy, the material world.

TEXT 38

*āmi ki kariba, mana ihāṅ lañā āila
jagannātha-daraśane vicāra nā kaila*

āmi—I; *ki*—what; *kariba*—shall do; *mana*—my mind; *ihāṅ*—here; *lañā*—taking; *āila*—arrived; *jagannātha-daraśane*—to see Lord Jagannātha; *vicāra*—consideration; *nā*—did not; *kaila*—make.

Śrī Rāmānanda Rāya continued, “What shall I do? My mind has brought me here. I could not consider going first to Lord Jagannātha’s temple.”

TEXT 39

*prabhu kahe,—śīghra giyā kara daraśana
aiche ghara yāi’ kara kuṭumba milana*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *śīghra giyā*—going hastily; *kara daraśana*—see Lord Jagannātha; *aiche*—similarly; *ghara yāi’*—going home; *kara*—just do; *kuṭumba*—family; *milana*—meeting.

Śrī Caitanya Mahāprabhu advised, “Immediately go to Lord Jagannātha’s temple to see the Lord. Then go home and meet your family members.”

TEXT 40

*prabhu ājñā pāñā rāya calilā daraśane
rāyera prema-bhakti-rīti bujhe kon jane*

prabhu ājñā—the Lord’s permission; *pāñā*—getting; *rāya*—Rāmānanda Rāya; *calilā*—departed; *daraśane*—to see Lord Jagannātha; *rāyera*—of Rāmānanda Rāya; *prema-bhakti*—of ecstatic love for Kṛṣṇa; *rīti*—process; *bujhe*—understands; *kon jane*—what person.

Having received Śrī Caitanya Mahāprabhu’s permission, Rāmānanda Rāya hastily went to the temple of Lord Jagannātha. Who can understand the devotional service of Rāya Rāmānanda?

TEXT 41

*kṣetre āsi’ rājā sārvaabhaume bolāilā
sārvaabhaume namaskari’ tāñhāre puchilā*

kṣetre—to Jagannātha Purī; *āsi’*—coming; *rājā*—the King; *sārvaabhaume*—for Sārvaabhauma Bhaṭṭācārya; *bolāilā*—called; *sārvaabhaume*—unto

Sārvabhauma Bhaṭṭācārya; *namaskari'*—offering obeisances; *tānhāre puchilā*—he asked him.

When King Pratāparudra returned to Jagannātha Purī, he called for Sārvabhauma Bhaṭṭācārya. When the Bhaṭṭācārya went to see the King, the King offered him respects and made the following inquiries.

TEXT 42

mora lāgi' prabhu-ṭpade kaile nivedana?
sārvabhauma kahe,—kainu aneka yatana

mora lāgi'—on my behalf; *prabhu-ṭpade*—at the lotus feet of the Lord; *kaile nivedana*—did you submit my petition; *sārvabhauma kahe*—Sārvabhauma replied; *kainu*—I did; *aneka yatana*—much endeavor.

The King asked, “Have you submitted my petition to the Lord?”

Sārvabhauma replied, “Yes, with much endeavor I have tried my best.

TEXT 43

tathāpi nā kare teṅha rāja-daraśana
kṣetra chāḍi' yābena punaḥ yadi kari nivedana

tathāpi—yet; *nā kare*—does not do; *teṅha*—He; *rāja-daraśana*—visiting a king; *kṣetra chāḍi'*—leaving Jagannātha-kṣetra; *yābena*—He will go away; *punaḥ*—again; *yadi*—if; *kari nivedana*—I request.

“Yet despite my great endeavor, the Lord would not agree to see a king. Indeed, He said that if He were asked again, He would quit Jagannātha Purī and go elsewhere.”

TEXT 44

śuniyā rājāra mane duḥkha upajila
viśāda kariyā kichu kahite lāgila

śuniyā—hearing; *rājāra*—of the King; *mane*—in the mind; *duḥkha*—unhappiness; *upajila*—arose; *viśāda*—lamentation; *kariyā*—doing; *kichu*—something; *kahite*—to speak; *lāgila*—began.

Hearing this, the King became very unhappy and, greatly lamenting, began to speak as follows.

TEXT 45

*pāpī nīca uddhārite tānra avatāra
jagāi mādhai teṅha karilā uddhāra*

pāpī—sinful; *nīca*—lowborn; *uddhārite*—to deliver; *tānra*—His; *avatāra*—incarnation; *jagāi*—Jagāi; *mādhai*—Mādhai; *teṅha*—He; *karilā uddhāra*—delivered.

The King said, “Śrī Caitanya Mahāprabhu has descended just to deliver all kinds of sinful, lowborn persons. Consequently He has delivered sinners like Jagāi and Mādhai.

TEXT 46

*pratāparudra chāḍi’ karibe jagat nistāra
ei pratijñā kari’ kariyāchena avatāra?*

pratāparudra chāḍi’—except for Pratāparudra; *karibe*—He will do; *jagat*—of the whole universe; *nistāra*—deliverance; *ei pratijñā*—this promise; *kari’*—making; *kariyāchena*—has made; *avatāra*—incarnation.

“Alas, has Śrī Caitanya Mahāprabhu incarnated to deliver all kinds of sinners with the exception of a king named Mahārāja Pratāparudra?

Śrī Caitanya Mahāprabhu’s mission is thus described by Narottama dāsa Ṭhākura: *patita-pāvana-hetu tava avatāra/ mo-sama patita prabhu nā pāibe āra*. If Śrī Caitanya Mahāprabhu descended to reclaim sinners, then one who is the most sinful and lowborn is the first candidate for the Lord’s consideration. Mahārāja Pratāparudra considered himself a most fallen soul because he had to deal with material things constantly and enjoy

material profits. Śrī Caitanya Mahāprabhu’s business was the deliverance of the most fallen. How, then, could He reject the King? The more fallen a person is, the more he has the right to be delivered by the Lord—provided, of course, he surrenders unto the Lord. Mahārāja Pratāparudra was a fully surrendered soul; therefore the Lord could not refuse him on the grounds that he was a worldly pounds-shillings man.

TEXT 47

*adarśanīyān api nīca-jātīn
saṁvīkṣate hanta tathāpi no mām
mad-eka-varjam kṛpayiṣyati
nirṇīya kim so ’vatatāra devaḥ*

adarśanīyān—upon those who are unfit to be seen; *api*—although; *nīca-jātīn*—the lower class of men; *saṁvīkṣate*—puts His merciful glance; *hanta*—alas; *tathā api*—still; *na u*—not; *mām*—upon me; *mat*—myself; *eka*—alone; *varjam*—rejecting; *kṛpayiṣyati*—He will bestow His mercy; *iti*—thus; *nirṇīya*—deciding; *kim*—whether; *saḥ*—Lord Śrī Caitanya Mahāprabhu; *avatatāra*—has descended; *devaḥ*—the Supreme Personality of Godhead.

“Alas, has Śrī Caitanya Mahāprabhu made His advent deciding that He will deliver all others with the exception of me? He bestows His merciful glance upon many lower-class men who are usually not even to be seen.”

This verse is found in the Śrī Caitanya-candrodaya-nāṭaka (8.28).

TEXT 48

*tānra pratijñā—more nā karibe daraśana
mora pratijñā—tānhā vinā chāḍiba jīvana*

tānra pratijñā—His determination; *more*—unto me; *nā*—not; *karibe*—will do; *daraśana*—seeing; *mora pratijñā*—my promise; *tānhā vinā*—without Him; *chāḍiba*—I will give up; *jīvana*—life.

Mahārāja Pratāparudra continued, “If Śrī Caitanya Mahāprabhu is determined not to see me, then I am determined to give up my life if I do not see Him.

A devotee with Mahārāja Pratāparudra’s determination will certainly be victorious in advancing in Kṛṣṇa consciousness. Śrī Kṛṣṇa confirms this in the *Bhagavad-gītā* (9.14):

*satataṁ kīrtayanto mām yatantaś ca dṛḍha-vratāḥ
namasyantaś ca mām bhaktyā nitya-yuktā upāsate*

“Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.”

These are the symptoms of a *mahātmā* engaged in the Lord’s service in full Kṛṣṇa consciousness. Thus Mahārāja Pratāparudra’s determination is very much exalted and is called *dṛḍha-vrata*. Because of this determination, he was finally able to receive Lord Caitanya’s direct mercy.

TEXT 49

*yadi sei mahāprabhura nā pāi kṛpā-dhana
kibā rājya, kibā deha,—saba akāraṇa*

yadi—if; *sei*—that; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *nā*—not; *pāi*—I get; *kṛpā-dhana*—the treasure of mercy; *kibā rājya*—what is the value of my kingdom; *kibā deha*—what is the value of this body; *saba akāraṇa*—everything useless.

“If I do not receive Śrī Caitanya Mahāprabhu’s mercy, my body and my kingdom are certainly useless.”

This is an excellent example of *dṛḍha-vrata*, determination. If one does not receive the Supreme Personality of Godhead’s mercy, one’s life is defeated. In *Śrīmad-Bhāgavatam* (5.5.5) it is said: *parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam*. Unless one inquires into spiritual life, everything is useless. Without spiritual inquiry, our labor and the object of our labor are simply a waste of time.

TEXT 50

*eta śuni’ sārva-bhauma ha-ilā cintita
rājāra anurāga dekhi’ ha-ilā vismita*

eta śuni'—hearing this; *sārvabhauma*—Sārvabhauma; *ha-ilā*—became; *cintita*—very thoughtful; *rājāra*—of the King; *anurāga*—attachment; *dekhi'*—seeing; *ha-ilā*—became; *vismita*—astonished.

Hearing King Pratāparudra’s determination, Sārvabhauma Bhaṭṭācārya became thoughtful. Indeed, he was very much astonished to see the King’s determination.

Sārvabhauma Bhaṭṭācārya was astonished because such determination is not possible for a worldly man attached to material enjoyment. The King certainly had ample opportunity for material enjoyment, but he was thinking that his kingdom and everything else was useless if he could not see Śrī Caitanya Mahāprabhu. This is certainly sufficient cause for astonishment. In *Śrīmad-Bhāgavatam* it is stated that *bhakti*, devotional service, must be unconditional. No material impediments can actually check the advancement of devotional service, be it executed by a common man or a king. In any case, devotional service rendered to the Lord is always complete, despite the devotee’s material position. Devotional service is so exalted that it can be executed by anyone in any position. One must simply be *ḍṛḍha-vrata*, firmly determined.

TEXT 51

bhaṭṭācārya kahe—*deva nā kara viṣāda*
tomāre prabhura avaśya ha-ibe prasāda

bhaṭṭācārya kahe—the Bhaṭṭācārya said; *deva*—O King; *nā kara viṣāda*—do not be worried; *tomāre*—unto you; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *avaśya*—certainly; *ha-ibe*—there must be; *prasāda*—mercy.

Finally Sārvabhauma Bhaṭṭācārya said, “My dear King, do not worry. Because of your firm determination, I am sure that Śrī Caitanya Mahāprabhu’s mercy will definitely be bestowed upon you.”

Due to King Pratāparudra’s firm determination, the Bhaṭṭācārya predicted that the King would receive Śrī Caitanya Mahāprabhu’s mercy without fail. As confirmed elsewhere in *Caitanya-caritāmṛta* (Madhya 19.151), *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*: “By the mercy of the spiritual master and Kṛṣṇa, one gets the seed of devotional service.” The Bhaṭṭācārya was

the spiritual master of King Pratāparudra, and he gave his blessings to the effect that the Lord would be merciful upon the King. The mercy of the spiritual master and Kṛṣṇa combine to grant success to a devotee engaged in Kṛṣṇa consciousness. This is confirmed by the *Vedas*:

*yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanah*
[ŚU 6.23]

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” (*Śvetāśvatara Upaniṣad* 6.23)

Mahārāja Pratāparudra had firm faith in the Bhaṭṭācārya, who declared Śrī Caitanya Mahāprabhu to be the Supreme Personality of Godhead. Having firm faith in the Bhaṭṭācārya as his spiritual master, King Pratāparudra immediately accepted Śrī Caitanya Mahāprabhu as the Supreme Lord. Thus he began worshiping Śrī Caitanya Mahāprabhu in his mind. This is the process of devotional service. According to Lord Kṛṣṇa in the *Bhagavad-gītā* (9.34):

*man-manā bhava mad-bhakto mad-yājī mām namaskuru
mām evaiṣyasi yuktvaivam ātmānaṁ mat-paraṇyaṇaḥ*

“Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me.”

This process is very simple. One need only be firmly convinced by the spiritual master that Kṛṣṇa is the Supreme Personality of Godhead. If one decides this, he can make further progress by thinking of Kṛṣṇa, chanting of Kṛṣṇa and glorifying Him. There is then no doubt that such a fully surrendered devotee will receive the blessings of Lord Kṛṣṇa. Śrīla Sārvabhauma Bhaṭṭācārya explains this further.

TEXT 52

*teṅha—premādhīna, tomāra prema—gāḍhatara
avaśya karibena kṛpā tomāra upara*

teṅha—He (Śrī Caitanya Mahāprabhu); *prema-adhīna*—under the control of love; *tomāra prema*—your love; *gāḍha-tara*—very deep; *avaśya*—certainly; *karibena kṛpā*—He will bestow mercy; *tomāra upara*—upon you.

As soon as the Bhaṭṭācārya saw the King’s firm determination, he declared, “The Supreme Lord is approached only by pure love. Your love for Śrī Caitanya Mahāprabhu is very, very deep; therefore without a doubt He will be merciful upon you.”

Such determination is the first qualification. As confirmed by Rūpa Gosvāmī (*Upadeśāmṛta* 3): *utsāhān niścayād dhairyāt*. One must first have firm determination, firm faith. When one engages in devotional service, he must maintain this firm determination. Then Kṛṣṇa will be pleased with his service. The spiritual master can show the path of devotional service. If the disciple follows the principles rigidly and undeviatingly, he will certainly receive the mercy of Kṛṣṇa. This is confirmed by the *śāstras*.

TEXT 53

tathāpi kahiye āmi eka upāya
ei upāya kara’ prabhu dekhibe yāhāya

tathāpi—still; *kahiye*—say; *āmi*—I; *eka upāya*—one means; *ei upāya*—this means; *kara’*—try to adopt; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dekhibe*—will see you; *yāhāya*—by that.

Sārvabhauma Bhaṭṭācārya then suggested, “There is one means by which you can directly see Him.

TEXT 54

ratha-yātrā-dine prabhu saba bhakta lañā
ratha-āge nṛtya karibena premāviṣṭa hañā

ratha-yātrā-dine—on the day of the car festival ceremony; *prabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta*—devotees; *lañā*—taking with

Him; *ratha*—the car; *āge*—in front of; *nṛtya karibena*—will dance; *prema-āviṣṭa hañā*—in great ecstatic love.

“On the day of the car festival, Śrī Caitanya Mahāprabhu will dance before the Deity in great ecstatic love.

TEXT 55

*premāveśe puṣpodyāne karibena praveśa
sei-kāle ekale tumi chāḍi' rāja-veśa*

prema-āveśe—in ecstatic love; *puṣpa-udyāne*—into the garden at Guṇḍicā where the Lord stays; *karibena praveśa*—will enter; *sei-kāle*—at that time; *ekale*—alone; *tumi*—you; *chāḍi'*—giving up; *rāja-veśa*—the royal dress.

“On that Ratha-yātrā festival day, after dancing before the Lord, Śrī Caitanya Mahāprabhu will enter the Guṇḍicā garden. At that time you should go there alone, without your royal dress.

TEXT 56

*'kṛṣṇa-rāsa-pañcādhyāya' karite paṭhana
ekale yāi' mahāprabhura dharibe caraṇa*

kṛṣṇa-rāsa-pañca-adhyāya—the five chapters in the Tenth Canto of Śrīmad-Bhāgavatam in which Lord Kṛṣṇa's pastimes of the *rāsa* dance are described; *karite paṭhana*—to recite; *ekale yāi'*—going alone; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *dharibe caraṇa*—catch hold of the lotus feet.

“When Śrī Caitanya Mahāprabhu enters the Guṇḍicā garden, you should also go there and read the five chapters of Śrīmad-Bhāgavatam about Lord Kṛṣṇa's dancing with the gopīs. In this way you can catch hold of the Lord's lotus feet.

TEXT 57

*bāhya-jñāna nāhi, se-kāle kṛṣṇa-nāma śuni,
āliṅgana karibena tomāya 'vaiṣṇava' 'jāni'*

bāhya-jñāna nāhi—without external consciousness; *se-kāle*—at that time; *kṛṣṇa-nāma śuni*—by hearing the holy name of Lord Kṛṣṇa; *āliṅgana karibena*—He will embrace; *tomāya*—you; *vaiṣṇava jāni*—taking you to be a Vaiṣṇava.

“Lord Śrī Caitanya Mahāprabhu will be in a mood of ecstatic love, without external consciousness. At that time, as you recite those chapters from Śrīmad-Bhāgavatam, He will embrace you, knowing you to be a pure Vaiṣṇava.

A Vaiṣṇava is always ready to help another Vaiṣṇava progress toward realization of the Absolute Truth. Sārvabhauma Bhaṭṭācārya could understand the King’s position as a pure Vaiṣṇava. The King was always thinking of Śrī Caitanya Mahāprabhu, and the Bhaṭṭācārya wanted to help him approach the Lord. A Vaiṣṇava is always compassionate, especially when he sees a prospective devotee very determined (*dṛḍha-vrata*). Consequently the Bhaṭṭācārya was ready to help the King.

TEXT 58

*rāmānanda rāya, āji tomāra prema-guṇa
prabhu-āge kahite prabhura phiri' gela mana*

rāmānanda rāya—Rāmānanda Rāya; *āji*—today; *tomāra*—your; *prema-guṇa*—quality of love; *prabhu-āge*—in front of the Lord; *kahite*—when he described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *phiri' gela*—became changed; *mana*—the mind.

“The Lord has already changed His mind due to Rāmānanda Rāya’s description of your pure love for Him.”

At first the Lord did not want to see the King, but due to the Bhaṭṭācārya’s and Rāmānanda Rāya’s earnest endeavors, the Lord’s mind was changed. The Lord already declared that Kṛṣṇa would be merciful upon the King

due to the King's service to the devotees. This is the process by which one can advance in Kṛṣṇa consciousness. First there must be the devotee's mercy; then Kṛṣṇa's mercy will descend. *Yasya prasādād bhagavat-prasādo/ yasyāprasādān na gatiḥ kuto 'pi ***. Our first duty, therefore, is to satisfy the spiritual master, who can arrange for the Lord's mercy. A common man must first begin to serve the spiritual master, or the devotee. Then, through the mercy of the devotee, the Lord will be satisfied. Unless one receives the dust of a devotee's lotus feet on one's head, there is no possibility of advancement. This is also confirmed by a statement of Prahāda Mahārāja's in *Śrīmad-Bhāgavatam* (7.5.32):

*naiṣām matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthah
mahīyasām pāda-rajo-'bhiṣekaṁ
niṣkiñcanānām na vṛṇita yāvat*

Unless one approaches a pure devotee, he cannot understand the Supreme Personality of Godhead. Mahārāja Pratāparudra worshiped both Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya. Thus he touched the lotus feet of pure devotees and was able thereby to approach Śrī Caitanya Mahāprabhu.

TEXT 59

*śuni' gajāpatira mane sukha upajila
prabhure milite ei mantraṇā dṛḍha kaila*

śuni'—hearing; *gajāpatira*—of King Pratāparudra; *mane*—in the mind; *sukha*—happiness; *upajila*—awakened; *prabhure*—Śrī Caitanya Mahāprabhu; *milite*—to meet; *ei*—this; *mantraṇā*—instruction; *dṛḍha kaila*—decided to accept rigidly.

Mahārāja Pratāparudra took the Bhaṭṭācārya's advice and firmly decided to follow his instructions. Thus he felt transcendental happiness.

TEXT 60

*snāna-yātrā kabe habe puchila bhaṭṭere
bhaṭṭa kahe,—tina dina āchaye yātrāre*

snāna-yātrā—the bathing ceremony of Lord Jagannātha; *kabe*—when; *habe*—will be; *puchila*—he inquired; *bhaṭṭere*—from the Bhaṭṭācārya; *bhaṭṭa kahe*—the Bhaṭṭācārya said; *tina dina*—three days; *āchaye*—there are still; *yātrāre*—until the festival.

When the King asked the Bhaṭṭācārya when the bathing ceremony [Snāna-yātrā] of Lord Jagannātha would take place, the Bhaṭṭācārya replied that there were only three days left before the ceremony.

TEXT 61

*rājāre prabodhiyā bhaṭṭa gelā nijālaya
snāna-yātrā-dine prabhura ānanda hṛdaya*

rājāre—the King; *prabodhiyā*—encouraging; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *gelā*—departed; *nija-ālaya*—to his own home; *snāna-yātrā-dine*—on the day of the bathing ceremony of Lord Jagannātha; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—full of happiness; *hṛdaya*—heart.

After thus encouraging the King, Sārvabhauma Bhaṭṭācārya returned home. On the day of Lord Jagannātha’s bathing ceremony, Śrī Caitanya Mahāprabhu was very happy at heart.

TEXT 62

*snāna-yātrā dekhi’ prabhura haila baḍa sukha
īśvarera ‘anavasare’ pāila baḍa duḥkha*

snāna-yātrā—the bathing ceremony of Lord Jagannātha; *dekhi’*—seeing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *haila*—became; *baḍa*—very much; *sukha*—happiness; *īśvarera*—of the Lord; *anavasare*—during the pastime of retirement; *pāila*—got; *baḍa*—very much; *duḥkha*—unhappiness.

Upon seeing the bathing ceremony of Lord Jagannātha, Śrī Caitanya Mahāprabhu became very happy. But when Lord Jagannātha retired after the ceremony, Lord Caitanya became very unhappy because He could not see Him.

After the bathing ceremony of Śrī Jagannātha, which takes place just a fortnight before the Ratha-yātrā ceremony, the body of the Lord Jagannātha Deity is repainted, and this takes just about a fortnight to complete. This period is called Anavasara. There are many who visit the temple to see Lord Jagannātha regularly every day, and for them His retirement after the bathing ceremony is unbearable. Śrī Caitanya Mahāprabhu felt Lord Jagannātha's absence from the temple very much.

TEXT 63

*gopī-bhāve virahe prabhu vyākula hañā
ālālanāthe gelā prabhu sabāre chāḍiyā*

gopī-bhāve—in the mood of the *gopīs*; *virahe*—in separation; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vyākula*—agitated; *hañā*—being; *ālālanāthe*—to Ālālanātha; *gelā*—went; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *sabāre*—all; *chāḍiyā*—having given up.

Due to separation from Lord Jagannātha, Śrī Caitanya Mahāprabhu felt the same great anxiety the *gopīs* feel in separation from Kṛṣṇa. In this condition He gave up all association and went to Ālālanātha.

TEXT 64

*pāche prabhura nikaṭa āilā bhakta-gaṇa
gauḍa haite bhakta āise,—kaila nivedana*

pāche—behind; *prabhura*—of Śrī Caitanya Mahāprabhu; *nikaṭa*—in the presence; *āilā*—came; *bhakta-gaṇa*—the devotees; *gauḍa haite*—from Bengal; *bhakta*—devotees; *āise*—come; *kaila nivedana*—submitted.

The devotees who had followed the Lord came into His presence and requested Him to return to Purī. They submitted that the devotees from Bengal were coming to Puruṣottama-kṣetra.

TEXT 65

*sārvabhauma nīlācale āilā prabhu lañā
prabhu āilā,—rājā-ṭhāñi kahilena giyā*

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *nīlācale*—to Jagannātha Purī; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—arrived; *rājā-ṭhāñi*—to the King; *kahilena*—said; *giyā*—after going.

In this way Sārvabhauma Bhaṭṭācārya brought Lord Caitanya back to Jagannātha Purī. He then went to King Pratāparudra and informed him of the Lord's arrival.

TEXT 66

*hena-kāle āilā tathā gopīnāthācārya
rājāke āśīrvāda kari' kahe,—śuna bhaṭṭācārya*

hena-kāle—during this time; *āilā*—came; *tathā*—there; *gopīnāthācārya*—Gopīnātha Ācārya; *rājāke*—unto the King; *āśīrvāda kari'*—offering a benediction; *kahe*—said; *śuna bhaṭṭācārya*—my dear Bhaṭṭācārya, kindly listen.

At this time, Gopīnātha Ācārya came there while Sārvabhauma Bhaṭṭācārya was with King Pratāparudra. Being a brāhmaṇa, he offered his benediction to the King and addressed Sārvabhauma Bhaṭṭācārya as follows.

TEXT 67

*gauḍa haite vaiṣṇava āsitechena dui-śata
mahāprabhura bhakta saba—mahā-bhāgavata*

gauḍa haite—from Bengal; *vaiṣṇava*—devotees; *āsitechena*—are coming; *dui-śata*—numbering about two hundred; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta*—the devotees; *saba*—all; *mahā-bhāgavata*—greatly advanced devotees.

“About two hundred devotees are coming from Bengal. All of them are greatly advanced and specifically devoted to Śrī Caitanya Mahāprabhu.

TEXT 68

*narendre āsiyā sabe haila vidyamāna
tāñ-sabāre cāhi vāsā prasāda-samādhāna*

narendre—on the bank of Lake Narendra; *āsiyā*—coming; *sabe*—all of them; *haila vidyamāna*—staying; *tāñ-sabāre*—for all of them; *cāhi*—I want; *vāsā*—residential quarters; *prasāda*—for distributing *prasādam*; *samādhāna*—arrangement.

“All of them have already arrived on the bank of Lake Narendra and are waiting there. I desire residential quarters and *prasādam* arrangements for them.”

Narendra is a small lake still existing in Jagannātha Purī, where the Candana-yātrā festival takes place. Up to the present date, all the Bengali devotees who visit the Jagannātha temple first take their bath in this lake. There they wash their hands and feet before entering the temple.

TEXT 69

*rājā kahe,—paḍichāke āmi ājñā diba
vāsā ādi ye cāhiye,—paḍichā saba diba*

rājā kahe—the King said; *paḍichāke*—unto the attendant; *āmi*—I; *ājñā diba*—shall give orders; *vāsā*—residential quarters; *ādi*—and other arrangements; *ye cāhiye*—whatever you want; *paḍichā*—the attendant; *saba*—everything; *diba*—will supply.

The King replied, “I shall give orders to the attendant in the temple. He will arrange for everyone’s residential quarters and *prasādam*, as you desire.

TEXT 70

*mahāprabhura gaṇa yata āila gauḍa haite
bhaṭṭācārya, eke eke dekhāha āmāte*

mahāprabhura—of Śrī Caitanya Mahāprabhu; *gaṇa*—associates; *yata*—all; *āila*—who have come; *gauḍa haite*—from Bengal; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *eke eke*—one after another; *dekhāha*—please show; *āmāte*—to me.

“Sārvabhauma Bhaṭṭācārya, please show me, one after another, all of Śrī Caitanya Mahāprabhu’s devotees who are coming from Bengal.”

TEXT 71

*bhaṭṭa kahe,—aṭṭālikāya kara ārohaṇa
goṣīnātha cine sabāre, karābe daraśana*

bhaṭṭa kahe—the Bhaṭṭācārya said; *aṭṭālikāya*—on the roof of the palace; *kara ārohaṇa*—just go up; *goṣīnātha*—Gopīnātha Ācārya; *cine*—knows; *sabāre*—everyone; *karābe daraśana*—he will show.

Sārvabhauma Bhaṭṭācārya requested the King, “Go up on the roof of the palace. Gopīnātha Ācārya knows every one of the devotees. He will identify them for you.

TEXT 72

*āmi kāho nāhi cini, cinite mana haya
goṣīnāthācārya sabāre karā’be paṛicaya*

āmi—I; *kāho*—anyone; *nāhi*—do not; *cini*—know; *cinite mana haya*—I desire to know; *goṣīnāthācārya*—Gopīnātha Ācārya; *sabāre*—all of them; *karā’be paṛicaya*—will identify.

“Actually I do not know any of them, although I have a desire to know them. Since Gopīnātha Ācārya knows them all, he will give you their names.”

TEXT 73

*eta bali' tina jana aṭṭālikāya caḍila
hena-kāle vaiṣṇava saba nikaṭe āila*

eta bali'—saying this; *tina jana*—the three persons (namely, the King, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya); *aṭṭālikāya*—on the roof of the palace; *caḍila*—went up; *hena-kāle*—at this time; *vaiṣṇava*—the Vaiṣṇava devotees; *saba*—all; *nikaṭe*—nearby; *āila*—came.

After Sārvabhauma said this, he went up to the top of the palace with the King and Gopīnātha Ācārya. At this time all the Vaiṣṇava devotees from Bengal drew closer to the palace.

TEXT 74

*dāmodara-svarūpa, govinda,—dui jana
mālā-prasāda lañā yāya, yāhāñ vaiṣṇava-gaṇa*

dāmodara-svarūpa—Svarūpa Dāmodara; *govinda*—Govinda; *dui jana*—two persons; *mālā-prasāda*—flower garlands and remnants of Lord Jagannātha's food; *lañā*—taking; *yāya*—went; *yāhāñ*—where; *vaiṣṇava-gaṇa*—the Vaiṣṇavas.

Svarūpa Dāmodara and Govinda, taking the flower garlands and prasādam of Lord Jagannātha, proceeded to where all the Vaiṣṇavas were standing.

TEXT 75

*prathamete mahāprabhu pāṭhāilā duñhāre
rājā kahe, ei dui kon cināha āmāre*

prathamete—at first; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāṭhāilā*—sent; *duñhāre*—two persons; *rājā kahe*—the King said; *ei dui*—these two; *kon*—who are they; *cināha*—kindly identify; *āmāre*—to me.

Lord Śrī Caitanya Mahāprabhu first sent those two persons in advance. The King inquired, “Who are these two? Please let me know their identities.”

TEXT 76

*bhaṭṭācārya kahe,—ei svarūpa-dāmodara
mahāprabhura haya inha dvitīya kalevara*

bhaṭṭācārya kahe—the Bhaṭṭācārya said; *ei*—this gentleman; *svarūpa-dāmodara*—his name is Svarūpa Dāmodara; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *haya*—is; *inha*—he; *dvitīya*—the second; *kalevara*—expansion of the body.

Śrī Sārvabhauma Bhaṭṭācārya replied, “Here is Svarūpa Dāmodara, who is practically the second expansion of the body of Śrī Caitanya Mahāprabhu.

TEXT 77

*dvitīya, govinda—bhṛtya, ihāñ donhā diyā
mālā pāṭhāñāchena prabhu gaurava kariyā*

dvitīya—the second; *govinda*—Govinda; *bhṛtya*—personal servant; *ihāñ*—here; *donhā diyā*—through these two persons; *mālā*—flower garlands; *pāṭhāñāchena*—has sent; *prabhu*—Śrī Caitanya Mahāprabhu; *gaurava kariyā*—giving much honor.

“The second person is Govinda, Lord Caitanya’s personal servant. The Lord has sent garlands and remnants of Lord Jagannātha’s food with these two persons simply to honor the devotees from Bengal.”

TEXT 78

*ādau mālā advaitere svarūpa parāila
pāche govinda dvitīya mālā āni’ tāñre dila*

ādau—in the beginning; *mālā*—a garland; *advaitere*—unto Advaita Ācārya; *svarūpa*—Svarūpa Dāmodara; *parāila*—offered; *pāche*—after that; *govinda*—Govinda, the Lord’s personal servant; *dvitīya*—a second; *mālā*—garland; *āni’*—bringing; *tāñre dila*—delivered to Him.

At the beginning, Svarūpa Dāmodara came forward and garlanded Advaita Ācārya. Govinda next came and offered a second garland to Advaita Ācārya.

TEXT 79

*tabe govinda daṇḍavat kaila ācāryere
tānre nāhi cine ācārya, puchila dāmodare*

tabe—at that time; *govinda*—Govinda; *daṇḍavat*—falling flat to offer obeisances; *kaila*—did; *ācāryere*—unto Advaita Ācārya; *tānre*—him; *nāhi*—not; *cine*—recognized; *ācārya*—Advaita Ācārya; *puchila*—inquired; *dāmodare*—to Svarūpa Dāmodara.

When Govinda offered his obeisances by falling down flat before Advaita Ācārya, Advaita Ācārya asked Svarūpa Dāmodara about his identity, for He did not know Govinda at that time.

TEXT 80

*dāmodara kahe,—ihāra ‘govinda’ nāma
īśvara-ṣurīra sevaka ati guṇavān*

dāmodara kahe—Dāmodara said; *ihāra*—of him; *govinda*—Govinda; *nāma*—the name; *īśvara-ṣurīra sevaka*—servant of Īśvara Purī; *ati guṇavān*—very much qualified.

Svarūpa Dāmodara informed Him, “Govinda was the servant of Īśvara Purī. He is very highly qualified.

TEXT 81

*prabhura sevā karite purī ājñā dila
ataeva prabhu inhāke nikaṭe rākhila*

prabhura—of Śrī Caitanya Mahāprabhu; *sevā*—the service; *karite*—to perform; *purī*—Īśvara Purī; *ājñā dila*—ordered; *ataeva*—therefore;

prabhu—Śrī Caitanya Mahāprabhu; *inhāke*—him; *nikaṭe*—by His side; *rākhila*—kept.

“Īśvara Purī ordered Govinda to serve Śrī Caitanya Mahāprabhu. Thus the Lord keeps him by His side.”

TEXT 82

rājā kahe,—*yāñre mālā dila dui-jana*
āścārya teja, baḍa mahānta,—*kaha kon jana*?

rājā kahe—the King inquired; *yāñre*—unto which person; *mālā*—garlands; *dila*—offered; *dui-jana*—Svarūpa Dāmodara and Govinda; *āścārya teja*—wonderfully effulgent; *baḍa mahānta*—a very great devotee; *kaha kon jana*—kindly let me know who He is.

The King inquired, “To whom did Svarūpa Dāmodara and Govinda offer the two garlands? His bodily effulgence is so great that He must be a very great devotee. Please let me know who He is.”

TEXT 83

ācārya kahe,—*inhāra nāma advaita ācārya*
mahāprabhura mānya-pātra, sarva-śirodhārya

ācārya kahe—Gopīnātha Ācārya said; *inhāra nāma*—His name; *advaita ācārya*—Advaita Ācārya; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mānya-pātra*—honorable; *sarva-śirodhārya*—the topmost devotee.

Gopīnātha Ācārya replied, “His name is Advaita Ācārya. He is honored even by Śrī Caitanya Mahāprabhu, and He is therefore the topmost devotee.

TEXT 84

śrīvāsa-pañḍita inha, pañḍita-vakreśvara
vidyānidhi-ācārya, inha pañḍita-gadādhara

śrīvāsa-ṇḍita—Śrīvāsa ṇḍita; *inha*—here; *ṇḍita-vakreśvara*—Vakreśvara ṇḍita; *vidyānidhi-ācārya*—Vidyānidhi Ācārya; *inha*—here; *ṇḍita-gadādhara*—Gadādhara ṇḍita.

“Here are Śrīvāsa ṇḍita, Vakreśvara ṇḍita, Vidyānidhi Ācārya and Gadādhara ṇḍita.

TEXT 85

ācāryaratna inha, ṇḍita-purandara
gaṅgādāsa ṇḍita inha, ṇḍita-śaṅkara

ācāryaratna—Candraśekhara; *inha*—here; *ṇḍita-purandara*—Purandara ṇḍita; *gaṅgādāsa ṇḍita*—Gaṅgādāsa ṇḍita; *inha*—here; *ṇḍita-śaṅkara*—Śaṅkara ṇḍita.

“Here are Ācāryaratna, Purandara ṇḍita, Gaṅgādāsa ṇḍita and Śaṅkara ṇḍita.

TEXT 86

ei murāri gupta, inha ṇḍita nārāyaṇa
haridāsa ṭhākura inha bhuvana-pāvana

ei—this; *murāri gupta*—Murāri Gupta; *inha*—here; *ṇḍita nārāyaṇa*—Nārāyaṇa ṇḍita; *haridāsa ṭhākura*—Haridāsa Ṭhākura; *inha*—here; *bhuvana-pāvana*—deliverer of the whole universe.

“Here are Murāri Gupta, ṇḍita Nārāyaṇa and Haridāsa Ṭhākura, the deliverer of the whole universe.

TEXT 87

ei hari-bhaṭṭa, ei śrī-nṛsimhānanda
ei vāsudeva datta, ei śivānanda

ei—this; *hari-bhaṭṭa*—Hari Bhaṭṭa; *ei*—this; *śrī-nṛsimhānanda*—Śrī Nṛsimhānanda; *ei*—this; *vāsudeva datta*—Vāsudeva Datta; *ei*—this; *śivānanda*—Śivānanda.

“Here is Hari Bhaṭṭa, and there is Nṛsimhānanda. Here are Vāsudeva Datta and Śivānanda Sena.

TEXT 88

govinda, mādharma ghoṣa, ei vāsu-ghoṣa
tina bhāira kīrtane prabhu pāyena santoṣa

govinda—Govinda Ghoṣa; *mādharma ghoṣa*—Mādharma Ghoṣa; *ei*—this; *vāsu-ghoṣa*—Vāsudeva Ghoṣa; *tina bhāira*—of the three brothers; *kīrtane*—in the *saṅkīrtana*; *prabhu*—the Lord; *pāyena santoṣa*—gets very much pleasure.

“Here also are Govinda Ghoṣa, Mādharma Ghoṣa and Vāsudeva Ghoṣa. They are three brothers, and their saṅkīrtana, congregational chanting, pleases the Lord very much.

Govinda Ghoṣa belonged to the *kāyastha* dynasty of the Uttara-rāḍhīya section, and he was known as Ghoṣa Ṭhākura. Even to the present day there is a place named Agradvīpa, near Katwa, where a fair takes place and is named after Ghoṣa Ṭhākura. As far as Vāsudeva Ghoṣa is concerned, he composed many nice songs about Lord Śrī Caitanya Mahāprabhu, and these are all authorized Vaiṣṇava songs, like the songs of Narottama dāsa Ṭhākura, Bhaktivīnoda Ṭhākura, Locana dāsa Ṭhākura, Govinda dāsa Ṭhākura and other great Vaiṣṇavas.

TEXT 89

rāghava paṇḍita, inha ācārya nandana
śrīmān paṇḍita ei, śrīkānta, nārāyaṇa

rāghava paṇḍita—Rāghava Paṇḍita; *inha*—here; *ācārya nandana*—Nandana Ācārya; *śrīmān paṇḍita*—Śrīmān Paṇḍita; *ei*—this; *śrīkānta*—Śrīkānta; *nārāyaṇa*—and also Nārāyaṇa.

“Here is Rāghava Paṇḍita, here is Nandana Ācārya, there is Śrīmān Paṇḍita, and here are Śrīkānta and Nārāyaṇa.”

Narottama dāsa Ṭhākura, honoring the personal associates of Lord Śrī Caitanya Mahāprabhu, has sung as follows (*Prārthanā* 13):

*gaurāṅgera saṅgi-gaṇe nitya-siddha kari' māne
se yāya vrajendra-suta-pāśa*

One who is intelligent understands that all the personal associates and devotees of Lord Śrī Caitanya Mahāprabhu are ever liberated. This means that because they are always engaged in the devotional service of the Lord, they do not belong to this material world. One who is engaged in the Lord's devotional service twenty-four hours daily and never forgets the Lord is called *nitya-siddha*. Śrīla Rūpa Gosvāmī confirms this statement:

*īhā yasya harer dāsye karmaṇā manasā girā
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate*

“A person acting in the service of Kṛṣṇa with body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities.” (*Bhakti-rasāmṛta-sindhu*, 1.2.187)

A devotee is always thinking of how better to serve Lord Kṛṣṇa, the Supreme Personality of Godhead, and how to broadcast His name, fame and qualities throughout the world. One who is *nitya-siddha* has no business other than broadcasting the glories of the Lord all over the world according to his ability. Such people are already associates of Lord Caitanya Mahāprabhu. Therefore Narottama dāsa Ṭhākura says, *nitya-siddha kari' māne*. One should not think that because Śrī Caitanya Mahāprabhu was personally present five hundred years ago, only His associates were liberated. Rather, Śrīla Narottama dāsa Ṭhākura says that anyone is a *nitya-siddha* if he acts on behalf of Śrī Caitanya Mahāprabhu by spreading the glories of the holy name of the Lord. We should respect those devotees preaching the glories of the Lord as *nitya-siddha* and should not consider them conditioned.

*mām ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatīyaitān brahma-bhūyāya kalpate*

(Bg. 14.26)

One who has transcended the material modes of nature is said to be on the Brahman platform. That is also the platform of *nitya-siddha*. The *nitya-siddha* not only stays on the Brahman platform but also works on that platform. Simply by accepting the associates of Lord Caitanya Mahāprabhu as *nitya-siddha*, one can very easily go back home, back to Godhead.

TEXT 90

*śuklāmbara dekha, ei śrīdhara, vijaya
vallabha-sena, ei puruṣottama, sañjaya*

śuklāmbara—Śuklāmbara; *dekha*—see; *ei*—this; *śrīdhara*—Śrīdhara; *vijaya*—Vijaya; *vallabha-sena*—Vallabha Sena; *ei*—this; *puruṣottama*—Puruṣottama; *sañjaya*—Sañjaya.

Gopīnātha Ācārya continued to point out the devotees: “Here is Śuklāmbara. See, there is Śrīdhara. Here is Vijaya, and there is Vallabha Sena. Here is Puruṣottama, and there is Sañjaya.

TEXT 91

*kulīna-grāma-vāsī ei satyarāja-khāna
rāmānanda-ādi sabe dekha vidyamāna*

kulīna-grāma-vāsī—residents of the village known as Kulīna-grāma; *ei*—these; *satyarāja-khāna*—Satyarāja Khān; *rāmānanda-ādi*—headed by Rāmānanda; *sabe*—everyone; *dekha*—you see; *vidyamāna*—present.

“And here are all the residents of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda. Indeed, all of them are present here. Please see.

TEXT 92

*mukunda-dāsa, narahari, śrī-raghunandana
khaṇḍa-vāsī cirañjīva, āra sulocana*

mukunda-dāsa—Mukunda dāsa; *narahari*—Narahari; *śrī-raghunandana*—Śrī Raghunandana; *khaṇḍa-vāsī*—residents of Khaṇḍa; *cirañjīva*—Cirañjīva; *āra*—and; *sulocana*—Sulocana.

“Here are Mukunda dāsa, Narahari, Śrī Raghunandana, Cirañjīva and Sulocana, all residents of Khaṇḍa.

TEXT 93

*kateka kahiba, ei dekha yata jana
caitanyera gaṇa, saba—caitanya-jīvana*

kateka kahiba—how many shall I speak; *ei*—these; *dekha*—see; *yata jana*—all the persons; *caitanyera gaṇa*—associates of Śrī Caitanya Mahāprabhu; *saba*—all of them; *caitanya-jīvana*—consider Śrī Caitanya Mahāprabhu their life and soul.

“How many names shall I speak to you? All the devotees you see here are associates of Śrī Caitanya Mahāprabhu, who is their life and soul.”

TEXT 94

*rājā kahe—dekhi' mora haila camatkāra
vaiṣṇavera aiche teja dekhi nāhi āra*

rājā kahe—the King said; *dekhi'*—after seeing; *mora*—my; *haila*—there is; *camatkāra*—astonishment; *vaiṣṇavera*—of the devotees of the Lord; *aiche*—such; *teja*—effulgence; *dekhi*—I see; *nāhi*—not; *āra*—anyone else.

The King said, “Upon seeing all these devotees, I am very much astonished, for I have never seen such an effulgence.

TEXT 95

koṭi-sūrya-sama saba—ujjala-varaṇa
kabhu nāhi śuni ei madhura kīrtana

koṭi-sūrya-sama—equal to the shining of millions of suns; *saba*—all of them; *ujjala-varaṇa*—very bright luster; *kabhu nāhi śuni*—I have never heard; *ei*—this; *madhura kīrtana*—such melodious performance of congregational chanting.

“Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord’s names chanted so melodiously.

Such are the symptoms of pure devotees when they are chanting. All the pure devotees are as bright as sunshine, and their bodily luster is very effulgent. In addition, their performance of *saṅkīrtana* is unparalleled. There are many professional chanters who can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees. If a devotee sticks strictly to the principles governing Vaiṣṇava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective. People will appreciate such *kīrtana* without hesitation. Even dramas about the pastimes of Lord Caitanya or Śrī Kṛṣṇa should be played by devotees. Such dramas will immediately interest an audience and be full of potency. The students of the International Society for Krishna Consciousness should note these two points and try to apply these principles in their spreading of the Lord’s glories.

TEXT 96

aiche prema, aiche ṅṛtya, aiche hari-dhvani
kāhāñ nāhi dekhi, aiche kāhāñ nāhi śuni

aiche—such; *prema*—ecstatic love; *aiche ṅṛtya*—such dancing; *aiche hari-dhvani*—such vibration of the chanting of the holy name; *kāhāñ*—anywhere; *nāhi dekhi*—I have never seen; *aiche*—such; *kāhāñ*—anywhere; *nāhi śuni*—I never heard.

“I have never before seen such ecstatic love, nor heard the vibration of the holy name of the Lord chanted in such a way, nor seen such dancing during saṅkīrtana.”

Because the temple of Lord Jagannātha is situated at Jagannātha Purī, many devotees from all parts of the world came to perform *saṅkīrtana* in glorification of the Lord. All these devotees were certainly seen and heard by Mahārāja Pratāparudra, but he herein admits that the *kīrtana* performed by the associates of the Lord was unique. He had never before heard such *saṅkīrtana* nor seen such attractive features manifest by the devotees. The members of the International Society for Krishna Consciousness should go to India during the birthday ceremony of Lord Caitanya Mahāprabhu at Māyāpura and perform *saṅkīrtana* congregationally. This will attract the attention of all the important personalities in India, just as the beauty, bodily luster and *saṅkīrtana* performance by the associates of Śrī Caitanya Mahāprabhu attracted the attention of Mahārāja Pratāparudra. The associates of Śrī Caitanya Mahāprabhu were unlimited during the Lord’s presence on this planet, but anyone who is pure in life and devoted to the mission of Śrī Caitanya Mahāprabhu is to be understood as a *nitya-siddha* associate of the Lord.

TEXT 97

*bhaṭṭācārya kahe ei madhura vacana
caitanyera sṛṣṭi—ei prema-saṅkīrtana*

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *kahe*—replied; *ei*—this; *madhura vacana*—transcendental sweetness of the voice; *caitanyera sṛṣṭi*—the creation of Lord Śrī Caitanya Mahāprabhu; *ei*—this; *prema-saṅkīrtana*—chanting in the ecstasy of love of Godhead.

Sārvabhauma Bhaṭṭācārya replied, “This sweet transcendental sound is a special creation of the Lord known as prema-saṅkīrtana, congregational chanting in love of Godhead.

TEXT 98

*avatari' caitanya kaila dharma-ṣracāraṇa
kali-kāle dharma—kṛṣṇa-nāma-saṅkīrtana*

avatari'—descending; *caitanya*—Śrī Caitanya Mahāprabhu; *kaila*—did; *dharma-ṣracāraṇa*—preaching of real religion; *kali-kāle*—in this Age of Kali; *dharma*—religious principle; *kṛṣṇa-nāma*—of the holy name of Lord Kṛṣṇa; *saṅkīrtana*—chanting.

“In this Age of Kali, Śrī Caitanya Mahāprabhu has descended to preach the religion of Kṛṣṇa consciousness. Therefore the chanting of the holy names of Lord Kṛṣṇa is the religious principle for this age.

TEXT 99

*saṅkīrtana-yajñe tāñre kare ārādhana
sei ta' sumedhā, āra—kali-hata-jana*

saṅkīrtana-yajñe—in the performance of congregational chanting; *tāñre*—unto Śrī Caitanya Mahāprabhu; *kare*—does; *ārādhana*—worship; *sei ta'*—such a person; *su-medhā*—sharply intelligent; *āra*—others; *kali-hata-jana*—victims of this Age of Kali.

“Anyone who worships Lord Caitanya Mahāprabhu by congregational chanting should be understood to be very intelligent. One who does not do so must be considered a victim of this age and bereft of all intelligence.

Rascals propose that anyone can invent his own religious process, and this proposition is condemned herein. If one actually wants to become religious, he must take up the chanting of the Hare Kṛṣṇa *mahā-mantra*. The real meaning of religion is stated in *Śrīmad-Bhāgavatam* (6.3.19–22):

*dharmam tu sākṣād-bhagavat-praṇītam
na vai vidur ṛṣayo nāpi devāḥ*

*na siddha-mukhyā asurā manuṣyāḥ
kutaś ca vidyādhara-cāraṇādayaḥ*

*svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo balir vaiyāsakir vayam*

*dvādaśaite vijānīmo dharmam bhāgavataṁ bhaṭāḥ
guhyaṁ viśuddham durbodham yaṁ jñātvāmṛtam aśnute*

*etāvān eva loke 'smin puṁsām dharmah paraḥ smṛtaḥ
bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ*

The purport of these verses is that *dharma*, or religion, cannot be manufactured by a human being. Religion is the law or code of the Lord. Consequently religion cannot be manufactured even by great saintly persons, demigods or *siddha-mukhyas*, and what to speak of *asuras*, human beings, Vidyādhara, Cāraṇas, and so on. The principles of *dharma*, religion, come down in the *paramparā* system beginning with twelve personalities—namely, Lord Brahmā; the great saint Nārada; Lord Śiva; the four Kumāras; Kapila, the son of Devahūti; Svāyambhuva Manu; Prahlāda Mahārāja; King Janaka; grandfather Bhīṣma; Bali Mahārāja; Śukadeva Gosvāmī; and Yamarāja. The principles of religion are known to these twelve personalities. *Dharma* refers to the religious principles by which one can understand the Supreme Personality of Godhead. *Dharma* is very confidential, uncontaminated by any material influence, and very difficult for ordinary men to understand. However, if one actually understands *dharma*, he immediately becomes liberated and is transferred to the kingdom of God. *Bhāgavata-dharma*, or the principle of religion enunciated by the *paramparā* system, is the supreme principle of religion. In other words, *dharma* refers to the science of *bhakti-yoga*, which begins by the novice's chanting the holy name of the Lord (*tan-nāma-grahaṇādibhiḥ*).

Therefore in this Age of Kali, as recommended here in the *Caitanya-caritāmṛta* (text 98), *kali-kāle dharma—kṛṣṇa-nāma-saṅkīrtana*: the chanting of the holy name of the Lord is the method of religion approved by all Vedic scriptures. In the next text of the *Caitanya-caritāmṛta*, quoted from *Śrīmad-Bhāgavatam* (11.5.32), this principle is further stressed.

TEXT 100

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

kṛṣṇa-varṇam—repeating the syllables *kṛṣ-ṇa*; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—along with associates; *upāṅga*—servitors; *astra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyair*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

“In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

For an explanation of this verse, refer to *Ādi-līlā*, Chapter Three, verse 52.

TEXT 101

*rājā kahe,—śāstra-pramāṇe caitanya hana kṛṣṇa
tabe kene paṇḍita saba tānhāte vitṛṣṇa?*

rājā kahe—the King said; *śāstra-pramāṇe*—by the evidence of revealed scripture; *caitanya*—Śrī Caitanya Mahāprabhu; *hana*—is; *kṛṣṇa*—the Supreme Personality of Godhead, Lord Kṛṣṇa; *tabe*—therefore; *kene*—why; *paṇḍita*—so-called learned scholars; *saba*—all; *tānhāte*—unto Him; *vitṛṣṇa*—indifferent.

The King said, “According to evidence given in the revealed scriptures, it is concluded that Lord Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself. Why, then, are learned scholars sometimes indifferent to Him?”

TEXT 102

*bhaṭṭa kahe,—tānra kṛpā-leśa haya yānre
sei se tānhāre 'kṛṣṇa' kari' la-ite pāre*

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; *tānra kṛpā*—of Lord Caitanya’s mercy; *leśa*—even a fraction; *haya*—there is; *yānre*—unto whom; *sei se*—that person only; *tānhāre*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa kari*’—accepting as Kṛṣṇa; *la-ite pāre*—can take up.

The Bhaṭṭācārya replied, “A person who has received but a small fraction of mercy from Śrī Caitanya Mahāprabhu can understand that He is Lord Kṛṣṇa. No one else can.

The *saṅkīrtana* movement can be spread by a person who is especially favored by Lord Kṛṣṇa (*kṛṣṇa-śakti vinā nahe tāra pravartana*). Without first obtaining the mercy of the Lord, one cannot spread the holy name of the Lord. One who can spread the Lord’s name is called *labdha-caitanya* in the words of Bhaktisiddhānta Sarasvatī. The *labdha-caitanya* is one who has actually awakened his original consciousness, Kṛṣṇa consciousness. The influence of the pure devotees in Kṛṣṇa consciousness is such that it can awaken others to become immediately Kṛṣṇa conscious and engage themselves in the transcendental loving service of Kṛṣṇa. In this way the descendants of pure devotees increase, and Lord Caitanya Mahāprabhu takes much pleasure in seeing the increase of His devotees. The word *su-medhasaḥ* means “sharply intelligent.” When one’s intelligence is sharp, he can increase the interests of common men in loving Caitanya Mahāprabhu and through Him in loving Rādhā-Kṛṣṇa. Those not interested in understanding Śrī Caitanya Mahāprabhu are simply material in their attempts at professional chanting and dancing for money, despite their supposed artistry. If one does not have full faith in Śrī Caitanya Mahāprabhu, he cannot properly chant and dance in the *saṅkīrtana* movement. Artificial chanting and dancing may be due to sentiments or sentimental agitation, but this cannot help one advance in Kṛṣṇa consciousness.

TEXT 103

*tāñra kṛpā nahe yāre, paṇḍita nahe kene
dekhile śunileha tāñre 'īśvara' nā māne*

tāñra kṛpā—His mercy; *nahe*—there is not; *yāre*—unto whom; *paṇḍita*—learned scholar; *nahe*—even though; *kene*—nevertheless; *dekhile*—even by seeing; *śunileha*—even by listening; *tāñre*—Him; *īśvara*—as the Supreme Personality of Godhead; *nā māne*—does not accept.

“If the mercy of Śrī Caitanya Mahāprabhu is not bestowed upon a person—regardless of how learned a scholar that person may be and regardless of his seeing or listening—he cannot accept Lord Caitanya as the Supreme Personality of Godhead.

The same principles can be applied to demoniac persons, even though they be in the *sampradāya* of Lord Śrī Caitanya Mahāprabhu. Without receiving the Lord’s special power, one cannot preach His glories all over the world. Even though one may celebrate himself as a learned follower of Śrī Caitanya Mahāprabhu, and even though one may attempt to preach the holy name of the Lord all over the world, if he is not favored by Śrī Caitanya Mahāprabhu he will find fault with the pure devotee and will not be able to understand how a preacher is empowered by Lord Caitanya. One must be considered bereft of the mercy of Śrī Caitanya Mahāprabhu when he criticizes the Kṛṣṇa consciousness movement now spreading all over the world or finds fault with this movement or the leader of the movement.

TEXT 104

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan*

atha—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugṛhītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvaṁ*—the truth; *bhagavat*—of the Supreme Personality of

Godhead; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another; *ekaḥ*—one; *api*—although; *ciram*—for a long period; *vicinvan*—speculating.

“[Lord Brahmā said:] ‘My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.’”

This verse is a quotation from *Śrīmad-Bhāgavatam* (10.14.29). It is explained in the *Madhya-līlā*, in the Sixth Chapter, text 84.

TEXT 105

*rājā kahe,—sabe jagannātha nā dekhiyā
caitanyaera vāsā-gṛhe calilā dhāñā*

rājā kahe—the King said; *sabe*—all of them; *jagannātha*—Lord Jagannātha; *nā dekhiyā*—without visiting; *caitanyaera*—of Lord Śrī Caitanya Mahāprabhu; *vāsā-gṛhe*—to the residential place; *calilā*—they went; *dhāñā*—running.

The King said, “Instead of visiting the temple of Lord Jagannātha, all the devotees are running toward the residence of Śrī Caitanya Mahāprabhu.”

TEXT 106

*bhaṭṭa kahe,—ei ta’ svābhāvika prema-rīta
mahāprabhu milibāre utkaṅṭhita cita*

bhaṭṭa kahe—the Bhaṭṭācārya replied; *ei ta’*—this is; *svābhāvika*—spontaneous; *prema-rīta*—attraction of love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *milibāre*—for meeting; *utkaṅṭhita*—anxious; *cita*—mind.

Sārvabhauma Bhaṭṭācārya replied, “This is spontaneous love. All the devotees are very anxious to meet Śrī Caitanya Mahāprabhu.

TEXT 107

*āge tāñre mili' sabe tāñre sañge lañā
tāñra sañge jagannātha dekhibena giyā*

āge—first; *tāñre*—Śrī Caitanya Mahāprabhu; *mili'*—meeting; *sabe*—all the devotees; *tāñre*—Him; *sañge*—with them; *lañā*—taking; *tāñra sañge*—with Him; *jagannātha*—Lord Jagannātha; *dekhibena*—they will see; *giyā*—going.

“First the devotees will meet Śrī Caitanya Mahāprabhu and then take Him with them to the temple to see Lord Jagannātha.”

TEXT 108

*rājā kahe,—bhavānandera putra vāñinātha
prasāda lañā sañge cale pāñca-sāta*

rājā kahe—the King said; *bhavānandera putra*—the son of Bhavānanda; *vāñinātha*—Vāñinātha; *prasāda lañā*—taking *mahā-prasāda*; *sañge*—along; *cale*—goes; *pāñca-sāta*—five or seven men.

The King said, “The son of Bhavānanda Rāya named Vāñinātha, along with five or seven other men, went there to obtain the remnants of Lord Jagannātha’s food.

TEXT 109

*mahāprabhura ālaye karila gamana
eta mahā-prasāda cāhi'*—*kaha ki kāraṇa*

mahāprabhura—of Śrī Caitanya Mahāprabhu; *ālaye*—the residential place; *karila gamana*—he has already gone; *eta*—so much; *mahā-prasāda-maha-prasādam*; *cāhi'*—requiring; *kaha*—please tell; *ki kāraṇa*—what is the reason.

“Indeed, Vāñinātha has already gone to the residence of Lord Śrī Caitanya Mahāprabhu and has taken a huge quantity of *mahā-prasādam*. Please let me know the reason for this.”

TEXT 110

*bhaṭṭa kahe,—bhakta-gaṇa āila jāniñā
prabhura ṅgite prasāda yāya tāñrā lañā*

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; *bhakta-gaṇa*—all the devotees; *āila*—have come; *jāniñā*—knowing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ṅgite*—by the indication; *prasāda*—remnants of the food offered to Jagannātha; *yāya*—go; *tāñrā*—all of them; *lañā*—taking.

Sārvabhauma Bhaṭṭācārya said, “Understanding that all the devotees have come, Lord Caitanya gave the sign, and therefore Vāñinātha and the others have brought such great quantities of mahā-prasādam.”

TEXT 111

*rājā kahe,—upavāsa, kṣaura—tīrthera vidhāna
tāhā nā kariyā kene khāiba anna-pāna*

rājā kahe—the King said; *upavāsa*—fasting; *kṣaura*—shaving; *tīrthera vidhāna*—this is the regulation for visiting a holy place; *tāhā*—that; *nā kariyā*—without performing; *kene*—why; *khāiba*—they shall eat; *anna-pāna*—solid and liquid food.

The King then asked the Bhaṭṭācārya, “Why have the devotees not observed the regulations for visiting the pilgrimage place, such as fasting, shaving and so on? Why have they first eaten prasādam?”

TEXT 112

*bhaṭṭa kahe,—tumi yei kaha, sei vidhi-dharma
ei rāga-māрге āche sūkṣma-dharma-marma*

bhaṭṭa kahe—the Bhaṭṭācārya said; *tumi yei kaha*—whatever you say; *sei vidhi-dharma*—that is a regulative principle; *ei rāga-māрге*—in this spontaneous love; *āche*—there are; *sūkṣma-dharma-marma*—subtle intricacies of the religious system.

The Bhaṭṭācārya told the King, “What you have said is right according to the regulative principles governing the visiting of holy places, but there is another path, which is the path of spontaneous love. According to those principles, there are subtle intricacies involved in the execution of religious principles.

According to the Vedic regulative principles, one has to be celibate before entering a holy place of pilgrimage. Generally people are very much addicted to sense gratification, and unless they have sex at night, they cannot sleep. The regulative principles therefore enjoin that before a common man goes to a holy place of pilgrimage, he should observe complete celibacy. As soon as one enters a holy place, he must observe fasting for the day, and after shaving his head clean, he must take a bath in a river or ocean near the holy place. These methods are adopted to neutralize the effects of sinful activities. Visiting a holy place of pilgrimage means neutralizing the reactions of a sinful life. Those who go to holy places of pilgrimage actually unload the reactions of their sinful lives, and consequently holy places are overloaded with sinful activities left there by visitors.

When a saintly person or pure devotee visits such a holy place, he absorbs the sinful effects left by the common men and again purifies the holy place. *Tīrthī-kurvanti tīrthāni* (SB 1.13.10). Therefore a common man’s visit to a holy place and an exalted saintly person’s visit there are different. The common man leaves his sins in the holy place, and a saintly person or devotee cleanses these sins simply by his presence. The devotees of Lord Caitanya Mahāprabhu were not common men, and they could not be subjected to the rules and regulations governing the visiting of holy places. Rather, they exhibited their spontaneous love for Śrī Caitanya Mahāprabhu. Immediately upon arrival at the holy place, they went to see Lord Caitanya, and by His order they took *mahā-prasādam* without following the regulations governing holy places.

TEXT 113

*īśvarera parokṣa ājñā—kṣaura, uṣoṣaṇa
prabhura sākṣāt ājñā—prasāda-bhojana*

īśvarera—of the Supreme Personality of Godhead; *parokṣa*—indirect; *ājñā*—order; *kṣaura*—shaving; *upoṣaṇa*—fasting; *prabhura*—of the Lord; *sākṣāt*—direct; *ājñā*—order; *prasāda-bhojana*—to take the *prasādam*.

“The scriptural injunctions for shaving and fasting are indirect orders of the Supreme Personality of Godhead. However, when there is a direct order from the Lord to take *prasādam*, naturally the devotees take *prasādam* as their first duty.

TEXT 114

*tāhāṅ upavāsa, yāhāṅ nāhi mahā-prasāda
prabhu-ājñā-prasāda-tyāge haya aparādha*

tāhāṅ—there; *upavāsa*—fasting; *yāhāṅ*—where; *nāhi*—there is not; *mahā-prasāda*—remnants of food of the Lord; *prabhu-ājñā*—direct order of Śrī Caitanya Mahāprabhu; *prasāda*—remnants of food; *tyāge*—giving up; *haya*—there is; *aparādha*—offense.

“When *mahā-prasādam* is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take *prasādam*, neglecting such an opportunity is offensive.

TEXT 115

*viśeṣe śrī-haste prabhu kare pariveśana
eta lābha chāḍi' kon kare upoṣaṇa*

viśeṣe—especially; *śrī-haste*—with His transcendental hands; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *pariveśana*—distribution; *eta*—so much; *lābha*—profit; *chāḍi'*—giving up; *kon*—who; *kare*—does; *upoṣaṇa*—fasting.

“When Śrī Caitanya Mahāprabhu is distributing *prasādam* with His transcendental hand, who will neglect such an opportunity and accept the regulative principle of fasting?

TEXT 116

*pūrve prabhu more prasāda-anna āni' dila
prāte śayyāya vasi' āmi se anna khāila*

pūrve—before this; *prabhu*—Śrī Caitanya Mahāprabhu; *more*—unto me; *prasāda-anna*—rice *mahā-prasādam*; *āni'*—bringing; *dila*—delivered; *prāte*—early in the morning; *śayyāya*—on my bed; *vasi'*—sitting; *āmi*—I; *se*—that; *anna*—rice; *khāila*—ate.

“Previously the Lord gave me mahā-prasādam rice one morning, and I ate it just sitting on my bed, without having even washed my mouth.

TEXT 117

*yānre kṛpā kari' kareṇa hṛdaye preraṇa
kṛṣṇāśraya haya, chāḍe veda-loka-dharma*

yānre—in whomever; *kṛpā*—mercy; *kari'*—bestowing; *kareṇa*—does; *hṛdaye*—in the heart; *preraṇa*—inspiration; *kṛṣṇa-āśraya*—shelter of Lord Kṛṣṇa; *haya*—there is; *chāḍe*—he gives up; *veda*—Vedic principles; *loka-dharma*—social etiquette.

“The man to whom the Lord shows His mercy by inspiring him within the heart takes shelter only of Lord Kṛṣṇa and abandons all Vedic and social customs.

This is also the teaching of Lord Kṛṣṇa in the *Bhagavad-gītā* (18.66):

*sarva-dharmān parityajya mām ekaṁ saraṇam vraja
ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.” Such firm faith in the Supreme Personality of Godhead is possible only by the mercy of the Lord. The Lord is sitting within everyone’s heart, and when He personally inspires His devotee, the devotee does not stick to the Vedic principles

or social customs but rather devotes himself to the transcendental loving service of the Lord. This is confirmed in the following verse from *Śrīmad-Bhāgavatam* (4.29.46).

TEXT 118

*yadā yam anugrṇāti
bhagavān ātma-bhāvitaḥ
sa jahāti matim loke
vede ca pariniṣṭhitām*

yadā—when; *yam*—to whom; *anugrṇāti*—shows special favor; *bhagavān*—the Supreme Personality of Godhead; *ātma-bhāvitaḥ*—who is seated in everyone’s heart; *saḥ*—that person; *jahāti*—gives up; *matim*—attention; *loke*—to social behavior; *vede*—to Vedic injunctions; *ca*—also; *pariniṣṭhitām*—attached.

“When one is inspired by the Lord, who is sitting in everyone’s heart, he does not care for social custom or Vedic regulative principles.”

This instruction (SB 4.29.46) was given by Nārada Gosvāmī to King Prācīnabarhi in connection with the story of Purañjana. Here Nārada implies that without the mercy of the Supreme Personality of Godhead one cannot extricate himself from the fruitive activities that are under the jurisdiction of the *Vedas*. In previous verses (SB 4.29.42–44) Nārada admits that even personalities like Lord Brahmā, Lord Śiva, Manu, the Prajāpatis (headed by Dakṣa), the four Kumāras, Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha and even Nārada himself could not properly receive the causeless mercy of the Lord.

TEXT 119

*tabe rājā aṭṭālikā haite talete āilā
kāśī-miśra, paḍichā-pātra, duṅhe ānāilā*

tabe—thereafter; *rājā*—the King; *aṭṭālikā haite*—from the top of the palace; *talete*—to the ground; *āilā*—came down; *kāśī-miśra*—Kāśī Miśra; *paḍichā-pātra*—the inspector of the temple; *duṅhe*—both of them; *ānāilā*—called for.

After this, King Pratāparudra came down from the top of his palace to the ground and called for Kāśī Mīśra and the inspector of the temple.

TEXTS 120–121

*pratāparudra ājñā dila sei dui jane
prabhu-sthāne āsiyāchena yata prabhura gaṇe
sabāre svacchanda vāsā, svacchanda prasāda
svacchanda darśana karāiha, nahe yena bādha*

pratāparudra—King Pratāparudra; *ājñā dila*—ordered; *sei dui jane*—to those two persons; *prabhu-sthāne*—at the place of Śrī Caitanya Mahāprabhu; *āsiyāchena*—have arrived; *yata*—all the devotees who; *prabhura gaṇe*—associates of the Lord; *sabāre*—to all of them; *svacchanda*—convenient; *vāsā*—residential places; *svacchanda*—convenient; *prasāda*—remnants of the food offered to Jagannātha; *svacchanda darśana*—convenient visit; *karāiha*—arrange for; *nahe yena bādha*—so that there will not be any difficulties.

Mahārāja Pratāparudra then told both Kāśī Mīśra and the temple inspector, “Provide all the devotees and associates of Śrī Caitanya Mahāprabhu with comfortable residences, convenient eating facilities for prasādam and convenient visiting arrangements at the temple so that there will not be any difficulty.

TEXT 122

*prabhura ājñā pāliha duñhe sāvadhāna hañā
ājñā nahe, tabu kariha, iṅgita bujhiyā*

prabhura—of Lord Śrī Caitanya Mahāprabhu; *ājñā*—the order; *pāliha*—carry out; *duñhe*—both of you; *sāvadhāna*—careful; *hañā*—becoming; *ājñā nahe*—although there is no direct order; *tabu*—still; *kariha*—do; *iṅgita*—indication; *bujhiyā*—understanding.

“The orders of Śrī Caitanya Mahāprabhu must be carefully carried out. Although the Lord may not give direct orders, you are still to carry out His desires simply by understanding His indications.”

TEXT 123

*eta bali' vidāya dila sei dui-jane
sārvabhauma dekhite āila vaiṣṇava-milane*

eta bali'—saying this; *vidāya dila*—granted permission to go; *sei dui-jane*—to those two persons; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *dekhite*—to see; *āila*—came; *vaiṣṇava-milane*—in the meeting of all the Vaiṣṇavas.

Saying this, the King gave them permission to leave. Sārvabhauma Bhaṭṭācārya also went to see the assembly of all the Vaiṣṇavas.

TEXT 124

*gopīnāthācārya bhaṭṭācārya sārvabhauma
dūre rahi' dekhe prabhura vaiṣṇava-milana*

gopīnātha-ācārya—Gopīnātha Ācārya; *bhaṭṭācārya sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *dūre rahi'*—standing a little off; *dekhe*—see; *prabhura*—of Śrī Caitanya Mahāprabhu; *vaiṣṇava-milana*—meeting with the Vaiṣṇavas.

From a distant place, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya watched the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu.

TEXT 125

*simha-dvāra dāhine chāḍi' saba vaiṣṇava-gaṇa
kāśi-miśra-gṛha-pathe karilā gamana*

simha-dvāra dāhine—on the right side of the lion gate; *chāḍi'*—leaving aside; *saba*—all; *vaiṣṇava-gaṇa*—devotees of Lord Śrī Caitanya Mahāprabhu; *kāśi-miśra-gṛha*—to the house of Kāśi Miśra; *pathe*—on the way; *karilā gamana*—began to proceed.

Beginning from the right side of the lion gate, or the main gate of the temple, all the Vaiṣṇavas began to proceed toward the house of Kāśi Miśra.

TEXT 126

*hena-kāle mahāprabhu nija-gaṇa-saṅge
vaiṣṇave mililā āsi' pathe bahu-raṅge*

hena-kāle—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa-saṅge*—in the association of His personal assistants; *vaiṣṇave*—all the Vaiṣṇavas; *mililā*—met; *āsi'*—coming; *pathe*—on the road; *bahu-raṅge*—in great jubilation.

In the meantime, Śrī Caitanya Mahāprabhu, accompanied by His personal associates, met all the Vaiṣṇavas on the road with great jubilation.

TEXT 127

*advaita karila prabhura caraṇa vandana
ācāryere kaila prabhu prema-āliṅgana*

advaita—Advaita Ācārya; *karila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa*—of the lotus feet; *vandana*—worship; *ācāryere*—unto Advaita Ācārya; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āliṅgana*—embracing in ecstatic love.

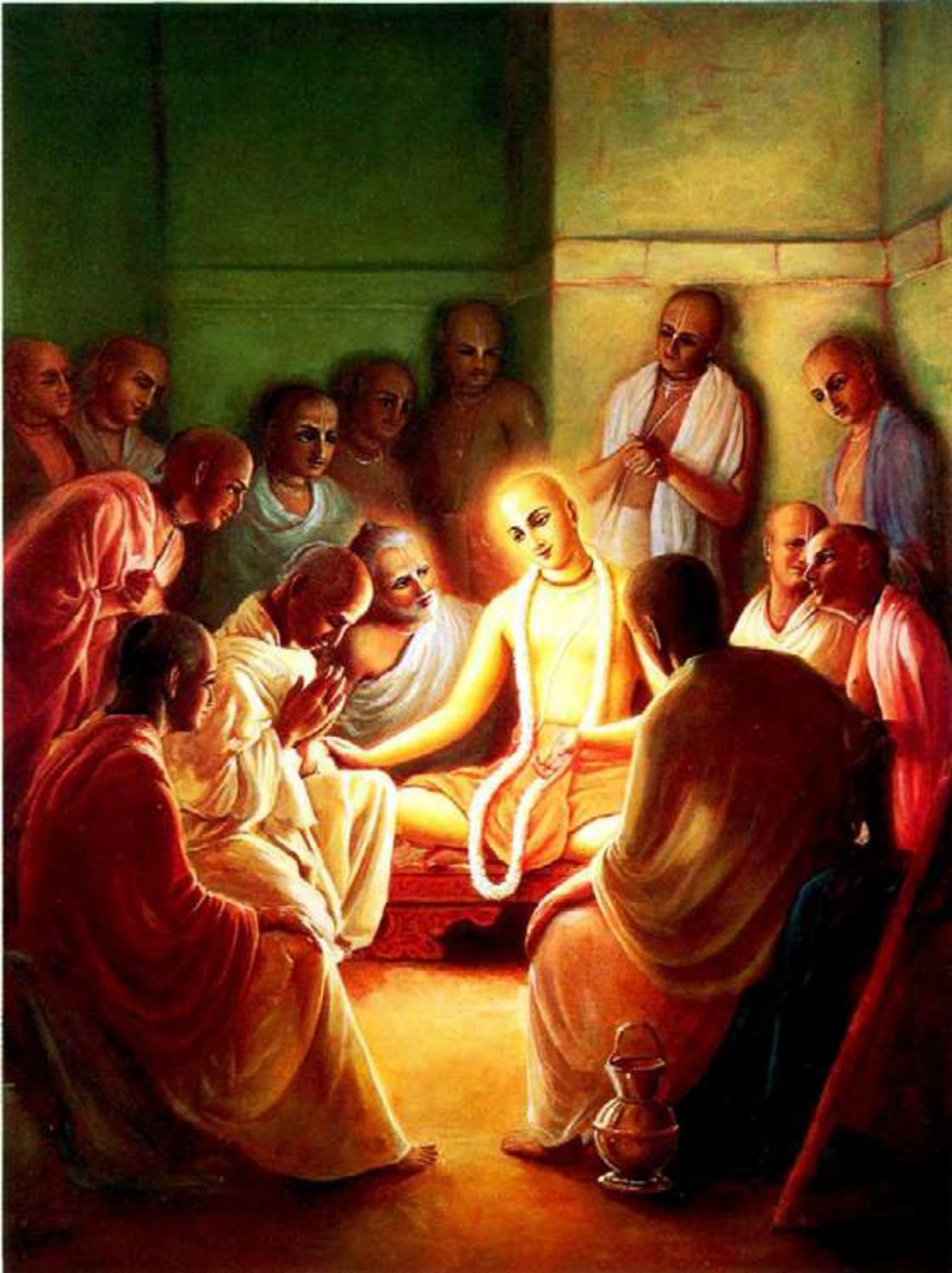
First Advaita Ācārya offered prayers to the lotus feet of the Lord, and the Lord immediately embraced Him in ecstatic love.

TEXT 128

*premānande hailā duñhe parama asthira
samaya dekhiyā prabhu hailā kichu dhīra*

prema-ānande—in ecstatic love; *hailā*—became; *duñhe*—both of Them; *parama asthira*—greatly agitated; *samaya*—the time; *dekhiyā*—seeing; *prabhu*—the Lord; *hailā*—became; *kichu*—a little; *dhīra*—patient.

Indeed, Śrī Caitanya Mahāprabhu and Advaita Ācārya displayed agitation due to ecstatic love. Seeing the time and circumstance, however, Lord Caitanya Mahāprabhu remained patient.



Śrī Caitanya Mahāprabhu, accompanied by His personal associates, met all the Vaiṣṇavas on the road with great jubilation.

TEXT 129

*śrīvāsādi karila prabhura caraṇa vandana
pratyeke karila prabhu prema-āliṅgana*

śrīvāsa-ādi—devotees headed by Śrīvāsa Ṭhākura; *karila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet; *pratyeke*—to everyone; *karila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āliṅgana*—embracing in love.

After this, all the devotees, headed by Śrīvāsa Ṭhākura, offered prayers to the lotus feet of the Lord, and the Lord embraced each and every one of them in great love and ecstasy.

TEXT 130

*eke eke sarva-bhakte kaila sambhāṣaṇa
sabā lañā abhyantare karilā gamana*

eke eke—one after another; *sarva-bhakte*—to every devotee; *kaila*—did; *sambhāṣaṇa*—address; *sabā lañā*—taking all of them; *abhyantare*—inside; *karilā gamana*—entered.

The Lord addressed all the devotees one after another and took all of them with Him into the house.

TEXT 131

*miśrera āvāsa sei haya alpā sthāna
asaṅkhya vaiṣṇava tāhāṅ haila parimāṇa*

miśrera āvāsa—the residence of Kāśī Miśra; *sei*—that; *haya*—is; *alpā sthāna*—insufficient place; *asaṅkhya*—unlimited; *vaiṣṇava*—devotees; *tāhāṅ*—there; *haila*—were; *parimāṇa*—overcrowded.

Since the residence of Kāśī Miśra was insufficient, all the assembled devotees were very much overcrowded.

TEXT 132

*āṇana-nikaṭe ṇrabhu sabā vasāilā
āṇani śrī-haste sabāre mālya-gandha dilā*

āṇana-nikaṭe—by His own side; *ṇrabhu*—Śrī Caitanya Mahāprabhu; *sabā*—all of them; *vasāilā*—made sit; *āṇani*—personally Himself; *śrī-haste*—with His hand; *sabāre*—unto everyone; *mālya*—garland; *gandha*—sandalwood pulp; *dilā*—offered.

Śrī Caitanya Mahāprabhu made all the devotees sit at His side, and with His own hand He offered them garlands and sandalwood pulp.

TEXT 133

*bhaṭṭācārya, ācārya tabe mahāṇrabhura sthāne
yathā-yogya mililā sabākāra sane*

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *ācārya*—Gopīnātha Ācārya; *tabe*—thereafter; *mahāṇrabhura sthāne*—at the place of Śrī Caitanya Mahāprabhu; *yathā-yogya*—as it is befitting; *mililā*—met; *sabākāra sane*—with all the Vaiṣṇavas assembled there.

After this, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya met all the Vaiṣṇavas at the place of Śrī Caitanya Mahāprabhu in a befitting manner.

TEXT 134

*advaitere kahena ṇrabhu madhura vacane
āji āmi pūrṇa ha-ilāna tomāra āgamane*

advaitere—unto Advaita Ācārya Prabhu; *kahena*—says; *ṇrabhu*—Śrī Caitanya Mahāprabhu; *madhura vacane*—in sweet language; *āji*—today; *āmi*—I; *pūrṇa*—perfect; *ha-ilāna*—became; *tomāra*—Your; *āgamane*—on arrival.

Śrī Caitanya Mahāprabhu addressed Advaita Ācārya Prabhu, saying sweetly, “My dear Sir, today I have become perfect because of Your arrival.”

TEXTS 135–136

*advaita kahe,—īśvarera ei svabhāva haya
yadyapi āpane pūrṇa, sarvaiśvarya-maya
tathāpi bhakta-saṅge haya sukhollāsa
bhakta-saṅge kare nitya vividha vilāsa*

advaita kahe—Advaita Ācārya Prabhu said; *īśvarera*—of the Lord; *ei*—this; *svabhāva*—feature; *haya*—becomes; *yadyapi*—although; *āpane*—Himself; *pūrṇa*—all-perfect; *sarva-aiśvarya-maya*—full of all opulences; *tathāpi*—still; *bhakta-saṅge*—in the association of devotees; *haya*—there is; *sukha-ullāsa*—great jubilation; *bhakta-saṅge*—with devotees; *kare*—does; *nitya*—eternally; *vividha*—various; *vilāsa*—pastimes.

Advaita Ācārya Prabhu replied, “This is a natural characteristic of the Supreme Personality of Godhead. Although He is personally complete and full in all opulences, He takes transcendental pleasure in the association of His devotees, with whom He has a variety of eternal pastimes.”

TEXT 137

*vāsudeva dekhi' prabhu ānandita hañā
tānre kichu kahe tānra aṅge hasta diyā*

vāsudeva—Vāsudeva; *dekhi'*—seeing; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ānandita hañā*—becoming very pleased; *tānre*—unto him; *kichu kahe*—says something; *tānra aṅge*—on his body; *hasta diyā*—placing His hand.

As soon as Śrī Caitanya Mahāprabhu saw Vāsudeva Datta, the older brother of Mukunda Datta, He immediately became very happy and, placing His hand on his body, began to speak.

TEXT 138

*yadyapi mukunda—āmā-saṅge śīśu haite
tānhā haite adhika sukha tomāre dekhite*

yadyapi—although; *mukunda*—Mukunda; *āmā-saṅge*—with Me; *śiśu haite*—from childhood; *tāñhā haite*—than him; *adhika*—still more; *sukha*—happiness; *tomāre dekhite*—to see you.

Śrī Caitanya Mahāprabhu said, “Although Mukunda is My friend from childhood, I nonetheless take greater pleasure in seeing you than in seeing him.”

Vāsudeva Datta was the older brother of Mukunda Datta, who was the childhood friend of Śrī Caitanya Mahāprabhu. It is naturally a great pleasure to see a friend, but Śrī Caitanya Mahāprabhu informed Vāsudeva Datta that although it was His pleasure to see His friend, His pleasure was increased by seeing the older brother.

TEXT 139

vāsu kahe,—*mukunda ādau pāila tomāra saṅga*
tomāra caraṇa pāila sei punar-janma

vāsu kahe—Vāsudeva Datta said; *mukunda*—Mukunda; *ādau*—in the beginning; *pāila*—got; *tomāra saṅga*—Your association; *tomāra caraṇa*—Your lotus feet; *pāila*—got; *sei*—that; *punaḥ-janma*—transcendental rebirth.

Vāsudeva replied, “Mukunda got Your association in the beginning. As such, he has taken shelter at Your lotus feet. That is his transcendental rebirth.”

TEXT 140

choṭa hañā mukunda ebe haila āmāra jyeṣṭha
tomāra kṛpā-pātra tāte sarva-guṇe śreṣṭha

choṭa hañā—being junior; *mukunda*—Mukunda; *ebe*—now; *haila*—has become; *āmāra*—my; *jyeṣṭha*—senior; *tomāra*—Your; *kṛpā-pātra*—favorite; *tāte*—therefore; *sarva-guṇe*—in all good qualities; *śreṣṭha*—superior.

Thus Vāsudeva Datta admitted his inferiority to Mukunda, his younger brother. “Although Mukunda is my junior,” he said, “he first received Your favor. Consequently he became transcendently senior to me. Besides that, You very much favored Mukunda. Thus he is superior in all good qualities.”

TEXT 141

*punaḥ prabhu kahe—āmi tomāra nimitte
dui pustaka āniyāchi ‘dakṣiṇa’ ha-ite*

punaḥ—again; *prabhu kahe*—the Lord said; *āmi*—I; *tomāra nimitte*—for your sake; *dui*—two; *pustaka*—books; *āniyāchi*—have brought; *dakṣiṇa ha-ite*—from South India.

The Lord said, “For your sake only, I have brought two books from South India.

TEXT 142

*svarūpera ṭhāṇi āche, laha tā likhiyā
vāsudeva ānandita pustaka pāñā*

svarūpera ṭhāṇi—in the possession of Svarūpa Dāmodara; *āche*—they are; *lahe*—you take; *tā*—them; *likhiyā*—copying; *vāsudeva*—Vāsudeva; *ānandita*—very glad; *pustaka*—the books; *pāñā*—getting.

“The books are being kept with Svarūpa Dāmodara, and you can get them copied.” Hearing this, Vāsudeva became very glad.

TEXT 143

*pratyeka vaiṣṇava sabe likhiyā la-ila
krame krame dui grantha sarvatra vyāpila*

pratyeka—each and every; *vaiṣṇava*—devotee; *sabe*—all; *likhiyā*—copying; *la-ila*—took; *krame krame*—by and by; *dui grantha*—the two books; *sarvatra*—everywhere; *vyāpila*—become broadcast.

Indeed, each and every Vaiṣṇava copied the two books. By and by, the two books [the Brahma-saṁhitā and Śrī Kṛṣṇa-karṇāmṛta] were broadcast all over India.

TEXT 144

*śrīvāsādye kahe prabhu kari' mahā-ṅṛita
tomāra cāri-bhāira āmi ha-inu vikṛita*

śrīvāsa-ādye—unto Śrīvāsa and his three brothers; *kahe*—says; *prabhu*—the Lord; *kari'*—giving; *mahā-ṅṛita*—great love; *tomāra*—of you; *cāri-bhāira*—of four brothers; *āmi*—I; *ha-inu*—became; *vikṛita*—purchased.

The Lord addressed Śrīvāsa and his brothers with great love and affection, saying, “I am so obliged that I am purchased by you four brothers.”

TEXT 145

*śrīvāsa kahena,—kene kaha viṅṛita
kṛpā-mūlye cāri bhāi ha-i tomāra kṛita*

śrīvāsa kahena—Śrīvāsa Ṭhākura replied; *kene*—why; *kaha viṅṛita*—do You speak just the opposite; *kṛpā-mūlye*—by the price of Your mercy; *cāri bhāi*—we four brothers; *ha-i*—become; *tomāra*—of You; *kṛita*—purchased.

Śrīvāsa then replied to the Lord, “Why are You speaking in a contradictory way? Rather, we four brothers have been purchased by Your mercy.”

TEXT 146

*śaṅkare dekhiyā prabhu kahe dāmodare
sa-gaurava-ṅṛiti āmāra tomāra upare*

śaṅkare dekhiyā—seeing Śaṅkara; *prabhu*—the Lord; *kahe*—says; *dāmodare*—unto Dāmodara; *sa-gaurava-ṅṛiti*—affection with awe and reverence; *āmāra*—My; *tomāra upare*—upon you.

After seeing Śaṅkara, Lord Śrī Caitanya Mahāprabhu told Dāmodara, “My affection for you is on the platform of awe and reverence.

Here the Lord is addressing Dāmodara Paṇḍita, who is different from Svarūpa Dāmodara. Dāmodara Paṇḍita is the elder brother of Śaṅkara. Thus the Lord informed Dāmodara that His affection toward him was on the platform of awe and reverence. However, the Lord’s affection toward his younger brother, Śaṅkara, was on the platform of pure love.

TEXT 147

*śuddha kevala-prema śaṅkara-upare
ataeva tomāra saṅge rākhaha śaṅkare*

śuddha kevala-prema—pure unalloyed affection; *śaṅkara-upare*—upon Śaṅkara; *ataeva*—therefore; *tomāra saṅge*—along with you; *rākhaha*—keep; *śaṅkare*—Śaṅkara.

“Therefore keep your younger brother Śaṅkara with you because he is connected to Me by pure unalloyed love.”

TEXT 148

*dāmodara kahe,—śaṅkara choṭa āmā haite
ebe āmāra baḍa bhāi tomāra kṛpāte*

dāmodara kahe—Dāmodara Paṇḍita replied; *śaṅkara*—Śaṅkara; *choṭa*—younger; *āmā haite*—than me; *ebe*—now; *āmāra*—my; *baḍa bhāi*—elder brother; *tomāra*—of You; *kṛpāte*—by the mercy.

Dāmodara Paṇḍita replied, “Śaṅkara is my younger brother, but from today he becomes my elder brother because of Your special mercy upon him.”

TEXT 149

*śivānande kahe prabhu,—tomāra āmāte
gāḍha anurāga haya, jāni āge haite*

śivānande—unto Śivānanda Sena; *kahe*—says; *prabhu*—the Lord; *tomāra*—your; *āmāte*—upon Me; *gāḍha anurāga*—deep affection; *haya*—there is; *jāni*—I know; *āge haite*—from the very beginning.

Then turning toward Śivānanda Sena, the Lord said, “I know that from the very beginning your affection for Me has been very great.”

TEXT 150

śuni' śivānanda-sena premāviṣṭa hañā
daṅḍavat hañā paḍe śloka paḍiyā

śuni'—hearing; *śivānanda-sena*—Śivānanda Sena; *prema-āviṣṭa hañā*—becoming absorbed in pure love; *daṅḍavat hañā*—offering obeisances; *paḍe*—falls down; *śloka*—a verse; *paḍiyā*—reciting.

Immediately upon hearing this, Śivānanda Sena became absorbed in ecstatic love and fell down on the ground, offering obeisances to the Lord. He then began to recite the following verse.

TEXT 151

nimajjato 'nanta bhavārṇavāntaś
cirāya me kūlam ivāsi labdhaḥ
tvayāpi labdham bhagavann idānīm
anuttamaṁ pātram idaṁ dayāyāḥ

nimajjataḥ—being immersed; *ananta*—O unlimited one; *bhava-arṇava-antaḥ*—within the ocean of nescience; *cirāya*—after a long time; *me*—of me; *kūlam*—the shore; *iva*—like; *asi*—You are; *labdhaḥ*—obtained; *tvayā*—by You; *api*—also; *labdham*—has been gained; *bhagavan*—O my Lord; *idānīm*—now; *anuttamam*—the best; *pātram*—candidate; *idaṁ*—this; *dayāyāḥ*—for showing Your mercy.

“O my Lord! O unlimited one! Although I was merged in the ocean of nescience, I have now, after a long time, attained You, just as one may attain the seashore. My dear Lord, by getting me, You have obtained the right person upon whom to bestow Your causeless mercy.”

This is verse 21 from the *Stotra-ratna*, composed by Ālabandāru Yāmunācārya. One’s relationship with the Supreme Personality of Godhead may be reestablished even after one has fallen into the ocean of nescience, which is the ocean of material existence involving the repetition of birth, death, old age and disease, all arising out of the acceptance of the material body. There are 8,400,000 species of material life, but in the human body one attains a chance to get release from the repetition of birth and death. When one becomes the Lord’s devotee, he is rescued from this dangerous ocean of birth and death. The Lord is always prepared to shower His mercy upon fallen souls struggling against miserable material conditions. As Lord Kṛṣṇa states in the *Bhagavad-gītā* (15.7):

*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati*

“The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.”

Thus every living being is struggling hard in this material nature. Actually the living entity is part and parcel of the Supreme Lord, and when he surrenders unto the Supreme Personality of Godhead, he attains release from the ocean of birth and death. The Lord, being very kind to fallen souls, is always anxious to get the living entity out of the ocean of nescience. If the living entity understands his position and surrenders to the Lord, his life becomes successful.

TEXT 152

*prathame murāri-guṭṭa prabhure nā miliyā
bāhirete paḍi’ āche daṇḍavat hañā*

prathame—at first; *murāri-guṭṭa*—Murāri Gupta; *prabhure*—to Śrī Caitanya Mahāprabhu; *nā*—without; *miliyā*—meeting; *bāhirete*—outside; *paḍi’*—falling down; *āche*—was there; *daṇḍavat*—falling flat like a stick; *hañā*—becoming so.

Murāri Gupta at first did not meet the Lord but rather remained outside the door, falling down like a stick to offer obeisances.

TEXT 153

murāri nā dekhiyā prabhu kare anveṣaṇa
murāri la-ite dhāñā āilā bahu-jana

murāri—Murāri; *nā*—without; *dekhiyā*—seeing; *prabhu*—the Lord; *kare*—does; *anveṣaṇa*—inquiry; *murāri*—Murāri Gupta; *la-ite*—to take; *dhāñā*—running; *āilā*—came; *bahu-jana*—many persons.

When Lord Śrī Caitanya Mahāprabhu could not see Murāri amongst the devotees, He inquired about him. Thereupon many people immediately went to Murāri, running to take him to the Lord.

TEXT 154

tṛṇa dui-guccha murāri daśane dhariyā
mahāprabhu āge gelā dainyaḍhīna hañā

tṛṇa—of straw; *dui*—two; *guccha*—bunches; *murāri*—Murāri; *daśane*—in his teeth; *dhariyā*—catching; *mahāprabhu*—of Śrī Caitanya Mahāprabhu; *āge*—in front; *gelā*—went; *dainya-ḍhīna*—under obligation of meekness; *hañā*—becoming.

Thus Murāri Gupta, catching two bunches of straw in his teeth, went before Śrī Caitanya Mahāprabhu with humility and meekness.

TEXT 155

murāri dekhiyā prabhu āilā milite
pāche bhāge murāri, lāgilā kahite

murāri—Murāri; *dekhiyā*—seeing; *prabhu*—Lord Caitanya Mahāprabhu; *āilā*—came out; *milite*—to meet; *pāche*—thereafter; *bhāge*—runs away; *murāri*—Murāri; *lāgilā*—began; *kahite*—to speak.

Upon seeing Murāri come to meet Him, Lord Śrī Caitanya Mahāprabhu went up to him, but Murāri began to run away and speak as follows.

TEXT 156

*more nā chuñiha, prabhu, muñi ta' pāmara
tomāra sparśa-yogyā nahe pāpa kalevara*

more—me; *nā chuñiha*—do not touch; *prabhu*—my Lord; *muñi*—I; *ta'*—certainly; *pāmara*—most abominable; *tomāra*—of You; *sparśa-yogyā*—fit to be touched; *nahe*—not; *pāpa*—sinful; *kalevara*—body.

“My Lord, please do not touch me. I am most abominable and am not fit for You to touch because my body is sinful.”

TEXT 157

*prabhu kahe,—murāri, kara dainya saṁvaraṇa
tomāra dainya dekhi' mora vidīrṇa haya mana*

prabhu kahe—the Lord said; *murāri*—My dear Murāri; *kara dainya saṁvaraṇa*—please restrain your great humility; *tomāra*—your; *dainya*—humility; *dekhi'*—seeing; *mora*—My; *vidīrṇa haya mana*—mind becomes disturbed.

The Lord said, “My dear Murāri, please restrain your unnecessary humility. My mind is disturbed to see your meekness.”

TEXT 158

*eta bali' prabhu tānre kaila āliṅgana
nikaṭe vasāñā kare aṅga sammārjana*

eta bali'—saying this; *prabhu*—the Lord; *tānre*—him; *kaila*—did; *āliṅgana*—embrace; *nikaṭe*—nearby; *vasāñā*—making sit down; *kare*—does; *aṅga*—of his body; *sammārjana*—cleansing.

Saying this, the Lord embraced Murāri and had him sit down by His side. The Lord then began to cleanse his body with His own hands.

TEXTS 159–160

*ācāryaratna, vidyānidhi, paṇḍita gadādhara
gaṅgādāsa, hari-bhaṭṭa, ācārya purandara
pratyeke sabāra prabhu kari' guṇa gāna
punaḥ punaḥ āliṅgiyā karila sammāna*

ācāryaratna—Ācāryaratna; *vidyānidhi*—Vidyānidhi; *paṇḍita gadādhara*—Paṇḍita Gadādhara; *gaṅgādāsa*—Gaṅgādāsa; *hari-bhaṭṭa*—Hari Bhaṭṭa; *ācārya purandara*—Ācārya Purandara; *pratyeke*—each and every one of them; *sabāra*—of all of them; *prabhu*—the Lord; *kari' guṇa gāna*—glorifying the qualities; *punaḥ punaḥ*—again and again; *āliṅgiyā*—embracing; *karila*—did; *sammāna*—honor.

Lord Śrī Caitanya Mahāprabhu then again and again embraced all the devotees, including Ācāryaratna, Vidyānidhi, Paṇḍita Gadādhara, Gaṅgādāsa, Hari Bhaṭṭa and Ācārya Purandara. The Lord described their good qualities and glorified them again and again.

TEXT 161

*sabāre sammāni' prabhura ha-ila ullāsa
haridāse nā dekhiyā kahe,—kāhān haridāsa*

sabāre sammāni'—respecting everyone; *prabhura*—of the Lord; *ha-ila*—there was; *ullāsa*—jubilation; *haridāse*—Haridāsa Ṭhākura; *nā dekhiyā*—without seeing; *kahe*—says; *kāhān haridāsa*—where is Haridāsa.

After thus offering respect to each and every devotee, Lord Śrī Caitanya Mahāprabhu became very jubilant. However, not seeing Haridāsa Ṭhākura, He inquired, “Where is Haridāsa?”

TEXT 162

*dūra haite haridāsa gosāñe dekhiyā
rājapatha-prānte paḍi' āche daṇḍavat hañā*

dūra haite—from a distance; *haridāsa gosāñe*—Haridāsa Ṭhākura; *dekhiyā*—seeing; *rājapatha-prānte*—at the side of the common road; *paḍi'*—falling down; *āche*—he was; *daṇḍavat hañā*—offering obeisances.

Śrī Caitanya Mahāprabhu then saw in the distance that Haridāsa Ṭhākura was lying down flat on the road offering obeisances.

TEXT 163

milana-sthāne āsi' prabhure nā mililā
rājapatha-prānte dūre paḍiyā rahilā

milana-sthāne—in the meeting place; *āsi'*—coming; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *nā*—not; *mililā*—did meet; *rājapatha-prānte*—on the side of the common road; *dūre*—at a distant place; *paḍiyā*—falling flat; *rahilā*—remained.

Haridāsa Ṭhākura did not come to the Lord's meeting place but remained fallen flat on the common road at a distance.

TEXT 164

bhakta saba dhāñā āila haridāse nite
prabhu tomāya milite cāhe, calaha tvarite

bhakta—devotees; *saba*—all; *dhāñā*—running; *āila*—came; *haridāse*—Haridāsa; *nite*—to take; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tomāya*—you; *milite*—to meet; *cāhe*—wants; *calaha*—just come; *tvarite*—very soon.

All the devotees then went to Haridāsa Ṭhākura, saying, “The Lord wants to meet you. Please come immediately.”

TEXT 165

haridāsa kahe,—*muñi nīca-jāti chāra*
mandira-nikaṭe yāite mora nāhi ādhikāra

haridāsa kahe—Haridāsa Ṭhākura said; *muñi*—I; *nīca-jāti*—low caste; *chāra*—abominable; *mandira-nikaṭe*—near the temple; *yāite*—to go; *mora*—my; *nāhi*—there is not; *ādhikāra*—authority.

Haridāsa Ṭhākura replied, “I cannot go near the temple because I am a low-caste, abominable person. I have no authority to go there.”

Although Haridāsa Ṭhākura was such a highly exalted Vaiṣṇava that he was addressed as Haridāsa Gosvāmī, he still did not like to disturb the common sense of the general populace. Haridāsa Ṭhākura was so exalted that he was addressed as *ṭhākura* and *gosāñi*, and these titles are offered to the most advanced Vaiṣṇavas. The spiritual master is generally called *gosāñi*, and *ṭhākura* is used to address the *paramahamsas*, those in the topmost rank of spirituality. Nonetheless, Haridāsa Ṭhākura did not want to go near the temple, although he was called there by Śrī Caitanya Mahāprabhu Himself. The Jagannātha temple still accepts only those Hindus who are in the *varṇāśrama* order. Other castes, especially those who are not Hindu, are not allowed to enter the temple. This is a long-standing regulation, and thus Haridāsa Ṭhākura, although certainly competent and qualified to enter the temple, did not want even to go near it. This is called Vaiṣṇava humility.

TEXT 166

*nibhṛte ṭoṭā-madhye sthāna yadi pāṇa
tāhāṅ paḍi’ raho, ekale kāla goṇāṇa*

nibhṛte—in a solitary place; *ṭoṭā-madhye*—within the gardens; *sthāna*—place; *yadi*—if; *pāṇa*—I get; *tāhāṅ*—there; *paḍi’ raho*—I shall stay; *ekale*—alone; *kāla*—time; *goṇāṇa*—I shall pass.

Haridāsa Ṭhākura then expressed his desire: “If I could just get a solitary place near the temple, I could stay there alone and pass my time.

TEXT 167

*jagannātha-sevakera mora sparśa nāhi haya
tāhāṅ paḍi’ rahoṅ,—mora ei vāñchā haya*

jagannātha-sevakera—of the servants of Lord Jagannātha; *mora*—my; *sparśa*—touching; *nāhi*—not; *haya*—takes place; *tāhāñ*—there; *paḍi’ rahoñ*—I stay; *mora*—my; *ei*—this; *vāñchā*—desire; *haya*—is.

“I do not wish the servants of Lord Jagannātha to touch me. I would remain there in the garden alone. That is my desire.”

TEXT 168

ei kathā loka giyā prabhure kahila
śuniyā prabhura mane baḍa sukha ha-ila

ei kathā—this message; *loka*—people; *giyā*—going; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *kahila*—informed; *śuniyā*—hearing; *prabhura mane*—in the mind of the Lord; *baḍa*—very much; *sukha*—happiness; *ha-ila*—became.

When this message was relayed to Śrī Caitanya Mahāprabhu by the people, the Lord became very happy to hear it.

TEXT 169

hena-kāle kāśī-miśra, paḍichā,—dui jana
āsiyā karila prabhura caraṇa vandana

hena-kāle—at this time; *kāśī-miśra*—Kāśī Miśra; *paḍichā*—the superintendent; *dui jana*—two persons; *āsiyā*—coming; *karila*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet.

At this time, Kāśī Miśra, along with the superintendent of the temple, came and offered his respects unto the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TEXT 170

*sarva vaiṣṇava dekhi' sukha baḍa pāilā
yathā-yogyā sabā-sane ānande mililā*

sarva vaiṣṇava—all the Vaiṣṇavas; *dekhi'*—seeing; *sukha*—happiness; *baḍa*—very much; *pāilā*—got; *yathā-yogyā*—as is befitting; *sabā-sane*—along with everyone; *ānande*—in happiness; *mililā*—met.

Upon seeing all the Vaiṣṇavas together, Kāṣī Miśra and the superintendent became very happy. With great happiness they met with the devotees in a befitting manner.

TEXT 171

*prabhu-pade dui jane kaila nivedane
ājñā deha',—vaiṣṇavera kari samādhāne*

prabhu-pade—unto the lotus feet of Śrī Caitanya Mahāprabhu; *dui jane*—both of them; *kaila*—did; *nivedane*—submission; *ājñā deha'*—please order; *vaiṣṇavera*—of all the Vaiṣṇavas; *kari*—let us do; *samādhāne*—accommodation.

Both submitted to Lord Śrī Caitanya Mahāprabhu, “Please give us orders so that we may make proper arrangements to accommodate all the Vaiṣṇavas.

TEXT 172

*sabāra kariyāchi vāsā-gr̥ha-sthāna
mahā-prasāda sabākāre kari samādhāna*

sabāra—for all of them; *kariyāchi*—we have arranged; *vāsā-gr̥ha-sthāna*—residential places for staying; *mahā-prasāda*—remnants of food offered to Jagannātha; *sabākāre*—to all of them; *kari*—let us do; *samādhāna*—distribution.

“Accommodations have been arranged for all the Vaiṣṇavas. Now let us distribute mahā-prasādam to all of them.”

TEXT 173

*prabhu kahe,—gopīnātha, yāha' vaiṣṇava lañā
yāhāñ yāhāñ kahe vāsā, tāhāñ deha' lañā*

prabhu kahe—the Lord Caitanya Mahāprabhu said; *gopīnātha*—My dear Gopīnātha; *yāha'*—please go; *vaiṣṇava lañā*—taking all the Vaiṣṇavas; *yāhāñ yāhāñ*—wherever; *kahe*—they say; *vāsā*—staying place; *tāhāñ*—there; *deha'*—give; *lañā*—accepting.

Śrī Caitanya Mahāprabhu immediately told Gopīnātha Ācārya, “Please go with the Vaiṣṇavas and accommodate them in whatever residences Kāśī Mīśra and the temple superintendent offer.”

TEXT 174

*mahā-prasādānna deha vāñinātha-sthāne
sarva-vaiṣṇavera inho karibe samādhāne*

mahā-prasāda-anna—the remnants of food; *deha*—deliver; *vāñinātha-sthāne*—unto Vāñinātha; *sarva-vaiṣṇavera*—unto all the Vaiṣṇavas; *inho*—he; *karibe*—will do; *samādhāne*—distribution.

Then the Lord told Kāśī Mīśra and the temple superintendent, “As for the remnants of food left by Jagannātha, let them be delivered to Vāñinātha Rāya’s charge, for he can take care of all the Vaiṣṇavas and distribute mahā-prasādam to them.”

TEXT 175

*āmāra nikaṭe ei puṣpera udyāne
eka-khāni ghara āche parama-nirjane*

āmāra nikaṭe—nearby My place; *ei*—this; *puṣpera udyāne*—in a garden of flowers; *eka-khāni*—one; *ghara*—room; *āche*—there is; *parama-nirjane*—in a very solitary place.

Śrī Caitanya Mahāprabhu then said, “Nearby My place, in this garden of flowers, is a single room that is very solitary.

TEXT 176

*sei ghara āmāke deha’—āche prayojana
nibhṛte vasiyā tāhāñ kariba smaraṇa*

sei ghara—that room; *āmāke deha’*—please give to Me; *āche prayojana*—there is necessity; *nibhṛte*—in the solitary place; *vasiyā*—sitting; *tāhāñ*—there; *kariba smaraṇa*—I shall remember the lotus feet of the Lord.

“Please give that room to Me, for I have a need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place.”

This statement of Śrī Caitanya Mahāprabhu is significant. *Nibhṛte vasiyā tāhāñ kariba smaraṇa*: “I shall sit down there in that solitary place and remember the lotus feet of the Lord.” Neophyte students are not to imitate sitting in a solitary place and remembering the lotus feet of the Lord by chanting the Hare Kṛṣṇa *mahā-mantra*. We should always remember that it was Śrī Caitanya Mahāprabhu Himself who wanted such a place, either for Himself or Haridāsa Ṭhākura. No one can suddenly attain the level of Haridāsa Ṭhākura and sit down in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* and remember the lotus feet of the Lord. Only an exalted person like Haridāsa Ṭhākura or Śrī Caitanya Mahāprabhu, who is personally exhibiting the proper behavior for an *ācārya*, can engage in such a practice.

At the present moment we see that some of the members of the International Society for Krishna Consciousness are tending to leave their preaching activities in order to sit in a solitary place. This is not a very good sign. It is a fact that Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has condemned this process for neophytes. He has even stated in a song, *pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava*: “Sitting in a solitary place intending to chant the Hare Kṛṣṇa *mahā-mantra* is considered a cheating process.” This practice is not possible for neophytes at all. The neophyte devotee must act and work very laboriously under the direction of the spiritual master, and he must thus preach the cult of Śrī Caitanya Mahāprabhu. Only after maturing in devotion can he

sit down in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* as Śrī Caitanya Mahāprabhu Himself did. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, to teach us a lesson He traveled all over India continuously for six years and only then retired at Jagannātha Purī. Even at Jagannātha Purī the Lord chanted the Hare Kṛṣṇa *mahā-mantra* in great meetings at the Jagannātha temple. The point is that one should not try to imitate Haridāsa Ṭhākura at the beginning of one's transcendental life. One must first become very mature in devotion and thus receive the approval of Śrī Caitanya Mahāprabhu. Only at such a time may one actually sit down peacefully in a solitary place to chant the Hare Kṛṣṇa *mahā-mantra* and remember the lotus feet of the Lord. The senses are very strong, and if a neophyte devotee imitates Haridāsa Ṭhākura, his enemies (*kāma, krodha, lobha, moha, mada* and *mātsarya*) will disturb and fatigue him. Instead of chanting the Hare Kṛṣṇa *mahā-mantra*, the neophyte will simply sleep soundly. Preaching work is meant for advanced devotees, and when an advanced devotee is further elevated on the devotional scale, he may retire to chant the Hare Kṛṣṇa *mantra* in a solitary place. However, if one simply imitates advanced spiritual life, he will fall down, just like the *sahajiyās* in Vṛndāvana.

TEXT 177

*miśra kahe,—saba tomāra, cāha ki kāraṇe?
āpana-icchāya laha, yei tomāra mane*

miśra kahe—Kāśī Miśra said; *saba*—everything; *tomāra*—Yours; *cāha ki kāraṇe*—why do You beg; *āpana-icchāya*—by Your own will; *laha*—You take; *yei*—whatever; *tomāra mane*—is in Your mind.

Kāśī Miśra then told Śrī Caitanya Mahāprabhu: “Everything belongs to You. What is the use of Your begging? By Your own will You can take whatever You like.

TEXT 178

*āmi-dui ha-i tomāra dāsa ājñākārī
ye cāha, sei ājñā deha' kṛpā kari'*

āmi—we; *dui*—two; *ha-i*—are; *tomāra*—Your; *dāsa*—servants; *ājñā-kārī*—order-carriers; *ye cāha*—whatever You want; *sei ājñā*—that order; *deha*—give; *kṛpā kari*—being merciful.

“My Lord, we are Your two servants and are here just to carry out Your orders. By Your mercy, please tell us to do whatever You want.”

TEXT 179

eta kahi' dui jane vidāya la-ila
gopīnātha, vāṇīnātha—duñhe saṅge nila

eta kahi'—saying this; *dui jane*—both of them; *vidāya la-ila*—took leave; *gopīnātha*—Gopīnātha Ācārya; *vāṇīnātha*—Vāṇīnātha Rāya; *duñhe saṅge nila*—took both of them with them.

Saying this, Kāśī Mīśra and the temple inspector took their leave, and Gopīnātha and Vāṇīnātha went with them.

TEXT 180

gopīnāthe dekhāila saba vāsā-ghara
vāṇīnātha-ṭhāñi dila prasāda vistara

gopīnāthe—unto Gopīnātha Ācārya; *dekhāila*—showed; *saba*—all; *vāsā-ghara*—residential places; *vāṇīnātha-ṭhāñi*—unto Vāṇīnātha Rāya; *dila*—delivered; *prasāda vistara*—remnants of food in large quantities.

Gopīnātha was then shown all the residential places, and Vāṇīnātha was given large quantities of food [mahā-prasādam] left by Lord Jagannātha.

TEXT 181

vāṇīnātha āilā bahu prasāda piṭhā lañā
gopīnātha āilā vāsā saṁskāra kariyā

vāṇinātha—Vāṇinātha; *āilā*—returned; *bahu*—a very large quantity of; *prasāda*—remnants of food; *piṭhā lañā*—also taking cakes with them; *gopīnātha*—Gopīnātha Ācārya; *āilā*—returned; *vāsā*—residential places; *saṁskāra kariyā*—cleansing.

Thus Vāṇinātha Rāya returned with large quantities of Lord Jagannātha’s food remnants, including cakes and other good eatables. Gopīnātha Ācārya also returned after cleansing all the residential quarters.

TEXT 182

*mahāprabhu kahe,—śuna, sarva vaiṣṇava-gaṇa
nija-nija-vāsā sabe karaha gamana*

mahāprabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *śuna*—kindly listen; *sarva vaiṣṇava-gaṇa*—all Vaiṣṇavas; *nija-nija-vāsā*—to the respective residential quarters; *sabe*—all of you; *karaha*—make; *gamana*—departure.

Śrī Caitanya Mahāprabhu then addressed all the Vaiṣṇavas and requested that they listen to Him. He said, “Now you can go to your respective residential quarters.

TEXT 183

*samudra-snāna kari’ kara cūḍā daraśana
tabe āji ihañ āsi’ karibe bhojana*

samudra-snāna—bathing in the sea; *kari’*—finishing; *kara*—just do; *cūḍā daraśana*—observing the top of the temple; *tabe*—thereafter; *āji*—today; *ihañ*—here; *āsi’*—coming back; *karibe bhojana*—take your lunch.

“Go to the sea and bathe and look at the top of the temple. After so doing, please come back here and take your lunch.”

TEXT 184

*prabhu namaskari' sabe vāsāte calilā
gopīnāthācārya sabe vāsā-sthāna dilā*

prabhu namaskari'—after offering obeisances to Lord Śrī Caitanya Mahāprabhu; *sabe*—all the devotees; *vāsāte calilā*—departed for their residential quarters; *gopīnātha-ācārya*—Gopīnātha Ācārya; *sabe*—to everyone; *vāsā*—residential quarters; *sthāna*—place; *dilā*—delivered.

After offering obeisances to Śrī Caitanya Mahāprabhu, all the devotees departed for their residences, and Gopīnātha Ācārya showed them their respective quarters.

TEXT 185

*mahāprabhu āilā tabe haridāsa-milane
haridāsa kare preme nāma-saṅkīrtane*

mahāprabhu—Śrī Caitanya Mahāprabhu; *āilā*—came; *tabe*—thereafter; *haridāsa-milane*—to meet Ṭhākura Haridāsa; *haridāsa*—Ṭhākura Haridāsa; *kare*—does; *preme*—in ecstatic love; *nāma-saṅkīrtane*—chanting of the holy name.

After this, Śrī Caitanya Mahāprabhu went to meet Haridāsa Ṭhākura, and He saw him engaged in chanting the mahā-mantra with ecstatic love. Haridāsa chanted, “Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.”

TEXT 186

*prabhu dekhi' paḍe āge daṇḍavat hañā
prabhu āliṅgana kaila tāñre uṭhāñā*

prabhu dekhi'—after seeing the Lord; *paḍe*—fell down; *āge*—in front of Him; *daṇḍavat*—flat like a stick; *hañā*—becoming; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āliṅgana kaila*—embraced; *tāñre*—him; *uṭhāñā*—raising him up.

As soon as Haridāsa Ṭhākura saw Śrī Caitanya Mahāprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Śrī Caitanya Mahāprabhu raised him up and embraced him.

TEXT 187

*dui-jane premāveśe karena krandane
prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe*

dui-jane—both of them; *prema-āveśe*—in loving ecstasy; *karena krandane*—were crying; *prabhu-guṇe*—by the qualities of the Lord; *bhṛtya*—servant; *vikala*—transformed; *prabhu*—the Lord; *bhṛtya-guṇe*—by the qualities of the servant.

Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the qualities of His servant, and the servant was transformed by the qualities of his master.

The Māyāvādī philosophers say that the living entity and the Supreme Lord are nondifferent, and therefore they equate the transformation of the living entity with the transformation of the Lord. In other words, Māyāvādīs say that if the living entity is pleased, the Lord is also pleased, and if the living entity is displeased, the Lord is also displeased. By juggling words in this way, Māyāvādīs try to prove that there is no difference between the living entity and the Lord. This, however, is not a fact. In this verse Kṛṣṇadāsa Kavirāja Gosvāmī explains: *prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe*. The Lord and the living entity are not equal, for the Lord is always the master, and the living entity is always the servant. Transformation takes place due to transcendental qualities, and it is thus said that the servant of the Lord is the heart of the Lord, and the Lord is the heart of the servant. This is also explained by Lord Kṛṣṇa in the *Bhagavad-gītā* (4.11):

*ye yathā mām prapadyante tāmś tathaiva bhajāmy aham
mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ*

“As all surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.”



As soon as Haridāsa Ṭhākura saw Śrī Caitanya Mahāprabhu, he immediately fell down like a stick to offer Him obeisances, and Lord Śrī Caitanya Mahāprabhu raised him up and embraced him. Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the qualities of His servant, and the servant was transformed by the qualities of his master.

The Lord is always eager to congratulate the servant because of the servant's transcendental qualities. The servant pleasingly renders service unto the Lord, and the Lord also very pleasingly reciprocates, rendering even more service unto the servant.

TEXT 188

*haridāsa kahe,—prabhu, nā chuñio more
muñi—nīca, asṛṣya, parama pāmāre*

haridāsa kahe—Haridāsa Ṭhākura said; prabhu—my dear Lord; nā chuñio more—please do not touch me; muñi—I; nīca—most fallen; asṛṣya—untouchable; parama pāmāre—the lowest of mankind.

Haridāsa Ṭhākura said, “My dear Lord, please do not touch me, for I am most fallen and untouchable and am the lowest among men.”

TEXT 189

*prabhu kahe,—tomā sparśi pavitra ha-ite
tomāra pavitra dharma nāhika āmāte*

prabhu kahe—the Lord said; tomā sparśi—I touch you; pavitra ha-ite—just to become purified; tomāra—your; pavitra—purified; dharma—occupation; nāhika—is not; āmāte—in Me.

The Lord said, “I wish to touch you just to be purified, for your purified activities do not exist in Me.”

This is an example of the reciprocation of feelings between master and servant. The servant thinks that he is most impure and that the master should not touch him, and the master thinks that because He has become impure by associating with so many impure living entities, He should touch a pure devotee like Haridāsa Ṭhākura just to purify Himself. Actually both the servant and the master are already purified because neither of them is in touch with the impurities of material existence. They are already equal in quality because both of them are the purest. There is a difference in quantity, however, because the master is unlimited and the servant

is limited. Consequently the servant always remains subordinate to the master, and this relationship is eternal and undisturbed. As soon as the servant feels like becoming the master, he falls into *māyā*. Thus it is by misuse of free will that one falls under the influence of *māyā*.

The Māyāvādī philosophers try to explain the equality of master and servant in terms of quantity, but they fail to explain why, if the master and servant are equal, the servant falls victim to *māyā*. They try to explain that when the servant, the living entity, is out of the clutches of *māyā*, he immediately becomes the so-called master again. Such an explanation is never satisfactory. Being unlimited, the master cannot become a victim of *māyā*, for in such a case His unlimitedness would be crippled or limited. Thus the Māyāvāda explanation is not correct. The fact is that the master is always master and unlimited, and the servant, being limited, is sometimes curtailed by the influence of *māyā*. *Māyā* is also the master's energy and is also unlimited; therefore the limited servant or limited living entity is forced to remain under the master or the master's potency, *māyā*. Being freed from *māyā*'s influence, one can again become a pure servant and equal qualitatively to the Lord. The relationship between master and servant continues due to their being unlimited and limited respectively.

TEXT 190

*kṣaṇe kṣaṇe kara tumi sarva-tīrthe snāna
kṣaṇe kṣaṇe kara tumi yajña-tapo-dāna*

kṣaṇe kṣaṇe—at every moment; *kara*—do; *tumi*—you; *sarva-tīrthe snāna*—bathing in all the holy places of pilgrimage; *kṣaṇe kṣaṇe*—at every moment; *kara*—perform; *tumi*—you; *yajña*—sacrifices; *tapo*—austerities; *dāna*—charity.

Śrī Caitanya Mahārabhu exalted Haridāsa Ṭhākura, stating, “At every moment you take your bath in all the holy places of pilgrimage, and at every moment you perform great sacrifices, austerity and charity.

TEXT 191

*nirantara kara cāri veda adhyayana
dvija-nyāsī haite tumi parama-pāvana*

nirantara—constantly; *kara*—you do; *cāri*—four; *veda*—of the Vedas; *adhyayana*—study; *dvija-brāhmaṇa*; *nyāsī-sannyāsī*; *haite*—than; *tumi*—you; *parama-pāvana*—supremely pure.

“You are constantly studying the four Vedas, and you are far better than any brāhmaṇa or sannyāsī.”

TEXT 192

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepuḥ tapaḥ te juhuvuḥ sasnuḥ āryā
brahmānūcur nāma gṛṇanti ye te

aho bata—how wonderful it is; *śva-pacaḥ*—dog-eaters; *ataḥ*—than the initiated *brāhmaṇa*; *garīyān*—more glorious; *yat*—of whom; *jihvā-agre*—on the tongue; *vartate*—remains; *nāma*—holy name; *tubhyam*—of You, my Lord; *tepuḥ*—have performed; *tapaḥ*—austerity; *te*—they; *juhuvuḥ*—have performed sacrifices; *sasnuḥ*—have bathed in all holy places; *āryāḥ*—really belonging to the Āryan race; *brahma*—all the Vedas; *anūcuḥ*—have studied; *nāma*—holy name; *gṛṇanti*—chant; *ye*—who; *te*—they.

Śrī Caitanya Mahāprabhu then recited the following verse: “My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.”

The word Āryan means advanced. Unless one is spiritually advanced, he cannot be called an Āryan, and this is the difference between Āryan and non-Āryan. Non-Āryans are those who are not spiritually advanced. By following the Vedic culture, by performing great sacrifices and by becoming a strict follower of the Vedic instructions, one may become a *brāhmaṇa*,

a *sannyāsī* or an Āryan. It is not possible to become a *brāhmaṇa*, *sannyāsī* or Āryan without being properly qualified. *Bhāgavata-dharma* never allows one to become a cheap *brāhmaṇa*, *sannyāsī* or Āryan. The qualities or qualifications described herein are quoted from *Śrīmad-Bhāgavatam* (3.33.7) and were spoken by Devahūti, the mother of Kapiladeva, when she understood the influence of devotional service (*bhakti-yoga*). In this way Devahūti praised the devotee, pointing out his greatness in all respects.

TEXT 193

eta bali tāñre lañā gelā puṣṭodyāne
ati nibhṛte tāñre dilā vāsā-sthāne

eta bali—saying this; *tāñre lañā*—taking him; *gelā*—went; *puṣṭa-udyāne*—in the flower garden; *ati nibhṛte*—in a very secluded place; *tāñre*—unto him; *dilā*—delivered; *vāsā-sthāne*—a place to remain.

Saying this, Śrī Caitanya Mahāprabhu took Haridāsa Ṭhākura within the flower garden, and there, in a very secluded place, He showed him his residence.

TEXT 194

ei-sthāne rahi' kara nāma saṅkīrtana
prati-dina āsi' āmi kariba milana

ei-sthāne—in this place; *rahi'*—remaining; *kara*—perform; *nāma saṅkīrtana*—chanting of the holy name; *prati-dina*—every day; *āsi'*—coming; *āmi*—I; *kariba*—shall do; *milana*—meeting.

Śrī Caitanya Mahāprabhu requested Haridāsa Ṭhākura, “Remain here and chant the Hare Kṛṣṇa mahā-mantra. I shall personally come here to meet you daily.

TEXT 195

mandīrera cakra dekhi' kariha praṇāma
ei ṭhāñi tomāra āsibe prasādānna

mandirera—of the temple of Jagannātha; *cakra*—the wheel on the top; *dekhi'*—seeing; *kariha praṇāma*—offer your obeisances; *ei thāñi*—in this place; *tomāra*—your; *āsibe*—will come; *prasāda-anna*—remnants of food offered to Jagannātha.

“Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasādam is concerned, I shall arrange to have that sent here.”

Since he was born in a Muslim family, Śrīla Haridāsa Ṭhākura could not enter the temple of Jagannātha due to temple restrictions. Nonetheless, he was recognized by Śrī Caitanya Mahāprabhu as Nāmācārya Haridāsa Ṭhākura. Haridāsa Ṭhākura, however, considered himself unfit to enter the Jagannātha temple. Śrī Caitanya Mahāprabhu could have personally taken Haridāsa Ṭhākura into the Jagannātha temple if He wished, but the Lord did not like to disturb a popular custom. Consequently the Lord asked His servant simply to look at the Viṣṇu wheel on top of the temple and offer obeisances (*namaskāra*). This means that if one is not allowed to enter the temple, or if he thinks himself unfit to enter the temple, he can look at the wheel from outside the temple, and that is as good as seeing the Deity within.

Śrī Caitanya Mahāprabhu promised to come daily to see Śrīla Haridāsa Ṭhākura, and this indicates that Śrīla Haridāsa Ṭhākura was so advanced in spiritual life that, although considered unfit to enter the temple, he was being personally visited by the Lord every day. Nor was there any need for his going outside his residence to collect food. Śrī Caitanya Mahāprabhu assured Haridāsa Ṭhākura that the remnants of His food would be sent there. As the Lord states in the *Bhagavad-gītā* (9.22), *yoga-kṣemaṁ vahāmy aham*: “I arrange all life’s necessities for My devotees.”

A reference is made here for those who are very anxious to imitate the behavior of Ṭhākura Haridāsa in an unnatural way. One must receive the order of Śrī Caitanya Mahāprabhu or His representative before adopting such a way of life. The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord. Śrī Caitanya Mahāprabhu asked Nityānanda Prabhu to go to Bengal and preach, and He asked the Gosvāmīs, Rūpa and Sanātana, to go to Vṛndāvana and excavate the lost places of pilgrimage. In this case the Lord asked Haridāsa Ṭhākura to remain there at Jagannātha Purī and constantly chant the holy names of

the Lord. Thus Śrī Caitanya Mahāprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridāsa Ṭhākura without being ordered by Śrī Caitanya Mahāprabhu or His representative. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemns such imitations in this way:

*duṣṭa mana! tumi kisera vaiṣṇava?
pratiṣṭhāra tare, nirjanera ghare,
tava hari-nāma kevala kaitava*

“My dear mind, you are trying to imitate Haridāsa Ṭhākura and chant the Hare Kṛṣṇa *mantra* in a secluded place, but you are not worth being called a Vaiṣṇava because what you want is cheap popularity and not the actual qualifications of Haridāsa Ṭhākura. If you try to imitate him you will fall down, for your neophyte position will cause you to think of women and money. Thus you will fall into the clutches of *māyā*, and your so-called chanting in a secluded place will bring about your downfall.”

TEXT 196

*nityānanda, jagadānanda, dāmodara, mukunda
haridāse mili' sabe pāila ānanda*

nityānanda—Nityānanda; *jagadānanda*—Jagadānanda; *dāmodara*—Dāmodara; *mukunda*—Mukunda; *haridāse*—Haridāsa; *mili'*—meeting; *sabe*—all of them; *pāila*—got; *ānanda*—great pleasure.

When Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Prabhu and Mukunda Prabhu met Haridāsa Ṭhākura, they all became very pleased.

TEXT 197

*samudra-snāna kari' prabhu āilā nija sthāne
advaitādi gelā sindhu karibāre snāne*

samudra-snāna kari'—after bathing in the sea; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *nija sthāne*—to His own place; *advaita-ādi*—

devotees, headed by Advaita Prabhu; *gelā*—went; *sindhu*—to the ocean; *karibāre*—just to take; *snāne*—bath.

When Śrī Caitanya Mahāprabhu returned to His residence after taking a bath in the sea, all the devotees, headed by Advaita Prabhu, went to bathe in the sea.

TEXT 198

*āsi' jagannāthera kaila cūḍā daraśana
prabhura āvāse āilā karite bhojana*

āsi'—coming back; *jagannāthera*—of Lord Jagannātha; *kaila*—did; *cūḍā daraśana*—looking at the top of the temple; *prabhura*—of Lord Caitanya Mahāprabhu; *āvāse*—at the residence; *āilā*—came; *karite bhojana*—to take their luncheon.

After bathing in the sea, Advaita Prabhu and all the other devotees returned, and on their return they saw the top of the Jagannātha temple. They then went to the residence of Śrī Caitanya Mahāprabhu to take their luncheon.

TEXT 199

*sabāre vasāilā prabhu yogya krama kari'
śrī-haste pariveśana kaila gaurahari*

sabāre—all the devotees; *vasāilā*—made to sit; *prabhu*—Śrī Caitanya Mahāprabhu; *yogya*—befitting; *krama*—in order, one after another; *kari'*—setting; *śrī-haste*—by His own transcendental hand; *pariveśana*—distribution; *kaila*—did; *gaurahari*—Lord Śrī Caitanya Mahāprabhu.

One after the other, Śrī Caitanya Mahāprabhu made all the devotees sit in their proper places. He then began to distribute prasādam with His own transcendental hand.

TEXT 200

*alpa anna nāhi āise dite prabhura hāte
dui-tinera anna dena eka eka pāte*

alpa anna—a small quantity of *prasādam*; *nāhi*—does not; *āise*—come; *dite*—to give; *prabhura*—of Śrī Caitanya Mahāprabhu; *hāte*—in the hand; *dui*—two; *tinera*—or of three; *anna*—food; *dena*—He delivers; *eka eka pāte*—on each and every plantain leaf.

All the devotees were served *prasādam* on plantain leaves, and Śrī Caitanya Mahāprabhu distributed on each leaf a quantity suitable for two or three men to eat, for His hand could not distribute less than that.

TEXT 201

*prabhu nā khāile keha nā kare bhojana
ūrdhva-haste vasi' rahe sarva bhakta-gaṇa*

prabhu—Śrī Caitanya Mahāprabhu; *nā khāile*—without eating; *keha*—anyone; *nā*—not; *kare*—does; *bhojana*—eating; *ūrdhva-haste*—raising the hand; *vasi'*—sitting; *rahe*—remain; *sarva*—all; *bhakta-gaṇa*—devotees.

All the devotees kept their hands raised over the *prasādam* distributed to them, for they did not want to eat without seeing the Lord eat first.

TEXT 202

*svarūpa-gosāñi prabhuke kaila nivedana
tumi nā vasile keha nā kare bhojana*

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *kaila*—did; *nivedana*—submission; *tumi*—You; *nā vasile*—if not sitting; *keha*—anyone; *nā*—not; *kare*—does; *bhojana*—eating.

Svarūpa Dāmodara Gosvāmī then informed Śrī Caitanya Mahāprabhu, “Unless You sit and take *prasādam*, no one will accept it.

TEXT 203

*tomā-saṅge rahe yata sannyāsīra gaṇa
gopīnāthācārya tāṅre kariyāche nimantraṇa*

tomā-saṅge—along with You; *rahe*—remain; *yata*—as many as; *sannyāsīra gaṇa*—rank of *sannyāsīs*; *gopīnātha-ācārya*—Gopīnātha Ācārya; *tāṅre*—all of them; *kariyāche*—has done; *nimantraṇa*—invitation.

“Gopīnātha Ācārya has invited all the *sannyāsīs* who remain with You to come and take *prasādam*.

TEXT 204

*ācārya āsiyāchena bhikṣāra prasādāna lañā
purī, bhāratī āchena tomāra apekṣā kariyā*

ācārya—Gopīnātha Ācārya; *āsiyāchena*—has come; *bhikṣāra*—for eating; *prasāda-anna lañā*—taking the remnants of all kinds of food; *purī*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *āchena*—are; *tomāra*—for You; *apekṣā kariyā*—waiting.

“Gopīnātha Ācārya has already come, bringing sufficient remnants of food to distribute to all the *sannyāsīs*, and *sannyāsīs* like Paramānanda Purī and Brahmānanda Bhāratī are waiting for You.

TEXT 205

*nityānanda lañā bhikṣā karite vaisa tumi
vaiṣṇavera ṣariveśana karitechi āmi*

nityānanda lañā—taking along Śrī Nityānanda Prabhu; *bhikṣā*—luncheon; *karite*—to take; *vaisa*—sit down; *tumi*—You; *vaiṣṇavera*—to all the devotees; *ṣariveśana*—distribution of *prasādam*; *karitechi*—am doing; *āmi*—I.

“You may sit down and accept the luncheon with Nityānanda Prabhu, and I shall distribute the *prasādam* to all the *Vaiṣṇavas*.”

TEXT 206

*tabe prabhu prasādānna govinda-hāte dilā
yatna kari' haridāsa-ṭhākure pāṭhāilā*

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda-anna*—remnants of Jagannātha's food; *govinda-hāte*—in the hand of Govinda; *dilā*—delivered; *yatna kari'*—with great attention; *haridāsa-ṭhākure*—unto Haridāsa Ṭhākura; *pāṭhāilā*—sent.

After this, Śrī Caitanya Mahāprabhu carefully delivered some prasādam into the hands of Govinda to be given to Haridāsa Ṭhākura.

TEXT 207

*āpane vasilā saba sannyāsire lañā
pariveśana kare ācārya haraṣita hañā*

āpane—personally; *vasilā*—sat down; *saba*—all; *sannyāsire lañā*—taking with Him the *sannyāsīs*; *pariveśana kare*—distributes; *ācārya*—Gopīnātha Ācārya; *haraṣita hañā*—with great pleasure.

Then Śrī Caitanya Mahāprabhu personally sat down to accept lunch with the other *sannyāsīs*, and Gopīnātha Ācārya began to distribute the prasādam with great pleasure.

TEXT 208

*svarūpa gosāñi, dāmodara, jagadānanda
vaiṣṇavere pariveśe tina jane—ānanda*

svarūpa gosāñi—Svarūpa Gosāñi; *dāmodara*—Dāmodara; *jagadānanda*—Jagadānanda; *vaiṣṇavere pariveśe*—distributed to the Vaiṣṇavas; *tina jane*—the three persons; *ānanda*—very jubilant.

Then Svarūpa Dāmodara Gosvāmī, Dāmodara Paṇḍita and Jagadānanda all began to distribute prasādam to the devotees with great pleasure.

TEXT 209

*nānā piṭhā-pānā khāya ākaṅṭha pūriyā
madhye madhye 'hari' kahe ānandita hañā*

nānā—various; *piṭhā-pānā*—cakes and sweet rice; *khāya*—eat; *ā-kaṅṭha pūriyā*—filling up to the throat; *madhye madhye*—occasionally; *hari*—the holy name of Kṛṣṇa; *kahe*—they speak; *ānandita hañā*—in great jubilation.

They ate all kinds of cakes and sweet rice, filling themselves up to their throats, and at intervals they vibrated the holy name of the Lord in great jubilation.

It is the practice of Vaiṣṇavas while taking *prasādam* to chant the holy name of Lord Hari at intervals and also sing various songs, such as *śārīra avidyā-jāla*. Those who are honoring *prasādam*, accepting the remnants of food offered to the Deity, must always remember that *prasādam* is not ordinary food. *Prasādam* is transcendental. We are therefore reminded:

*mahā-prasāde govinde nāma-brahmaṇi vaiṣṇave
sv-alpa-ṇuṇya-vatām rājan viśvāso naiva jāyate*

Those who are not pious cannot understand the value of *mahā-prasādam* or the holy name of the Lord. Both *prasādam* and the Lord's name are on the Brahman platform, or spiritual platform. One should never consider *prasādam* to be like ordinary hotel cooking. Nor should one touch any kind of food not offered to the Deity. Every Vaiṣṇava strictly follows this principle and does not accept any food that is not *prasādam*. One should take *prasādam* with great faith and should chant the holy name of the Lord and worship the Deity in the temple, always remembering that the Deity, *mahā-prasādam* and the holy name do not belong to the mundane platform. By worshiping the Deity, eating *prasādam* and chanting the Hare Kṛṣṇa *mahā-mantra*, one can always remain on the spiritual platform (*brahma-bhūyāya kalpate* [Bg. 14.26]).

TEXT 210

*bhojana samāpta haila, kaila ācamana
sabāre parāila prabhu mālya-candana*

bhojana—lunch; *samāpta*—ending; *haila*—there was; *kaila*—did; *ācamana*—washing the mouth; *sabāre*—on everyone; *parāila*—put; *prabhu*—Śrī Caitanya Mahāprabhu; *mālya-candana*—a garland and sandalwood pulp.

After everyone had finished his lunch and washed his mouth and hands, Śrī Caitanya Mahāprabhu personally decorated everyone with flower garlands and sandalwood pulp.

TEXT 211

*viśrāma karite sabe nija vāsā gelā
sandhyā-kāle āsi' punaḥ prabhuke mililā*

viśrāma karite—going to take rest; *sabe*—all the Vaiṣṇavas; *nija*—to their own; *vāsā*—residential quarters; *gelā*—went; *sandhyā-kāle*—in the evening; *āsi'*—coming; *punaḥ*—again; *prabhuke mililā*—met Śrī Caitanya Mahāprabhu.

After thus accepting prasādam, they all went to take rest at their respective residences, and in the evening they again came to meet Śrī Caitanya Mahāprabhu.

TEXT 212

*hena-kāle rāmānanda āilā prabhu-sthāne
prabhu milāila tāñre saba vaiṣṇava-gaṇe*

hena-kāle—at this time; *rāmānanda*—Rāmānanda; *āilā*—came; *prabhu-sthāne*—at the place of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *milāila*—caused to meet; *tāñre*—him (Śrī Rāmānanda Rāya); *saba*—all; *vaiṣṇava-gaṇe*—the devotees of the Lord.

At this time Rāmānanda Rāya also came to meet Śrī Caitanya Mahāprabhu, and the Lord took the opportunity to introduce him to all the Vaiṣṇavas.

TEXT 213

*sabā lañā gelā prabhu jagannāthālaya
kīrtana ārambha tathā kaila mahāśaya*

sabā lañā—taking all of them; *gelā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannātha-ālaya*—to the temple of Lord Jagannātha; *kīrtana*—congregational chanting; *ārambha*—beginning; *tathā*—there; *kaila*—did; *mahāśaya*—the great personality.

The great Personality of Godhead, Śrī Caitanya Mahāprabhu, then took all of them to the temple of Jagannātha and began the congregational chanting of the holy name there.

TEXT 214

*sandhyā-dhūpa dekhi' ārambhilā saṅkīrtana
paḍichā āsi' sabāre dila mālya-candana*

sandhyā-dhūpa—*dhūpa-ārati* just in the beginning of the evening; *dekhi'*—they all saw; *ārambhilā*—began; *saṅkīrtana*—congregational chanting; *paḍichā*—the inspector of the temple; *āsi'*—coming; *sabāre*—unto everyone; *dila*—offered; *mālya-candana*—flower garlands and sandalwood pulp.

After seeing the *dhūpa-ārati* of the Lord, they all began congregational chanting. Then the *paḍichā*, the superintendent of the temple, came and offered flower garlands and sandalwood pulp to everyone.

TEXT 215

*cāri-dike cāri sampradāya karena kīrtana
madhye nṛtya kare prabhu śacīra nandana*

cāri-dike—in the four directions; *cāri*—four; *sampradāya*—groups; *karena*—performed; *kīrtana*—congregational chanting; *madhye*—in the middle; *nṛtya kare*—dances; *prabhu*—Śrī Caitanya Mahāprabhu; *śacīra nandana*—the son of mother Śacī.

Four parties were then distributed in four directions to perform saṅkīrtana, and in the middle of them the Lord Himself, known as the son of mother Śacī, began to dance.

TEXT 216

aṣṭa mṛdaṅga bāje, batriśa karatāla
hari-dhvani kare sabe, bale—bhāla, bhāla

aṣṭa mṛdaṅga—eight mṛdaṅgas; *bāje*—sounded; *batriśa*—thirty-two; *karatāla*—cymbals; *hari-dhvani*—vibrating the transcendental sound; *kare*—does; *sabe*—every one of them; *bale*—says; *bhāla bhāla*—very good, very good.

In the four groups there were eight mṛdaṅgas and thirty-two cymbals. All together they began to vibrate the transcendental sound, and everyone said, “Very good! Very good!”

TEXT 217

kīrtanera dhvani mahā-maṅgala uṭhila
caturdaśa loka bhari’ brahmāṅḍa bhedila

kīrtanera dhvani—the vibration of the saṅkīrtana; *mahā-maṅgala uṭhila*—all good fortune awakened; *catur-daśa*—fourteen; *loka*—planetary systems; *bhari’*—filling up; *brahmāṅḍa*—the whole universe; *bhedila*—penetrated.

When the tumultuous vibration of saṅkīrtana resounded, all good fortune immediately awakened, and the sound penetrated the whole universe through the fourteen planetary systems.

TEXT 218

*kīrtana-ārambhe prema uthali' calila
nīlācala-vāsī loka dhāñā āila*

kīrtana-ārambhe—in the beginning of the *saṅkīrtana*; *prema*—ecstasy of love; *uthali'*—overpowering; *calila*—began to proceed; *nīlācala-vāsī*—all the residents of Jagannātha Purī; *loka*—people; *dhāñā*—running; *āila*—came.

When the congregational chanting began, ecstatic love immediately overflowed everything, and all the residents of Jagannātha Purī came running.

TEXT 219

*kīrtana dekhi' sabāra mane haila camatkāra
kabhu nāhi dekhi aiche premera vikāra*

kīrtana dekhi'—seeing the performance of *saṅkīrtana*; *sabāra*—of all of them; *mane*—in the mind; *haila*—there was; *camatkāra*—astonishment; *kabhu*—at any time; *nāhi*—never; *dekhi*—see; *aiche*—such; *premera*—of ecstatic love; *vikāra*—transformation.

Everyone was astonished to see such a performance of *saṅkīrtana*, and they all agreed that never before had *kīrtana* been so performed and ecstatic love of God so exhibited.

TEXT 220

*tabe prabhu jagannāthera mandira beḍiyā
pradakṣiṇa kari' bulena nartana kariyā*

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannāthera*—of Lord Jagannātha; *mandira*—temple; *beḍiyā*—walking all around; *pradakṣiṇa*—circumambulation; *kari'*—doing; *bulena*—walks; *nartana kariyā*—dancing.

At this time Śrī Caitanya Mahāprabhu circumambulated the temple of Jagannātha and continuously danced about the whole area.

TEXT 221

*āge-pāche gāna kare cāri sampradāya
āchāḍera kāle dhare nityānanda rāya*

āge-pāche—in front and in the rear; *gāna*—singing; *kare*—do; *cāri*—four; *sampradāya*—groups; *āchāḍera*—of falling down; *kāle*—at the time; *dhare*—captures; *nityānanda rāya*—Lord Śrī Nityānanda Prabhu.

As the circumambulation was performed, the four kīrtana parties sang in front and in the rear. When Śrī Caitanya Mahāprabhu fell down to the ground, Śrī Nityānanda Rāya Prabhu lifted Him up.

TEXT 222

*aśru, pulaka, kampa, sveda, gambhīra huṅkāra
premera vikāra dekhi' loke camatkāra*

aśru—tears; *pulaka*—jubilation; *kampa*—trembling; *sveda*—perspiration; *gambhīra huṅkāra*—deep resounding; *premera*—of ecstatic love; *vikāra*—transformation; *dekhi'*—seeing; *loke*—all the people; *camatkāra*—were astonished.

While kīrtana was going on, there was a transformation of ecstatic love and much tears, jubilation, trembling, perspiration and deep resounding in the body of Śrī Caitanya Mahāprabhu. Upon seeing this transformation, all the people present became very much astonished.

TEXT 223

*pickāri-dhārā jini' aśru nayane
cāri-dikera loka saba karaye sināne*

pickāri-dhārā—like water coming in force from a syringe; *jini*—conquering; *aśru*—tears; *nayane*—in the eyes; *cāri-dikera*—in all four directions; *loka*—people; *saba*—all; *karaye sināne*—moistened.

The tears from the eyes of the Lord came out with great force, like water from a syringe. Indeed, all the people who surrounded Him were moistened by His tears.

TEXT 224

*'beḍā-nṛtya' mahāprabhu kari' kata-kṣaṇa
mandirera pāche rahi' karaye kīrtana*

beḍā-nṛtya—the dancing surrounding the temple; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kari*—performing; *kata-kṣaṇa*—for some time; *mandirera pāche*—at the rear of the temple; *rahi*—staying; *karaye*—performed; *kīrtana*—congregational chanting.

After circumambulating the temple, Śrī Caitanya Mahāprabhu for some time remained at the rear of the temple and continued His saṅkīrtana.

TEXT 225

*cāri-dike cāri sampradāya uccaiḥsvare gāya
madhye tāṇḍava-nṛtya kare gaurarāya*

cāri-dike—on four sides; *cāri sampradāya*—the four groups; *uccaiḥsvare*—very loudly; *gāya*—chant; *madhye*—in the middle; *tāṇḍava-nṛtya*—jumping and dancing; *kare*—performs; *gaurarāya*—Śrī Caitanya Mahāprabhu.

On all four sides the four saṅkīrtana groups chanted very loudly, and in the middle Śrī Caitanya Mahāprabhu danced, jumping high.

TEXT 226

*bahu-kṣaṇa nṛtya kari' prabhu sthira hailā
cāri mahāntere tabe nācite ājñā dilā*

bahu-kṣaṇa—for a long period; *nṛtya kari'*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *sthira hailā*—became still; *cāri mahāntere*—to four great personalities; *tabe*—then; *nācite*—to dance; *ājñā dilā*—ordered.

After dancing for a long time, Śrī Caitanya Mahāprabhu became still and ordered four great personalities to begin to dance.

TEXT 227

*eka sampradāye nāce nityānanda-rāye
advaita-ācārya nāce āra sampradāye*

eka sampradāye—in one group; *nāce*—dances; *nityānanda-rāye*—Lord Nityānanda; *advaita-ācārya*—Advaita Ācārya Prabhu; *nāce*—dances; *āra*—another; *sampradāye*—in a group.

In one group Nityānanda Prabhu began to dance, and in another group Advaita Ācārya began to dance.

TEXT 228

*āra sampradāye nāce paṇḍita-vakreśvara
śrīvāsa nāce āra sampradāya-bhitara*

āra sampradāye—in another *sampradāya*, or group; *nāce*—dances; *paṇḍita-vakreśvara*—Vakreśvara Paṇḍita; *śrīvāsa*—Śrīvāsa Ṭhākura; *nāce*—dances; *āra*—another; *sampradāya-bhitara*—in the middle of a group.

Vakreśvara Paṇḍita began to dance in another group, and in yet another group Śrīvāsa Ṭhākura began to dance.

TEXT 229

*madhye rahi' mahāprabhu karena daraśana
tāhāñ eka aiśvarya tāñra ha-ila prakāṭana*

madhye rahi'—keeping in the middle; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena daraśana*—looks over; *tāhāñ*—there; *eka*—one; *aiśvarya*—miracle; *tāñra*—of Him; *ha-ila*—became; *prakāṭana*—exhibited.

While this dancing was going on, Śrī Caitanya Mahāprabhu watched them and performed a miracle.

TEXT 230

*cāri-dike nṛtya-gīta kare yata jana
sabe dekhe,—prabhu kare āmāre daraśana*

cāri-dike—on four sides; *nṛtya-gīta*—chanting and dancing; *kare*—does; *yata jana*—all people; *sabe dekhe*—everyone sees; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *āmāre daraśana*—looking at me.

Śrī Caitanya Mahāprabhu stood in the middle of the dancers, and all the dancers in all directions perceived that Śrī Caitanya Mahāprabhu was looking at them.

TEXT 231

*cāri janera nṛtya dekhite prabhura abhilāṣa
sei abhilāṣe kare aiśvarya prakāśa*

cāri janera—of the four persons; *nṛtya*—dancing; *dekhite*—to see; *prabhura*—of Śrī Caitanya Mahāprabhu; *abhilāṣa*—desire; *sei abhilāṣe*—for that purpose; *kare*—does; *aiśvarya prakāśa*—exhibition of a miracle.

Wanting to see the dancing of the four great personalities, Śrī Caitanya Mahāprabhu exhibited this miracle of seeing everyone simultaneously.

TEXT 232

darśane āveśa tāñra dekhi' mātra jāne
kemane caudike dekhe,—ihā nāhi jāne

darśane—while looking over; *āveśa*—emotional ecstasy; *tāñra*—His; *dekhi'*—seeing; *mātra jāne*—only knows; *kemane*—how; *cau-dike*—on four sides; *dekhe*—He sees; *ihā nāhi jāne*—one does not know.

Everyone who saw Śrī Caitanya Mahāprabhu could understand that He was performing a miracle, but they did not know how it was that He could see on all four sides.

TEXT 233

pulina-bhojane yena kṛṣṇa madhya-sthāne
caudikera sakhā kahe,—āmāre nehāne

pulina-bhojane—eating on the bank of Yamunā; *yena*—as; *kṛṣṇa*—Lord Kṛṣṇa; *madhya-sthāne*—sitting in the middle; *cau-dikera*—on four sides; *sakhā*—cowherd boyfriends; *kahe*—say; *āmāre nehāne*—just seeing me.

In His own pastimes in Vṛndāvana, when Kṛṣṇa used to eat on the bank of the Yamunā and sit in the center of His friends, every one of the cowherd boys would perceive that Kṛṣṇa was looking at him. In the same way, when Caitanya Mahāprabhu observed the dancing, everyone saw that Caitanya Mahāprabhu was facing him.

TEXT 234

nṛtya karite yei āise sannidhāne
mahāprabhu kare tāñre dṛḍha āliṅgane

nṛtya karite—dancing; *yei*—anyone who; *āise*—comes; *sannidhāne*—nearby; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *tāñre*—unto him; *dṛḍha*—tight; *āliṅgane*—embracing.

When someone came nearby while dancing, Śrī Caitanya Mahāprabhu would tightly embrace him.

TEXT 235

*mahā-nṛtya, mahā-prema, mahā-saṅkīrtana
dekhi' premāveśe bhāse nīlācala-jana*

mahā-nṛtya—great dancing; *mahā-prema*—great love; *mahā-saṅkīrtana*—great congregational chanting; *dekhi'*—seeing; *prema-āveśe*—in ecstatic love; *bhāse*—float; *nīlācala-jana*—all the residents of Jagannātha Purī.

Upon seeing the great dancing, great love and great saṅkīrtana, all the people of Jagannātha Purī floated in an ecstatic ocean of love.

TEXT 236

*gajāpati rājā śuni' kīrtana-mahattva
aṭṭālikā caḍi' dekhe svagaṇa-sahita*

gajāpati rājā—the King of Orissa; *śuni'*—hearing; *kīrtana-mahattva*—the greatness of saṅkīrtana; *aṭṭālikā caḍi'*—ascending to the top of the palace; *dekhe*—sees; *svagaṇa-sahita*—along with his personal associates.

Hearing the greatness of the saṅkīrtana, King Pratāparudra went up to the top of his palace and watched the performance with his personal associates.

TEXT 237

*kīrtana dekhiyā rājāra haila camatkāra
prabhuke milite utkaṅṭhā bāḍila apāra*

kīrtana dekhiyā—seeing the performance of kīrtana; *rājāra*—of the King; *haila*—there was; *camatkāra*—astonishment; *prabhuke*—Śrī Caitanya Mahāprabhu; *milite*—to meet; *utkaṅṭhā*—anxiety; *bāḍila*—increased; *apāra*—unlimitedly.

The King was very much astonished to see Śrī Caitanya Mahāprabhu's kīrtana, and the King's anxiety to meet Him increased unlimitedly.

TEXT 238

*kīrtana-samāptye prabhu dekhi' puṣpāñjali
sarva vaiṣṇava lañā prabhu āilā vāsā cali'*

kīrtana-samāptye—at the end of the performance of *kīrtana*; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—after seeing; *puṣpāñjali*—offering flowers to the Lord Jagannātha Deity; *sarva vaiṣṇava*—all the devotees; *lañā*—accompanying; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—returned; *vāsā*—to His residence; *cali'*—going.

After the saṅkīrtana ended, Śrī Caitanya Mahāprabhu watched the offering of flowers to the Lord Jagannātha Deity. Then He and all the Vaiṣṇavas returned to His residence.

TEXT 239

*paḍichā āniyā dila prasāda vistara
sabāre bāñṭiyā tāhā dilena īśvara*

paḍichā—the superintendent of the temple; *āniyā*—bringing; *dila*—delivered; *prasāda*—of remnants of Jagannātha's food; *vistara*—a large quantity; *sabāre*—unto everyone; *bāñṭiyā*—distributing; *tāhā*—that; *dilena*—gave; *īśvara*—the Lord.

The superintendent of the temple then brought large quantities of prasādam, which Śrī Caitanya Mahāprabhu personally distributed to all the devotees.

TEXT 240

*sabāre vidāya dila karite śayana
ei-mata līlā kare śacīra nandana*

sabāre—unto everyone; *vidāya*—bidding farewell; *dila*—gave; *karite śayana*—to take rest; *ei-mata*—in this way; *līlā*—pastimes; *kare*—performed; *śacīra nandana*—the son of Śacī.

Finally they all departed to rest in bed. In this way Śrī Caitanya Mahāprabhu, the son of Śacīmātā, performed His pastimes.

TEXT 241

*yāvat āchilā sabe mahāprabhu-saṅge
prati-dīna ei-mata kare kīrtana-raṅge*

yāvat—so long; *āchilā*—remained; *sabe*—all the devotees; *mahāprabhu-saṅge*—along with Śrī Caitanya Mahāprabhu; *prati-dīna*—every day; *ei-mata*—in this way; *kare*—performed; *kīrtana-raṅge-saṅkīrtana* in great pleasure.

As long as the devotees remained at Jagannātha Purī with Śrī Caitanya Mahāprabhu, the pastime of saṅkīrtana was performed with great jubilation every day.

TEXT 242

*ei ta' kahiluṅ prabhura kīrtana-vilāsa
yebā ihā śune, haya caitanyera dāsa*

ei ta' kahiluṅ—thus I have explained; *prabhura*—of the Lord; *kīrtana-vilāsa*—pastimes in *saṅkīrtana*; *yebā*—anyone who; *ihā*—this; *śune*—listens to; *haya*—becomes; *caitanyera dāsa*—a servant of Śrī Caitanya Mahāprabhu.

In this way I have explained the Lord's pastime of saṅkīrtana, and I bless everyone with this benediction: By listening to this description, one will surely become a servant of Śrī Caitanya Mahāprabhu.

TEXT 243

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

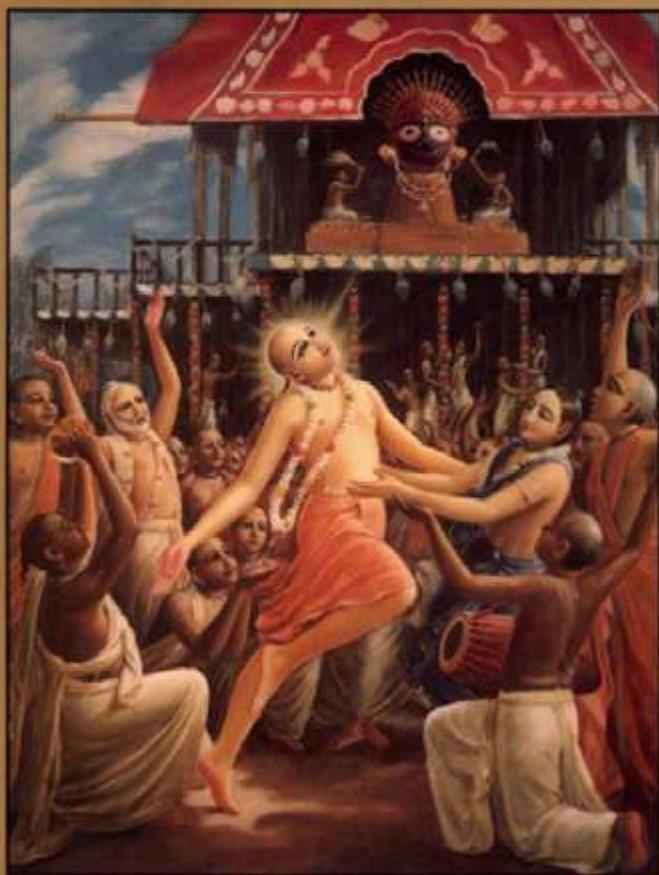
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Eleventh Chapter, describing the beḍā-kīrtana pastimes of Śrī Caitanya Mahāprabhu.

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

MADHYA-LĪLĀ Volume 5



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All Glory to Śrī Curu and Gaurāṅga

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of Kṛṣṇadāsa Kavirāja Gosvāmi

Madhya-līlā
Volume Five

**“The Pastimes of the Lord at Ratha-yātrā
and the Guṇḍicā Temple”**

*with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports*

by

HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

Founder-Ācārya of the International Society for Krishna Consciousness

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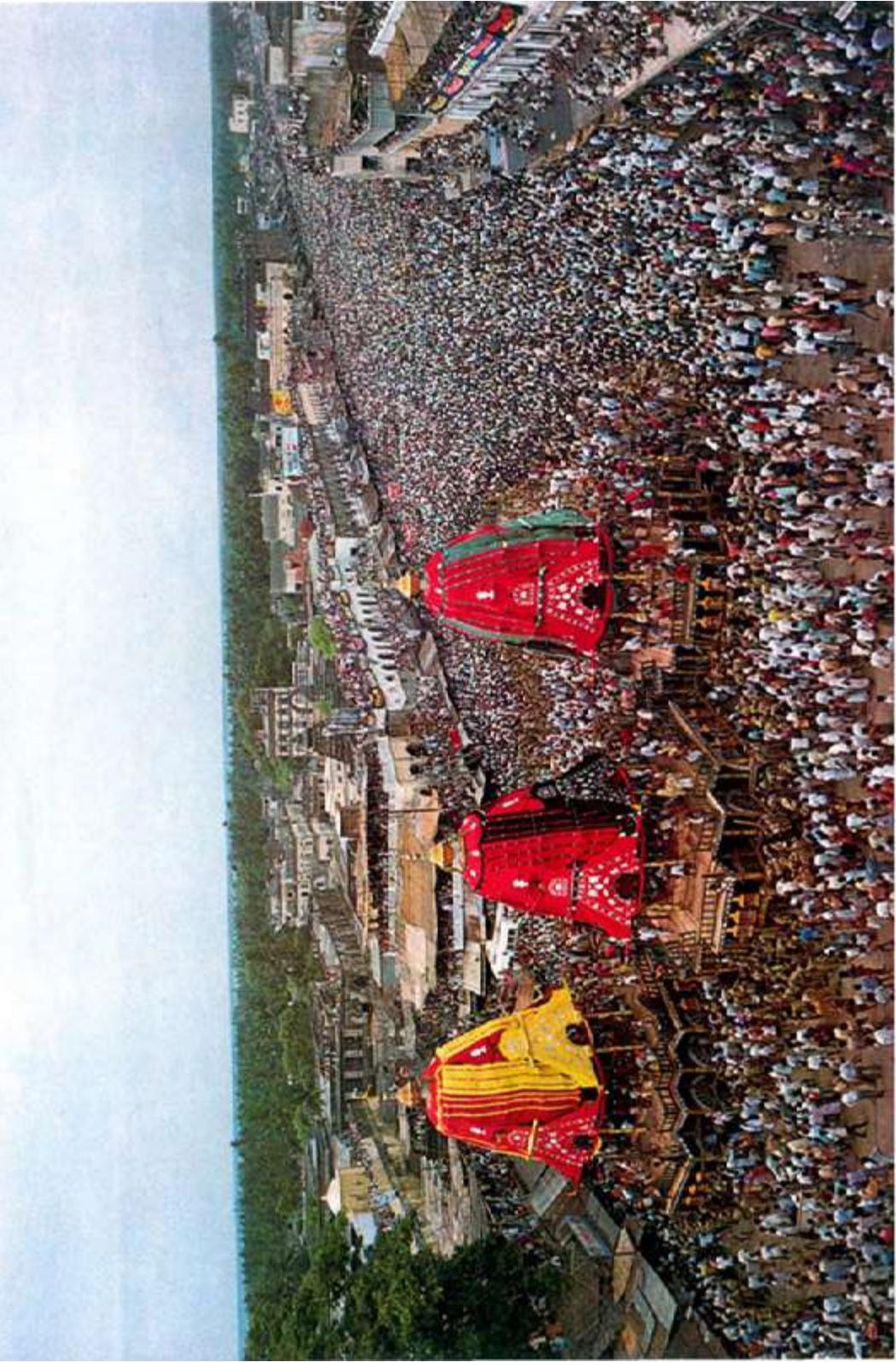
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The Gundicha temple, situated two miles northeast of the Jagannātha Puri temple, where Lord Jagannātha stays for one week at the time of the Ratha-yātrā festival.



The great annual Rathayātrā festival at Jagannātha Puri in Orissa, unchanged since the time of Śrī Caitanya Mahāprabhu.



The same Ratha-yātrā festival observed by Caitanya Mahāprabhu has been introduced to cities all over the Western world by His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda, the founder-ācārya of the International Society for Krishna Consciousness.



One of the many gardens near the Gundīcā temple where Śrī Caitanya Mahāprabhu used to perform the pastimes of Vrndāvana.

CHAPTER TWELVE

The Cleansing of the Guṇḍicā Temple

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura summarizes this chapter as follows. The King of Orissa, Mahārāja Pratāparudra, tried his best to see Lord Caitanya Mahāprabhu. Śrīla Nityānanda Prabhu and the other devotees informed the Lord about the King's desire, but Śrī Caitanya Mahāprabhu would not agree to see him. At that time Śrī Nityānanda Prabhu devised a plan, and He sent a piece of the Lord's outward garment to the King. The next day, when Rāmānanda Rāya again entreated Śrī Caitanya Mahāprabhu to see the King, the Lord, denying the request, asked Rāmānanda Rāya to bring the King's son before Him. The prince visited the Lord dressed like a Vaiṣṇava, and this awakened remembrance of Kṛṣṇa. Thus Śrī Caitanya Mahāprabhu delivered the son of Mahārāja Pratāparudra.

After this, Śrī Caitanya Mahāprabhu washed the Guṇḍicā temple before the Ratha-yātrā took place. He then took His bath at Indradyumna Lake and partook of *prasādam* in the garden nearby. While Śrī Caitanya Mahāprabhu washed the temple of Guṇḍicā, a Gauḍīya Vaiṣṇava washed the lotus feet of the Lord and drank the water. This incident is very significant, for it awoke within the devotee ecstatic love. Then the son of Advaita Prabhu named Gopāla fainted during *kīrtana*, and when he did not come to his senses, Śrī Caitanya Mahāprabhu favored him by awakening him. There was also some humorous talk between Nityānanda Prabhu and Advaita Prabhu during *prasādam*. Advaita Prabhu said that Nityānanda Prabhu was unknown to anyone and that it was not the duty of a householder *brāhmaṇa* to accept dinner with a person unknown in society. In answer to this humorous statement, Śrī Nityānanda Prabhu replied that Advaita Ācārya was a monist and that one could not know how his mind could be turned by eating with such an impersonalist. The conversation of these two *prabhus*-Nityānanda Prabhu and Advaita Prabhu-carried a deep meaning that only an intelligent man can understand. After all the Vaiṣṇavas finished their luncheon, Svarūpa

Dāmodara and others took their *prasādam* within the room. Śrī Caitanya Mahāprabhu took great pleasure when He saw the Jagannātha Deity after the period of the Deity's retirement. At that time Lord Caitanya was accompanied by all the devotees, and all of them were very pleased.

TEXT 1

*śrī-guṇḍicā-mandiram ātma-vṛndaiḥ
sammārijayan kṣālanataḥ sa gauraḥ
sva-citta-vac chītaḥ ujjvalam ca
kṛṣṇopaveśaupayikam cakāra*

śrī-guṇḍicā—known as Guṇḍicā; *mandiram*—the temple; *ātma-vṛndaiḥ*—with His associates; *sammārijayan*—washing; *kṣālanataḥ*—by cleansing; *saḥ*—that; *gauraḥ*—Śrī Caitanya Mahāprabhu; *sva-citta-vat*—like His own heart; *śītaḥ*—cool and calm; *ujjvalam*—bright and clean; *ca*—and; *kṛṣṇa*—of Lord Śrī Kṛṣṇa; *upaveśa*—for the sitting; *aupayikam*—befitting; *cakāra*—made.

Śrī Caitanya Mahāprabhu washed and cleansed the Guṇḍicā temple with His devotees and associates. In this way He made it as cool and bright as His own heart, and thus He made the temple a befitting place for Lord Śrī Kṛṣṇa to sit.

TEXT 2

*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *gauracandra*—to Gauracandra, Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

All glories to Gauracandra! All glories to Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

*jaya jaya śrīvāsādi gaura-bhakta-gaṇa
śakti deha,-kari yena caitanya varṇana*

jaya jaya—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *gaura-bhakta-gaṇa*—to the devotees of Śrī Caitanya Mahāprabhu; *śakti deha*—please give me power; *kari yena*—so that I may do; *caitanya*—of Śrī Caitanya Mahāprabhu; *varṇana*—description.

All glories to the devotees of Lord Śrī Caitanya Mahāprabhu, headed by Śrīvāsa Ṭhākura! I beg their power so that I can properly describe Śrī Caitanya Mahāprabhu.

TEXT 4

*pūrve dakṣiṇa haite prabhu yabe āilā
tāñre milite gajapati utkaṇṭhita hailā*

pūrve—formerly; *dakṣiṇa haite*—from South India; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *yabe*—when; *āilā*—returned; *tāñre*—Him; *milite*—to meet; *gajapati*—the King of Orissa; *utkaṇṭhita*—full of anxieties; *hailā*—became.

When Śrī Caitanya Mahāprabhu returned from His South Indian tour, Mahārāja Pratāparudra, the King of Orissa, became very anxious to meet Him.

TEXT 5

*kaṭaka haite patrī dila sārvaabhauma-ṭhāñi
prabhura ājñā haya yadi, dekhibāre yāi*

kaṭaka haite—from Kaṭaka, the capital of Orissa; *patrī*—a letter; *dila*—sent; *sārvaabhauma*—of Sārvaabhauma Bhaṭṭācārya; *ṭhāñi*—to the place; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā*—order; *haya*—there is; *yadi*—if; *dekhibāre yāi*—I can go and see.

The King sent a letter from his capital, Kaṭaka, to Sārvabhauma Bhaṭṭācārya, entreating him to obtain the Lord’s permission so that he could go and see Him.

TEXT 6

*bhaṭṭācārya likhila, -prabhura ājñā nā haila
punarapi rājā tāñre patrī pāṭhāila*

bhaṭṭācārya likhila—Sārvabhauma Bhaṭṭācārya replied; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā*—order; *nā*—not; *haila*—there is; *punarapi*—again; *rājā*—the King; *tāñre*—unto him; *patrī*—a letter; *pāṭhāila*—dispatched.

Replying to the King’s letter, the Bhaṭṭācārya wrote that Śrī Caitanya Mahāprabhu had not given His permission. After this, the King wrote him another letter.

TEXT 7

*prabhura nikaṭe āche yata bhakta-gaṇa
mora lāgi’ tāñ-sabāre kariha nivedana*

prabhura nikaṭe—in the place of Śrī Caitanya Mahāprabhu; *āche*—there are; *yata*—all; *bhakta-gaṇa*—devotees; *mora lāgi’*—for me; *tāñ-sabāre*—unto all of them; *kariha*—please submit; *nivedana*—petition.

In this letter the King requested Sārvabhauma Bhaṭṭācārya, “Please appeal to all the devotees associated with Śrī Caitanya Mahāprabhu and submit this petition to them on my behalf.

TEXT 8

*sei saba dayālu more hañā sadaya
mora lāgi’ prabhu-pade karibe vinaya*

sei saba—all of them; *dayālu*—merciful; *more*—unto me; *hañā*—becoming; *sa-daya*—favorably disposed; *mora lāgi*—for me; *prabhupade*—at the lotus feet of Lord Śrī Caitanya Mahāprabhu; *karibe*—will do; *vinaya*—humble submission.

“If all the devotees associated with the Lord are favorably disposed toward me, they can submit my petition at the lotus feet of the Lord.

TEXT 9

*tān-sabāra prasāde mile śrī-prabhura pāya
prabhu-kṛpā vinā mora rājya nāhi bhāya*

tān-sabāra prasāde—by the mercy of all of them; *mile*—one gets; *śrī-prabhura pāya*—the lotus feet of Śrī Caitanya Mahāprabhu; *prabhukṛpā*—the mercy of the Lord; *vinā*—without; *mora*—my; *rājya*—kingdom; *nāhi*—does not; *bhāya*—appeal to me.

“By the mercy of all the devotees, one can attain the shelter of the lotus feet of the Lord. Without His mercy, my kingdom does not appeal to me.

TEXT 10

*yadi more kṛpā nā karibe gaurahari
rājya chāḍi’ yogī ha-i’ ha-iba bhikhārī*

yadi—if; *more*—unto me; *kṛpā*—mercy; *nā*—not; *karibe*—will do; *gaurahari*—Śrī Caitanya Mahāprabhu; *rājya chāḍi’*—giving up the kingdom; *yogī*—mendicant; *ha-i’*—becoming; *ha-iba*—I shall become; *bhikhārī*—a beggar.

“If Gaurahari, Lord Śrī Caitanya Mahāprabhu, will not show mercy to me, I shall give up my kingdom, become a mendicant and beg from door to door.”

TEXT 11

*bhaṭṭācārya paṭrī dekhi' cintita hañā
bhakta-gaṇa-pāśa gelā sei paṭrī lañā*

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *paṭrī*—the letter; *dekhi'*—seeing; *cintita hañā*—becoming very anxious; *bhakta-gaṇa*—all the devotees; *pāśa*—near; *gelā*—went; *sei*—that; *paṭrī*—letter; *lañā*—taking.

When the Bhaṭṭācārya received this letter, he became very anxious. He then took the letter and went to the devotees of the Lord.

TEXT 12

*sabāre miliyā kahila rāja-vivaraṇa
piche sei paṭrī sabāre karāila daraśana*

sabāre—everyone; *miliyā*—meeting; *kahila*—said; *rāja-vivaraṇa*—description of the King's desire; *piche*—later; *sei paṭrī*—that letter; *sabāre*—unto everyone; *karāila daraśana*—showed.

Sārvabhauma Bhaṭṭācārya met with all the devotees and described the King's wishes. Then he presented the letter to all of them for inspection.

TEXT 13

*paṭrī dekhi' sabāra mane ha-ila vismaya
prabhu-pade gajāpatira eta bhakti haya!*

paṭrī—the letter; *dekhi'*—seeing; *sabāra*—of everyone; *mane*—in the mind; *ha-ila*—there was; *vismaya*—astonishment; *prabhu-pade*—unto the lotus feet of Śrī Caitanya Mahāprabhu; *gajāpatira*—of the King of Orissa; *eta*—so much; *bhakti*—devotion; *haya*—there is.

Upon reading the letter, everyone was astonished to see that King Pratāparudra had so much devotion for the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 14

*sabe kahe, -prabhu tāṅre kabhu nā milibe
āmi-saba kahi yadi, duḥkha se mānibe*

sabe kahe—everyone said; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kabhu*—at any time; *nā*—not; *milibe*—would see; *āmi-saba*—all of us; *kahi*—say; *yadi*—if; *duḥkha*—unhappiness; *se*—Lord Śrī Caitanya Mahāprabhu; *mānibe*—will feel.

The devotees gave their opinion and said, “The Lord will never meet the King, and if we requested Him to do so, the Lord would surely feel very unhappy.”

TEXT 15

*sārvabhauma kahe, -sabe cala' eka-bāra
milite nā kahiba, kahiba rāja-vyavahāra*

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; *sabe cala'*—let all of us go; *eka-bāra*—once; *milite*—to meet; *nā kahiba*—we shall not request; *kahiba*—we shall simply describe; *rāja-vyavahāra*—the behavior of the King.

Sārvabhauma Bhaṭṭācārya then said, “We shall go once again to the Lord, but we shall not request Him to meet the King. Rather, we shall simply describe the good behavior of the King.”

TEXT 16

*eta bali' sabe gelā mahāprabhura sthāne
kahite unmukha sabe, nā kahe vacane*

eta bali'—deciding like this; *sabe*—all of them; *gelā*—went; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *sthāne*—to the place; *kahite*—to speak; *unmukha*—ready; *sabe*—all; *nā*—do not; *kahe*—say; *vacane*—any word.

Having thus reached a decision, they all went to the place of Śrī Caitanya Mahāprabhu. There, although ready to speak, they could not even utter a word.

TEXT 17

*prabhu kahe,-ki kahite sabāra āgamana
dekhiye kahite cāha,-nā kaha, ki kāraṇa?*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ki*—what; *kahite*—to speak; *sabāra*—of all of you; *āgamana*—there is the presence here; *dekhiye*—I see; *kahite cāha*—you want to speak; *nā kaha*—but do not speak; *ki kāraṇa*—what is the reason.

After they arrived at Śrī Caitanya Mahāprabhu’s place, the Lord, seeing them, said, “What have you all come here to say? I see that you want to say something, but you do not speak. What is the reason?”

TEXT 18

*nityānanda kahe,-tomāya cāhi nivedite
nā kahile rahite nāri, kahite bhaya citte*

nityānanda kahe—Lord Nityānanda said; *tomāya*—unto You; *cāhi*—we want; *nivedite*—to submit; *nā kahile*—if we do not speak; *rahite nāri*—we cannot stay; *kahite*—but to speak; *bhaya citte*—we are very fearful.

Nityānanda Prabhu then said, “We want to tell You something. Although we cannot stay without speaking, we are still very much afraid to speak.

TEXT 19

*yogyāyogyā tomāya saba cāhi nivedite
tomā nā milile rājā cāhe yogī haite*

yogyā—befitting; *ayogyā*—not befitting; *tomāya*—unto You; *saba*—we all; *cāhi*—want; *nivedite*—to submit; *tomā*—You; *nā milile*—if he does not meet; *rājā*—the King; *cāhe*—wants; *yogī haite*—to become a mendicant.

“We want to submit before You something that may or may not be befitting. The matter is this: unless he sees You, the King of Orissa will become a mendicant.”

TEXT 20

*kāṇe mudrā la-i' muñi ha-iba bhikhārī
rājya-bhoga nahe citte vinā gaurahari*

kāṇe mudrā—a kind of earring; *la-i'*—taking; *muñi*—I; *ha-iba*—shall become; *bhikhārī*—a beggar; *rājya-bhoga*—enjoyment of the kingdom; *nahe*—not; *citte*—in the mind; *vinā*—without; *gaurahari*—Śrī Caitanya Mahāprabhu.

Nityānanda Prabhu continued, “The King has decided to become a mendicant and accept the sign of a mendicant by wearing an ivory earring. He does not want to enjoy his kingdom without seeing the lotus feet of Śrī Caitanya Mahāprabhu.”

In India there is still a class of professional mendicants who are very much like the gypsies of Western countries. They know some magical art and mystical processes, and their business is to beg from door to door, sometimes pleading and sometimes threatening. Such mendicants are sometimes called *yogīs* and sometimes *kāṇaphātā yogīs*. The word *kāṇaphātā* refers to one who has put a hole in his ear to wear an earring made of ivory. Mahārāja Pratāparudra was so depressed by not getting to see Śrī Caitanya Mahāprabhu that he decided to become such a *yogī*. Ordinary men think that a *yogī* must have an ivory earring in his ear, but this is not the sign of a real *yogī*. Mahārāja Pratāparudra also thought that to become a mendicant *yogī*, one must wear such an earring.

TEXT 21

*dekhiba se mukha-candra nayana bhariyā
dhariba se pāda-padma hṛdaye tuliyā*

dekhiba—I shall see; *se*—that; *mukha-candra*—moonlike face; *nayana bhariyā*—to the fulfillment of the eyes; *dhariba*—I shall catch; *se*—those; *pāda-padma*—lotus feet; *hṛdaye*—on my heart; *tuliyā*—raising.

Nityānanda Prabhu continued, “The King also expressed his desire to see the moonlike face of Śrī Caitanya Mahāprabhu to his eyes’ full satisfaction. He would like to raise the lotus feet of the Lord to his heart.”

TEXT 22

*yadyapi śuniyā prabhura komala haya mana
tathāpi bāhire kahe niṣṭhura vacana*

yadyapi—although; *śuniyā*—hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *komala*—softened; *haya*—becomes; *mana*—mind; *tathāpi*—still; *bāhire*—externally; *kahe*—He says; *niṣṭhura vacana*—hard words.

Hearing all these statements, Śrī Caitanya Mahāprabhu’s mind was certainly softened, but externally He wished to speak some harsh words.

TEXT 23

*tomā-sabāra icchā,-ei āmāre lañā
rājāke milaha ihañ kaṭakete giyā*

tomā-sabāra—of all of you; *icchā*—the desire; *ei*—is; *āmāre lañā*—taking Me; *rājāke*—the King; *milaha*—meet; *ihañ*—here; *kaṭakete giyā*—by going to Kaṭaka.

Śrī Caitanya Mahāprabhu said, “I can understand that you all desire to take Me to Kaṭaka to see the King.”

Śrī Caitanya Mahāprabhu is naturally the reservoir of all kindness, and as soon as He heard the statement made by the King, His heart immediately softened. Thus the Lord was ready to go see the King even at Kaṭaka. He did not even consider allowing the King to come from Kaṭaka to Jagannātha Purī to see Him. It is significant that Śrī Caitanya Mahāprabhu was so kind that He was ready to go see the King at Kaṭaka. Apparently it was never expected that the King wanted to see the Lord at His place, but by way of being externally harsh, the Lord indicated that if all the devotees so desired, He would go to Kaṭaka to see the King.

TEXT 24

paramārtha thākuka-loke karibe nindana
loke rahu-dāmodara karibe bhartsana

parama-ārtha thākuka—what to speak of spiritual advancement; *loke*—people in general; *karibe nindana*—will blaspheme; *loke rahu*—what to speak of people in general; *dāmodara*—Dāmodara Paṇḍita; *karibe*—will do; *bhartsana*—chastisement.

Śrī Caitanya Mahāprabhu continued, “What to speak of spiritual advancement—all the people will blaspheme Me. And what to speak of all the people—Dāmodara would chastise Me.

TEXT 25

tomā-sabāra ājñāya āmi nā mili rājāre
dāmodara kahe yabe, mili tabe tāñre

tomā-sabāra—of all of you; *ājñāya*—by the order; *āmi*—I; *nā*—not; *mili*—shall meet; *rājāre*—the King; *dāmodara*—Dāmodara Paṇḍita; *kahe*—says; *yabe*—when; *mili*—I shall meet; *tabe*—then; *tāñre*—him.

“I shall not meet the King at the request of all the devotees, but I shall do so if Dāmodara will give his permission.”

From the spiritual point of view, a *sannyāsī* is strictly forbidden to see materialistic people, especially a king who is always engaged in counting pounds, shillings and pence. Indeed, the meeting between a *sannyāsī* and a king is always considered abominable. A *sannyāsī* is always subjected to public criticism, and a small fault on his part is taken seriously by the public. People actually expect a *sannyāsī* to preach and not take part in any social or political matters. If a *sannyāsī* is subject to public criticism, his preaching will not be fruitful. Śrī Caitanya Mahāprabhu specifically wanted to avoid such criticism so that His preaching work would not be hampered. It so happened that while the Lord was talking to His disciples at that time, the devotee Dāmodara Paṇḍita was present. This Dāmodara Paṇḍita was a very faithful devotee and a staunch lover of Śrī Caitanya

Mahāprabhu. Whenever there was anything that might touch or taint the character of the Lord, Dāmodara Paṇḍita would immediately point it out, not even considering the exalted position of the Lord. It is sometimes said that fools rush in where angels dare not, and Śrī Caitanya Mahāprabhu wanted to point out Dāmodara Paṇḍita’s foolishness in coming forward to criticize the Lord. This is why the Lord stated that if Dāmodara Paṇḍita would give Him permission, He would go to see the King. There was deep meaning in this statement, for it is a warning that Dāmodara should not dare criticize the Lord any more, for it was not befitting his position as a devotee. Śrī Caitanya Mahāprabhu was considered the guide and spiritual master of all the devotees living with Him. Dāmodara Paṇḍita was one of them, and the Lord rendered Dāmodara Paṇḍita a special favor by warning him to avoid criticizing Him any further. A devotee or a disciple should never attempt to criticize the Lord or His representative, the spiritual master.

TEXT 26

*dāmodara kahe,-tumi svatantra īśvara
kartavyākartavya saba tomāra gocara*

dāmodara kahe—Paṇḍita Dāmodara said; *tumi*—You; *svatantra*—fully independent; *īśvara*—the Supreme Personality of Godhead; *kartavya*—duty which is permissible; *akartavya*—duty which is not permissible; *saba*—all; *tomāra*—of You; *gocara*—within knowledge.

Dāmodara immediately replied, “My Lord, You are the fully independent Supreme Personality of Godhead. Since everything is known to You, You know what is permissible and what is not permissible.

TEXT 27

*āmi kon kṣudra-jīva, tomāke vidhi diba?
āpani milibe tāñre, tāhāo dekhiba*

āmi kon—I am just some; *kṣudra-jīva*—insignificant living entity; *tomāke*—unto You; *vidhi*—injunction; *diba*—I shall give; *āpani*—You; *milibe*—will meet; *tāñre*—the King; *tāhāo dekhiba*—I shall see it.

“I am merely an insignificant jīva, so what power do I have to give directions to You? By Your own personal choice You will meet with the King. I shall see it.

TEXT 28

*rājā tomāre sneha kare, tumi-sneha-vaśa
tāñra snehe karābe tāñre tomāra paraśa*

rājā—the King; *tomāre*—You; *sneha kare*—loves; *tumi*—You; *sneha-vaśa*—controlled by love and affection; *tāñra*—his; *snehe*—by love; *karābe*—will do; *tāñre*—unto him; *tomāra*—Your; *paraśa*—touching.

“The King is very much attached to You, and You are feeling affection and love toward him. Thus I can understand that by virtue of the King’s affection for You, You will touch him.

TEXT 29

*yadyapi īśvara tumi parama svatantra
tathāpi svabhāve hao prema-paratantra*

yadyapi—although; *īśvara*—the Supreme Personality of Godhead; *tumi*—You; *parama*—supremely; *svatantra*—independent; *tathāpi*—still; *svabhāve*—by Your nature; *hao*—You become; *prema-paratantra*—subordinate to love.

“Although You are the Supreme Personality of Godhead and are completely independent, still You are dependent on the love and affection of Your devotees. That is Your nature.”

TEXT 30

*nityānanda kahe-aiche haya kon jana
ye tomāre kahe, ‘kara rāja-daraśana’*

nityānanda kahe—Nityānanda Prabhu said; *aiche*—such; *haya*—there is; *kon jana*—any person; *ye*—who; *tomāre*—unto You; *kahe*—orders; *kara*—do; *rāja-daraśana*—meeting the King.

Nityānanda Prabhu then said, “Who is there in the three worlds who can ask You to see the King?”

TEXT 31

kintu anurāgī lokera svabhāva eka haya
iṣṭa nā pāile nija prāṇa se chāḍaya

kintu—still; *anurāgī*—affectionate; *lokera*—of the people; *svabhāva*—nature; *eka*—one; *haya*—there is; *iṣṭa*—desirable; *nā pāile*—without getting; *nija*—own; *prāṇa*—life; *se*—he; *chāḍaya*—gives up.

“Still, isn’t it the nature of an attached man to give up his life if he does not attain his desired object?”

TEXT 32

yājñika-brāhmaṇī saba tāhāte pramāṇa
kṛṣṇa lāgi’ pati-āge chāḍileka prāṇa

yājñika-brāhmaṇī—the wives of the brāhmaṇas who were engaged in performing great sacrifices; *saba*—all; *tāhāte*—in that connection; *pramāṇa*—evidence; *kṛṣṇa lāgi’*—for the matter of Kṛṣṇa; *pati-āge*—in front of their husbands; *chāḍileka prāṇa*—gave up their lives.

“For instance, some of the wives of the brāhmaṇas who were performing sacrifices gave up their lives in the presence of their husbands for the sake of Kṛṣṇa.”

This refers to the day Lord Śrī Kṛṣṇa and His cowherd boys and flocks of animals were present in the pasturing grounds near Mathurā. At that time the cowherd boys, being a little hungry, requested food, and Lord Kṛṣṇa asked them to go to the *brāhmaṇas* who were engaged nearby in performing *yajña*, or sacrifice, and to get some food from that *yajña*. Being

so ordered by the Lord, all the cowherd boys went to the *brāhmaṇas* and asked them for food, but they were denied. After this, the cowherd boys begged food from the wives of the *brāhmaṇas*. All these wives were very much devoted to Lord Kṛṣṇa in spontaneous love, and as soon as they heard the request of the cowherd boys and understood that Kṛṣṇa wanted some food, they immediately left the place of sacrifice. They were very much chastised for this by their husbands, and they were ready to give up their lives. It is the nature of a pure devotee to sacrifice his life for the transcendental loving service of the Lord.

TEXT 33

*eka yukti āche, yadi kara avadhāna
tumi nā milileha tāñre, rahe tāñra prāṇa*

eka yukti—one plan; *āche*—there is; *yadi*—if; *kara avadhāna*—You consider it; *tumi*—You; *nā milileha*—may not meet; *tāñre*—with him; *rahe*—remains; *tāñra*—his; *prāṇa*—life.

Nityānanda Prabhu then submitted one suggestion for the Lord’s consideration. “There is a way,” He suggested, “by which You need not meet the King but which would enable the King to continue living.

TEXT 34

*eka bahirvāsa yadi deha’ kṛpā kari’
tāhā pāñā prāṇa rākhe tomāra āśā dhari’*

eka bahirvāsa—one outer covering; *yadi*—if; *deha’*—You give; *kṛpā kari’*—by Your mercy; *tāhā pāñā*—getting that; *prāṇa rākhe*—he would live; *tomāra āśā dhari’*—hoping to meet You some time in the future.

“If You, out of Your mercy, send one of Your outer garments to the King, the King would live hoping to see You some time in the future.”

Śrī Nityānanda Prabhu was thus very tactfully suggesting that Caitanya Mahāprabhu give a piece of His old clothing to the King. Even though the King was not to meet the Lord, the King would then be pacified by

receiving such a cloth. The King was very anxious to see the Lord, yet it was not possible for the Lord to see him. Just to resolve the situation, Nityānanda Prabhu suggested that the Lord send an old piece of clothing. Thus the King would understand that the Lord was showing mercy to him. The King would then not do anything drastic like giving up his life or becoming a mendicant.

TEXT 35

*prabhu kahe,-tumi-saba parama vidvān
yei bhāla haya, sei kara samādhāna*

prabhu kahe—the Lord replied; *tumi-saba*—all of you; *parama vidvān*—greatly learned personalities; *yei*—whatever; *bhāla haya*—is right; *sei*—that; *kara samādhāna*—execute.

The Lord said, “Since you are all very learned personalities, whatever you decide I shall accept.”

TEXT 36

*tabe nityānanda-gosāñi govindera pāśa
māgiyā la-ila prabhura eka bahirvāsa*

tabe—at that time; *nityānanda-gosāñi*—Lord Nityānanda Prabhu; *govindera pāśa*—from Govinda, the personal servant of Śrī Caitanya Mahāprabhu; *māgiyā*—requesting; *la-ila*—took; *prabhura*—of the Lord; *eka*—one; *bahirvāsa*—outer garment.

Lord Nityānanda Prabhu then obtained an external garment used by the Lord by requesting it from Govinda.

TEXT 37

*sei bahirvāsa sārvaḥauma-pāśa dila
sārvaḥauma sei vastra rājāre pāṭhā'la*



It is the nature of a pure devotee to sacrifice his life for the transcendental loving service of the Lord.

sei—that; *bahirvāsa*—garment; *sārvabhauma-pāśa*—in the care of Sārvabhauma Bhaṭṭācārya; *dila*—delivered; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *sei*—that; *vastra*—cloth; *rājāre*—unto the King; *pāṭhā’la*—sent.

Thus Nityānanda Prabhu delivered the old cloth into the care of Sārvabhauma Bhaṭṭācārya, and Sārvabhauma Bhaṭṭācārya sent it to the King.

TEXT 38

*vastra pāñā rājāra haila ānandita mana
prabhu-rūpa kari’ kare vastrera pūjana*

vastra pāñā—getting that cloth; *rājāra*—of the King; *haila*—there was; *ānandita mana*—very happy mind; *prabhu-rūpa kari’*—accepting as Śrī Caitanya Mahāprabhu Himself; *kare*—executes; *vastrera*—of the cloth; *pūjana*—worship.

When the King received the old cloth, he began to worship it exactly as he would worship the Lord personally.

This is also the conclusion of the Vedic injunctions. Since the Supreme Personality of Godhead is the Absolute Truth, everything in relation to Him is on the same platform. The King had great affection for Śrī Caitanya Mahāprabhu, and although he did not see the Lord, he had nonetheless already attained the conclusion of devotional service. Immediately upon receiving the cloth from Sārvabhauma Bhaṭṭācārya, the King began to worship it, accepting it as Śrī Caitanya Mahāprabhu. The Lord’s clothing, bedding, slippers and everything required as an ordinary necessity are all transformations of Śeṣa, Viṣṇu, the expansion of Śrī Baladeva. Thus the cloth and other paraphernalia of the Supreme Personality of Godhead are but other forms of the Supreme Personality of Godhead. Everything connected to the Lord is worshipable. Śrī Caitanya Mahāprabhu instructs us that just as Kṛṣṇa is worshipable, Kṛṣṇa’s place, Vṛndāvana, is also worshipable. And as Vṛndāvana is worshipable, similarly the paraphernalia in Vṛndāvana—the trees, roads, river, everything—is worshipable. A pure devotee thus sings, *jaya jaya vṛndāvana-vāsī yata jana*: “All glories to the

residents of Vṛndāvana!” If a devotee has a staunch devotional attitude, all these conclusions will be awakened or revealed within the heart.

*yasya deve parā bhaktir yathā deve tathā gurau
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ*
[ŚU 6.23]

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” (Śvetāśvatara Upaniṣad 6.23)

Thus following in the footsteps of Mahārāja Pratāparudra and other devotees, we should learn to worship everything belonging to the Supreme Personality of Godhead. This is referred to by Lord Śiva as *tadīyānām*. In the *Padma Purāṇa* it is said:

*ārādhānānām sarveṣām viṣṇor ārādhanaṁ param
tasmāt parataraṁ devi tadīyānām samarcanam*

“O Devī, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of *tadīya*, or anything belonging to Viṣṇu.” Śrī Viṣṇu is *sac-cid-ānanda-vigraha* [Bs. 5.1]. Similarly, the most confidential servant of Kṛṣṇa, the spiritual master, and all devotees of Viṣṇu are *tadīya*. The *sac-cid-ānanda-vigraha*, *guru*, Vaiṣṇavas and things used by them must be considered *tadīya* and without a doubt worshipable by all living beings.

TEXT 39

*rāmānanda rāya yabe ‘dakṣiṇa’ haite āilā
prabhu-saṅge rahite rājāke nivedilā*

rāmānanda rāya—Rāmānanda Rāya; *yabe*—when; *dakṣiṇa*—South India; *haite*—from; *āilā*—returned; *prabhu-saṅge*—with Lord Śrī Caitanya Mahāprabhu; *rahite*—to stay; *rājāke*—unto the King; *nivedilā*—requested.

After returning from his service in South India, Rāmānanda Rāya requested the King to allow him to remain with Śrī Caitanya Mahāprabhu.

TEXT 40

*tabe rājā santoṣe tānhāre ājñā dilā
āpani milana lāgi' sādHITE lāgilā*

tabe—at that time; *rājā*—the King; *santoṣe*—in great satisfaction; *tānhāre*—unto Rāmānanda Rāya; *ājñā dilā*—gave the order; *āpani*—personally; *milana lāgi'*—to meet; *sādHITE lāgilā*—began to solicit.

When Rāmānanda Rāya requested the King to allow him to stay with the Lord, the King immediately gave him permission with great satisfaction. As for the King himself, he began to solicit Rāmānanda Rāya to make a meeting arrangement.

TEXT 41

*mahāprabhu mahā-kṛpā karena tomāre
more milibāre avaśya sādhibe tānhāre*

mahāprabhu—Śrī Caitanya Mahāprabhu; *mahā-kṛpā*—great mercy; *karena*—does; *tomāre*—unto you; *more*—me; *milibāre*—for meeting; *avaśya*—certainly; *sādhibe*—you must solicit; *tānhāre*—Him.

The King told Rāmānanda Rāya, “Śrī Caitanya Mahāprabhu is very, very merciful to you. Therefore please solicit my meeting with Him without fail.”

TEXT 42

*eka-saṅge dui jana kṣetre yabe āilā
rāmānanda rāya tabe prabhure mililā*

eka-saṅge—together; *dui jana*—these two persons; *kṣetre*—at Jagannātha-kṣetra (Jagannātha Purī); *yabe*—when; *āilā*—came back; *rāmānanda rāya*—Rāmānanda Rāya; *tabe*—at that time; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

The King and Rāmānanda Rāya returned together to Jagannātha-kṣetra [Purī], and Śrī Rāmānanda Rāya met Śrī Caitanya Mahāprabhu.

TEXT 43

*prabhu-pade prema-bhakti jānāila rājāra
prasaṅga pāñā aiche kahe bāra-bāra*

prabhu-pade—unto the lotus feet of the Lord; *prema-bhakti*—ecstatic love; *jānāila*—informed; *rājāra*—of the King; *prasaṅga*—discussion; *pāñā*—getting; *aiche*—thus; *kahe*—says; *bāra-bāra*—again and again.

At that time, Rāmānanda Rāya informed Śrī Caitanya Mahāprabhu about the ecstatic love of the King. Indeed, as soon as there was some opportunity, he repeatedly informed the Lord about the King.

TEXT 44

*rāja-mantrī rāmānanda-vyavahāre nipuṇa
rāja-prīti kahi' dravāila prabhura mana*

rāja-mantrī—diplomatic minister; *rāmānanda*—Śrī Rāmānanda Rāya; *vyavahāre*—in general behavior; *nipuṇa*—very expert; *rāja-prīti*—the love of the King for Śrī Caitanya Mahāprabhu; *kahi'*—describing; *dravāila*—softened; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *mana*—the mind.

Śrī Rāmānanda Rāya was indeed a diplomatic minister for the King. His general behavior was very expert, and simply by describing the King's love for Śrī Caitanya Mahāprabhu, he gradually softened the Lord's mind.

A diplomat in the material world knows how to deal with people, especially in political affairs. Some of the great devotees of the Lord—like Rāmānanda Rāya, Raghunātha dāsa Gosvāmī, Sanātana Gosvāmī and Rūpa Gosvāmī—were government officers and had a background of very opulent householder life. Consequently they knew how to deal with people. In many instances we have seen the diplomacy of Rūpa Gosvāmī, Raghunātha dāsa Gosvāmī and Rāmānanda Rāya employed in the service of the Lord. When Raghunātha dāsa Gosvāmī's father and uncle were

to be arrested by government officials, Raghunātha dāsa Gosvāmī hid them and personally met the government officers and settled the affair diplomatically. This is but one instance. Similarly, Sanātana Gosvāmī, after resigning his ministership, was thrown in jail, and he bribed the attendant of the jail so he could leave the clutches of the Nawab and live with Śrī Caitanya Mahāprabhu. Now we see Rāmānanda Rāya, a most confidential devotee of the Lord, diplomatically soften the heart of Śrī Caitanya Mahāprabhu, despite the fact that the Lord definitely decided not to meet the King. The diplomacy of Rāmānanda Rāya and entreaties of Sārvabhauma Bhaṭṭācārya and all the other great devotees succeeded. The conclusion is that diplomacy used for the service of the Lord is a form of devotional service.

TEXT 45

*utkaṅṭhāte pratāparudra nāre rahibāre
rāmānanda sādhilena prabhure milibāre*

utkaṅṭhāte—in great anxiety; *pratāparudra*—King Pratāparudra; *nāre rahibāre*—could not stay; *rāmānanda*—Śrī Rāmānanda Rāya; *sādhilena*—solicited; *prabhure*—unto Śrī Caitanya Mahāprabhu; *milibāre*—to meet.

Mahārāja Pratāparudra, in great anxiety, could not endure not seeing the Lord; therefore Śrī Rāmānanda Rāya, by his diplomacy, arranged a meeting with the Lord for the King.

TEXT 46

*rāmānanda prabhu-pāya kaila nivedana
eka-bāra pratāparudre dekhāha caraṇa*

rāmānanda—Rāmānanda; *prabhu-pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *kaila*—did; *nivedana*—submission; *eka-bāra*—once only; *pratāparudre*—unto Mahārāja Pratāparudra; *dekhāha*—show; *caraṇa*—Your lotus feet.

Śrī Rāmānanda Rāya frankly requested Śrī Caitanya Mahāprabhu, “Please show Your lotus feet to the King at least once.”

TEXT 47

*prabhu kahe,—rāmānanda, kaha vicāriyā
rājāke milite yuyāya sannyāsī hañā?*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *rāmānanda*—My dear Rāmānanda; *kaha*—please ask Me; *vicāriyā*—after due consideration; *rājāke*—the King; *milite*—to meet; *yuyāya*—is it befitting; *sannyāsī*—in the renounced order of life; *hañā*—being.

Śrī Caitanya Mahāprabhu replied, “My dear Rāmānanda, you should make this request after duly considering whether it is befitting for a sannyāsī to meet a king.

TEXT 48

*rājāra milane bhikṣukera dui loka nāśa
paraloka rahu, loka kare upahāsa*

rājāra milane—by meeting with a king; *bhikṣukera*—of the mendicant; *dui loka*—in two worlds; *nāśa*—destruction; *para-loka*—spiritual world; *rahu*—let alone; *loka*—in this material world; *kare*—do; *upahāsa*—joking.

“If a mendicant meets a king, this world and the next world are both destroyed for the mendicant. Indeed, what is there to say of the next world? In this world, people will joke if a sannyāsī meets a king.”

TEXT 49

*rāmānanda kahe,—tumi īśvara svatantra
kāre tomāra bhaya, tumi naha paratantra*

rāmānanda kahe—Rāmānanda said; *tumi*—You; *īśvara*—the Supreme Lord; *svatantra*—independent; *kāre tomāra bhaya*—why should You be afraid of anyone; *tumi naha*—You are not; *para-tantra*—dependent.

Rāmānanda Rāya replied, “My Lord, You are the supreme independent personality. You have nothing to fear from anyone because You are not dependent on anyone.”

TEXT 50

*prabhu kahe,—āmi manuṣya āśrame sannyāsī
kāya-mano-vākye vyavahāre bhaya vāsi*

prabhu kahe—the Lord said; *āmi manuṣya*—I am a human being; *āśrame*—in the social order; *sannyāsī*—a renounced person; *kāya-manaḥ-vākye*—with My body, mind and words; *vyavahāre*—in general dealings; *bhaya*—fear; *vāsi*—I do.

When Rāmānanda Rāya addressed Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Caitanya Mahāprabhu objected, saying, “I am not the Supreme Personality of Godhead but an ordinary human being. Therefore I must fear public opinion in three ways—with My body, mind and words.

TEXT 51

*śukla-vastre masi-bindu yaiche nā lukāya
sannyāsīra alpa chidra sarva-loke gāya*

śukla-vastre—on white cloth; *masi-bindu*—a spot of ink; *yaiche*—as much as; *nā*—does not; *lukāya*—become hidden; *sannyāsīra*—of a *sannyāsī*; *alpa*—a very little; *chidra*—fault; *sarva-loke*—the general public; *gāya*—advertise.

“As soon as the general public finds a little fault in the behavior of a *sannyāsī*, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent.”

TEXT 52

*rāya kahe,—kata pāpīra kariyācha avyāhati
īśvara-sevaka tomāra bhakta gajapati*

rāya kahe—Rāmānanda Rāya replied; *kata pāpīra*—of numberless sinful persons; *kariyācha*—You have done; *avyāhati*—deliverance;

īśvara-sevaka—a servitor of the Lord; *tomāra*—Your; *bhakta*—devotee; *gajapati*—the King.

Rāmānanda Rāya replied, “My dear Lord, You have delivered so many sinful people. This King Pratāparudra, the King of Orissa, is actually a servitor of the Lord and Your devotee.”

TEXT 53

prabhu kahe,—*pūrṇa yaiche dugdhera kalasa*
surā-bindu-pāte keha nā kare paraśa

prabhu kahe—the Lord replied; *pūrṇa*—completely filled; *yaiche*—just as; *dugdhera*—of milk; *kalasa*—container; *surā-bindu-pāte*—with simply a drop of liquor; *keha*—anyone; *nā kare*—does not; *paraśa*—touch.

Śrī Caitanya Mahāprabhu then said, “There may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is untouchable.

TEXT 54

yadyapi pratāparudra-sarva-guṇavān
tāñhāre malina kaila eka ‘rājā’-nāma

yadyapi—although; *pratāparudra*—the King; *sarva-guṇa-vān*—qualified in every respect; *tāñhāre*—unto him; *malina kaila*—makes impure; *eka*—one; *rājā-nāma*—the name “king.”

“The King certainly possesses all good qualities, but simply by taking up the name ‘king,’ he has infected everything.

TEXT 55

tathāpi tomāra yadi mahāgraha haya
tabe āni’ milāha tumi tāñhāra tanaya

tathāpi—still; *tomāra*—your; *yadi*—if; *mahā-āgraha*—great eagerness; *haya*—there is; *tabe*—then; *āni*—bringing; *milāha*—cause to meet; *tumi*—you; *tānhāra*—his; *tanaya*—son.

“But if you are still very eager for the King to meet with Me, please first bring his son to meet Me.

TEXT 56

“*ātmā vai jāyate putraḥ*”—*ei śāstra-vāṅī*
putrera milane yena milibe āpani

ātmā vai jāyate putraḥ—his self appears as the son; *ei*—this; *śāstra-vāṅī*—the indication of revealed scriptures; *putrera milane*—by meeting the son; *yena*—as if; *milibe*—he will meet; *āpani*—personally.

“It is indicated in the revealed scriptures that the son represents the father; therefore the son’s meeting with Me would be just as good as the King’s meeting with Me.”

In *Śrīmad-Bhāgavatam* (10.78.36) it is said, *ātmā vai putra utpanna iti vedānuśāsanam*. The *Vedas* enjoin that one is born as his own son. The son is nondifferent from the father, and this is admitted in every revealed scripture. In Christian theology it is believed that Christ, the son of God, is also God, or in other words that they are identical.

TEXT 57

tabe rāya yāi’ saba rājāre kahilā
prabhura ājñāya tānra putra lañā āilā

tabe—thereafter; *rāya*—Rāmānanda Rāya; *yāi’*—going; *saba*—everything; *rājāre*—unto the King; *kahilā*—described; *prabhura ājñāya*—under the order of the Lord; *tānra putra*—his son; *lañā āilā*—he brought with him.

Rāmānanda Rāya then went to inform the King about his talks with Śrī Caitanya Mahāprabhu, and, following the Lord’s orders, brought the King’s son to see Him.

TEXT 58

sundara, rājāra putra-śyāmala-varaṇa
kiśora vayasa, dīrgha kamala-nayana

sundara—beautiful; *rājāra putra*—the son of the King; *śyāmala-varaṇa*—blackish complexion; *kiśora vayasa*—the age just before youth; *dīrgha*—long; *kamala-nayana*—lotus eyes.

The prince, just entering upon his youth, was very beautiful. He was blackish in complexion and had large lotus eyes.

TEXT 59

pītāmbara, dhare aṅge ratna-ābharaṇa
śrī-kṛṣṇa-smaraṇe teṅha hailā ‘uddīpana’

pīta-ambara—dressed in yellow cloth; *dhare*—carries; *aṅge*—on the body; *ratna-ābharaṇa*—ornaments of jewels; *śrī-kṛṣṇa-smaraṇe*—for remembering Śrī Kṛṣṇa; *teṅha*—he; *hailā*—was; *uddīpana*—stimulation.

The prince was dressed in yellow cloth, and there were jeweled ornaments decorating his body. Therefore anyone who saw him would remember Lord Kṛṣṇa.

TEXT 60

tāṅre dekhi, mahāprabhura kṛṣṇa-smṛti haila
premāveśe tāṅre mili’ kahite lāgila

tāṅre dekhi—seeing him; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-smṛti*—remembrance of Kṛṣṇa; *haila*—there was; *prema-āveśe*—in ecstatic love; *tāṅre*—him; *mili’*—meeting; *kahite lāgila*—began to say.

Seeing the boy, Śrī Caitanya Mahāprabhu immediately remembered Kṛṣṇa. Meeting the boy in ecstatic love, the Lord began to speak.

TEXT 61

ei-mahā-bhāgavata, yāñhāra darśane
vrajendra-nandana-smṛti haya sarva-jane

ei—here is; *mahā-bhāgavata*—a first-class devotee; *yāñhāra darśane*—by the sight of whom; *vrajendra-nandana*—of the son of the King of Vraja; *smṛti*—remembrance; *haya*—becomes; *sarva-jane*—for everyone.

“Here is a great devotee,” Śrī Caitanya Mahāprabhu said. “Upon seeing him, everyone can remember the Supreme Personality of Godhead, Kṛṣṇa, son of Mahārāja Nanda.”

In his *Anubhāṣya*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that a materialist mistakenly accepts the body and mind as the source of material enjoyment. In other words, a materialist accepts the bodily conception of life. Śrī Caitanya Mahāprabhu did not regard the son of Mahārāja Pratāparudra with the idea that he was a materialist, being the son of a materialist. Nor did He consider Himself the enjoyer. Māyāvādī philosophers make a great mistake by assuming that the *sac-cid-ānanda-vigraha* [Bs. 5.1], the transcendental form of the Lord, is like a material body. However, there is no material contamination in transcendence, nor is there any possibility of imagining a spirituality in matter. One cannot accept matter as spirit. As indicated by the technical words *bhauma ijjadhīḥ* (SB 10.84.13), materialistic Māyāvādīs imagine the form of God in matter, although according to their imagination, God is ultimately formless. This is simply mental speculation. Even though Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He placed Himself in the position of a *gopī*. He also accepted the King’s son directly as the son of Mahārāja Nanda, Vrajendra-nandana Hari. This is perfect vision according to the direction of the Vedic culture, as confirmed in *Śrīmad Bhagavad-gītā*: *pañḍitāḥ sama-darśinaḥ* [Bg. 5.18]. Such acceptance of the Absolute Truth according to Vaiṣṇava philosophy is explained in both the *Muṇḍaka Upaniṣad* (3.2.3) and the *Kaṭha Upaniṣad* (1.2.23) in the following words:

nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena

*yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṃ svām*

“The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form.”

The living entity is entangled in material existence due to his lack of such spiritual vision. Śrīla Bhaktivinoda Ṭhākura has sung in his *Kalyāṇa-kalpataru: saṃsāre āsiyā prakṛti bhajiyā ‘puruṣa’ abhimāne mari*. When the living entity comes to the material world, he thinks himself the enjoyer. Thus he becomes more and more entangled.

TEXT 62

*kṛtārtha ha-ilāṇa āmi inhāra daraśane
eta bali’ punaḥ tāre kaila āliṅgane*

kṛta-ārtha ha-ilāṇa—have become very much obligated; *āmi*—I; *inhāra*—of this boy; *daraśane*—by seeing; *eta bali’*—saying this; *punaḥ*—again; *tāre*—him; *kaila*—did; *āliṅgane*—embrace.

Śrī Caitanya Mahāprabhu continued, “I have become very much obligated just by seeing this boy.” After saying this, the Lord again embraced the prince.

TEXT 63

*prabhu-sparśe rāja-putrera haila premāveśa
sveda, kampa, aśru, stambha, pulaka viśeṣa*

prabhu-sparśe—because of being touched by the Lord; *rāja-putrera*—of the King’s son; *haila*—there was; *prema-āveśa*—ecstatic love; *sveda*—perspiration; *kampa*—trembling; *aśru*—tears; *stambha*—being stunned; *pulaka*—jubilation; *viśeṣa*—specifically.

As soon as the prince was touched by Lord Śrī Caitanya Mahāprabhu, symptoms of ecstatic love immediately manifested themselves in his body.

These symptoms included perspiration, trembling, tears, being stunned and jubilation.

TEXT 64

*‘kṛṣṇa’ ‘kṛṣṇa’ kahe, nāce, karaye rodana
tāñra bhāgya dekhi’ ślāghā kare bhakta-gaṇa*

kṛṣṇa kṛṣṇa—O Kṛṣṇa, O Kṛṣṇa; *kahe*—chants; *nāce*—dances; *karaye*—does; *rodana*—crying; *tāñra*—his; *bhāgya*—fortune; *dekhi’*—seeing; *ślāghā*—praise; *kare*—do; *bhakta-gaṇa*—all the devotees.

The boy began to cry and dance, and he chanted, “Kṛṣṇa! Kṛṣṇa!” Upon seeing his bodily symptoms and his chanting and dancing, all the devotees praised him for his great spiritual fortune.

TEXT 65

*tabe mahāprabhu tāñre dhairya karāila
nitya āsi’ āmāya miliha—ei ājñā dila*

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—the boy; *dhairya*—patient; *karāila*—caused to be; *nitya*—daily; *āsi’*—coming; *āmāya*—Me; *miliha*—meet; *ei ājñā*—this order; *dila*—gave.

At that time, Śrī Caitanya Mahāprabhu calmed the youth and ordered him to come there daily to meet Him.

TEXT 66

*vidāya hañā rāya āila rāja-putre lañā
rājā sukha pāila putrera ceṣṭā dekhiyā*

vidāya hañā—taking leave; *rāya*—Rāmānanda Rāya; *āila*—came back; *rāja-putre lañā*—taking the King’s son; *rājā*—the King; *sukha pāila*—felt great happiness; *putrera*—of his son; *ceṣṭā*—activities; *dekhiyā*—seeing.

Rāmānanda Rāya and the boy then departed from Śrī Caitanya Mahāprabhu, and Rāmānanda took him back to the King's palace. The King was very happy when he heard of his son's activities.

TEXT 67

*putre āliṅgana kari' premāviṣṭa hailā
sākṣāt paraśa yena mahāprabhura pāilā*

putre—his son; *āliṅgana*—embracing; *kari'*—doing; *prema-āviṣṭa hailā*—he became ecstatic; *sākṣāt*—directly; *paraśa*—touch; *yena*—as if; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *pāilā*—he got.

Just by embracing his son, the King was filled with ecstatic love, just as if he had touched Śrī Caitanya Mahāprabhu directly.

TEXT 68

*sei haite bhāgyavān rājāra nandana
prabhu-bhakta-gaṇa-madhye hailā eka-jana*

sei haite—from that day; *bhāgyavān*—the most fortunate; *rājāra nandana*—the son of the King; *prabhu-bhakta-gaṇa-madhye*—among the intimate devotees of the Lord; *hailā*—became; *eka-jana*—one of them.

From then on, the fortunate prince was one of the most intimate devotees of the Lord.

In this regard, Śrīla Prabodhānanda Sarasvatī writes, *yat-kāruṇya-kaṭākṣa-vaibhava-vatām*. If Śrī Caitanya Mahāprabhu simply glanced at someone for a moment, that person immediately turned into one of the most confidential devotees of the Lord. The prince came to see the Lord for the first time, but by the Lord's mercy the boy immediately became a topmost devotee. This was not in theory but in practice. We cannot apply the *nagna-māṭṛkā-nyāya* formula. This states that if one's mother was naked in her childhood, she should continue to remain naked, even though she has become the mother of so many children. If a person is actually blessed by the mercy of the Lord, he can immediately become

a topmost devotee of the Lord. The logic of *nagna-māṭṛkā* states that if a person is not elevated on such and such a date, he cannot become an exalted devotee overnight, as it were. This particular instance offers evidence to contradict that theory. On the previous day, the boy was simply an ordinary prince, and the next day he was counted as one of the topmost devotees of the Lord. This was all made possible by the causeless mercy of the Lord. The Lord is omnipotent—all-powerful or almighty—and He can act as He likes.

TEXT 69

*ei-mata mahāprabhu bhakta-gaṇa-saṅge
nirantara kṛīḍā kare saṅkīrtana-raṅge*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—in the society of His pure devotees; *nirantara*—constantly; *kṛīḍā kare*—performs pastimes; *saṅkīrtana-raṅge*—in the course of His *saṅkīrtana* movement.

Thus Śrī Caitanya Mahāprabhu acted in the society of His pure devotees, performing His pastimes and spreading the saṅkīrtana movement.

TEXT 70

*ācāryādi bhakta kare prabhure nimantraṇa
tāhān tāhān bhikṣā kare lañā bhakta-gaṇa*

ācārya-ādi—headed by Advaita Ācārya; *bhakta*—devotees; *kare*—do; *prabhure*—unto Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *tāhān tāhān*—here and there; *bhikṣā kare*—takes His lunch; *lañā*—taking; *bhakta-gaṇa*—all the devotees.

Some of the prominent devotees like Advaita Ācārya used to invite Śrī Caitanya Mahāprabhu to take His meals at their homes. The Lord accepted such invitations accompanied by His devotees.

TEXT 71

*ei-mata nānā raṅge dina kata gela
jagannāthera ratha-yātrā nikaṭa ha-ila*

ei-mata—in this way; *nānā raṅge*—in great jubilation; *dina kata*—some days; *gela*—passed; *jagannāthera*—of Lord Śrī Jagannātha; *ratha-yātrā*—the car festival; *nikaṭa ha-ila*—came nearer.

In this way, the Lord passed some days in great jubilation. Then the car festival of Lord Jagannātha approached.

TEXT 72

*prathamei kāśī-miśre prabhu bolāila
paḍichā-pātra, sārvabhaume bolāñā ānila*

prathamei—in the beginning; *kāśī-miśre*—Kāśī Miśra; *prabhu*—Śrī Caitanya Mahāprabhu; *bolāila*—called for; *paḍichā-pātra*—the superintendent of the temple; *sārvabhaume*—Sārvabhauma Bhaṭṭācārya; *bolāñā*—calling; *ānila*—brought.

Śrī Caitanya Mahāprabhu first of all called for Kāśī Miśra, then for the superintendent of the temple, then for Sārvabhauma Bhaṭṭācārya.

TEXT 73

*tina-jana-pāśe prabhu hāsiyā kahila
guṇḍicā-mandira-mārjana-sevā māgi' nila*

tina-jana-pāśe—in the presence of the three persons; *prabhu*—the Lord; *hāsiyā*—smiling; *kahila*—said; *guṇḍicā-mandira-mārjana*—of washing the temple known as Guṇḍicā; *sevā*—service; *māgi' nila*—obtained by begging.

When these three people came before the Lord, He begged them for permission to wash the temple known as Guṇḍicā.

The Guṇḍicā temple is situated two miles northeast of the Jagannātha temple. At the time of the Ratha-yātrā festival, Lord Jagannātha goes to the Guṇḍicā temple from His original temple and stays there for one week. After one week, He returns to His original temple. It is understood by hearsay that the wife of Indradyumna, the King who established the Jagannātha temple, was known as Guṇḍicā. There is also mention of the name of the Guṇḍicā temple in authoritative scripture. The area of the Guṇḍicā temple is estimated to be 288 cubits by 215 cubits (a cubit is about a foot and a half). The main temple inside is about 36 cubits by 30 cubits, and the *kīrtana* hall is 32 cubits by 30 cubits.

TEXT 74

*paḍichā kahe,—āmi-saba sevaka tomāra
ye tomāra icchā sei kartavya āmāra*

paḍichā kahe—the superintendent said; *āmi-saba*—we are all; *sevaka tomāra*—Your servants; *ye tomāra*—whatever Your; *icchā*—desire; *sei*—that; *kartavya āmāra*—our duty.

Upon hearing the Lord’s request for permission to wash the Guṇḍicā temple, the *paḍichā*, the superintendent of the temple, said, “My dear Sir, we are all Your servants. Whatever You desire is our duty to perform.

TEXT 75

*viśeṣe rājāra ājñā hañāche āmāre
prabhura ājñā yei, sei śīghra karibāre*

viśeṣe—specifically; *rājāra*—of the King; *ājñā*—order; *hañāche*—there is; *āmāre*—upon me; *prabhura*—of Your Lordship; *ājñā*—order; *yei*—whatever; *sei*—that; *śīghra karibāre*—to execute without delay.

“The King gave a special order for me to do without delay whatever Your Lordship orders.

TEXT 76

*tomāra yogya sevā nahe mandira-mārjana
ei eka līlā kara, ye tomāra mana*

tomāra—of You; *yogya*—befitting; *sevā*—service; *nahe*—not; *mandira-mārjana*—washing the temple; *ei*—this; *eka*—one; *līlā*—pastime; *kara*—You perform; *ye tomāra mana*—as You like.

“My dear Lord, washing the temple is not service befitting You. Nonetheless, if You wish to do so, it is to be accepted as one of Your pastimes.

TEXT 77

*kintu ghaṭa, sammārjanī bahuta cāhiye
ājñā deha-āji saba ihāñ āni diye*

kintu—but; *ghaṭa*—waterpots; *sammārjanī*—brooms; *bahuta*—many; *cāhiye*—You require; *ājñā deha*—just order; *āji*—immediately today; *saba*—everything; *ihāñ*—here; *āni diye*—I shall bring and deliver.

“To wash the temple, You need many waterpots and brooms. Therefore order me. I can immediately bring all these things to You.”

TEXT 78

*nūtana eka-śata ghaṭa, śata sammārjanī
paḍichā āniyā dila prabhura icchā jāni'*

nūtana—new; *eka-śata*—one hundred; *ghaṭa*—waterpots; *śata*—hundred; *sammārjanī*—brooms; *paḍichā*—the superintendent; *āniyā*—bringing; *dila*—delivered; *prabhura*—of the Lord; *icchā*—the desire; *jāni'*—knowing.

As soon as the superintendent understood the desire of the Lord, he immediately delivered a hundred new waterpots and a hundred brooms for sweeping the temple.

TEXT 79

*āra dine prabhāte lañā nija-gaṇa
śrī-haste sabāra aṅge lepilā candana*

āra dine—on the next day; *prabhāte*—in the morning; *lañā*—taking; *nija-gaṇa*—His personal devotees; *śrī-haste*—by His own hand; *sabāra aṅge*—on everyone’s body; *lepilā candana*—smeared pulp of sandalwood.

The next day, early in the morning, the Lord took His personal associates with Him and, with His own hand, smeared sandalwood pulp on their bodies.

TEXT 80

*śrī-haste dila sabāre eka eka mārjanī
saba-gaṇa lañā prabhu calilā āpani*

śrī-haste—by His own hand; *dila*—delivered; *sabāre*—unto every one of them; *eka eka*—one by one; *mārjanī*—a broom; *saba-gaṇa*—all the associates; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā*—went; *āpani*—personally.

He then gave each devotee a broom with His own hand, and taking all of them personally with Him, the Lord went to Guṇḍicā.

TEXT 81

*guṇḍicā-mandire gelā karite mārjana
prathame mārjanī lañā karila śodhana*

guṇḍicā-mandire—to the temple known as Guṇḍicā; *gelā*—went; *karite*—to do; *mārjana*—washing; *prathame*—in the first instance; *mārjanī*—the brooms; *lañā*—taking; *karila*—did; *śodhana*—cleansing.

In this way the Lord and His associates went to cleanse the Guṇḍicā temple. At first they cleansed the temple with the brooms.

TEXT 82

*bhitara mandira upara,—sakala mājila
simhāsana māji’ punaḥ sthāpana karila*

bhitara mandira—of the interior of the temple; *upara*—the ceiling; *sakala mājila*—cleansed everything; *simhāsana*—the sitting place of the Lord; *māji’*—cleansing; *punaḥ*—again; *sthāpana*—setting down; *karila*—did.

The Lord cleansed everything inside the temple very nicely, including the ceiling. He then took up the sitting place [simhāsana], cleansed it and again put it in its original place.

TEXT 83

*choṭa-baḍa-mandira kaila mārjana-śodhana
pāche taiche śodhila śrī-jagamohana*

choṭa-baḍa-mandira—all the small and big temples; *kaila*—did; *mārjana-śodhana*—proper cleansing; *pāche*—thereafter; *taiche*—in the similar way; *śodhila*—cleansed; *śrī-jagamohana*—the place between the original temple and the *kīrtana* hall.

Thus the Lord and His companions cleansed and swept all the temple’s buildings, big and small, and finally cleansed the area between the temple and the *kīrtana* hall.

TEXT 84

*cāri-dike śata bhakta sammārjanī-kare
āpani śodhena prabhu, śikhā’na sabāre*

cāri-dike—all around; *śata*—hundreds of; *bhakta*—devotees; *sammārjanī-kare*—do the cleansing work; *āpani*—personally; *śodhena*—cleanses; *prabhu*—the Lord; *śikhā’na sabāre*—teaching all others.

Indeed, hundreds of devotees were engaged in cleansing all around the temple, and Śrī Caitanya Mahāprabhu was personally carrying out the operation just to instruct others.

TEXT 85

*premollāse śodhena, layena kṛṣṇa-nāma
bhakta-gaṇa 'kṛṣṇa' kahe, kare nija-kāma*

prema-ullāse—in great jubilation; *śodhena*—cleanses; *layena*—chants; *kṛṣṇa*—Hare Kṛṣṇa; *nāma*—name; *bhakta-gaṇa*—the devotees; *kṛṣṇa kahe*—chant Kṛṣṇa; *kare*—do; *nija-kāma*—their own duty.

Śrī Caitanya Mahāprabhu washed and cleansed the temple in great jubilation, chanting the holy name of Lord Kṛṣṇa all the time. Similarly, all the devotees were also chanting and at the same time performing their respective duties.

TEXT 86

*dhūli-dhūsara tanu dekhite śobhana
kāhāñ kāhāñ aśru-jale kare sammārjana*

dhūli—dust; *dhūsara*—dirt; *tanu*—body; *dekhite*—to see; *śobhana*—very beautiful; *kāhāñ kāhāñ*—somewhere; *aśru-jale*—with tears; *kare*—does; *sammārjana*—washing.

The entire beautiful body of the Lord was covered with dust and dirt. In this way it became transcendently beautiful. At times, when cleansing the temple, the Lord shed tears, and in some places He even cleansed with those tears.

TEXT 87

*bhoga-mandira śodhana kari' śodhila prāṅgaṇa
sakala āvāsa krame karila śodhana*

bhoga-mandira—the place where food is placed; *śodhana kari'*—cleansing; *śodhila prāṅgaṇa*—cleansed the yard; *sakala*—all; *āvāsa*—residential places; *krame*—one after another; *karila śodhana*—cleansed.

After this, the place where the Deity's food was kept [bhoga-mandira] was cleansed. Then the yard was cleansed, and then all the residential quarters, one after the other.

TEXT 88

*tṛṇa, dhūli, jhiṅkura, saba ekatra kariyā
bahirvāse lañā phelāya bāhira kariyā*

tṛṇa—straws; *dhūli*—dust; *jhiṅkura*—grains of sand; *saba*—all; *ekatra*—in one place; *kariyā*—combining; *bahirvāse lañā*—taking on His personal cloth; *phelāya*—throws; *bāhira kariyā*—outside.

After Śrī Caitanya Mahāprabhu collected all the straw, dust and grains of sand in one place, He gathered it all in His cloth and threw it outside.

TEXT 89

*ei-mata bhakta-gaṇa kari' nija-vāse
tṛṇa, dhūli bāhire phelāya parama hariṣe*

ei-mata—similarly; *bhakta-gaṇa*—all the devotees; *kari'*—doing; *nija-vāse*—in their own cloths; *tṛṇa*—straw; *dhūli*—dust; *bāhire phelāya*—throw outside; *parama hariṣe*—with great jubilation.

Following the example of Śrī Caitanya Mahāprabhu, all the devotees, in great jubilation, began to gather straws and dust with their own cloths and throw them outside the temple.

TEXT 90

*prabhu kahe,—ke kata kariyācha sammārjana
tṛṇa, dhūli dekhilei jāniba pariśrama*

prabhu kahe—the Lord said; *ke*—every one of you; *kata*—how much; *kariyācha*—have done; *sammārjana*—cleansing; *tṛṇa*—straw; *dhūli*—dust; *dekhilei*—when I see; *jāniba*—I can understand; *pariśrama*—how much you have labored.

The Lord then told the devotees, “I can tell how much you have labored and how well you have cleansed the temple simply by seeing all the straw and dust you have collected outside.”

TEXT 91

*sabāra jhyāntāna bojhā ekaṭra karila
sabā haite prabhura bojhā adhika ha-ila*

sabāra—of all; *jhyāntāna*—the dirt collected; *bojhā*—load; *ekaṭra*—combined in one place; *karila*—made; *sabā haite*—than all of them; *prabhura bojhā*—the pile of dirt collected by Śrī Caitanya Mahāprabhu; *adhika ha-ila*—was greater.

Even though all the devotees collected dirt in one pile, the dirt collected by Śrī Caitanya Mahāprabhu was much greater.

TEXT 92

*ei-mata abhyantara karila mārjana
punaḥ sabākāre dila kariyā vaṇṭana*

ei-mata—in this way; *abhyantara*—inside; *karila*—did; *mārjana*—cleansing; *punaḥ*—again; *sabākāre*—to all of them; *dila*—gave; *kariyā vaṇṭana*—allotting areas.

After the inside of the temple was cleansed, the Lord again allotted areas for the devotees to cleanse.

TEXT 93

*sūkṣma dhūli, tṛṇa, kāṅkara, saba karaha dūra
bhāla-mate śodhana karaha prabhura antaḥpura*

sūkṣma dhūli—fine dust; *tṛṇa*—straw; *kāṅkara*—grains of sand; *saba*—all; *karaha*—do; *dūra*—away; *bhāla-mate*—very well; *śodhana*—cleansing; *karaha*—do; *prabhura*—of the Lord; *antaḥpura*—inside.

The Lord then ordered everyone to cleanse the inside of the temple very perfectly by taking finer dust, straws and grains of sand and throwing them outside.

TEXT 94

*saba vaiṣṇava lañā yabe dui-bāra śodhila
dekhi' mahāprabhura mane santoṣa ha-ila*

saba—all; *vaiṣṇava*—devotees; *lañā*—taking; *yabe*—when; *dui-bāra*—for the second time; *śodhila*—cleansed; *dekhi'*—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa*—satisfaction; *ha-ila*—there was.

After Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas cleansed the temple for the second time, Śrī Caitanya Mahāprabhu was very happy to see the cleansing work.

TEXT 95

*āra śata jana śata ghaṭe jala bhari'
prathamei lañā āche kāla apekṣā kari'*

āra—other; *śata jana*—about one hundred men; *śata ghaṭe*—in a hundred waterpots; *jala*—water; *bhari'*—filling; *prathamei*—in the first instance; *lañā*—taking; *āche*—were; *kāla*—the time; *apekṣā kari'*—awaiting.

While the temple was being swept, about a hundred men stood ready with filled waterpots, and they simply awaited the Lord's order to throw the water from them.

TEXT 96

*'jala āna' bali' yabe mahāprabhu kahila
tabe śata ghaṭa āni' prabhū-āge dila*

jala āna—bring water; *bali'*—saying; *yabe*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kahila*—ordered; *tabe*—at that time; *śata ghaṭa*—one hundred pots; *āni'*—bringing; *prabhu-āge*—before the Lord; *dila*—delivered.

As soon as Śrī Caitanya Mahāprabhu called for water, all the men immediately brought the hundred waterpots, which were completely filled, and delivered them before the Lord.

TEXT 97

prathame karila prabhu mandira prakṣālana
ūrdhva-adho bhitti, gṛha-madhya, simhāsana

prathame—in the first instance; *karila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *mandira prakṣālana*—washing of the temple; *ūrdhva*—on the ceiling; *adhaḥ*—on the floor; *bhitti*—walls; *gṛha-madhya*—within the home; *simhāsana*—the sitting place of the Lord.

In this way, Śrī Caitanya Mahāprabhu first washed the main temple and then thoroughly washed the ceiling, the walls, the floor, the sitting place [simhāsana] and everything else within the room.

TEXT 98

khāparā bhariyā jala ūrdhve cālāila
sei jale ūrdhva śodhi bhitti prakṣālila

khāparā—basin; *bhariyā*—filling; *jala*—water; *ūrdhve*—on the ceiling; *cālāila*—began to throw; *sei jale*—with that water; *ūrdhva śodhi*—washing the ceiling; *bhitti*—walls and floor; *prakṣālila*—washed.

Śrī Caitanya Mahāprabhu Himself and His devotees began to throw water onto the ceiling. When this water fell, it washed the walls and floor.

TEXT 99

*śrī-haste karena simhāsanera mārjana
prabhu āge jala āni' deya bhakta-gaṇa*

śrī-haste—with His own hand; *karena*—does; *simhāsanera mārjana*—washing of the sitting place of the Lord; *prabhu āge*—before the Lord; *jala*—water; *āni'*—bringing; *deya*—deliver; *bhakta-gaṇa*—all devotees.

Then Śrī Caitanya Mahāprabhu began to wash the sitting place of Lord Jagannātha with His own hands, and all the devotees began to bring water to the Lord.

TEXT 100

*bhakta-gaṇa kare gṛha-madhya prakṣālana
nija nija haste kare mandira mārjana*

bhakta-gaṇa—devotees; *kare*—do; *gṛha-madhya*—within the room; *prakṣālana*—washing; *nija nija*—each one of them; *haste*—in the hand; *kare*—does; *mandira mārjana*—cleansing of the temple.

All the devotees within the temple began to wash. Each one had a broom in his hand, and in this way they cleansed the temple of the Lord.

TEXT 101

*keha jala āni' deya mahāprabhura kare
keha jala deya tāñra caraṇa-uṇḍare*

keha—someone; *jala āni'*—bringing water; *deya*—delivers; *mahāprabhura kare*—to the hand of Śrī Caitanya Mahāprabhu; *keha*—someone; *jala deya*—pours water; *tāñra*—His; *caraṇa-uṇḍare*—on the lotus feet.

Someone brought water to pour into the hands of Śrī Caitanya Mahāprabhu, and someone poured water on His lotus feet.

TEXT 102

*keha lukāñā kare sei jala pāna
keha māgi' laya, keha anye kare dāna*

keha—someone; *lukāñā*—concealing himself; *kare*—does; *sei jala*—of that water; *pāna*—drinking; *keha*—someone; *māgi' laya*—begging, takes; *keha*—another; *anye*—to another; *kare*—gives; *dāna*—in charity.

The water that fell from the lotus feet of Śrī Caitanya Mahāprabhu was drunk by someone who hid himself. Someone else begged for that water, and another person was giving that water in charity.

TEXT 103

*ghara dhui' praṇālikāya jala chāḍi' dila
sei jale prāṅgaṇa saba bhariyā rahila*

ghara dhui'—washing the room; *praṇālikāya*—unto the outlet; *jala*—water; *chāḍi' dila*—let go; *sei jale*—by that water; *prāṅgaṇa*—the yard; *saba*—all; *bhariyā*—filled; *rahila*—remained.

After the room was washed, the water was let out through an outlet, and it then flowed and filled the yard outside.

TEXT 104

*nija-vastre kaila prabhu grha sammārjana
mahāprabhu nija-vastre mājila simhāsana*

nija-vastre—by His own garment; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *grha*—room; *sammārjana*—mopping; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-vastre*—by His own garment; *mājila*—polished; *simhāsana*—throne.

The Lord mopped the rooms with His own clothes, and He polished the throne with them also.

TEXT 105

*śata ghaṭa jale haila mandira mārjana
mandira śodhiyā kaila—yena nija mana*

śata—one hundred; *ghaṭa*—of waterpots; *jale*—by the water; *haila*—became; *mandira*—the temple; *mārjana*—cleansed; *mandira*—the temple; *śodhiyā*—cleansing; *kaila*—did; *yena*—as if; *nija mana*—his own mind.

In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms.

TEXT 106

*nirmala, śītala, snigdha karila mandire
āpana-hṛdaya yena dharila bāhire*

nirmala—purified; *śītala*—cool; *snigdha*—pleasing; *karila*—made; *mandire*—the temple; *āpana-hṛdaya*—own heart; *yena*—as if; *dharila*—kept; *bāhire*—outside.

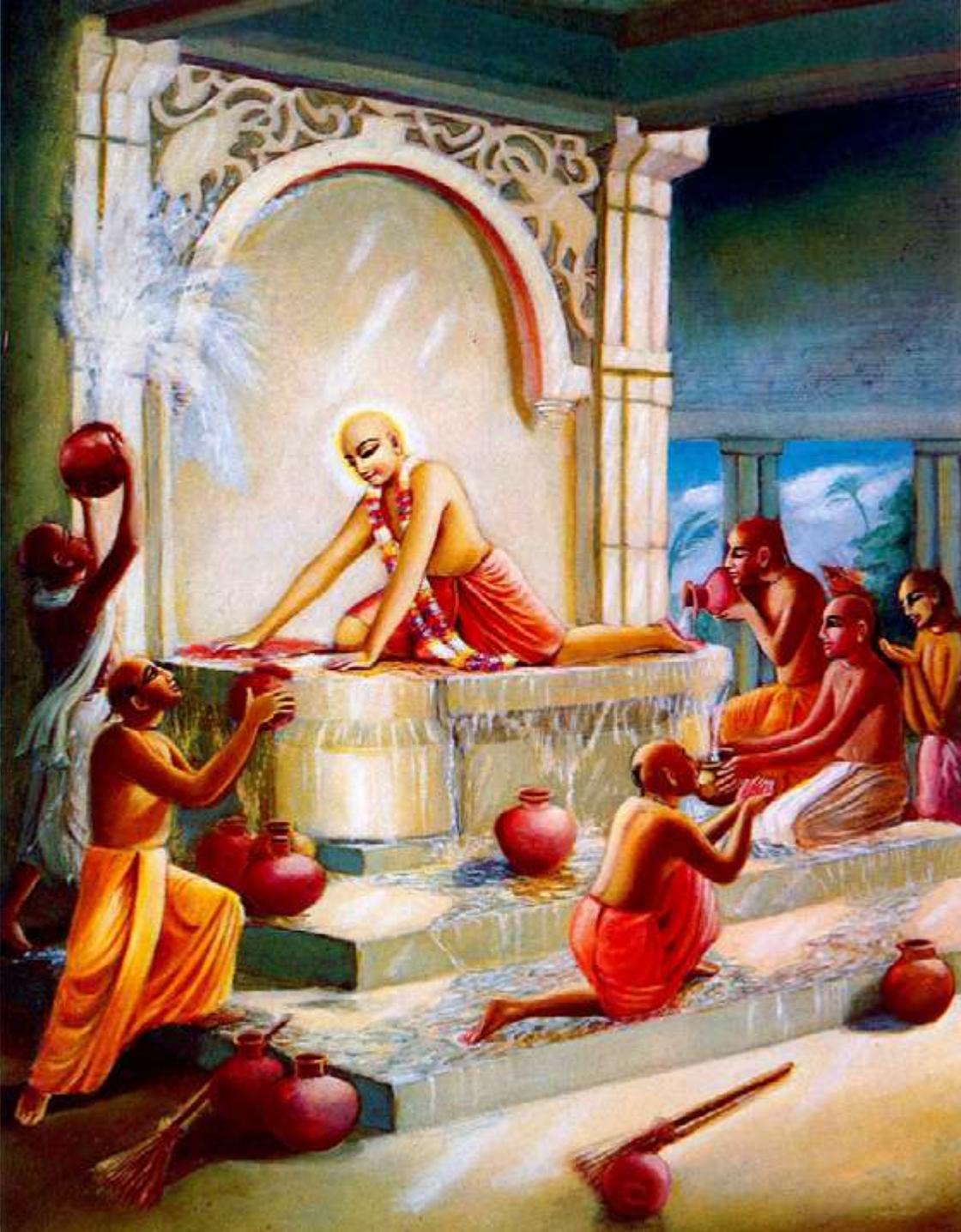
When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure mind had appeared.

TEXT 107

*śata śata jana jala bhare sarovare
ghāṭe sthāna nāhi, keha kūṭe jala bhare*

śata śata jana—hundreds of men; *jala bhare*—draw water; *sarovare*—from the lake; *ghāṭe*—on the bank; *sthāna*—place; *nāhi*—there is not; *keha*—someone; *kūṭe*—from the well; *jala bhare*—draws the water.

Since hundreds of men were engaged in bringing water from the lake, there was no place to stand on the banks. Consequently someone began to draw water from a well.



In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms. When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure mind had appeared.

TEXT 108

pūrṇa kumbha lañā āise śata bhakta-gaṇa
śūnya ghaṭa lañā yāya āra śata jana

pūrṇa kumbha—a filled waterpot; *lañā*—taking; *āise*—come; *śata bhakta-gaṇa*—hundreds of devotees; *śūnya ghaṭa*—an empty waterpot; *lañā*—taking back; *yāya*—go; *āra*—another; *śata jana*—hundreds of men.

Hundreds of devotees brought water in the pots, and hundreds took the empty pots away to fill them up again.

TEXT 109

nityānanda, advaita, svarūpa, bhāratī, purī
inhā vinu āra saba āne jala bhari'

nityānanda—Nityānanda Prabhu; *advaita*—Advaita Ācārya; *svarūpa*—Svarūpa Dāmodara; *bhāratī*—Brahmānanda Bhāratī; *purī*—Paramānanda Purī; *inhā*—these; *vinu*—except; *āra*—others; *saba*—all; *āne*—bring; *jala*—water; *bhari'*—filling up.

With the exception of Nityānanda Prabhu, Advaita Ācārya, Svarūpa Dāmodara, Brahmānanda Bhāratī and Paramānanda Purī, everyone was engaged in filling the waterpots and bringing them there.

TEXT 110

ghaṭe ghaṭe ṭheki' kata ghaṭa bhāṅgi' gela
śata śata ghaṭa loka tāhāñ lañā āila

ghaṭe ghaṭe ṭheki'—when there was a collision between one pot and another; *kata*—so many; *ghaṭa*—pots; *bhāṅgi' gela*—became broken; *śata śata*—hundreds of; *ghaṭa*—pots; *loka*—people; *tāhāñ*—there; *lañā*—bringing; *āila*—came.

Many of the waterpots were broken when people collided with one another, and hundreds of men had to bring new waterpots to fill.

TEXT 111

jala bhare, ghara dhoya, kare hari-dhvani
'kṛṣṇa' 'hari' dhvani vinā āra nāhi śuni

jala bhare—they were drawing water; *ghara dhoya*—washing the rooms; *kare hari-dhvani*—chanting the holy name of Hari; *kṛṣṇa*—Lord Kṛṣṇa; *hari*—the holy name of Hari; *dhvani*—vibration; *vinā*—except; *āra*—anything else; *nāhi*—there was not; *śuni*—hearing.

Some people were filling the pots, and others were washing the rooms, but everyone was engaged in chanting the holy name of Kṛṣṇa and Hari.

TEXT 112

'kṛṣṇa' 'kṛṣṇa' kahi' kare ghaṭera prārthana
'kṛṣṇa' 'kṛṣṇa' kahi' kare ghaṭa samarpaṇa

kṛṣṇa kṛṣṇa kahi'—while chanting “Kṛṣṇa, Kṛṣṇa”; *kare*—do; *ghaṭera*—for the waterpots; *prārthana*—begging; *kṛṣṇa kṛṣṇa*—the holy name of Lord Kṛṣṇa; *kahi'*—chanting; *kare*—does; *ghaṭa*—of the waterpots; *samarpaṇa*—delivery.

One person begged for a waterpot by chanting the holy names “Kṛṣṇa, Kṛṣṇa,” and another delivered a pot while chanting “Kṛṣṇa, Kṛṣṇa.”

TEXT 113

yei yei kahe, sei kahe kṛṣṇa-nāme
kṛṣṇa-nāma ha-ila saṅketa saba-kāme

yei yei kahe—anyone who was speaking; *sei*—he; *kahe*—says; *kṛṣṇa-nāme*—by uttering the holy name of Kṛṣṇa; *kṛṣṇa-nāma ha-ila*—the holy name of Kṛṣṇa became; *saṅketa*—indication; *saba-kāme*—for everyone who wanted something.

Whenever anyone had to speak, he did so by uttering the holy name of Kṛṣṇa. Consequently, the holy name of Kṛṣṇa became an indication for everyone who wanted something.

TEXT 114

*premāveśe prabhu kahe 'kṛṣṇa' 'kṛṣṇa'-nāma
ekale premāveśe kare śata-janera kāma*

prema-āveśe—in ecstatic love; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahe*—says; *kṛṣṇa kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *ekale*—alone; *prema-āveśe*—in ecstatic love; *kare*—does; *śata-janera kāma*—the work of hundreds of men.

As Śrī Caitanya Mahāprabhu was vibrating the holy name of Kṛṣṇa in ecstatic love, He Himself was performing the work of hundreds of men.

TEXT 115

*śata-haste karena yena kṣālana-mārjana
pratijana-pāśe yāi' karāna śikṣaṇa*

śata-haste—with one hundred hands; *karena*—He does; *yena*—as if; *kṣālana-mārjana*—rinsing and washing; *pratijana-pāśe yāi'*—going to the side of everyone; *karāna śikṣaṇa*—He was teaching them.

It appeared as though Śrī Caitanya Mahāprabhu were cleansing and washing with a hundred hands. He approached every devotee just to teach him how to work.

TEXT 116

*bhāla karma dekhi' tāre kare prasamśana
mane nā milile kare pavitra bhartsana*

bhāla—good; *karma*—work; *dekhi'*—seeing; *tāre*—to him; *kare*—does; *prasamśana*—praising; *mane*—in His mind; *nā*—not; *milile*—being approved; *kare*—He does; *pavitra*—purified, ungrudgingly; *bhartsana*—chastisement.

When He saw someone doing nicely, the Lord praised him, but if He saw that someone was not working to His satisfaction, He immediately chastised that person, not bearing him any grudge.

TEXT 117

*tumi bhāla kariyācha, śikhāha anyere
ei-mata bhāla karma seho yena kare*

tumi—you; *bhāla kariyācha*—have done well; *śikhāha anyere*—teach others; *ei-mata*—in this way; *bhāla karma*—good work; *seho*—he also; *yena*—so that; *kare*—performs.

The Lord would say, “You have done well. Please teach this to others so that they may act in the same way.”

TEXT 118

*e-kathā śuniyā sabe saṅkucita hañā
bhāla-mate karma kare sabe mana diyā*

e-kathā śuniyā—hearing these words; *sabe*—all; *saṅkucita hañā*—being ashamed; *bhāla-mate*—very well; *karma kare*—do work; *sabe*—all; *mana diyā*—with attention.

As soon as they heard Śrī Caitanya Mahāprabhu say this, everyone became ashamed. Thus the devotees began to work with great attention.

TEXT 119

*tabe prakṣālana kaila śrī-jagamohana
bhoga-mandira-ādi tabe kaila prakṣālana*

tabe—thereafter; *prakṣālana*—washing; *kaila*—performed; *śrī-jagamohana*—in front of the temple; *bhoga-mandira*—the place where food is offered; *ādi*—all such places; *tabe*—then; *kaila prakṣālana*—washed.

They washed the Jagamohana area and then the place where food was kept. All other places were also washed.

TEXT 120

*nāṭaśālā dhui' dhuila catvara-prāṅgaṇa
pākaśālā-ādi kari' karila prakṣālana*

nāṭa-śālā—the meeting place; *dhui'*—washing; *dhuila*—washed; *catvara-prāṅgaṇa*—the yard and the raised sitting place; *pāka-śālā*—the kitchen; *ādi*—and so on; *kari'*—making; *karila prakṣālana*—washed.

In this way the meeting place was washed, the entire yard, the raised sitting places, the kitchen and every other room.

TEXT 121

*mandirera catur-dik prakṣālana kaila
saba antaḥpura bhāla-mate dhoyāila*

mandirera—the temple; *catur-dik*—all around; *prakṣālana kaila*—washed; *saba*—all; *antaḥpura*—inside the rooms; *bhāla-mate*—with great care; *dhoyāila*—washed.

Thus all places around the temple were thoroughly washed within and without.

TEXT 122

*hena-kāle gauḍīyā eka subuddhi sarala
prabhura caraṇa-yuge dila ghaṭa-jala*

hena-kāle—at this time; *gauḍīyā*—Vaiṣṇava from Bengal; *eka*—one; *subuddhi*—very intelligent; *sarala*—simple; *prabhura caraṇa-yuge*—on the lotus feet of the Lord; *dila*—poured; *ghaṭa-jala*—one potful of water.

After everything was thoroughly washed, a Vaiṣṇava from Bengal, who was very intelligent and simple, came and poured water on the lotus feet of the Lord.

TEXT 123

*sei jala lañā āpane pāna kaila
tāhā dekhi' prabhura mane duḥkha roṣa haila*

sei jala—that water; *lañā*—taking; *āpane*—personally; *pāna kaila*—drank; *tāhā dekhi'*—seeing that; *prabhura*—of the Lord; *mane*—in the mind; *duḥkha*—unhappiness; *roṣa*—anger; *haila*—there was.

The Gauḍīya Vaiṣṇava then took that water and drank it himself. Seeing that, Śrī Caitanya Mahāprabhu felt a little unhappy and was also outwardly angry.

TEXT 124

*yadyapi gosāñi tāre hañāche santoṣa
dharma-saṁsthāpana lāgi' bāhire mahā-roṣa*

yadyapi—although; *gosāñi*—the Lord; *tāre*—with him; *hañāche*—became; *santoṣa*—satisfied; *dharma-saṁsthāpana lāgi'*—for establishing the etiquette of religious principles; *bāhire*—externally; *mahā-roṣa*—very angry.

Although the Lord was certainly satisfied with him, He became angry externally in order to establish the etiquette of religious principles.

TEXT 125

*śikṣā lāgi' svarūpe ḍāki' kahila tāñhāre
ei dekha tomāra 'gauḍīyā'ra vyavahāre*

śikṣā lāgi'—for instruction; *svarūpe*—unto Svarūpa Dāmodara; *ḍāki'*—calling; *kahila*—said; *tāñhāre*—unto him; *ei dekha*—just see here;

tomāra—your; *gauḍīyāra*—of this Vaiṣṇava from Bengal; *vyavahāre*—behavior.

The Lord then called for Svarūpa Dāmodara and told him, “Just see the behavior of your Bengali Vaiṣṇava!

TEXT 126

īśvara-mandire mora pada dhoyāila
sei jala āpani lañā pāna kaila

īśvara-mandire—in the temple of the Lord; *mora*—My; *pada*—feet; *dhoyāila*—washed; *sei jala*—that water; *āpani*—personally; *lañā*—taking; *pāna kaila*—drank.

“This person from Bengal has washed My feet within the temple of the Personality of Godhead. Not only that, but he has drunk the water himself.

TEXT 127

ei aparādhe mora kāhāñ habe gati
tomāra ‘gauḍīyā’ kare eteka phaijati!

ei aparādhe—by such an offense; *mora*—of Me; *kāhāñ*—where; *habe*—will be; *gati*—destination; *tomāra gauḍīyā*—your Bengali Vaiṣṇava; *kare*—does; *eteka*—such; *phaijati*—implication.

“I now do not know what My destination is because of this offense. Indeed, your Bengali Vaiṣṇava has greatly implicated Me.”

It is significant that Śrī Caitanya Mahāprabhu told Svarūpa Dāmodara Gosvāmī that the Bengali Vaiṣṇava was “your Gauḍīya Vaiṣṇava.” This means that all Gauḍīya Vaiṣṇavas who are followers of the Caitanya cult are subordinate to Svarūpa Dāmodara Gosvāmī. The *paramparā* system is very strictly observed by Gauḍīya Vaiṣṇavas. Śrī Caitanya Mahāprabhu’s personal secretary was Svarūpa Dāmodara Gosvāmī. The next group of devotees was the six Gosvāmīs, then Kavirāja Gosvāmī. It is necessary

to observe the *paramparā* system of the Caitanya cult. There are many offenses one can commit while serving the Lord, and these are described in the *Bhakti-rasāmṛta-sindhu*, *Hari-bhakti-vilāsa* and other books. According to the rules and regulations, no one should accept obeisances in the temple of the Lord before the Deity. Nor is it proper for a devotee to offer obeisances and touch the feet of the spiritual master before the Deity. This is considered an offense. Śrī Caitanya Mahāprabhu Himself was personally the Supreme Personality of Godhead; therefore it was not actually offensive to wash His lotus feet in the temple. However, because He was playing the part of an *ācārya*, the Lord considered Himself an ordinary human being. He also wanted to give instructions to ordinary human beings. The point is that even though one plays the part of a spiritual master, he should not accept obeisances or permit a disciple to wash his feet before the Deity. This is a matter of etiquette.

TEXT 128

*tabe svarūpa gosāñi tāra ghāḍe hāta diyā
dhekā māri' purīra bāhira rākhilena lañā*

tabe—thereafter; *svarūpa gosāñi*—Svarūpa Dāmodara Gosāñi; *tāra*—of him; *ghāḍe*—on the neck; *hāta diyā*—touching with the hand; *dhekā māri'*—pushing a little; *purīra bāhira*—out of the temple of Guṇḍicā Purī; *rākhilena*—kept; *lañā*—taking.

At this point Svarūpa Dāmodara Gosvāmī caught the Gauḍīya Vaiṣṇava by the neck and, giving him a little push, ejected him from the Guṇḍicā Purī temple and made him stay outside.

TEXT 129

*punaḥ āsi' prabhu pāya karila vinaya
'ajña-aparādha' kṣamā karite yuyāya*

punaḥ āsi'—again coming back; *prabhu pāya*—at the lotus feet of the Lord; *karila vinaya*—made a submission; *ajña-aparādha*—offense by innocent person; *kṣamā karite*—to be excused; *yuyāya*—deserves.

After Svarūpa Dāmodara Gosvāmī returned within the temple, he requested Śrī Caitanya Mahāprabhu to excuse that innocent person.

TEXT 130

*tabe mahāprabhura mane santoṣa ha-ila
sāri kari' dui pāṣe sabāre vasāilā*

tabe—thereafter; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa ha-ilā*—there was satisfaction; *sāri kari'*—making a line; *dui pāṣe*—on two sides; *sabāre*—all of them; *vasāilā*—made to sit.

After this incident, Śrī Caitanya Mahāprabhu was very satisfied. He then asked all of the devotees to sit down in two lines on both sides.

TEXT 131

*āpane vasiyā mājhe, āpanāra hāte
ṭṭṇa, kāṅkara, kuṭā lāgilā kuḍāite*

āpane—personally; *vasiyā mājhe*—sitting in the middle; *āpanāra hāte*—with His own hand; *ṭṭṇa*—straw; *kāṅkara*—grains of sand; *kuṭā*—dirt; *lāgilā*—began; *kuḍāite*—to pick up.

The Lord then personally sat down in the middle and picked up all kinds of straw, grains of sand and dirty things.

TEXT 132

*ke kata kuḍāya, saba ekatra kariba
yāra alpa, tāra ṭhāñi piṭhā-pānā la-iba*

ke kata kuḍāya—how much one has collected; *saba*—all; *ekatra*—in one place; *kariba*—I shall gather; *yāra*—of whom; *alpa*—small; *tāra ṭhāñi*—from him; *piṭhā-pānā la-iba*—I will ask for cakes and sweet rice as a fine.

While Śrī Caitanya Mahāprabhu was picking up the straws and grains of sand, He said, “I shall gather everyone’s collection, and I shall ask whoever has collected less than all the others to pay a fine of sweet cakes and sweet rice.”

TEXT 133

*ei mata saba purī karila śodhana
śītala, nirmala kaila—yena nija-mana*

ei mata—in this way; *saba purī*—all of Guṇḍicā Purī; *karila śodhana*—they cleansed; *śītala*—cool; *nirmala*—clean; *kaila*—made; *yena*—as; *nija-mana*—his own mind.

In this way all the quarters of the Guṇḍicā temple were completely cleansed and cleared. All quarters were cool and spotless, like one’s cleansed and pacified mind.

TEXT 134

*praṇālikā chāḍi’ yadi pāni vahāila
nūtana nadī yena samudre milila*

praṇālikā—water from the outlets; *chāḍi’*—releasing; *yadi*—when; *pāni*—water; *vahāila*—flowed; *nūtana*—new; *nadī*—river; *yena*—as if; *samudre*—in the ocean; *milila*—met.

When the water from the different rooms was finally let out through the halls, it appeared as if new rivers were rushing out to meet the waters of the ocean.

TEXT 135

*ei-mata puradvāra-āge patha yata
sakala śodhila, tāhā ke varṇibe kata*

ei-mata—in this way; *pura-dvāra*—of the gateway of the temple; *āge*—in front; *patha yata*—as many avenues; *sakala*—all; *śodhila*—were cleansed; *tāhā*—that; *ke varṇibe*—who can describe; *kata*—how much.

Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

In commenting on the cleansing of the Guṇḍicā temple, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that Śrī Caitanya Mahāprabhu, as the world leader, was personally giving instructions on how one should receive Lord Kṛṣṇa, the Supreme Personality of Godhead, within one’s cleansed and pacified heart. If one wants to see Kṛṣṇa seated in his heart, he must first cleanse the heart, as prescribed by Śrī Caitanya Mahāprabhu in His *Śikṣāṣṭaka: ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]. In this age, everyone’s heart is especially unclean, as confirmed in *Śrīmad-Bhāgavatam: hṛdy antaḥ-stho hy abhadrāṇi*. To wash away all dirty things accumulated within the heart, Śrī Caitanya Mahāprabhu advised everyone to chant the Hare Kṛṣṇa *mantra*. The first result will be that the heart is cleansed (*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]). Similarly, *Śrīmad-Bhāgavatam* (1.2.17) confirms this statement:

*śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ-stho hy abhadrāṇi vidhunoti suhṛt satām*

“Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who relishes His messages, which are in themselves virtuous when properly heard and chanted.”

If a devotee at all wants to cleanse his heart, he must chant and hear the glories of the Lord, Śrī Kṛṣṇa (*śṛṇvatām sva-kathāḥ kṛṣṇaḥ* [SB 1.2.17]). This is a simple process. Kṛṣṇa Himself will help cleanse the heart because He is already seated there. Kṛṣṇa wants to continue living within the heart, and the Lord wants to give directions, but one has to keep his heart as clean as Lord Caitanya Mahāprabhu kept the Guṇḍicā temple. The devotee therefore has to cleanse his heart just as the Lord cleansed the Guṇḍicā temple. In this way one can be pacified and enriched in devotional service. If the heart is filled with straw, grains of sand, weeds or dust (in other

words, *anyābhilāṣa-pūrṇa*), one cannot enthrone the Supreme Personality of Godhead there. The heart must be cleansed of all material motives brought about through fruitive work, speculative knowledge, the mystic *yoga* system and so many other forms of so-called meditation. The heart must be cleansed without ulterior motive. As Śrīlā Rūpa Gosvāmī says, *anyābhilāṣitā-sūnyam jñāna-karmādy-anāvṛtam* [*Bhakti-rasāmṛta-sindhu* 1.1.11]. In other words, there should not be any external motive. One should not attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, and so on. All these activities are against the natural growth of spontaneous love of Godhead. As soon as these are present within the heart, the heart should be understood to be unclean and therefore unfit to serve as Kṛṣṇa's sitting place. We cannot perceive the Lord's presence in our hearts unless our hearts are cleansed.

A material desire is explained as a desire to enjoy the material world to its fullest extent. In modern language, this is called economic development. An inordinate desire for economic development is considered to be like straws and grains of sand within the heart. If one is overly engaged in material activity, the heart will always remain disturbed. As stated by Narottama dāsa Ṭhākura:

*samsāra viṣānale, divā-niśi hiyā jvale,
juḍāite nā kainu upāya*

In other words, endeavor for material opulence is against the principle of devotional service. Material enjoyment includes activities such as great sacrifices for auspicious activity, charity, austerity, elevation to the higher planetary system, and even living happily within the material world.

Modernized material benefits are like the dust of material contamination. When this dust is agitated by the whirlwind of fruitive activity, it overcomes the heart. Thus the mirror of the heart is covered with dust. There are many desires to perform auspicious and inauspicious activities, but people do not know how life after life they are keeping their hearts unclean. One who cannot give up the desire for fruitive activity is understood to be covered by the dust of material contamination. *Karmīs* generally think that the interaction of fruitive activities can be counteracted by another *karma*, or fruitive activity. This is certainly a mistaken conception. If one is deluded by such a conception, he is cheated by his own activity. Such

activities have been compared to an elephant's bathing. An elephant may bathe very thoroughly, but as soon as it comes out of the river, it immediately takes some sand from the land and throws it all over its body. If one suffers due to his past fruitive activities, he cannot counteract his suffering by performing auspicious activities. The sufferings of human society cannot be counteracted by material plans. The only way suffering can be mitigated is by Kṛṣṇa consciousness. When one takes to Kṛṣṇa consciousness and engages himself in the devotional service of the Lord—beginning with chanting and hearing the glories of the Lord—the cleansing of the heart begins. When the heart is actually cleansed, one can clearly see the Lord sitting there without any disturbance. In *Śrīmad-Bhāgavatam* (9.4.68) the Lord confirms that He sits within the heart of the pure devotee: *sādhavo hṛdayam mahyam sādḥunām hṛdayam tv aham*. Impersonal speculation, monism (merging into the existence of the Supreme), speculative knowledge, mystic *yoga* and meditation are all compared to grains of sand. They simply cause irritation to the heart. No one can satisfy the Supreme Personality of Godhead by such activities, nor do we give the Lord a chance to sit in our hearts peacefully. Rather, the Lord is simply disturbed by them. Sometimes *yogīs* and *jñānīs* in the beginning take to the chanting of the Hare Kṛṣṇa *mahā-mantra* as a way to begin their various practices. But when they falsely think that they have attained release from the bondage of material existence, they give up chanting. They do not consider that the ultimate goal is the form of the Lord or the name of the Lord. Such unfortunate creatures are never favored by the Supreme Personality of Godhead, for they do not know what devotional service is. Lord Kṛṣṇa describes them in the *Bhagavad-gītā* in this way:

*tān aham dviṣataḥ krūrān saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu*

“Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life.” (Bg. 16.19)

By His practical example, Śrī Caitanya Mahāprabhu has shown us that all the grains of sand must be picked up thoroughly and thrown outside. Śrī Caitanya Mahāprabhu also cleansed the outside of the temple, fearing that the grains of sand would again come within. In this connection, Śrīla

Bhaktisiddhānta Sarasvatī Ṭhākura explains that even though one may become free from the desire for fruitive activity, sometimes the subtle desire for fruitive activity again comes into being within the heart. One often thinks of conducting business to improve devotional activity. But the contamination is so strong that it may later develop into misunderstanding, described as *kuṭi-nāṭi* (faultfinding) and *pratiṣṭhāśā* (the desire for name and fame and for high position), *jīva-himsā* (envy of other living entities), *niṣiddhācāra* (accepting things forbidden in the *śāstra*), *kāma* (desire for material gain) and *pūjā* (hankering for popularity). The word *kuṭi-nāṭi* means “duplicity.” As an example of *pratiṣṭhāśā*, one may attempt to imitate Śrīla Haridāsa Ṭhākura by living in a solitary place. One’s real desire may be for name and fame—in other words, one thinks that fools will accept one to be as good as Haridāsa Ṭhākura just because one lives in a solitary place. These are all material desires. A neophyte devotee is certain to be attacked by other material desires as well, namely desires for women and money. In this way the heart is again filled with dirty things and becomes harder and harder, like that of a materialist. Gradually one desires to become a reputed devotee or an *avatāra* (incarnation).

The word *jīva-himsā* (envy of other living entities) actually means stopping the preaching of Kṛṣṇa consciousness. Preaching work is described as *paropakāra*, welfare activity for others. Those who are ignorant of the benefits of devotional service must be educated by preaching. If one stops preaching and simply sits down in a solitary place, he is engaging in material activity. If one desires to make a compromise with the Māyāvādīs, he is also engaged in material activity. A devotee should never make compromises with nondevotees. By acting as a professional *guru*, mystic *yogī* or miracle man, one may cheat and bluff the general public and gain fame as a wonderful mystic, but all this is considered to be dust, straw and grains of sand within the heart. In addition, one should follow the regulative principles and not desire illicit sex, gambling, intoxicants or meat.

To give us practical instructions, Lord Śrī Caitanya Mahāprabhu cleansed the temple twice. His second cleansing was more thorough. The idea was to throw away all the stumbling blocks on the path of devotional service. He cleansed the temple with firm conviction, as is evident from His using His own personal garments for cleaning. Śrī Caitanya Mahāprabhu wanted to see personally that the temple was thoroughly cleansed to the standard of clean marble. Clean marble gives a cooling effect. Devotional

service means attaining peace from all disturbances caused by material contamination. In other words, it is the process by which the mind is cooled. The mind can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service.

Even though all dirty things may be cleansed away, sometimes subtle desires remain in the mind for impersonalism, monism, success and the four principles of religious activity (*dharma*, *artha*, *kāma* and *mokṣa*). All these are like spots on clean cloth. Śrī Caitanya Mahāprabhu also wanted to cleanse all these away.

By His practical activity, Śrī Caitanya Mahāprabhu informed us how to cleanse our hearts. Once the heart is cleansed, we should invite Lord Śrī Kṛṣṇa to sit down, and we should observe the festival by distributing *prasādam* and chanting the Hare Kṛṣṇa *mahā-mantra*. Śrī Caitanya Mahāprabhu used to teach every devotee by His personal behavior. Everyone who spreads the cult of Śrī Caitanya Mahāprabhu accepts a similar responsibility. The Lord was personally chastising and praising individuals in the course of the cleaning, and those who are engaged as *ācāryas* must learn from Śrī Caitanya Mahāprabhu how to train devotees by personal example. The Lord was very pleased with those who could cleanse the temple by taking out undesirable things accumulated within. This is called *anartha-nivṛtti*, cleansing the heart of all unwanted things. Thus the cleansing of the Guṇḍicā-mandira was conducted by Śrī Caitanya Mahāprabhu to let us know how the heart should be cleansed and soothed to receive Lord Śrī Kṛṣṇa and enable Him to sit within the heart without disturbance.

TEXT 136

*nṛsimha-mandira-bhitara-bāhira śodhila
kṣaṇeka viśrāma kari' nṛtya ārambhila*

nṛsimha-mandira—the temple of Nṛsimhadeva; *bhitara*—inside; *bāhira*—outside; *śodhila*—cleansed; *kṣaṇeka*—for a few moments; *viśrāma*—rest; *kari'*—after taking; *nṛtya*—dancing; *ārambhila*—began.

Śrī Caitanya Mahāprabhu also cleansed the Nṛsimha temple inside and outside. Finally, He rested a few minutes and then began dancing.

The Nṛsimha temple is a nice temple just outside the Guṇḍicā temple. In this temple there is a great festival on the day of Nṛsimha-caturdaśī. There is also a Nṛsimha temple at Navadvīpa where the same festival is observed, as described by Murāri Gupta in his book *Caitanya-carita*.

TEXT 137

*cāri-dike bhakta-gaṇa karena kīrtana
madhye nṛtya karena ṛabhu matta-simha-sama*

cāri-dike—all around; *bhakta-gaṇa*—devotees; *karena*—performed; *kīrtana*—congregational chanting; *madhye*—in the middle; *nṛtya*—dancing; *karena*—does; *ṛabhu*—Śrī Caitanya Mahāprabhu; *matta-simha-sama*—just like a maddened lion.

All around Śrī Caitanya Mahāprabhu all the devotees performed congregational chanting. The Lord, just like a maddened lion, danced in the middle.

TEXT 138

*sveda, kampa, vaivarṇyāśru pulaka, huṅkāra
nija-aṅga dhui' āge cale aśru-dhāra*

sveda—perspiration; *kampa*—trembling; *vaivarṇya*—fading; *aśru*—tears; *pulaka*—jubilation; *huṅkāra*—roaring; *nija-aṅga*—personal body; *dhui'*—washing; *āge*—forward; *cale*—goes; *aśru-dhāra*—a flow of tears.

As usual, when Caitanya Mahāprabhu danced, there were perspiration, trembling, fading, tears, jubilation and roaring. Indeed, the tears from His eyes washed His body and those before Him.

TEXT 139

*cāri-dike bhakta-aṅga kaila prakṣālana
śrāvaṇera megha yena kare variṣaṇa*

cāri-dike—all around; *bhakta-aṅga*—the bodies of the devotees; *kaila*—did; *prakṣāḷana*—washing; *śrāvaṇera megha*—exactly like a cloud in the month of Śrāvaṇa (July-August); *yena*—as if; *kare variṣaṇa*—pour.

In this way Śrī Caitanya Mahāprabhu washed the bodies of all the devotees with the tears from His eyes. The tears poured like the rains in the month of Śrāvaṇa.

TEXT 140

mahā-ucca-saṅkīrtane ākāśa bharila
prabhura uddaṇḍa-ṅṛtye bhūmi-kampa haila

mahā-ucca-saṅkīrtane—by a great and loud performance of chanting; *ākāśa*—the sky; *bharila*—became filled; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *uddaṇḍa-ṅṛtye*—by dancing and jumping high; *bhūmi-kampa*—earthquake; *haila*—there was.

The sky was filled with the great and loud chanting of saṅkīrtana, and the earth shook from the jumping and dancing of Lord Caitanya Mahāprabhu.

TEXT 141

svarūpera ucca-gāna prabhure sadā bhāya
ānande uddaṇḍa ṅṛtya kare gaurarāya

svarūpera—of Svarūpa Dāmodara Gosvāmī; *ucca-gāna*—loud singing; *prabhure*—to Śrī Caitanya Mahāprabhu; *sadā bhāya*—always very pleasing; *ānande*—in jubilation; *uddaṇḍa ṅṛtya*—jumping high and dancing; *kare*—performs; *gaurarāya*—Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu always liked the loud chanting of Svarūpa Dāmodara. Therefore when Svarūpa Dāmodara sang, Śrī Caitanya Mahāprabhu danced and jumped high in jubilation.

TEXT 142

*ei-mata kata-kṣaṇa nṛtya ye kariyā
viśrāma karilā prabhu samaya bujhiyā*

ei-mata—in this way; *kata-kṣaṇa*—for some time; *nṛtya*—dancing; *ye*—that; *kariyā*—after performing; *viśrāma karilā*—rested; *prabhu*—Śrī Caitanya Mahāprabhu; *samaya bujhiyā*—understanding the time.

The Lord thus chanted and danced for some time. Finally, understanding the circumstances, He stopped.

TEXT 143

*ācārya-gosāñira putra śrī-gopāla-nāma
nṛtya karite tāñre ājñā dila gauradhāma*

ācārya-gosāñira—of Śrī Advaita Ācārya; *putra*—son; *śrī-gopāla-nāma*—named Śrī Gopāla; *nṛtya karite*—to dance; *tāñre*—unto him; *ājñā*—order; *dila*—gave; *gauradhāma*—Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu then ordered Śrī Gopāla, the son of Advaita Ācārya, to dance.

TEXT 144

*premāveśe nṛtya kari' ha-ilā mūrccchite
acetana hañā tenha paḍilā bhūmite*

prema-āveśe—in ecstatic love; *nṛtya kari'*—dancing; *ha-ilā mūrccchite*—fainted; *acetana hañā*—being unconscious; *tenha*—he; *paḍilā*—fell; *bhūmite*—on the ground.

While dancing in ecstatic love, Śrī Gopāla fainted and fell to the ground unconscious.

TEXT 145

*āste-vyaste ācārya tāñre kaila kole
śvāsa-rahita dekhi' ācārya hailā vikale*

āste-vyaste—with great haste; *ācārya*—Advaita Ācārya; *tāñre*—him; *kaila*—took; *kole*—on His lap; *śvāsa-rahita*—without breathing; *dekhi'*—seeing; *ācārya*—Advaita Ācārya; *hailā*—became; *vikale*—agitated.

When Śrī Gopāla fainted, Advaita Ācārya hastily took him upon His lap. Seeing that he was not breathing, He became very much agitated.

TEXT 146

*nṛsimhera mantra paḍi' māre jala-chāñṭi
huñkāreṛa śabde brahmāṇḍa yāya phāṭi'*

nṛsimhera mantra—prayers to Nṛsimhadeva; *paḍi'*—chanting; *māre*—throws; *jala-chāñṭi*—sprinkling of water; *huñkāreṛa śabde*—by the sound of roaring; *brahmāṇḍa*—the whole universe; *yāya*—becomes; *phāṭi'*—cracking.

Advaita Ācārya and others began to chant the holy name of Lord Nṛsimha and sprinkle water. The roaring of the chant was so great that it seemed to shake the entire universe.

TEXT 147

*aneka karila, tabu nā haya cetana
ācārya kāndena, kānde saba bhakta-gaṇa*

aneka karila—much endeavor was done; *tabu*—still; *nā haya*—there was not; *cetana*—consciousness; *ācārya kāndena*—Advaita Ācārya began to cry; *kānde*—cried; *saba bhakta-gaṇa*—all the other devotees.

When the boy did not regain consciousness after some time, Advaita Ācārya and the other devotees began to cry.

TEXT 148

*tabe mahāprabhu tāñra buke hasta dila
'uṭhaha gopāla' bali' uccaiḥsvare kahila*

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñra buke*—on his chest; *hasta*—hand; *dila*—placed; *uṭhaha gopāla*—stand up, Gopāla; *bali'*—saying; *uccaiḥ-svare*—very loudly; *kahila*—said.

Then Śrī Caitanya Mahāprabhu placed His hand on the chest of Śrī Gopāla and said loudly, “Gopāla, stand up.”

TEXT 149

*śunitei gopālera ha-ila cetana
'hari' bali' nṛtya kare sarva-bhakta-gaṇa*

śunitei—upon hearing; *gopālera*—of Śrī Gopāla; *ha-ila*—there was; *cetana*—consciousness; *hari bali'*—chanting the holy name of Hari; *nṛtya kare*—danced; *sarva-bhakta-gaṇa*—all the devotees.

As soon as Gopāla heard the voice of Śrī Caitanya Mahāprabhu, he immediately came to his senses. All the devotees then began to dance, chanting the holy name of Hari.

TEXT 150

*ei līlā varṇiyāchena dāsa vṛndāvana
ataeva saṅkṣepa kari' kariluṅ varṇana*

ei līlā—this pastime; *varṇiyāchena*—has described; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *ataeva*—therefore; *saṅkṣepa*—briefly; *kari'*—doing; *kariluṅ varṇana*—I have described.

This incident has been described in detail by Vṛndāvana dāsa Ṭhākura. Therefore I have described it only in brief.

This is a matter of etiquette. If a previous *ācārya* has already written about something, there is no need to repeat it for personal sense gratification or to outdo the previous *ācārya*. Unless there is some definite improvement, one should not repeat.

TEXT 151

*tabe mahāprabhu kṣaṇeka viśrāma kariyā
snāna karibāre gelā bhakta-gaṇa lañā*

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṣaṇeka*—for some time; *viśrāma kariyā*—taking rest; *snāna karibāre*—for bathing; *gelā*—went; *bhakta-gaṇa lañā*—taking all the devotees.

After taking rest, Śrī Caitanya Mahāprabhu and all the devotees departed to take their baths.

TEXT 152

*tīre uṭhi' parena prabhu śuṣka vasana
nṛsimha-deve namaskari' gelā upavana*

tīre uṭhi'—getting on the bank; *parena*—puts on; *prabhu*—Śrī Caitanya Mahāprabhu; *śuṣka vasana*—dry garments; *nṛsimha-deve*—unto Lord Nṛsimhadeva; *namaskari'*—offering obeisances; *gelā upavana*—entered a garden.

After bathing, the Lord stood on the bank of the lake and put on dry garments. After offering obeisances to Lord Nṛsimhadeva, whose temple was nearby, the Lord entered a garden.

TEXT 153

*udyāne vasilā prabhu bhakta-gaṇa lañā
tabe vāṇinātha āilā mahā-prasāda lañā*

udyāne—in the garden; *vasilā*—sat down; *prabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa lañā*—with the devotees; *tabe*—at that time;

vāṇinātha—Vāṇinātha Rāya; *āilā*—came; *mahā-prasāda lañā*—bringing all kinds of *mahā-prasādam*.

In the garden, Śrī Caitanya Mahāprabhu sat down with the other devotees. Vāṇinātha Rāya then came and brought all kinds of mahā-prasādam.

TEXTS 154–155

kāśī-miśra, *tulasī-ṣaḍichā-ḍui jana*
pañca-śata loka yata karaye bhojana
tata anna-ṣiṭhā-ṣānā saba ṣāṭhāila
dekhi' mahāprabhura mane santoṣa ha-ila

kāśī-miśra—Kāśī Miśra; *tulasī-ṣaḍichā*—Tulasī, the superintendent of the temple; *ḍui jana*—two persons; *pañca-śata loka*—five hundred men; *yata*—as much; *karaye bhojana*—eat; *tata*—so; *anna-ṣiṭhā-ṣānā*—rice, cakes and sweet rice; *saba*—all; *ṣāṭhāila*—sent; *dekhi'*—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa*—satisfaction; *ha-ila*—there was.

Kāśī Miśra and Tulasī, the superintendent of the temple, brought as much prasādam as five hundred men could eat. Seeing the large quantity of prasādam, which consisted of rice, cakes, sweet rice and a variety of vegetables, Śrī Caitanya Mahāprabhu was very satisfied.

TEXT 156

purī-gosāñi, *mahāprabhu*, *bhāratī brahmānanda*
advaita-ācārya, *āra prabhu-nityānanda*

purī-gosāñi—Paramānanda Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhāratī brahmānanda*—Brahmānanda Bhāratī; *advaita-ācārya*—Advaita Ācārya; *āra*—and; *prabhu-nityānanda*—Nityānanda Prabhu.

Among the devotees present with Śrī Caitanya Mahāprabhu were Paramānanda Purī, Brahmānanda Bhāratī, Advaita Ācārya and Nityānanda Prabhu.

TEXT 157

*ācāryaratna, ācāryanidhi, śrīvāsa, gadādhara
śaṅkara, nandanācārya, āra rāghava, vakreśvara*

ācāryaratna—Candraśekhara; *ācāryanidhi*—Ācāryanidhi; *śrīvāsa*—Śrīvāsa Ṭhākura; *gadādhara*—Gadādhara Paṇḍita; *śaṅkara*—Śaṅkara; *nandana-ācārya*—Nandanācārya; *āra*—and; *rāghava*—Rāghava Paṇḍita; *vakreśvara*—Vakreśvara.

Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura, Gadādhara Paṇḍita, Śaṅkara, Nandanācārya, Rāghava Paṇḍita and Vakreśvara were also present.

TEXT 158

*prabhu-ājñā pāñā vaise āpane sārvaḥma
piṅḍāra upare prabhu vaise lañā bhakta-gaṇa*

prabhu-ājñā—the order of the Lord; *pāñā*—getting; *vaise*—sits down; *āpane*—personally; *sārvaḥma*—Sārvaḥma Bhaṭṭācārya; *piṅḍāra upare*—on raised platforms; *prabhu*—Śrī Caitanya Mahāprabhu; *vaise*—sits; *lañā*—along with; *bhakta-gaṇa*—all the devotees.

Receiving the permission of the Lord, Sārvaḥma Bhaṭṭācārya sat down. Śrī Caitanya Mahāprabhu and all His devotees sat on raised wooden seats.

TEXT 159

*tāra tale, tāra tale kari' anukrama
udyāna bhari' vaise bhakta karite bhojana*

tāra tale—below them; *tāra tale*—below them; *kari'*—in this way; *anukrama*—consecutively; *udyāna bhari'*—filling the entire garden; *vaise*—sit; *bhakta*—all the devotees; *karite bhojana*—to take lunch.

In this way all the devotees sat down to take their lunch in consecutive lines, one beside the other.

TEXT 160

*'haridāsa' bali' prabhu ḍāke ghane ghana
dūre rahi' haridāsa kare nivedana*

haridāsa bali'—calling Haridāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *ḍāke*—calls; *ghane ghana*—repeatedly; *dūre rahi'*—standing at a distance; *haridāsa*—Ṭhākura Haridāsa; *kare nivedana*—submitted.

Śrī Caitanya Mahāprabhu was repeatedly calling, “Haridāsa, Haridāsa,” and at that time Haridāsa, standing at a distance, spoke as follows.

TEXT 161

*bhakta-saṅge prabhu karuna prasāda aṅgikāra
e-saṅge vasite yogya nahi muñi chāra*

bhakta-saṅge prabhu—let Śrī Caitanya Mahāprabhu sit down with the devotees; *karuna*—let Him do; *prasāda*—of remnants of food; *aṅgikāra*—accepting; *e-saṅge*—with this batch; *vasite*—to sit down; *yogya*—befitting; *nahi*—am not; *muñi*—I; *chāra*—most abominable.

Haridāsa Ṭhākura said, “Let Lord Śrī Caitanya Mahāprabhu take His lunch with the devotees. Since I am abominable, I cannot sit down among you.

TEXT 162

*pāche more prasāda govinda dibe bahirdvāre
mana jāni' prabhu punaḥ nā balila tānre*

pāche—at last; *more*—unto me; *prasāda*—remnants of food; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *dibe*—will deliver; *bahir-dvāre*—outside the door; *mana jāni'*—understanding the mind; *prabhu*—Śrī Caitanya Mahāprabhu; *punaḥ*—again; *nā*—not; *balila*—called; *tānre*—him.

“Govinda will give me prasādam later, outside the door.” Understanding his mind, Śrī Caitanya Mahāprabhu did not call him again.

TEXTS 163–164

*svarūpa-gosāñi, jagadānanda, dāmodara
kāśīśvara, goṇinātha, vāṇinātha, śaṅkara
pariveśana kare tāhāñ ei sāta-jana
madhye madhye hari-dhvani kare bhakta-gaṇa*

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *jagadānanda*—Jagadānanda; *dāmodara*—Dāmodara Paṇḍita; *kāśīśvara*—Kāśīśvara; *goṇinātha, vāṇinātha, śaṅkara*—Goṇinātha, Vāṇinātha and Śaṅkara; *pariveśana kare*—distribute; *tāhāñ*—there; *ei*—these; *sāta-jana*—seven persons; *madhye madhye*—at intervals; *hari-dhvani*—resounding of the holy name of Hari; *kare*—do; *bhakta-gaṇa*—all the devotees.

Svarūpa Dāmodara Gosvāmī, Jagadānanda, Dāmodara Paṇḍita, Kāśīśvara, Goṇinātha, Vāṇinātha and Śaṅkara distributed prasādam, and the devotees chanted the holy names at intervals.

TEXT 165

*pulina-bhojana kṛṣṇa pūrve yaiche kaila
sei līlā mahāprabhura mane smṛti haila*

pulina—in the forest; *bhojana*—eating; *kṛṣṇa*—Lord Kṛṣṇa; *pūrve*—formerly; *yaiche*—as; *kaila*—performed; *sei līlā*—the same pastime; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *smṛti haila*—there was remembrance.

Lord Śrī Kṛṣṇa had previously taken His lunch in the forest, and that very pastime was remembered by Śrī Caitanya Mahāprabhu.

TEXT 166

*yadyapi premāveśe prabhu hailā asthira
samaya bujhiyā prabhu hailā kichu dhīra*

yadyapi—although; *prema-āveśe*—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *asthira*—agitated; *samaya bujhiyā*—understanding the time and circumstances; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *kichu*—somewhat; *dhīra*—patient.

Just by remembering the pastimes of Lord Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was agitated by ecstatic love. But considering the time and circumstance, He remained somewhat patient.

TEXT 167

*prabhu kahe,—more deha' lāphrā-vyañjane
piṭhā-pānā, amṛta-guṭikā deha' bhakta-gaṇe*

prabhu kahe—the Lord said; *more*—unto Me; *deha'*—give; *lāphrā-vyañjane*—ordinary vegetable; *piṭhā-pānā*—cakes and sweet rice; *amṛta-guṭikā*—and the preparation named *amṛta-guṭikā*; *deha'*—deliver; *bhakta-gaṇe*—to the devotees.

Śrī Caitanya Mahāprabhu said, “You can give Me the ordinary vegetable known as *lāphrā-vyañjana*, and you may deliver to all the devotees better preparations like cakes, sweet rice and *amṛta-guṭikā*.”

Lāphrā-vyañjana is a combination of several green vegetables all mixed together. It is often mixed with rice and delivered to poor men. *Amṛta-guṭikā* is a preparation of thick *purī* mixed with condensed milk. It is also known as *amṛta-rasāvalī*.

TEXT 168

*sarvajña prabhu jānena yānre yei bhāya
tānre tānre sei deoyāya svarūpa-dvārāya*

sarva-jñā prabhu—the omniscient Lord Śrī Caitanya Mahāprabhu; *jānena*—knows; *yāñre*—to whom; *yei*—whatever; *bhāya*—appeals; *tāñre*—unto each person; *sei*—that; *deoyāya*—orders to administer; *svarūpa-dvārāya*—by Svarūpa Dāmodara.

Since Lord Śrī Caitanya Mahāprabhu is omniscient, He knew what types of preparations each person liked. He therefore had Svarūpa Dāmodara deliver these preparations to each devotee to his full satisfaction.

TEXT 169

jagadānanda beḍāya pariveśana karite
prabhura pāte bhāla-dravya dena ācambite

jagadānanda—Jagadānanda; *beḍāya*—walks; *pariveśana*—distribution of *prasādam*; *karite*—to do; *prabhura pāte*—on the plate of Śrī Caitanya Mahāprabhu; *bhāla-dravya*—the first-class preparations; *dena*—puts; *ācambite*—suddenly.

Jagadānanda went to distribute *prasādam*, and suddenly he placed all the first-class preparations on the plate of Śrī Caitanya Mahāprabhu.

TEXT 170

yadyapi dile prabhu tāñre karena roṣa
bale-chale tabu dena, dile se santoṣa

yadyapi—although; *dile*—by such deliverance; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *karena*—does; *roṣa*—anger; *bale-chale*—somehow or other (sometimes by tricks, sometimes by force); *tabu*—still; *dena*—delivers; *dile*—when he delivers; *se santoṣa*—Śrī Caitanya Mahāprabhu was very pleased.

When such nice *prasādam* was put on the plate of Śrī Caitanya Mahāprabhu, the Lord was outwardly very angry. Nonetheless, when the preparations were placed on His plate sometimes by tricks and sometimes by force, the Lord was satisfied.

TEXT 171

*punarapi sei dravya kare nirikṣaṇa
tānra bhaye prabhu kichu karena bhakṣaṇa*

punarapi—again; *sei dravya*—that very thing; *kare nirikṣaṇa*—sees carefully; *tānra bhaye*—out of fear of Jagadānanda; *prabhu*—Śrī Caitanya Mahāprabhu; *kichu*—something; *karena*—does; *bhakṣaṇa*—eating.

When the food was thus delivered, Śrī Caitanya Mahāprabhu looked at it for some time. Being afraid of Jagadānanda, He finally ate something.

TEXT 172

*nā khāile jagadānanda karibe upavāsa
tānra āge kichu khā'na—mane ai trāsa*

nā khāile—if He did not eat; *jagadānanda*—Jagadānanda; *karibe*—will observe; *upavāsa*—fasting; *tānra āge*—before him; *kichu khā'na*—eats something; *mane*—within the mind; *ai*—that; *trāsa*—fear.

The Lord knew that if He did not eat the food offered by Jagadānanda, Jagadānanda would certainly fast. Being afraid of this, Lord Śrī Caitanya Mahāprabhu ate some of the prasādam he offered.

TEXT 173

*svarūpa-gosāñi bhāla miṣṭa-prasāda lañā
prabhuke nivedana kare āge dāṇḍāñā*

svarūpa-gosāñi—Svarūpa Dāmodara; *bhāla*—first-class; *miṣṭa-prasāda*—sweetmeats; *lañā*—taking; *prabhuke*—unto Lord Caitanya Mahāprabhu; *nivedana kare*—offered; *āge*—in front of Him; *dāṇḍāñā*—standing.

Svarūpa Dāmodara Gosvāmī then brought some excellent sweetmeats and, standing before the Lord, offered them to Him.

TEXT 174

*ei mahā-prasāda alpā karaha āsvādana
dekha, jagannātha kaiche karyāchena bhojana*

ei mahā-prasāda—this *mahā-prasādam*; *alpā*—a little; *karaha āsvādana*—You must taste; *dekha*—just see; *jagannātha*—Lord Jagannātha; *kaiche*—how; *karyāchena*—has done; *bhojana*—eating.

Svarūpa Dāmodara Gosvāmī then said, “Just take a little of this mahā-prasādam, and see how it is that Lord Jagannātha has accepted it.”

TEXT 175

*eta bali’ āge kichu kare samarpaṇa
tāñra snehe prabhu kichu karena bhojana*

eta bali’—saying this; *āge*—in front; *kichu*—something; *kare samarpaṇa*—offers; *tāñra*—of him; *snehe*—out of affection; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kichu*—some; *karena bhojana*—eats.

Upon saying this, Svarūpa Dāmodara Gosvāmī placed some food before the Lord, and the Lord, out of affection, ate it.

TEXT 176

*ei mata dui-jana kare bāra-bāra
vicitra ei dui bhaktera sneha-vyavahāra*

ei mata—in this way; *dui-jana*—both persons (Svarūpa Dāmodara and Jagadānanda); *kare*—do; *bāra-bāra*—again and again; *vicitra*—uncommon; *ei*—these; *dui*—two; *bhaktera*—of devotees; *sneha-vyavahāra*—affectionate behavior.

Svarūpa Dāmodara and Jagadānanda again and again offered the Lord some food. Thus they behaved affectionately with the Lord. This was very, very uncommon.

TEXT 177

*sārvabhaume prabhu vasāñāchena vāma-pāśe
dui bhaktera sneha dekhi' sārvaḥauma hāse*

sārvabhaume—Sārvabhauma Bhaṭṭācārya; *prabhu*—the Lord; *vasāñāchena*—made to sit; *vāma-pāśe*—on His left side; *dui bhaktera*—of the two devotees; *sneha*—the affection; *dekhi'*—seeing; *sārvaḥauma*—Sārvabhauma Bhaṭṭācārya; *hāse*—smiles.

The Lord made Sārvabhauma Bhaṭṭācārya sit on His left side, and when Sārvabhauma saw the behavior of Svarūpa Dāmodara and Jagadānanda, he smiled.

TEXT 178

*sārvabhaume deyāna prabhu prasāda uttama
sneha kari' bāra-bāra karāna bhojana*

sārvabhaume—unto Sārvabhauma Bhaṭṭācārya; *deyāna*—causes others to deliver; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda*—remnants of food; *uttama*—first-class; *sneha kari'*—out of affection; *bāra-bāra*—again and again; *karāna*—causes; *bhojana*—his eating.

Lord Śrī Caitanya Mahāprabhu also wanted to offer Sārvabhauma Bhaṭṭācārya first-class food; therefore, out of affection, He had the servers put first-class food on his plate again and again.

TEXT 179

*gopīnāthācārya uttama mahā-prasāda āni'
sārvabhaume diyā kahe sumadhura vāṇī*

gopīnātha-ācārya—Gopīnātha Ācārya; *uttama*—first-class; *mahā-prasāda*—remnants of food; *āni'*—bringing; *sārvabhaume*—to Sārvabhauma Bhaṭṭācārya; *diyā*—delivering; *kahe*—says; *su-madhura*—very sweet; *vāṇī*—words.

Gopīnātha Ācārya also brought first-class food and offered it to Sārvabhauma Bhaṭṭācārya while speaking sweet words.

TEXT 180

*kāhān bhaṭṭācāryera pūrva jaḍa-vyavahāra
kāhān ei paramānanda,-karaha vicāra*

kāhān—where; *bhaṭṭācāryera*—of Sārvabhauma Bhaṭṭācārya; *pūrva*—previous; *jaḍa-vyavahāra*—material behavior; *kāhān*—where; *ei*—this; *parama-ānanda*—transcendental bliss; *karaha vicāra*—just try to consider.

After serving the Bhaṭṭācārya with first-class prasādam, Gopīnātha Ācārya said, “Just consider what the Bhaṭṭācārya’s previous mundane behavior was! Just consider how at present he is enjoying transcendental bliss!”

Sārvabhauma Bhaṭṭācārya was previously a *smārta-brāhmaṇa*—that is, one who strictly follows the Vedic principles on the mundane platform. On the mundane platform one cannot believe that *prasādam* is transcendental, that Govinda is the original form of the Supreme Personality of Godhead, or that a Vaiṣṇava is a liberated person. These transcendental considerations are out of the ordinary Vedic scholar’s jurisdiction. Most Vedic scholars are called Vedāntists. These so-called followers of Vedānta philosophy consider the Absolute Truth to be impersonal. They also believe that a person born in a particular caste cannot change his caste until he dies and takes rebirth. The *smārta-brāhmaṇas* also reject the fact that *mahā-prasādam* (food offered to the Deity) is transcendental and materially uncontaminated. Originally, Sārvabhauma Bhaṭṭācārya was subjected to all the rules and regulations of the Vedic principles on the mundane platform. Now Gopīnātha Ācārya pointed out how Sārvabhauma Bhaṭṭācārya had been converted by the causeless mercy of Śrī Caitanya Mahāprabhu. Being converted, Sārvabhauma partook of *prasādam* with the Vaiṣṇavas. Indeed, he sat by the side of Śrī Caitanya Mahāprabhu.

TEXT 181

*sārvabhauma kahe,—āmi tarkika kubuddhi
tomāra prasāde mora e sampat-siddhi*

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya replied; *āmi*—I; *tārkika*—a mundane logician; *ku-buddhi*—less intelligent; *tomāra prasāde*—by your mercy; *mora*—my; *e*—this; *sampat*—opulence; *siddhi*—perfection.

Sārvabhauma Bhaṭṭācārya replied to Gopīnātha Ācārya, “I was simply a less intelligent logician. But by your grace I have received this opulence of perfection.

TEXT 182

*mahāprabhu vinā keha nāhi dayāmaya
kākere garuḍa kare,—aiche kon haya*

mahāprabhu—Lord Śrī Caitanya Mahāprabhu; *vinā*—except; *keha*—anybody; *nāhi*—there is not; *dayā-maya*—so merciful; *kākere*—unto a crow; *garuḍa*—the biggest eagle; *kare*—transformed; *aiche*—such; *kon haya*—who is another.

“But for Śrī Caitanya Mahāprabhu,” Sārvabhauma Bhaṭṭācārya continued, “who is so merciful? He has converted a crow into a Garuḍa. Who could be so merciful?

TEXT 183

*tārkika-śṛgāla-saṅge bheu-bheu kari
sei mukhe ebe sadā kahi ‘kṛṣṇa’ ‘hari’*

tārkika—logician; *śṛgāla*—jackals; *saṅge*—in the association of; *bheu-bheu kari*—barking; *sei mukhe*—in that very mouth; *ebe*—now; *sadā*—always; *kahi*—speak; *kṛṣṇa*—the holy name of Lord Kṛṣṇa; *hari*—Hari.

“In the association of the jackals known as logicians, I simply continued to bark a resounding ‘bheu bheu.’ Now, from the same mouth I am chanting the holy names ‘Kṛṣṇa’ and ‘Hari.’

TEXT 184

*kāhān bahirmukha tār̥kika-śiṣyagaṇa-saṅge
kāhān ei saṅga-sudhā-samudra-taraṅge*

kāhān—whereas; *bahir-mukha*—nondevotees; *tār̥kika*—of logic; *śiṣyagaṇa*—disciples; *saṅge*—with; *kāhān*—now; *ei*—this; *saṅga*—association; *sudhā*—of nectar; *samudra*—of the ocean; *taraṅge*—in the waves.

“Whereas I once associated with the disciples of logic, all nondevotees, I am now merged in the waves of the nectarean ocean of the association of devotees.”

As Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains, the word *bahirmukha* refers to a person who is very busy tasting material enjoyment. Such a person always poses himself as an enjoyer of the external energy of the Supreme Personality of Godhead. Being attracted by external opulence, the nondevotee always forgets his intimate relationship with Kṛṣṇa. Such a person does not like the idea of becoming Kṛṣṇa conscious. This is explained by Śrīla Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.5.30–31):

*matir na kṛṣṇe parataḥ svato vā
mitho 'bhipadyeta gṛha-vratānām*

*adānta-gobhir viśatām tamisraṁ
punaḥ punaś carvita-carvaṇānām*

*na te viduḥ svārtha-gatiṁ hi viṣṇuṁ
durāśayā ye bahir-artha-māninaḥ*

*andhā yathāndhair uṣanīyamānās
te 'pīśa-tantryām uru-dāmnī baddhāḥ*

Materialists who are overly attracted to the material body, material world and material enjoyment, who cannot control their material senses, are carried to the darkest regions of material existence. Such people cannot become Kṛṣṇa conscious, either by themselves or by congregational effort. Such people do not understand that the goal of life for a human being

is to understand the Supreme Personality of Godhead, Viṣṇu. A human life is especially meant for this purpose, and one has to go through all kinds of penances and austerities and set aside the propensity for sense gratification. Materialists always remain blind because they are always guided by blind rascals. A materialistic person considers himself free to act as he likes. He does not know that he is rigidly controlled by the stringent laws of nature, nor does he know that he has to transmigrate from one body to another and perpetually rot in material existence. Such rascals and foolish people are lured by the prayers of their foolish leaders for sense gratification, and they cannot understand what is meant by Kṛṣṇa consciousness. The material world exists outside the spiritual sky, and a foolish materialist cannot estimate the extent of this material sky. What, then, can he know of the spiritual sky? Materialists simply believe their imperfect senses and do not take instructions from the revealed scriptures. According to Vedic civilization, one has to see through the authority of the revealed scriptures. *Śāstra-cakṣuḥ*: one should see everything through the medium of the Vedic literature. In this way, one can distinguish between the spiritual world and material world. Those who ignore such instructions cannot be convinced of the existence of the spiritual world. Because they have forgotten their spiritual identity, such materialists take this material world as the all in all. They are therefore called *bahirmukha*.

TEXT 185

*prabhu kahe,—pūrve siddha kṛṣṇe tomāra prīti
tomā-saṅge āmā-sabāra haila kṛṣṇe mati*

prabhu kahe—the Lord said; *pūrve*—previously; *siddha*—perfected; *kṛṣṇe*—in Kṛṣṇa consciousness; *tomāra*—your; *prīti*—love for Kṛṣṇa; *tomā-saṅge*—by your association; *āmā-sabāra*—of all of us; *haila*—there was; *kṛṣṇe*—unto Kṛṣṇa; *mati*—consciousness.

Śrī Caitanya Mahāprabhu said to Sārvabhauma Bhaṭṭācārya, “From your previous birth you have been in Kṛṣṇa consciousness. Thus you love Kṛṣṇa so much that simply by your association we are all developing Kṛṣṇa consciousness.”

TEXT 186

*bhakta-mahimā bāḍāite, bhakte sukha dite
mahāprabhu vinā anya nāhi trijagate*

bhakta-mahimā—the glories of the devotees; *bāḍāite*—to increase; *bhakte*—unto the devotees; *sukha dite*—to give pleasure; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vinā*—except; *anya*—anyone else; *nāhi*—there is no one; *tri-jagate*—within these three worlds.

Thus there is no one within these three worlds—save for Śrī Caitanya Mahāprabhu—who is always so willing to increase the glories of the devotees and give them satisfaction.

In this regard, one should consult the discussion between Kapiladeva and Devahūti on the subject matter of devotional service. This is found in *Śrīmad-Bhāgavatam*, Third Canto.

TEXT 187

*tabe prabhu pratyeke, saba bhaktera nāma lañā
piṭhā-pānā deoyāila prasāda kariyā*

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *pratyeke*—individually; *saba bhaktera*—of all the devotees; *nāma*—the names; *lañā*—calling; *piṭhā-pānā*—cakes and sweet rice; *deoyāila*—administered; *prasāda*—remnants of food; *kariyā*—making.

Śrī Caitanya Mahāprabhu then took all the remnants of food offered to Jagannātha, such as cakes and sweet rice, and distributed them to all the other devotees, calling them individually.

TEXT 188

*advaita-nityānanda vasiyāchena eka ṭhāñi
dui-jane krīḍā-kalaha lāgila tathāi*

advaita-nityānanda—Advaita Ācārya and Nityānanda Prabhu; *vasiyāchena*—sat; *eka ṭhāñi*—in one place; *dui-jane*—those two persons; *krīḍā-kalaha*—mock fighting; *lāgila*—began; *tathāi*—there.

Śrī Advaita Ācārya and Nityānanda Prabhu sat side by side, and when prasādam was being distributed They engaged in a type of mock fighting.

TEXT 189

advaita kahe,—*avadhūtera saṅge eka paṅkti*
bhojana kariluṅ, nā jāni habe kon gati

advaita kahe—Advaita Ācārya said; *avadhūtera saṅge*—with a mendicant; *eka paṅkti*—in one line; *bhojana kariluṅ*—I am taking My food; *nā jāni*—I do not know; *habe*—will be; *kon*—what; *gati*—destination.

First Advaita Ācārya said, “I am sitting in line with an unknown mendicant, and because I am eating with Him, I do not know what kind of destination is awaiting Me.

TEXT 190

prabhu ta’ sannyāsī, uñhāra nāhi apacaya
anna-doṣe sannyāsīra doṣa nāhi haya

prabhu—Lord Śrī Caitanya Mahāprabhu; *ta’*—indeed; *sannyāsī*—in the renounced order of life; *uñhāra*—for Him; *nāhi*—there is not; *apacaya*—any discrepancy; *anna-doṣe*—by contamination of food; *sannyāsīra*—of a person in the renounced order; *doṣa*—fault; *nāhi*—not; *haya*—there is.

“Śrī Caitanya Mahāprabhu is in the renounced order of life. Consequently He does not recognize discrepancies. As a matter of fact, a sannyāsī is not affected by eating food from anywhere and everywhere.

TEXT 191

“*nānna-doṣeṇa maskarī*”—*ei śāstra-pramāṇa*
āmi ta’ gṛhastha-brāhmaṇa, āmāra doṣa-sthāna

na anna-doṣeṇa maskarī—a *sannyāsī* does not become affected by faulty acceptance of food; *ei*—this; *śāstra-pramāṇa*—evidence of revealed scriptures; *āmi*—I; *ta’*—indeed; *gṛhastha-brāhmaṇa*—a householder *brāhmaṇa*; *āmāra*—My; *doṣa*—faulty; *sthāna*—situation.

“According to the *śāstras*, there is no discrepancy in a *sannyāsī*’s eating at another’s house. But for a householder *brāhmaṇa*, this kind of eating is faulty.

TEXT 192

janma-kula-śīlācāra nā jāni yāhāra
tāra saṅge eka paṅkti-baḍa anācāra

janma—birth; *kula*—family; *śīla*—character; *ācāra*—behavior; *nā*—not; *jāni*—I know; *yāhāra*—of whom; *tāra saṅge*—with him; *eka paṅkti*—in one line; *baḍa anācāra*—a great discrepancy.

“It is not proper for householders to dine with those whose previous birth, family, character and behavior are unknown.”

TEXT 193

nityānanda kahe,—*tumi advaita-ācārya*
‘advaita-siddhānte’ bādhe śuddha-bhakti-kārya

nityānanda kahe—Śrīla Nityānanda Prabhu said; *tumi*—You; *advaita-ācārya*—Advaita Ācārya, or a teacher of impersonal monism; *advaita-siddhānte*—in that monistic conclusion; *bādhe*—is greatly hindered; *śuddha-bhakti-kārya*—the matter of pure devotional service.

Nityānanda Prabhu immediately refuted Śrīla Advaita Ācārya, saying, “You are a teacher of impersonal monism, and the monistic conclusion is a great hindrance to progressive, pure devotional service.

TEXT 194

*tomāra siddhānta-saṅga kare yei jane
'eka' vastu vinā sei 'dvitīya' nāhi māne*

tomāra—Your; *siddhānta-saṅga*—acceptance of the conclusion; *kare*—does; *yei jane*—the person who; *eka*—one; *vastu*—substance; *vinā*—except; *sei*—such a person; *dvitīya*—a second thing; *nāhi māne*—does not accept.

“One who participates in Your impersonal monistic philosophy does not accept anything but the one Brahman.”

The impersonal monist does not believe that God is the only object of worship and that the living entities are His eternal servants. According to the monists, God and the devotee may be separate in the material state, but when they are spiritually situated, there is no difference between them. This is called *advaita-siddhānta*, the conclusion of the monists. Monists consider devotional service of the Lord to be material activity; therefore they consider such devotional activities to be the same as *karma*, or fruitive activity. This monistic mistake is a great stumbling block on the road to devotional service.

Actually this discussion between Advaita Ācārya and Nityānanda was a mock fight to serve as a great instruction for all devotees. Śrī Nityānanda Prabhu wanted to point out that Advaita Ācārya, a pure devotee, did not agree with the monistic conclusion. The conclusion of devotional service is:

*vadanti tat tattva-vidas tattvaṁ yaj jñānam advayam
brahmeti paramātmēti bhagavān iti śabdyate*

“Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.” (SB 1.2.11)

Absolute knowledge consists of Brahman, Paramātmā and Bhagavān. This conclusion is not the same as that of the monists. Śrīlā Advaita Ācārya was given the title of *ācārya* because He spread the *bhakti* cult, not the philosophy of monism. The true conclusion of *advaita-siddhānta*, expressed at the very beginning of the *Caitanya-caritāmṛta* (Ādi 1.3), is not

the same as the philosophy of the monists. Here *advaita-siddhānta* means *advaya-jñāna*, or oneness in variety. Actually Śrīla Nityānanda Prabhu was praising Śrīla Advaita Ācārya through friendly mock fighting. He was giving the Vaiṣṇava conclusion in terms of the *Bhāgavatam*'s conclusive words, *vadanti tat tattva-vidah*. This is also the conclusion of a *mantra* in the *Chāndogya Upaniṣad*, *ekam evādvitīyam*.

A devotee knows that there is oneness in diversity. The *mantras* of the *śāstras* do not support the monistic conclusions of the impersonalists, nor does Vaiṣṇava philosophy accept impersonalism without variety. Brahman is the greatest, He who includes everything, and that is oneness. As Kṛṣṇa says in the *Bhagavad-gītā* (7.7), *mattaḥ parataram nānyat*: there is no one superior to Kṛṣṇa Himself. He is the original substance because every category emanates from Him. Thus He is simultaneously one with and different from all other categories. The Lord is always engaged in a variety of spiritual activities, but the monist cannot understand spiritual variety. The conclusion is that although the powerful and the power are one and the same, within the energy of the powerful there are varieties. In those varieties there is a distinction between the different parts of one's personal self, between types of the same category, and between types of different categories. In other words, there is always variety in the categories, which are understood as knowledge, the knower and the knowable. Due to the eternal existence of knowledge, the knower and the knowable, devotees everywhere know about the eternal existence of the form, name, qualities, pastimes and entourage of the Supreme Personality of Godhead. Devotees never agree with the monists' preaching of oneness. Unless one adheres to the conceptions of the knower, the knowable and knowledge, there is no possibility of understanding spiritual variety, nor can one taste the transcendental bliss of spiritual variety.

The philosophy of monism is an adjustment of the Buddhist philosophy of voidism. In a mock fight with Śrī Advaita Ācārya, Śrī Nityānanda Prabhu was refuting this type of monistic philosophy. Vaiṣṇavas certainly accept Lord Śrī Kṛṣṇa as the ultimate "one," and that which is without Kṛṣṇa is called *māyā*, or that which has no existence. External *māyā* is exhibited in two phases—*jīva-māyā*, the living entities, and *guṇa-māyā*, the material world. In the material world there is *prakṛti* (material nature) and *pradhāna* (the ingredients of material nature). However, for one who becomes Kṛṣṇa conscious, the distinction between material and spiritual

varieties does not exist. An advanced devotee like Prahlāda Mahārāja sees everything as one—Kṛṣṇa. As stated in *Śrīmad-Bhāgavatam* (7.4.37), *kṛṣṇa-graha-grhītātmā na veda jagad īdṛśam*. One who is in full Kṛṣṇa consciousness does not distinguish between things material and spiritual; he takes everything to be related to Kṛṣṇa and therefore spiritual. By *advaya-jñāna-darśana*, Śrīla Advaita Ācārya has glorified pure devotional service. Śrīla Nityānanda Prabhu herein sarcastically condemns the philosophy of the impersonal monists and praises the correct nondual philosophy of Śrī Advaita Prabhu.

TEXT 195

*hena tomāra saṅge mora ekatre bhojana
nā jāni, tomāra saṅge kaiche haya mana*

hena—thus; *tomāra*—Your; *saṅge*—in association; *mora*—My; *ekatre*—together; *bhojana*—eating; *nā jāni*—I do not know; *tomāra saṅge*—by Your association; *kaiche*—how; *haya mana*—My mind will turn.

Nityānanda Prabhu continued, “You are such a monist! And now I am eating beside You. I do not know how My mind will be affected in this way.”

Saṅgāt sañjāyate kāmaḥ (Bg. 2.62). One develops his consciousness according to society and association. As Śrīla Nityānanda Prabhu admits, a devotee should be very careful when associating with those who are not devotees. When asked by a householder devotee what the behavior of a devotee should be, Śrī Caitanya Mahāprabhu immediately replied:

*asat-saṅga-tyāga,—ei vaiṣṇava-ācāra
'strī-saṅgī'—eka asādhu, 'kṛṣṇābhakta' āra*

(Cc. Madhya 22.87)

A Vaiṣṇava, a devotee, should simply discard intimate association with nondevotees. In his *Upadeśāmṛta* (4), Śrīla Rūpa Gosvāmī has described the symptoms of intimate relationships in this way:

*dadāti pratigṛhṇāti guhyam ākhyāti ṛcchati
bhūṅkte bhojayate caiva ṣaḍ-vidham ṛiti-lakṣaṇam*

The words *bhunkte bhojate* indicate that one should eat with devotees. One should carefully avoid eating food offered by nondevotees. Indeed, a devotee should be very strict in not accepting food from a nondevotee, especially food prepared in restaurants or hotels or on airplanes. Śrīla Nityānanda Prabhu's reference in this connection is meant to emphasize that one should avoid eating with Māyāvādīs and covert Māyāvādīs like the *sahajiyā* Vaiṣṇavas, who are materially affected.

TEXT 196

*ei-mata dui-jane kare balābali
vyāja-stuti kare duñhe, yena gālāgāli*

ei-mata—in this way; *dui-jane*—two persons; *kare*—do; *balābali*—accusing and counteraccusing; *vyāja-stuti*—praise in the form of accusations; *kare*—do; *duñhe*—both of Them; *yena*—as if; *gālāgāli*—exchanges of ill names.

Thus They both went on talking and praising one another, although Their praise appeared negative, for it appeared as if They exchanged ill names.

TEXT 197

*tabe prabhu sarva-vaiṣṇavera nāma lañā
mahā-prasāda dena mahā-amṛta siñciyā*

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *sarva-vaiṣṇavera*—of all the Vaiṣṇavas; *nāma*—names; *lañā*—calling; *mahā-prasāda*—the remnants of the food of Lord Jagannātha; *dena*—delivers; *mahā-amṛta*—transcendental nectar; *siñciyā*—sprinkling.

Thereafter, calling all the Vaiṣṇavas, Śrī Caitanya Mahāprabhu distributed mahā-prasādam as if sprinkling nectar. At that time the mock fight between Advaita Ācārya and Nityānanda Prabhu became more and more delicious.

TEXT 198

*bhojana kari' uṭhe sabe hari-dhvani kari'
hari-dhvani uṭhila saba svarga-martya bhari'*

bhojana kari'—after eating; *uṭhe*—stood up; *sabe*—all; *hari-dhvani*—the sound of Hari; *kari'*—making; *hari-dhvani*—the sound of Hari; *uṭhila*—rose; *saba*—all; *svarga-martya*—the upper and lower planetary systems; *bhari'*—filling.

After taking their lunch, all the Vaiṣṇavas stood up and chanted the holy name of Hari, and the resounding noise filled all the upper and lower planetary systems.

TEXT 199

*tabe mahāprabhu saba nija-bhakta-gaṇe
sabākāre śrī-haste dilā mālya-candane*

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *nija-bhakta-gaṇe*—personal devotees; *sabākāre*—unto all of them; *śrī-haste*—with His own hand; *dilā*—delivered; *mālya-candane*—flower garlands and sandalwood pulp.

After this, Śrī Caitanya Mahāprabhu offered flower garlands and sandalwood pulp to all His devoted personal associates.

TEXT 200

*tabe pariveśaka svarūpādi sāta jana
gṛhera bhitare kaila prasāda bhojana*

tabe—thereafter; *pariveśaka*—the distributors of *prasādam*; *svarūpa-ādi*—headed by Svarūpa Dāmodara; *sāta jana*—seven men; *gṛhera bhitare*—within the room; *kaila*—did; *prasāda bhojana*—eating of *prasādam*.

The seven persons headed by Svarūpa Dāmodara who were engaged in distributing *prasādam* to others then took their meals within the room.

TEXT 201

*prabhura avaśeṣa govinda rākhila dhariyā
sei anna haridāse kichu dila lañā*

prabhura—of Lord Śrī Caitanya Mahāprabhu; *avaśeṣa*—remnants; *govinda*—Govinda; *rākhila*—saved; *dhariyā*—keeping; *sei anna*—that *prasādam*; *haridāse*—unto Haridāsa Ṭhākura; *kichu*—some; *dila*—delivered; *lañā*—taking.

Govinda saved some remnants of food left by Śrī Caitanya Mahāprabhu and kept them carefully. Later, one portion of these remnants was delivered to Haridāsa Ṭhākura.

TEXT 202

*bhakta-gaṇa govinda-pāśa kichu māgi' nila
sei prasādāna govinda āpani pāila*

bhakta-gaṇa—all the other devotees; *govinda-pāśa*—from Govinda; *kichu*—a little; *māgi'*—begging; *nila*—took; *sei*—those; *prasāda-anna*—remnants of food; *govinda*—Govinda; *āpani*—personally; *pāila*—partook.

The remnants of food left by Śrī Caitanya Mahāprabhu were later distributed among devotees who begged for them, and finally Govinda personally took the last remnants.

TEXT 203

*svatantra īśvara prabhu kare nānā khelā
'dhoyā-pākhalā' nāma kaila ei eka līlā*

svatantra īśvara—the independent Personality of Godhead; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—performs; *nānā*—various; *khelā*—pastimes; *dhoyā-pākhalā*—washing and cleansing; *nāma*—named; *kaila*—performed; *ei*—this; *eka*—one; *līlā*—pastime.

The fully independent Supreme Personality of Godhead performs various types of pastimes. The pastime of washing and cleansing the Guṇḍicā temple is but one of them.

TEXT 204

*āra dine jagannāthera 'netrotsava' nāma
mahotsava haila bhaktera prāṇa-samāna*

āra dine—the next day; *jagannāthera*—of Lord Jagannātha; *netra-utsava*—the festival of seeing the eyes; *nāma*—named; *mahā-utsava*—great festival; *haila*—performed; *bhaktera*—of the devotees; *prāṇa-samāna*—the life and soul.

The next day marked the performance of the festival of Netrotsava. This great festival was the life and soul of the devotees.

After the bathing ceremony of Lord Jagannātha, during the fortnight before the Ratha-yātrā ceremony, the body of Lord Jagannātha, having been washed, needs repainting. This is known as *aṅga-rāga*. The Netrotsava festival, performed gorgeously in the early morning of the Nava-yauvana day, constitutes the life and soul of the devotees.

TEXT 205

*pakṣa-dina duḥkhī loka prabhura adarśane
darśana kariyā loka sukha pāila mane*

pakṣa-dina—for a fortnight; *duḥkhī*—unhappy; *loka*—devotees; *prabhura*—of Lord Jagannātha; *adarśane*—without the sight; *darśana kariyā*—by seeing; *loka*—all the devotees; *sukha*—happiness; *pāila*—got; *mane*—in the mind.

Everyone was unhappy for a fortnight because they could not see the Deity of Lord Jagannātha. Upon seeing the Lord at the festival, the devotees were very happy.

TEXT 206

*mahāprabhu sukhe lañā saba bhakta-gaṇa
jagannātha-daraśane karilā gamana*

mahāprabhu—Śrī Caitanya Mahāprabhu; *sukhe*—in great happiness; *lañā*—taking; *saba*—all; *bhakta-gaṇa*—devotees; *jagannātha-daraśane*—for visiting Lord Jagannātha; *karilā gamana*—went.

On this occasion, greatly happy, Śrī Caitanya Mahāprabhu took all the devotees with Him and visited the Lord in the temple.

TEXT 207

*āge kāśīśvara yāya loka nivāriyā
pāche govinda yāya jala-karaṅga lañā*

āge—in front; *kāśīśvara*—Kāśīśvara; *yāya*—goes; *loka*—the crowd; *nivāriyā*—checking; *pāche*—at the end; *govinda*—Govinda; *yāya*—goes; *jala*—of water; *karaṅga*—a pitcher carried by saintly persons; *lañā*—taking.

When Śrī Caitanya Mahāprabhu went to visit the temple, Kāśīśvara walked in front, checking the crowds of people, and Govinda walked in the rear, bringing the sannyāsī's pitcher filled with water.

The *karaṅga* is a kind of waterpot especially carried by Māyāvādī *sannyāsīs* and generally carried by all other *sannyāsīs*.

TEXT 208

*prabhura āge purī, bhāratī,—duñhāra gamana
svarūpa, advaita,—duñhera pārśve dui-jana*

prabhura āge—in front of Lord Śrī Caitanya Mahāprabhu; *purī*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *duñhāra gamana*—first they went; *svarūpa*—Svarūpa Dāmodara; *advaita*—Advaita Ācārya; *duñhera*—of both; *pārśve*—on the two sides; *dui-jana*—two persons.

When Śrī Caitanya Mahāprabhu went toward the temple, Paramānanda Purī and Brahmānanda Bhārati walked in front of Him, and at His two sides walked Svarūpa Dāmodara and Advaita Ācārya.

TEXT 209

*pāche pāche cali' yāya āra bhakta-gaṇa
utkaṅṭhāte gelā saba jagannātha-bhavana*

pāche pāche—following; *cali' yāya*—walk; *āra*—other; *bhakta-gaṇa*—devotees; *utkaṅṭhāte*—with great eagerness; *gelā*—they went; *saba*—all; *jagannātha-bhavana*—in the temple of Lord Jagannātha.

With great eagerness all the other devotees followed them into the temple of Lord Jagannātha.

TEXT 210

*darśana-lobhetē kari' maryādā laṅghana
bhoga-maṅḍape yāñā kare śrī-mukha darśana*

darśana-lobhetē—being very eager to see; *kari'*—doing; *maryādā laṅghana*—transgressions of regulative principles; *bhoga-maṅḍape*—in the room for offering food; *yāñā*—going; *kare*—do; *śrī-mukha darśana*—seeing the lotus face.

Out of great eagerness to see the Lord, they all neglected the regulative principles and, just to see the Lord's face, went to the place where the food was offered.

There are many regulative principles of Deity worship. For example, one is not allowed to enter the room where food is offered to Lord Jagannātha. But in this case, being very eager because of not having seen the Lord for fifteen days, all the people overruled the regulative principles and entered the room.

TEXT 211

*tṛṣārta prabhura netra—bhramara-yugala
gāḍha tṛṣṇāya piye kṛṣṇera vadana-kamala*

tṛṣā-ārta—thirsty; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *netra*—eyes; *bhramara-yugala*—like two bumblebees; *gāḍha*—deep; *tṛṣṇāya*—in thirst; *piye*—drinks; *kṛṣṇera*—of Lord Kṛṣṇa; *vadana-kamala*—the lotuslike face.

Śrī Caitanya Mahāprabhu was very thirsty to see the Lord, and His eyes became like two bumblebees drinking the honey from the lotuslike eyes of Lord Jagannātha, who is Kṛṣṇa Himself.

TEXT 212

*praphulla-kamala jini' nayana-yugala
nīlamaṇi-darpaṇa-kānti gaṇḍa jhalamala*

praphulla-kamala—blossoming lotus flower; *jini'*—conquering; *nayana-yugala*—two eyes; *nīlamaṇi*—sapphire; *darpaṇa*—mirror; *kānti*—luster; *gaṇḍa*—neck; *jhalamala*—bright.

The eyes of Lord Jagannātha conquered the beauty of blossoming lotus flowers, and His neck was as lustrous as a mirror made of sapphires.

Lord Śrī Caitanya Mahāprabhu usually saw Lord Jagannātha from a distance, standing behind the column of Garuḍa. But because he had not seen Lord Jagannātha for fifteen days, Caitanya Mahāprabhu felt great separation from Him. In great eagerness, Caitanya Mahāprabhu crossed the meeting hall and entered the room where food was offered, just to see the face of Lord Jagannātha. In verse 210, this action is called *maryādā-laṅghana*, a violation of the regulative principles. This indicates that one should not come very near a superior. Both the Lord's Deity form and the spiritual master should be seen from a distant place. This is called *maryādā*. Otherwise, as it is said, familiarity breeds contempt. Sometimes coming too near the Deity or the spiritual master degrades the neophyte devotee. Personal servants of the Deity and the spiritual master should

therefore always be very careful, for negligence may overcome them in their duty.

Lord Śrī Caitanya Mahāprabhu's eyes have been compared to thirsty bumblebees, and Śrī Jagannātha's eyes have been compared to blossoming lotus flowers. The author has made these comparisons in order to describe Lord Śrī Caitanya Mahāprabhu while the Lord was deeply absorbed in ecstatic love for Lord Jagannātha.

TEXT 213

*bāndhulīra phula jini' adhara suraṅga
īṣat hasita kānti—amṛta-taraṅga*

bāndhulīra phula—a kind of red flower named *bāndhulī*; *jini'*—conquering; *adhara*—chin; *su-raṅga*—buff color; *īṣat*—mild; *hasita*—smiling; *kānti*—luster; *amṛta*—nectar; *taraṅga*—waves.

The chin of the Lord, tinged with buff color, conquered the beauty of the bāndhulī flower. This increased the beauty of His mild smiling, which was like lustrous waves of nectar.

TEXT 214

*śrī-mukha-sundara-kānti bādhe kṣaṇe kṣaṇe
koṭi-bhakta-netra-bhṛṅga kare madhu-pāne*

śrī-mukha—of His beautiful face; *sundara-kānti*—attractive luster; *bādhe*—increases; *kṣaṇe kṣaṇe*—at every moment; *koṭi-bhakta*—of millions of devotees; *netra-bhṛṅga*—eyes like bumblebees; *kare*—engaged; *madhu-pāne*—in drinking the honey.

The luster of His beautiful face increased at every moment, and the eyes of hundreds and thousands of devotees drank its honey like bumblebees.

TEXT 215

*yata piye tata tṛṣṇā bādhe nirantara
mukhāmbuja chāḍi' netra nā yāya antara*

yata—as much; *piye*—they drink; *tata*—so much; *ṛṣṇā*—thirst; *bādhe*—increases; *nirantara*—incessantly; *mukha-ambuja*—the lotuslike face; *chāḍi'*—giving up; *netra*—the eyes; *nā*—do not; *yāya*—go; *antara*—separate.

As their eyes began to drink the nectarean honey of His lotus face, their thirst increased. Thus their eyes did not leave Him.

In the *Laghu-bhāgavatāmṛta* (1.5.538), Śrīla Rūpa Gosvāmī has described the beauty of the Lord in this way:

*asamānordhva-mādhurya-taraṅgāmṛta-vāridhiḥ
jaṅgama-sthāvarollāsi-rūpo goṇendra-nandanah*

“The beauty of the son of Mahārāja Nanda is incomparable. Nothing is higher than His beauty, and nothing can equal it. His beauty is like waves in an ocean of nectar. This beauty is attractive both for moving and for nonmoving objects.”

Similarly, in the *tantra-śāstra* there is another description of the Lord’s beauty:

*kandarpa-koṭy-arbuda-rūpa-śobha-
nīrājya-pādājya-nakhāñcalasya
kutrāpy adṛṣṭa-śruta-ramya-kānter
dhyānam param nanda-sutasya vakṣye*

“I shall relate the supreme meditation upon Lord Śrī Kṛṣṇa, the son of Nanda Mahārāja. The tips of the toes of His lotus feet reflect the beauty of the bodies of unlimited millions of Cupids, and His bodily luster has never been seen or heard of anywhere.”

One may also consult *Śrīmad-Bhāgavatam* (10.29.14) in this connection.

TEXT 216

*ei-mata mahāprabhu lañā bhakta-gaṇa
madhyāhna paryanta kaila śrī-mukha daraśana*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *bhakta-gaṇa*—His associates; *madhyāhna paryanta*—up to

midday; *kaila*—performs; *śrī-mukha daraśana*—seeing the face of Lord Jagannātha.

Thus Śrī Caitanya Mahāprabhu and His devotees enjoyed transcendental bliss upon seeing the face of Jagannātha. This continued to midday.

TEXT 217

*sveda, kampa, aśru-jala vahe sarva-kṣaṇa
darśanera lobhe prabhu kare saṁvaraṇa*

sveda—perspiring; *kampa*—trembling; *aśru-jala*—tears from the eyes; *vahe*—flowed; *sarva-kṣaṇa*—always; *darśanera*—of seeing; *lobhe*—by greed; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *saṁvaraṇa*—checking.

As usual, there were transcendental blissful symptoms in Caitanya Mahāprabhu’s body. He perspired and trembled, and a constant flow of tears fell from His eyes. But the Lord checked these tears so they would not disturb His seeing the face of the Lord.

TEXT 218

*madhye madhye bhoga lāge, madhye daraśana
bhogera samaye prabhu karena kīrtana*

madhye madhye—at intervals; *bhoga lāge*—there were offerings of food; *madhye*—sometimes; *daraśana*—seeing; *bhogera samaye*—at the time of offering *prasādam*; *prabhu*—Śrī Caitanya Mahāprabhu; *karena kīrtana*—performed congregational chanting.

Their looking at the face of Lord Jagannātha was interrupted only when He was offered food. Afterwards they would again look upon His face. When the food was being offered to the Lord, Śrī Caitanya Mahāprabhu performed His *kīrtana*.

TEXT 219

*darśana-ānande prabhu saba pāsarilā
bhakta-gaṇa madhyāhna karite prabhure lañā gelā*

darśana-ānande—because of pleasure due to seeing the face of the Lord; *prabhu*—Śrī Caitanya Mahāprabhu; *saba*—everything; *pāsarilā*—forgot; *bhakta-gaṇa*—the devotees; *madhyāhna*—noontime lunch; *karite*—to accept; *prabhure*—Śrī Caitanya Mahāprabhu; *lañā gelā*—took.

Feeling such great pleasure upon seeing the face of Lord Jagannātha, Śrī Caitanya Mahāprabhu forgot everything. The devotees, however, took Him to His lunch at noontime.

TEXT 220

*prātaḥ-kāle ratha-yātrā habeka jāniyā
sevaka lāgāya bhoga dviguṇa kariyā*

prātaḥ-kāle—in the morning; *ratha-yātrā*—the car festival; *habeka*—would take place; *jāniyā*—knowing; *sevaka*—the priestly servants of the Lord; *lāgāya*—offer; *bhoga*—food; *dvi-guṇa kariyā*—increasing to double.

Knowing that the car festival would take place in the morning, all the servants of Lord Jagannātha were doubling their offerings of food.

TEXT 221

*guṇḍicā-mārjana-lilā saṅkṣepe kahila
yāhā dekhi' śuni' pāpīra kṛṣṇa-bhakti haila*

guṇḍicā-mārjana-lilā—the pastimes of washing the Guṇḍicā temple; *saṅkṣepe kahila*—I have described in brief; *yāhā dekhi' śuni'*—by seeing and hearing which; *pāpīra*—of sinful men; *kṛṣṇa-bhakti haila*—there was awakening of Kṛṣṇa consciousness.

I have briefly described the pastimes of the Lord in washing and cleansing the Guṇḍicā temple. By seeing or hearing these pastimes, even sinful men can awaken their Kṛṣṇa consciousness.

TEXT 222

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; Caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Chapter Twelve, describing the washing and cleansing of the Guṇḍicā temple.

CHAPTER THIRTEEN

The Ecstatic Dancing of the Lord at Ratha-Yātrā

A summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows. After bathing early in the morning, Śrī Caitanya Mahāprabhu saw the Deities (Jagannātha, Baladeva and Subhadrā) get aboard their three cars. This function is called Pāṇḍu-vijaya. At that time, King Pratāparudra took a broom with a golden handle and began to cleanse the road. Lord Jagannātha took permission from the goddess of fortune and then started in the car for the Guṇḍicā temple. The road to the temple led along a broad, sandy beach, and on both sides of the road were residential quarters, houses and gardens. Along that road the servants called *gauḍas* began to pull the cars. Śrī Caitanya Mahāprabhu divided His *saṅkīrtana* party into seven divisions. With two *mṛdaṅgas* in each division, there were altogether fourteen *mṛdaṅgas*. While performing *kīrtana*, Śrī Caitanya Mahāprabhu exhibited various symptoms of transcendental ecstasy, and Jagannātha and Śrī Caitanya Mahāprabhu exchanged Their feelings very blissfully. When the cars reached the place known as Balagaṇḍi, the devotees offered the Deities simple food. At this time, in a nearby garden, Śrī Caitanya Mahāprabhu and His devotees took a brief rest from the dancing.

TEXT 1

sa jīyāt kṛṣṇa-caitanyaḥ
śrī-rathāgre nanarta yaḥ
yenāsī jagatām citram
jagannātho 'pi vismitaḥ

saḥ—He; *jīyāt*—may live long; *kṛṣṇa-caitanyaḥ*—Lord Śrī Caitanya Mahāprabhu; *śrī-ratha-agre*—in the front of the car; *nanarta*—danced; *yaḥ*—who; *yena*—by whom; *āsīt*—there was; *jagatām*—of the whole universe; *citram*—wonder; *jagannāthaḥ*—Lord Jagannātha; *api*—also; *vismitaḥ*—was astonished.

May the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya, who danced in front of the car of Śrī Jagannātha, be all glorified! By seeing His dancing, not only was the whole universe held in wonder, but Lord Jagannātha Himself became very much astonished.

TEXT 2

*jaya jaya śrī-kṛṣṇa-caitanya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

All glories to Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

TEXT 3

*jaya śrotā-gaṇa, śuna, kari' eka mana
ratha-yātrāya nṛtya prabhura parama mohana*

jaya—all glories; *śrotā-gaṇa*—to the listeners; *śuna*—please hear; *kari'*—keeping yourself; *eka mana*—in one attention; *ratha-yātrāya*—in the car festival; *nṛtya*—dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *parama*—extremely; *mohana*—enchanting.

All glories to the listeners of Śrī Caitanya-caritāmṛta! Please hear the description of the dancing of Lord Caitanya Mahāprabhu at the Ratha-yātrā festival. His dancing is very enchanting. Please hear of it with great attention.

TEXT 4

*āra dina mahāprabhu hañā sāvadhāna
rātre uṭhi' gaṇa-saṅge kaila prātaḥ-snāna*

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hañā*—becoming; *sāvadhāna*—very careful; *rātre uṭhi'*—getting up at night; *gaṇa-saṅge*—with His personal devotees; *kaila*—took; *prātaḥ-snāna*—bathing early in the morning.

The next day, Śrī Caitanya Mahāprabhu and His personal associates got up in the dark and attentively took their early-morning baths.

TEXT 5

*pāṇḍu-vijaya dekhibāre karila gamana
jagannātha yātrā kaila chāḍi' simhāsana*

pāṇḍu-vijaya—the ceremony named Pāṇḍu-vijaya; *dekhibāre*—for seeing; *karila*—did; *gamana*—go; *jagannātha*—Lord Jagannātha; *yātrā*—departure; *kaila*—did; *chāḍi'*—leaving; *simhāsana*—the throne.

Śrī Caitanya Mahāprabhu and His personal associates then went to see the ceremony of Pāṇḍu-vijaya. During this ceremony, Lord Jagannātha leaves His throne and gets up onto the car.

TEXT 6

*āpani pratāparudra lañā pātra-gaṇa
mahāprabhura gaṇe karāya vijaya-darśana*

āpani—personally; *pratāparudra*—King Pratāparudra; *lañā*—taking with him; *pātra-gaṇa*—his associates; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *gaṇe*—associates; *karāya*—causes; *vijaya-darśana*—seeing the Pāṇḍu-vijaya ceremony.

King Pratāparudra in person, as well as his entourage, allowed the Pāṇḍu-vijaya ceremony to be seen by all the associates of Śrī Caitanya Mahāprabhu.

TEXT 7

*advaita, nitāi ādi saṅge bhakta-gaṇa
sukhe mahāprabhu dekhe īśvara-gamana*

advaita—Advaita Ācārya; *nitāi*—Lord Nityānanda Prabhu; *ādi*—headed by; *saṅge*—with; *bhakta-gaṇa*—devotees; *sukhe*—in great happiness; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dekhe*—sees; *īśvara-gamana*—how the Lord is starting.

Śrī Caitanya Mahāprabhu and His prominent devotees—Advaita Ācārya, Nityānanda Prabhu and others—were very happy to observe how Lord Jagannātha began the Ratha-yātrā.

TEXT 8

*baliṣṭha dayitā' gaṇa—yena matta hātī
jagannātha vijaya karāya kari' hātāhāti*

baliṣṭha dayitā' gaṇa—very strong *dayitās*, or carriers of Jagannātha; *yena*—as if; *matta hātī*—drunken elephants; *jagannātha*—of Lord Jagannātha; *vijaya*—departure; *karāya*—cause; *kari'*—performing; *hātāhāti*—hand to hand.

The very strongly built *dayitās* [carriers of the Jagannātha Deity] were as powerful as drunken elephants. They manually carried Lord Jagannātha from the throne to the car.

The word *dayitā* refers to one who has received the mercy of the Lord. Lord Jagannātha has a number of stalwart servants known as *dayitās*. These servants do not come from very high-caste families (*brāhmaṇas*, *kṣatriyas* or *vaiśyas*), but because they are engaged in the service of the Lord, they have been elevated to a respected position. Thus they are known as *dayitās*. These servants of Lord Jagannātha take care of the Lord from the day of the Snāna-yātrā up to the time the Lord is carried from the throne to the Ratha car. In the *Kṣetra-māhātmya* these *dayitās* are said to come from the *śabaras*, a caste that keeps and sells pigs. However, among the *dayitās* there are also many who come from the *brāhmaṇa* caste.

Those *dayitās* coming from the *brāhmaṇa* families are called *dayitā-pātis*, or leaders of the *dayitās*. The *dayitā-pātis* offer food such as sweetmeats to Lord Jagannātha during the *anavasara*, the resting period after Snāna-yātrā. They also make the early-morning offering of sweetmeats daily. It is said that during the *anavasara* Lord Jagannātha suffers from fever and that the *dayitā-pātis* offer Him an infusion of drugs represented by fruit juice. It is said that in the beginning Lord Jagannātha was worshiped by the *śabaras* and was known as the Deity Nīla Mādhava. Later, when the Deity was established in the temple, the Lord became known as Jagannātha. Because the Deities were taken from the *śabaras*, all the *śabara* devotees were elevated to the position of *dayitās*.

TEXT 9

kataka dayitā kare skandha ālambana
kataka dayitā dhare śrī-padma-caraṇa

kataka dayitā—some of the *dayitās*; *kare*—do; *skandha*—of the shoulders; *ālambana*—capturing; *kataka*—some; *dayitā*—servants called *dayitās*; *dhare*—catch; *śrī-padma-caraṇa*—the lotus feet of the Lord.

While carrying the Deity of Lord Jagannātha, some of the *dayitās* took hold of the shoulders of the Lord, and some caught His lotus feet.

TEXT 10

kaṭi-taṭe baddha, dṛḍha sthūla paṭṭa-ḍorī
dui dike dayitā-gaṇa uṭhāya tāhā dhari'

kaṭi-taṭe—on the waist; *baddha*—bound; *dṛḍha*—strong; *sthūla*—thick; *paṭṭa-ḍorī*—rope made of silk; *dui dike*—from two sides; *dayitā-gaṇa*—the *dayitās*; *uṭhāya*—raise; *tāhā*—that rope; *dhari'*—catching.

The Lord Jagannātha Deity was bound at the waist by a strong, thick rope made of silk. From two sides the *dayitās* caught hold of this rope and raised the Deity.

TEXT 11

*ucca dṛḍha tulī saba pāti' sthāne sthāne
eka tulī haite tvarāya āra tulīte āne*

ucca—puffed up; *dṛḍha*—strong; *tulī*—pads made of cotton; *saba*—all; *pāti'*—spreading; *sthāne sthāne*—from one place to another; *eka tulī*—one pad; *haite*—from; *tvarāya*—very soon; *āra*—next; *tulīte*—on the pad; *āne*—bring.

Strong, puffed-up cotton pads called *tulīs* were spread out from the throne to the car, and the heavy Deity of Lord Jagannātha was carried from one pillowlike pad to the next by the *dayitās*.

TEXT 12

*prabhu-padāghāte tulī haya khaṇḍa khaṇḍa
tulā saba uḍi' yāya, śabda haya pracaṇḍa*

prabhu-pada-āghāte—by the kicking of Lord Jagannātha; *tulī*—the pads; *haya*—become; *khaṇḍa khaṇḍa*—broken to pieces; *tulā*—cotton from inside; *saba*—all; *uḍi' yāya*—rises; *śabda*—sound; *haya*—there is; *pracaṇḍa*—very much.

While the *dayitās* carried the heavy Jagannātha Deity from one pad to the next, some of the pads broke, and the cotton contents floated into the air. When they broke, they made a heavy cracking sound.

TEXT 13

*viśvambhara jagannāthe ke cālāite pāre?
āpana icchāya cale karite vihāre*

viśvambhara—the maintainer of the universe; *jagannāthe*—Lord Jagannātha; *ke*—who; *cālāite*—cause to be carried; *pāre*—can; *āpana*—personal; *icchāya*—by His will; *cale*—moves; *karite*—to act; *vihāre*—in pastimes.

Lord Jagannātha is the maintainer of the whole universe. Who can carry Him from one place to another? The Lord moves by His personal will just to perform His pastimes.

TEXT 14

*mahāprabhu 'maṇimā' 'maṇimā' kare dhvani
nānā-vādyā-kolāhale kichui nā śuni*

mahāprabhu—Śrī Caitanya Mahāprabhu; *maṇimā maṇimā*—an honorific; *kare*—makes; *dhvani*—the sound; *nānā*—various; *vādyā*—of musical instruments; *kolāhale*—by the tumultuous sound; *kichui*—anything; *nā*—not; *śuni*—can hear.

While the Lord was transported from the throne to the car, tumultuous sounds were made on various musical instruments. Śrī Caitanya Mahāprabhu was chanting “Maṇimā! Maṇimā!” but He could not be heard.

The word *maṇimā* is used to address a respectable person in Orissa. Lord Jagannātha was being respectfully addressed by Śrī Caitanya in this way.

TEXT 15

*tabe pratāparudra kare āpane sevana
suarṇa-mārjanī lañā kare patha sammārjana*

tabe—at this time; *pratāparudra*—King Pratāparudra; *kare*—does; *āpane*—personally; *sevana*—service; *suarṇa*—golden; *mārjanī*—broom; *lañā*—taking; *kare*—does; *patha*—road; *sammārjana*—cleansing.

While the Lord was being carried from the throne to the car, King Pratāparudra personally engaged in the Lord’s service by cleansing the road with a broom that had a golden handle.

TEXT 16

*candana-jalete kare patha niṣecane
tuccha sevā kare vasi' rāja-simhāsane*

candana-jalete—with sandalwood water; *kare*—does; *patha*—road; *niṣecane*—sprinkling; *tuccha*—insignificant, menial; *sevā*—service; *kare*—performs; *vasi'*—although in possession of; *rāja-simhāsane*—the royal throne.

The King sprinkled the road with sandalwood-scented water. Although he was the owner of the royal throne, he engaged in menial service for the sake of Lord Jagannātha.

TEXT 17

*uttama hañā rājā kare tuccha sevana
ataeva jagannāthera kṛpāra bhājana*

uttama hañā—although very respectable; *rājā*—the King; *kare*—accepts; *tuccha*—menial; *sevana*—service; *ataeva*—therefore; *jagannāthera*—of Lord Jagannātha; *kṛpāra*—in the matter of mercy; *bhājana*—suitable candidate.

Although the King was the most exalted respectable person, still he accepted menial service for the Lord; he therefore became a suitable candidate for receiving the Lord's mercy.

TEXT 18

*mahāprabhu sukha pāila se-sevā dekhite
mahāprabhura kṛpā haila se-sevā ha-ite*

mahāprabhu—Śrī Caitanya Mahāprabhu; *sukha pāila*—felt very happy; *se-sevā*—that kind of service; *dekhite*—to see; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *haila*—there was; *se-sevā ha-ite*—because of that service.

Upon seeing the King engaged in such menial service, Caitanya Mahāprabhu became very happy. Simply by rendering this service, the King received the mercy of the Lord.



Although the King was the most exalted respectable person, still he accepted menial service for the Lord; he therefore became a suitable candidate for receiving the Lord's mercy.

Unless one receives the mercy of the Lord, he cannot understand the Supreme Personality of Godhead or engage in His devotional service.

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan*

(SB 10.14.29)

A devotee who has received even a small fraction of the mercy of the Lord can understand Him. Others may engage in theoretical speculation to understand the Lord, but they cannot know anything about Him. Although Mahārāja Pratāparudra was very eager to see Śrī Caitanya Mahāprabhu, the Lord refused to see him. But when Śrī Caitanya Mahāprabhu saw the King engaged in menial service for Lord Jagannātha, He became very happy. Thus the King became eligible to receive Śrī Caitanya Mahāprabhu's mercy. If a devotee accepts Lord Śrī Caitanya Mahāprabhu as the universal *guru* and Lord Jagannātha as the Supreme Personality of Godhead Kṛṣṇa, he is benefited by the combined mercy of Kṛṣṇa and *guru*. That is stated by Śrī Caitanya Mahāprabhu in His instructions to Rūpa Gosvāmī (Cc. Madhya 19.151):

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

The seed of devotional service fructifies and becomes a transcendental creeper. Finally it reaches the lotus feet of the Lord in the spiritual sky. This seed is obtained by the mercy of the Lord and the *guru*. By the Lord's mercy one gets the association of a bona fide *guru*, and by the mercy of the *guru* one gets a chance to render devotional service. Devotional service, the science of *bhakti-yoga*, carries one from this material world to the spiritual world.

TEXT 19

*rathera sājani dekhi' loke camatkāra
nava hemamaya ratha—sumeru-ākāra*

rathera—of the car; *sājani*—decoration; *dekhi'*—by seeing; *loke*—everyone; *camatkāra*—astonished; *nava*—new; *hema-maya*—golden; *ratha*—car; *sumeru-ākāra*—as high as the mountain Sumeru.

Everyone was astonished to see the decorations on the Ratha car. The car appeared to be newly made of gold, and it was as high as Mount Sumeru.

In the year 1973 there was a gorgeous Ratha-yātrā festival in London, England, and the car was brought to Trafalgar Square. The London daily newspaper *The Guardian* published a front-page photo caption: “ISKCON Ratha-yātrā is rival to the Nelson Column in Trafalgar Square.” The Nelson Column is a very impressive statue of Lord Nelson and can be seen from a good distance. Just as the residents of Purī compared the Ratha-yātrā car to Mount Sumeru, the residents of London considered the car rival to the Nelson Monument.

TEXT 20

śata śata su-cāmara-darpaṇe ujjvala
upare patākā śobhe cāndoyā nirmala

śata śata—hundreds upon hundreds; *su-cāmara*—beautiful white whisks; *darpaṇe*—with mirrors; *ujjvala*—very bright; *upare*—on the top; *patākā*—flag; *śobhe*—looks beautiful; *cāndoyā*—canopy; *nirmala*—thoroughly cleansed.

The decorations included bright mirrors and hundreds and hundreds of cāmaras [white whisks made of yak tails]. On top of the car were a neat and clean canopy and a very beautiful flag.

TEXT 21

ghāghara, kiṅkiṅī bāje, ghaṅṭāra kvaṇita
nānā citra-ṭaṭṭa-vastre ratha vibhūṣita

ghāghara—gongs; *kiṅkiṅī*—ankle bells; *bāje*—were sounding; *ghaṅṭāra*—of bells; *kvaṇita*—tinkling sound; *nānā*—various; *citra*—pictures; *ṭaṭṭa-vastre*—with silken cloth; *ratha*—the car; *vibhūṣita*—decorated.

The car was also decorated with silken cloth and various pictures. Many brass bells, gongs and ankle bells rang.

TEXT 22

*līlāya caḍila īśvara rathera uṣara
āra dui rathe caḍe subhadrā, haladhara*

līlāya—for the matter of pastimes; *caḍila*—got up; *īśvara*—the Supreme Personality of Godhead; *rathera*—a car; *uṣara*—aboard; *āra dui*—another two; *rathe*—in the cars; *caḍe*—got up; *subhadrā*—the sister of Lord Jagannātha; *haladhara*—Balarāma.

For the pastimes of the Ratha-yātrā ceremony, Lord Jagannātha got aboard one car, and His sister, Subhadrā, and elder brother, Balarāma, got aboard two other cars.

TEXT 23

*pañca-daśa dina īśvara mahā-lakṣmī lañā
tāñra sañge krīḍā kaila nibhṛte vasiyā*

pañca-daśa dina—fifteen days; *īśvara*—the Lord; *mahā-lakṣmī*—the supreme goddess of fortune; *lañā*—with; *tāñra sañge*—in her company; *krīḍā*—enjoyment; *kaila*—performed; *nibhṛte*—in a solitary place; *vasiyā*—sitting.

For fifteen days the Lord had remained in a secluded place with the supreme goddess of fortune and had performed His pastimes with her.

The fifteen-day period of *anavasara* is also called *nibhṛta*, in honor of the solitary place where the supreme goddess of fortune lives. After living there a fortnight, Lord Jagannātha took permission from the goddess of fortune to leave.

TEXT 24

*tāñhāra sammati lañā bhakte sukha dite
rathe caḍi' bāhira haila vihāra karite*

tāñhāra sammati—her permission; *lañā*—taking; *bhakte*—the devotees; *sukha dite*—to please; *rathe caḍi'*—riding on the car; *bāhira haila*—came out; *vihāra karite*—to perform pastimes.

Having taken permission from the goddess of fortune, the Lord came out to ride on the Ratha car and perform His pastimes for the pleasure of the devotees.

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that as an ideal husband, Lord Jagannātha remained fifteen days in a secluded place with His wife, the supreme goddess of fortune. Nonetheless, the Lord wanted to come out of seclusion to give happiness to His devotees. The Lord enjoys Himself in two ways, known as *svakīya* and *parakīya*. The Lord's conjugal love in the *svakīya-rasa* relates to the regulative principles observed in Dvārakā, where the Lord has many married queens. But in Vṛndāvana the conjugal love of the Lord is not with His married wives but with His girlfriends, the *gopīs*. Conjugal love with the *gopīs* is called *parakīya-rasa*. Lord Jagannātha leaves the secluded place where He enjoys the company of the supreme goddess of fortune in *svakīya-rasa*, and He goes to Vṛndāvana, where He enjoys the *parakīya-rasa*. Bhaktisiddhānta Sarasvatī Ṭhākura therefore reminds us that the Lord's pleasure in *parakīya-rasa* is superior to His pleasure in *svakīya-rasa*.

In the material world, *parakīya-rasa*, or loving affairs with unmarried girlfriends, is the most degraded relationship, but in the spiritual world this type of loving affair is considered the supreme enjoyment. In the material world everything is but a reflection of the spiritual world, and that reflection is perverted. We cannot understand the affairs of the spiritual world on the basis of our experience in the material world. The Lord's pastimes with the *gopīs* are therefore misunderstood by mundane scholars and word-wranglers. The *parakīya-rasa* of the spiritual world should not be discussed except by one who is very advanced in pure devotional service. The *parakīya-rasa* in the spiritual world and that in the material world are not comparable. The former is like gold, and the

latter is like iron. Because the difference between the two is so great, they cannot actually be compared. However, just as a knowledgeable person can easily distinguish gold from iron, one who has the proper realization can easily distinguish the transcendental activities of the spiritual world from material activities.

TEXT 25

*sūkṣma śveta-bālu paṭhe pulinera sama
dui dike ṭoṭā, saba—yena vṛndāvana*

sūkṣma—fine; *śveta-bālu*—white sand; *paṭhe*—on the path; *pulinera sama*—just like the bank of the Yamunā; *dui dike*—on two sides; *ṭoṭā*—gardens; *saba*—all; *yena*—like; *vṛndāvana*—the holy place Vṛndāvana.

The fine, white sand spread all over the path resembled the bank of the Yamunā, and the small gardens on both sides looked just like those in Vṛndāvana.

TEXT 26

*rathe caḍi' jagannātha karilā gamana
dui-pārśve dekhi' cale ānandita-mana*

rathe caḍi'—riding on the car; *jagannātha*—Lord Jagannātha; *karilā gamana*—was passing; *dui-pārśve*—on both sides; *dekhi'*—seeing; *cale*—goes; *ānandita*—full of pleasure; *mana*—mind.

As Lord Jagannātha rode in His car and saw the beauty on both sides, His mind was filled with pleasure.

TEXT 27

*'gauḍa' saba ratha ṭāne kariyā ānanda
kṣaṇe śīghra cale ratha, kṣaṇe cale manda*

gauḍa—the pullers of the car; *saba*—all; *ratha*—the car; *ṭāne*—pull; *kariyā*—feeling; *ānanda*—happiness; *kṣaṇe*—sometimes; *śīghra cale*—

goes very fast; *ratha*—the car; *kṣaṇe*—sometimes; *cale*—goes; *manda*—very slow.

The pullers of the car were known as *gauḍas*, and they pulled with great pleasure. However, the car sometimes went very fast and sometimes very slow.

TEXT 28

kṣaṇe sthira hañā rahe, ṭānileha nā cale
īśvara-icchāya cale, nā cale kāro bale

kṣaṇe—sometimes; *sthira*—still; *hañā*—becoming; *rahe*—stays; *ṭānileha*—in spite of being pulled; *nā cale*—does not go; *īśvara-icchāya*—by the will of the Lord; *cale*—goes; *nā cale*—does not go; *kāro*—of anyone; *bale*—by the strength.

Sometimes the car would stand still and not move, even though it was pulled very vigorously. The chariot therefore moved by the will of the Lord, not by the strength of any ordinary person.

TEXT 29

tabe mahāprabhu saba lañā bhakta-gaṇa
svahaste parāila sabe mālya-candana

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *lañā*—taking; *bhakta-gaṇa*—devotees; *sva-haste*—by His own hand; *parāila*—decorated; *sabe*—everyone; *mālya-candana*—with flower garlands and pulp of sandalwood.

As the car stood still, Śrī Caitanya Mahāprabhu gathered all His devotees and, with His own hand, decorated them with flower garlands and sandalwood pulp.

TEXT 30

*paramānanda purī, āra bhāratī brahmānanda
śrī-haste candana pāñā bāḍila ānanda*

paramānanda purī—Paramānanda Purī; *āra*—and; *bhāratī brahmānanda*—Brahmānanda Bhāratī; *śrī-haste*—by the hand of Lord Caitanya Mahāprabhu; *candana*—sandalwood pulp; *pāñā*—getting; *bāḍila*—increased; *ānanda*—transcendental bliss.

Paramānanda Purī and Brahmānanda Bhāratī were both personally given garlands and sandalwood pulp from the very hands of Śrī Caitanya Mahāprabhu. This increased their transcendental pleasure.

TEXT 31

*advaita-ācārya, āra prabhu-nityānanda
śrī-hasta-sparśe duñhāra ha-ila ānanda*

advaita-ācārya—Advaita Ācārya; *āra*—and; *prabhu-nityānanda*—Lord Nityānanda Prabhu; *śrī-hasta-sparśe*—by the touch of the transcendental hand of Lord Caitanya; *duñhāra*—of both of Them; *ha-ila*—there was; *ānanda*—transcendental bliss.

Similarly, when Advaita Ācārya and Nityānanda Prabhu felt the touch of the transcendental hand of Śrī Caitanya Mahāprabhu, They were very pleased.

TEXT 32

*kīrtanīyā-gaṇe dila mālyā-candana
svarūpa, śrīvāsa,—yāhān mukhya dui-jana*

kīrtanīyā-gaṇe—unto the performers of *saṅkīrtana*; *dila*—gave; *mālyā-candana*—garlands and sandalwood pulp; *svārūpa*—Svarūpa; *śrīvāsa*—Śrīvāsa; *yāhān*—where; *mukhya*—principal; *dui-jana*—two persons.

The Lord also gave garlands and sandalwood pulp to the performers of saṅkīrtana. The two chief performers were Svarūpa Dāmodara and Śrīvāsa Ṭhākura.

TEXT 33

*cāri sampradāye haila cabbīṣa gāyana
dui dui mārdaṅgika haila aṣṭa jana*

cāri sampradāye—in the four parties; *haila*—there were; *cabbīṣa*—twenty-four; *gāyana*—performers of *kīrtana*; *dui dui*—two in each party; *mārdaṅgika*—players of *mṛdaṅga* drums; *haila*—there were; *aṣṭa jana*—eight persons.

There were altogether four parties of *kīrtana* performers, comprising twenty-four chanters. In each party there were also two *mṛdaṅga* players, making an additional eight persons.

TEXT 34

*tabe mahāprabhu mane vicāra kariyā
cāri sampradāya dila gāyana bāñṭiyā*

tabe—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mane*—in the mind; *vicāra kariyā*—considering; *cāri sampradāya*—four parties; *dila*—gave; *gāyana bāñṭiyā*—dividing the singers.

When the four parties were formed, Śrī Caitanya Mahāprabhu, after some consideration, divided the chanters.

TEXT 35

*nityānanda, advaita, haridāsa, vakreśvare
cāri jane ājñā dila nṛtya karibāre*

nityānanda—Lord Nityānanda; *advaita*—Advaita Ācārya; *haridāsa*—Haridāsa Ṭhākura; *vakreśvare*—Vakreśvara Paṇḍita; *cāri jane*—to these four persons; *ājñā dila*—the Lord gave an order; *nṛtya karibāre*—to dance.

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, Advaita Ācārya, Haridāsa Ṭhākura and Vakreśvara Paṇḍita to dance in each of the four respective parties.

TEXT 36

*prathama sampradāye kaila svarūpa—pradhāna
āra pañca-jana dila tānra pāligāna*

prathama sampradāye—in the first party; *kaila*—fixed; *svarūpa*—Svarūpa Dāmodara; *pradhāna*—as the chief; *āra*—another; *pañca-jana*—five persons; *dila*—gave; *tānra*—his; *pāligāna*—responders.

Svarūpa Dāmodara was chosen as the leader of the first party and was given five assistants to respond to his chanting.

TEXT 37

*dāmodara, nārāyaṇa, datta govinda
rāghava paṇḍita, āra śrī-govindānanda*

dāmodara—Dāmodara Paṇḍita; *nārāyaṇa*—Nārāyaṇa; *datta govinda*—Govinda Datta; *rāghava paṇḍita*—Rāghava Paṇḍita; *āra*—and; *śrī-govindānanda*—Śrī Govindānanda.

The five who responded to the singing of Svarūpa Dāmodara were Dāmodara Paṇḍita, Nārāyaṇa, Govinda Datta, Rāghava Paṇḍita and Śrī Govindānanda.

TEXT 38

*advaitere nṛtya karibāre ājñā dila
śrīvāsa—pradhāna āra sampradāya kaila*

advaitere—unto Advaita Ācārya; *nṛtya*—dancing; *karibāre*—for performing; *ājñā*—order; *dila*—gave; *śrīvāsa*—Śrīvāsa Ṭhākura; *pradhāna*—chief; *āra*—another; *sampradāya*—group; *kaila*—formed.

Advaita Ācārya Prabhu was ordered to dance in the first group. The Lord then formed another group with Śrīvāsa Ṭhākura as the chief man.

In the first group, Dāmodara Svarūpa was appointed chief singer, and the responding singers were Dāmodara Paṇḍita, Nārāyaṇa, Govinda Datta, Rāghava Paṇḍita and Govindānanda. Śrī Advaita Ācārya was appointed as a dancer. The next group was formed, and the chief singer was Śrīvāsa Ṭhākura.

TEXT 39

*gaṅgādāsa, haridāsa, śrīmān, śubhānanda
śrī-rāma paṇḍita, tāhāṅ nāce nityānanda*

gaṅgādāsa—Gaṅgādāsa; *haridāsa*—Haridāsa; *śrīmān*—Śrīmān; *śubhānanda*—Śubhānanda; *śrī-rāma paṇḍita*—Śrī Rāma Paṇḍita; *tāhāṅ*—there; *nāce*—dances; *nityānanda*—Lord Nityānanda.

The five singers who responded to the singing of Śrīvāsa Ṭhākura were Gaṅgādāsa, Haridāsa, Śrīmān, Śubhānanda and Śrī Rāma Paṇḍita. Śrī Nityānanda Prabhu was appointed as a dancer.

TEXT 40

*vāsudeva, goṇīnātha, murāri yāhāṅ gāya
mukunda—pradhāna kaila āra samṇradāya*

vāsudeva—Vāsudeva; *goṇīnātha*—Gopīnātha; *murāri*—Murāri; *yāhāṅ*—where; *gāya*—sing; *mukunda*—Mukunda; *pradhāna*—chief; *kaila*—formed; *āra*—another; *samṇradāya*—group.

Another group was formed consisting of Vāsudeva, Gopīnātha and Murāri. All these were responsive singers, and Mukunda was the chief singer.

TEXT 41

*śrīkānta, vallabha-sena āra dui jana
haridāsa-ṭhākura tāhāṅ karena nartana*

śrīkānta, vallabha-sena—Śrīkānta and Vallabha Sena; *āra*—another; *dui jana*—two persons; *haridāsa-ṭhākura*—Haridāsa Ṭhākura; *tāhān*—there; *karena*—performs; *nartana*—dancing.

Another two persons, Śrīkānta and Vallabha Sena, joined as responsive singers. In this group, the senior Haridāsa [Haridāsa Ṭhākura] was the dancer.

In the third group, Mukunda was appointed the chief singer. This party was composed of Vāsudeva, Gopīnātha, Murāri, Śrīkānta and Vallabha Sena. The senior Haridāsa (Haridāsa Ṭhākura) was the dancer.

TEXT 42

govinda-ghoṣa—*pradhāna kaila āra sampradāya*
haridāsa, viṣṇudāsa, rāghava, yāhān gāya

govinda-ghoṣa—Govinda Ghoṣa; *pradhāna*—the chief; *kaila*—formed; *āra*—another; *sampradāya*—group; *haridāsa*—the younger Haridāsa; *viṣṇudāsa*—Viṣṇudāsa; *rāghava*—Rāghava; *yāhān*—where; *gāya*—sing.

The Lord formed another group, appointing Govinda Ghoṣa as leader. In this group the younger Haridāsa, Viṣṇudāsa and Rāghava were the responding singers.

TEXT 43

mādhava, vāsudeva-ghoṣa,—*dui sahodara*
nṛtya karena tāhān paṇḍita-vakreśvara

mādhava—Mādhava; *vāsudeva-ghoṣa*—Vāsudeva Ghoṣa; *dui sahodara*—two brothers; *nṛtya karena*—dances; *tāhān*—there; *paṇḍita-vakreśvara*—Vakreśvara Paṇḍita.

Two brothers named Mādhava Ghoṣa and Vāsudeva Ghoṣa also joined this group as responsive singers. Vakreśvara Paṇḍita was the dancer.

TEXT 44

*kulīna-grāmera eka kīrtanīyā-samāja
tāhāñ nṛtya karena rāmānanda, satyarāja*

kulīna-grāmera—of the village known as Kulīna-grāma; *eka*—one; *kīrtanīyā-samāja*—sañkīrtana party; *tāhāñ*—there; *nṛtya karena*—dances; *rāmānanda*—Rāmānanda; *satyarāja*—Satyarāja Khān.

There was a sañkīrtana party from the village known as Kulīna-grāma, and Rāmānanda and Satyarāja were appointed the dancers in this group.

TEXT 45

*śāntipurera ācāryera eka sampradāya
acyutānanda nāce tathā, āra saba gāya*

śāntipurera—of Śāntipura; *ācāryera*—of Advaita Ācārya; *eka*—one; *sampradāya*—group; *acyutānanda*—the son of Advaita Ācārya; *nāce*—dances; *tathā*—there; *āra*—the rest; *saba*—all; *gāya*—were singing.

There was another party that came from Śāntipura and was formed by Advaita Ācārya. Acyutānanda was the dancer, and the rest of the men were singers.

TEXT 46

*khaṇḍera sampradāya kare anyatra kīrtana
narahari nāce tāhāñ śrī-raghunandana*

khaṇḍera—of the place named Khaṇḍa; *sampradāya*—party; *kare*—performs; *anyatra*—in a different place; *kīrtana*—chanting; *narahari*—Narahari; *nāce*—dances; *tāhāñ*—there; *śrī-raghunandana*—Raghunandana.

Another party was formed by the people of Khaṇḍa. These people were singing in a different place. In that group, Narahari Prabhu and Raghunandana were dancing.

TEXT 47

*jagannāthera āge cāri sampradāya gāya
dui pāṣe dui, pāche eka sampradāya*

jagannāthera āge—in front of the Deity of Lord Jagannātha; *cāri sampradāya gāya*—four groups were chanting; *dui pāṣe*—on two sides; *dui*—another two groups; *pāche*—at the rear; *eka sampradāya*—another group.

Four parties chanted and danced in front of Lord Jagannātha, and on either side was another party. Yet another was at the rear.

TEXT 48

*sāta sampradāye bāje caudda mādala
yāra dhvani śuni' vaiṣṇava haila pāgala*

sāta sampradāye—in seven groups; *bāje*—were beating; *caudda*—fourteen; *mādala*—drums; *yāra*—of which; *dhvani*—the sound; *śuni'*—hearing; *vaiṣṇava*—all the devotees; *haila*—became; *pāgala*—mad.

There were altogether seven parties of saṅkīrtana, and in each party two men were beating drums. Thus fourteen drums were being played at once. The sound was tumultuous, and all the devotees became mad.

TEXT 49

*vaiṣṇavera megha-ghaṭāya ha-ila bādala
kīrtanānande saba varṣe netra-jala*

vaiṣṇavera—of the devotees; *megha-ghaṭāya*—by the assembly of clouds; *ha-ila*—there was; *bādala*—rainfall; *kīrtana-ānande*—in the blissful situation of chanting; *saba*—all of them; *varṣe*—rain; *netra-jala*—tears from the eyes.

All the Vaiṣṇavas came together like an assembly of clouds. As the devotees chanted the holy names in great ecstasy, tears fell from their eyes like rain.

TEXT 50

*tri-bhuvana bhari' uṭhe kīrtanera dhvani
anya vādyādira dhvani kichui nā śuni*

tri-bhuvana bhari'—filling the three worlds; *uṭhe*—arose; *kīrtanera dhvani*—vibration of *saṅkīrtana*; *anya*—other; *vādyādira*—of musical instruments; *dhvani*—the sound; *kichui*—anything; *nā*—not; *śuni*—hears.

When the saṅkīrtana resounded, it filled the three worlds. Indeed, no one could hear any sounds or musical instruments other than the saṅkīrtana.

TEXT 51

*sāta ṭhāñi bule prabhu 'hari' 'hari' bali'
'jaya jagannātha', balena hasta-yuga tuli'*

sāta ṭhāñi—in the seven places; *bule*—wanders; *prabhu*—Śrī Caitanya Mahāprabhu; *hari hari bali'*—chanting the holy names Hari, Hari; *jaya jagannātha*—all glories to Lord Jagannātha; *balena*—says; *hasta-yuga*—His two arms; *tuli'*—raising.

Lord Caitanya Mahāprabhu wandered through all seven groups chanting the holy name, “Hari, Hari!” Raising His arms, He shouted, “All glories to Lord Jagannātha!”

TEXT 52

*āra eka śakti prabhu karila prakāśa
eka-kāle sāta ṭhāñi karila vilāsa*

āra—another; *eka*—one; *śakti*—mystic power; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karila*—made; *prakāśa*—manifest; *eka-kāle*—simultaneously; *sāta ṭhāñi*—in seven places; *karila*—performed; *vilāsa*—pastimes.

Lord Caitanya Mahāprabhu then exhibited another mystic power by performing pastimes simultaneously in all seven groups.

TEXT 53

*sabe kahe,—prabhu āchena mora sampradāya
anya ṭhāñi nāhi yā'na āmāre dayāya*

sabe kahe—everyone said; *prabhu*—Śrī Caitanya Mahāprabhu; *āchena*—is present; *mora sampradāya*—in my group; *anya ṭhāñi*—in other places; *nāhi*—does not; *yā'na*—go; *āmāre*—unto me; *dayāya*—bestows His mercy.

Everyone said, “Lord Caitanya Mahāprabhu is present in my group. Indeed, He does not go anywhere else. He is bestowing His mercy upon us.”

TEXT 54

*keha lakhite nāre prabhura acintya-śakti
antaraṅga-bhakta jāne, yāñra śuddha-bhakti*

keha—anyone; *lakhite*—see; *nāre*—cannot; *prabhura*—of Śrī Caitanya Mahāprabhu; *acintya*—inconceivable; *śakti*—power; *antaraṅga*—intimate; *bhakta*—devotee; *jāne*—knows; *yāñra*—whose; *śuddha-bhakti*—pure devotional service.

Actually, no one could see the inconceivable potency of the Lord. Only the most confidential devotees, those in pure, unalloyed devotional service, could understand.

TEXT 55

*kīrtana dekhiyā jagannātha haraṣita
saṅkīrtana dekhe ratha kariyā sthagita*

kīrtana dekhiyā—by seeing the performance of *saṅkīrtana*; *jagannātha*—Lord Jagannātha; *haraṣita*—very pleased; *saṅkīrtana*—performance of *saṅkīrtana*; *dekhe*—sees; *ratha*—the car; *kariyā sthagita*—stopping.

Lord Jagannātha was very much pleased by the saṅkīrtana, and He brought His car to a standstill just to see the performance.

TEXT 56

*pratāparudrera haila parama vismaya
dekhite vivaśa rājā haila premamaya*

pratāparudrera—of King Pratāparudra; *haila*—there was; *parama*—very much; *vismaya*—astonishment; *dekhite*—to see; *vivaśa*—inactive; *rājā*—the King; *haila*—became; *prema-maya*—in ecstatic love.

King Pratāparudra was also astonished to see the saṅkīrtana. He became inactive and was converted to ecstatic love of Kṛṣṇa.

TEXT 57

*kāśī-miśre kahe rājā prabhura mahimā
kāśī-miśra kahe,—tomāra bhāgyera nāhi sīmā*

kāśī-miśre—unto Kāśī Miśra; *kahe*—said; *rājā*—the King; *prabhura mahimā*—the glories of Śrī Caitanya Mahāprabhu; *kāśī-miśra kahe*—Kāśī Miśra said; *tomāra*—your; *bhāgyera*—of fortune; *nāhi*—there is not; *sīmā*—a limit.

When the King informed Kāśī Miśra of the glories of the Lord, Kāśī Miśra replied, “O King, your fortune has no limit!”

TEXT 58

*sārvabhauma-saṅge rājā kare ṭhārāṭhāri
āra keha nāhi jāne caitanyera curi*

sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; *rājā*—the King; *kare*—does; *ṭhārāṭhāri*—indication; *āra*—further; *keha*—anyone; *nāhi*—not; *jāne*—knows; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *curi*—tricks.

The King and Sārvabhauma Bhaṭṭācārya were both aware of the Lord's activities, but no one else could see the tricks of Lord Caitanya Mahāprabhu.

TEXT 59

*yāre tānra kṛpā, sei jānibāre pāre
kṛpā vinā brahmādika jānibāre nāre*

yāre—upon whom; *tānra*—His; *kṛpā*—mercy; *sei*—that person; *jānibāre*—to know; *pāre*—is able; *kṛpā*—mercy; *vinā*—without; *brahma-ādika*—the demigods, headed by Lord Brahmā; *jānibāre*—to know; *nāre*—are not able.

Only a person who has received the mercy of the Lord can understand. Without the Lord's mercy, even the demigods, headed by Lord Brahmā, cannot understand.

TEXT 60

*rājāra tuccha sevā dekhi' prabhura tuṣṭa mana
sei ta' prasāde pāila 'rahasya-darśana'*

rājāra—of the King; *tuccha*—insignificant, menial; *sevā*—service; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *tuṣṭa*—satisfied; *mana*—mind; *sei*—that; *ta'*—indeed; *prasāde*—by mercy; *pāila*—got; *rahasya-darśana*—seeing of the mystery of the activities.

Śrī Caitanya Mahāprabhu had been very satisfied to see the King accept the menial task of sweeping the street, and for this humility the King received the mercy of Śrī Caitanya Mahāprabhu. He could therefore observe the mystery of Śrī Caitanya Mahāprabhu's activities.

The mystery of the Lord's activities is described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Lord Jagannātha was astonished to see the transcendental dancing and chanting of Śrī Caitanya Mahāprabhu, and He stopped His car just to see the dancing. Lord Caitanya Mahāprabhu then danced in such a mystical way that He pleased Lord Jagannātha. The seer and the dancer were one and the same Supreme Person, but the Lord,

being one and many at the same time, was exhibiting the variegatedness of His pastimes. This is the meaning behind His mysterious exhibition. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand how the two of Them were enjoying each other's activities. Another mysterious exhibition was Śrī Caitanya Mahāprabhu's simultaneous presence in seven groups. By the mercy of Śrī Caitanya Mahāprabhu, the King could understand that also.

TEXT 61

*sākṣāte nā deya dekhā, parokṣe ta' dayā
ke bujhite pāre caitanya-candrera māyā*

sākṣāte—directly; *nā*—not; *deya*—gives; *dekhā*—interview; *parokṣe*—indirectly; *ta'*—indeed; *dayā*—there was mercy; *ke*—who; *bujhite*—to understand; *pāre*—is able; *caitanya-candrera*—of Lord Śrī Caitanya Mahāprabhu; *māyā*—internal potency.

Although the King had been refused an interview, he was indirectly bestowed causeless mercy. Who can understand the internal potency of Śrī Caitanya Mahāprabhu?

As Śrī Caitanya Mahāprabhu was playing the part of a world teacher, He did not agree to see the King, because a king is a mundane person interested in money and women. Indeed, the very word “king” suggests one who is always surrounded by money and women. As a *sannyāsī*, Śrī Caitanya Mahāprabhu was afraid of both money and women. The very word “king” is repugnant to one who is in the renounced order of life. Śrī Caitanya Mahāprabhu refused to see the King, but indirectly, by the Lord's causeless mercy, the King was able to understand the Lord's mysterious activities. Lord Caitanya Mahāprabhu's activities were exhibited sometimes to reveal Him as the Supreme Personality of Godhead and sometimes to show Him as a devotee. Both kinds of activities are mysterious and appreciated only by pure devotees.

TEXT 62

*sārvabhauma, kāśī-miśra,—dui mahāśaya
rājāre prasāda dekhi' ha-ilā vismaya*

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *kāśī-miśra*—Kāśī Miśra; *dui mahāśaya*—two great personalities; *rājāre*—unto the King; *prasāda*—mercy; *dekhi'*—seeing; *ha-ilā*—became; *vismaya*—astonished.

When the two great personalities Sārvabhauma Bhaṭṭācārya and Kāśī Miśra saw Caitanya Mahāprabhu's causeless mercy upon the King, they were astonished.

TEXT 63

ei-mata līlā prabhu kaila kata-kṣaṇa
āpane gāyena, nācā'na nija-bhakta-gaṇa

ei-mata—in this way; *līlā*—pastimes; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—performed; *kata-kṣaṇa*—for some time; *āpane gāyena*—personally sings; *nācā'na*—made to dance; *nija-bhakta-gaṇa*—His own personal devotees.

Lord Śrī Caitanya Mahāprabhu performed His pastimes for some time in this way. He personally sang and induced His personal associates to dance.

TEXT 64

kabhu eka mūrti, kabhu hana bahu-mūrti
kārya-anurūpa prabhu prakāśaye śakti

kabhu—sometimes; *eka mūrti*—one form; *kabhu*—sometimes; *hana*—becomes; *bahu-mūrti*—many forms; *kārya-anurūpa*—according to the program of activities; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *prakāśaye*—exhibits; *śakti*—His internal potency.

According to His need, the Lord sometimes exhibited one form and sometimes many. This was being executed by His internal potency.

TEXT 65

*līlāveśe prabhura nāhi nijānusandhāna
icchā jāni 'līlā śakti' kare samādhāna*

līlā-āveśe—in the ecstasy of transcendental pastimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāhi*—there was not; *nija-anusandhāna*—understanding about His personal self; *icchā jāni*—knowing His desire; *līlā śakti*—the potency known as *līlā-śakti*; *kare*—does; *samādhāna*—all arrangements.

Indeed, the Personality of Godhead forgot Himself in the course of His transcendental pastimes, but His internal potency [līlā-śakti], knowing the intentions of the Lord, made all arrangements.

It is stated in the *Upaniṣads*:

*parāsyā śaktir vividhaiva śrūyate
svābhāvīkī jñāna-bala-kriyā ca*

“The Supreme Lord has multipotencies, which act so perfectly that all consciousness, strength and activity are being directed solely by His will.”
(*Śvetāśvatara Upaniṣad* 6.8)

Śrī Caitanya Mahāprabhu exhibited His mystic power in presenting Himself simultaneously in each and every *saṅkīrtana* group. Most people thought that He was one, but some saw that He was many. The internal devotees could understand that the Lord, although one, was exhibiting Himself as many in the different *saṅkīrtana* groups. When Śrī Caitanya Mahāprabhu danced, He forgot Himself and was simply absorbed in ecstatic bliss. But His internal potency arranged everything perfectly. This is the difference between the internal and external potency. In the material world, the external potency (material energy) can act only after one endeavors at great length, but when the Supreme Lord desires, everything is performed automatically by the internal potency. By His will, things happen so nicely and perfectly that they appear to be carried out automatically. Sometimes the activities of the internal potency are exhibited in the material world. In fact, all the activities of material nature are actually performed by the inconceivable energies of the Lord, but so-called scientists and students

of material nature are unable to understand ultimately how things are happening. They evasively conclude that everything is being done by nature, but they do not know that behind nature is the potent Supreme Personality of Godhead. Lord Kṛṣṇa explains this in the *Bhagavad-gītā* (9.10):

*mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram
hetunānena kaunteya jagad viparivartate*

“This material nature, which is one of My energies, is working under My direction, O son of Kuntī, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again.”

TEXT 66

*pūrve yaiche rāsādi līlā kaila vṛndāvane
alaukika līlā gaura kaila kṣaṇe kṣaṇe*

pūrve—formerly; *yaiche*—as; *rāsa-ādi līlā*—the *rāsa-līlā* and other pastimes; *kaila*—performed; *vṛndāvane*—at Vṛndāvana; *alaukika*—uncommon; *līlā*—pastimes; *gaura*—Lord Śrī Caitanya Mahāprabhu; *kaila*—performed; *kṣaṇe kṣaṇe*—moment after moment.

Just as Lord Śrī Kṛṣṇa formerly performed the rāsa-līlā dance and other pastimes at Vṛndāvana, Lord Śrī Caitanya Mahāprabhu performed uncommon pastimes moment after moment.

TEXT 67

*bhakta-gaṇa anubhave, nāhi jāne āna
śrī-bhāgavata-śāstra tāhāte pramāṇa*

bhakta-gaṇa—all devotees; *anubhave*—could perceive; *nāhi jāne*—do not know; *āna*—others; *śrī-bhāgavata-śāstra*—the revealed scripture *Śrīmad-Bhāgavatam*; *tāhāte*—in that connection; *pramāṇa*—evidence.

Śrī Caitanya Mahāprabhu's dancing before the Ratha-yātrā car could be perceived only by pure devotees. Others could not understand. Descriptions of Lord Kṛṣṇa's uncommon dancing can be found in the revealed scripture Śrīmad-Bhāgavatam.

Lord Śrī Kṛṣṇa expanded Himself into many forms while engaged in the *rāsa-līlā* dance, and He also expanded Himself when He married 16,000 wives in Dvārakā. The same process was adopted by Śrī Caitanya Mahāprabhu when He expanded Himself into seven forms to dance in each and every group of the *saṅkīrtana* party. These expansions were appreciated by pure devotees, including King Pratāparudra. Although for reasons of external formality Śrī Caitanya Mahāprabhu refused to see King Pratāparudra because he was a king, King Pratāparudra became one of the Lord's most confidential devotees by the Lord's special mercy upon him. The King could see Śrī Caitanya Mahāprabhu simultaneously present in all seven groups. As confirmed in *Śrīmad-Bhāgavatam*, one cannot see the expansions of the transcendental forms of the Lord unless one is a pure devotee of the Lord.

TEXT 68

*ei-mata mahāprabhu kare nṛtya-raṅge
bhāsāila saba loka premera taraṅge*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—performs; *nṛtya-raṅge*—dancing in great pleasure; *bhāsāila*—inundated; *saba*—all; *loka*—people; *premera taraṅge*—in waves of ecstatic love.

In this way Śrī Caitanya Mahāprabhu danced in great jubilation and inundated all the people with waves of ecstatic love.

TEXT 69

*ei-mata haila kṛṣṇera rathe ārohaṇa
tāra āge prabhu nācāila bhakta-gaṇa*

ei-mata—in this way; *haila*—there was; *kṛṣṇera*—of Lord Śrī Kṛṣṇa; *rathe*—on the car; *ārohaṇa*—getting up; *tāra āge*—before it; *prabhu*—

Śrī Caitanya Mahāprabhu; *nācāila*—caused to dance; *bhakta-gaṇa*—all devotees.

Thus Lord Jagannātha mounted His car, and Lord Śrī Caitanya Mahāprabhu inspired all His devotees to dance in front of it.

TEXT 70

*āge śuna jagannāthera guṇḍicā-gamana
tāra āge prabhu yaiche karilā nartana*

āge—ahead; *śuna*—hear; *jagannāthera*—of Lord Jagannātha; *guṇḍicā-gamana*—going to the Guṇḍicā temple; *tāra āge*—before that; *prabhu*—Śrī Caitanya Mahāprabhu; *yaiche*—as; *karilā*—did; *nartana*—dancing.

Now please hear about Lord Jagannātha’s going to the Guṇḍicā temple while Śrī Caitanya Mahāprabhu danced before the Ratha car.

TEXT 71

*ei-mata kīrtana prabhu karila kata-kṣaṇa
āṇana-udyoge nācāila bhakta-gaṇa*

ei-mata—in this way; *kīrtana*—chanting; *prabhu*—Śrī Caitanya Mahāprabhu; *karila*—performed; *kata-kṣaṇa*—for some time; *āṇana*—personal; *udyoge*—by endeavor; *nācāila*—caused to dance; *bhakta-gaṇa*—all the devotees.

The Lord performed kīrtana for some time and, through His own endeavor, inspired all the devotees to dance.

TEXT 72

*āṇani nācite yabe prabhura mana haila
sāta sampradāya tabe ekatra karila*

āpani—personally; *nācite*—to dance; *yabe*—when; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *mana*—mind; *haila*—became; *sāta sampradāya*—all the seven parties; *tabe*—at that time; *ekatra karila*—combined.

When the Lord Himself wanted to dance, all seven groups combined together.

TEXT 73

śrīvāsa, rāmāi, raghu, govinda, mukunda
haridāsa, govindānanda, mādharma, govinda

śrīvāsa—Śrīvāsa; *rāmāi*—Rāmāi; *raghu*—Raghu; *govinda*—Govinda; *mukunda*—Mukunda; *haridāsa*—Haridāsa; *govindānanda*—Govindānanda; *mādharma*—Mādhava; *govinda*—Govinda.

The Lord’s devotees—including Śrīvāsa, Rāmāi, Raghu, Govinda, Mukunda, Haridāsa, Govindānanda, Mādhava and Govinda—all combined together.

TEXT 74

uddaṇḍa-nṛtye prabhura yabe haila mana
svarūpera saṅge dila ei nava jana

uddaṇḍa-nṛtye—in the dancing with high jumps; *prabhura*—of Śrī Caitanya Mahāprabhu; *yabe*—when; *haila mana*—it was the mind; *svarūpera*—Svarūpa Dāmodara; *saṅge*—with; *dila*—gave; *ei*—these; *nava jana*—nine persons.

When Śrī Caitanya Mahāprabhu desired to jump high while dancing, He placed these nine people in the charge of Svarūpa Dāmodara.

TEXT 75

ei daśa jana prabhura saṅge gāya, dhāya
āra saba sampradāya cāri dike gāya

ei daśa jana—these ten persons; *prabhura*—Śrī Caitanya Mahāprabhu; *saṅge*—with; *gāya*—chant; *dhāya*—run; *āra*—others; *saba*—all; *sampradāya*—groups of men; *cāri dike*—all around; *gāya*—chant.

These devotees [Svarūpa Dāmodara and the devotees in his charge] sang along with the Lord, and they also ran beside Him. All the other groups of men also sang.

TEXT 76

daṇḍavat kari, prabhu yuḍi' dui hāta
ūrdhva-mukhe stuti kare dekhi' jagannātha

daṇḍavat kari—offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *yuḍi'*—folding; *dui hāta*—two hands; *ūrdhva-mukhe*—raising the face upward; *stuti kare*—offers prayer; *dekhi'*—seeing; *jagannātha*—the Deity of Lord Jagannātha.

Offering obeisances to the Lord with folded hands, Śrī Caitanya Mahāprabhu raised His face toward Jagannātha and prayed as follows.

TEXT 77

namo brahmaṇya-devāya
go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya
govindāya namo namaḥ

namaḥ—all obeisances; *brahmaṇya-devāya*—to the Lord worshipable by persons in brahminical culture; *go-brāhmaṇa*—for cows and *brāhmaṇas*; *hitāya*—beneficial; *ca*—also; *jagad-hitāya*—to one who always is benefiting the whole world; *kṛṣṇāya*—unto Kṛṣṇa; *govindāya*—unto Govinda; *namaḥ namaḥ*—repeated obeisances.

“Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my

repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.’

This is a quotation from the *Viṣṇu Purāṇa* (1.19.65).

TEXT 78

*jayati jayati devo devakī-nandano 'sau
jayati jayati kṛṣṇo vṛṣṇi-vaṁśa-pradīpaḥ
jayati jayati megha-śyāmalaḥ komalāṅgo
jayati jayati pṛthvī-bhāra-nāśo mukundaḥ*

jayati—all glories; *jayati*—all glories; *devaḥ*—to the Supreme Personality of Godhead; *devakī-nandanaḥ*—the son of Devakī; *asau*—He; *jayati jayati*—all glories; *kṛṣṇaḥ*—to Lord Kṛṣṇa; *vṛṣṇi-vaṁśa-pradīpaḥ*—the light of the dynasty of Vṛṣṇi; *jayati jayati*—all glories; *megha-śyāmalaḥ*—to the Supreme Personality of Godhead, who looks like a blackish cloud; *komala-aṅgaḥ*—with a body as soft as a lotus flower; *jayati jayati*—all glories; *pṛthvī-bhāra-nāśaḥ*—to the deliverer of the whole world from its burden; *mukundaḥ*—the deliverer of liberation to everyone.

“All glories unto the Supreme Personality of Godhead, who is known as the son of Devakī! All glories to the Supreme Personality of Godhead, who is known as the light of the dynasty of Vṛṣṇi! All glories to the Supreme Personality of Godhead, whose bodily luster is like that of a new cloud, and whose body is as soft as a lotus flower! All glories to the Supreme Personality of Godhead, who appeared on this planet to deliver the world from the burden of demons, and who can offer liberation to everyone!”

This is a verse from the *Mukunda-mālā* (3).

TEXT 79

*jayati jana-nivāso devakī-janma-vādo
yadu-vara-paraṣat svair dorbhir asyann adharmam
sthira-cara-vṛjina-ghnaḥ susmita-śrī-mukhena
vraja-pura-vanitānām vardhayan kāma-devam*

jayati—eternally lives gloriously; *jana-nivāsaḥ*—He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; *devakī-janma-vādaḥ*—known as the son of Devakī (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore *devakī-janma-vāda* means that He is known as the son of Devakī. Similarly, He is also known as the son of mother Yaśodā, Vasudeva or Nanda Mahārāja.); *yadu-vara-pariṣat*—served by the members of the Yadu dynasty or the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); *svaiḥ dorbhiḥ*—by His own arms, or by His devotees like Arjuna, who are just like His own arms; *asyan*—killing; *adharmam*—demons or the impious; *sthira-cara-vṛjina-ghnaḥ*—the destroyer of all the ill fortune of all living entities, moving and not moving; *su-smīta*—always smiling; *śrī-mukhena*—by His beautiful face; *vraja-pura-vanitānām*—of the damsels of Vṛndāvana; *vardhayan*—increasing; *kāma-devam*—the lusty desires.

“Lord Śrī Kṛṣṇa is He who is known as *jana-nivāsa*, the ultimate resort of all living entities, and who is also known as *Devakī-nandana* or *Yaśodā-nandana*, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the *gopīs* of Vṛndāvana. May He be all-glorious and happy!”

This is a quotation from *Śrīmad-Bhāgavatam* (10.90.48).

TEXT 80

*nāham vipro na ca nara-ṣatir nāpi vaiśya na śūdro
nāham varṇī na ca gṛha-ṣatir no vanastho yatir vā
kintu prodyan-nikhila-ṣaramānanda-pūrnāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

na—not; *aham*—I; *vipraḥ*—a *brāhmaṇa*; *na*—not; *ca*—also; *nara-ṣatiḥ*—a king or *kṣatriya*; *na*—not; *āpi*—also; *vaiśyaḥ*—belonging to the mercantile class; *na*—not; *śūdraḥ*—belonging to the worker class;

na—not; *aham*—I; *varṇī*—belonging to any caste, or *brahmacārī* (A *brahmacārī* may belong to any caste. Anyone can become a *brahmacārī*, or lead a life of celibacy.); *na*—not; *ca*—also; *gṛha-patiḥ*—householder; *no*—not; *vana-sthaḥ-vānaprastha*, one who, after retirement from family life, goes to the forest to learn how to be detached from family life; *yatiḥ*—mendicant or renunciant; *vā*—either; *kintu*—but; *prodyan*—brilliant; *nikhila*—universal; *parama-ānanda*—with transcendental bliss; *pūrṇa*—complete; *amṛta-abdheḥ*—who is the ocean of nectar; *gopī-bhartuḥ*—of the Supreme Person, who is the maintainer of the *gopīs*; *pada-kamalayoḥ*—of the two lotus feet; *dāsa*—of the servant; *dāsa-anudāsaḥ*—the servant of the servant.

“I am not a brāhmaṇa, I am not a kṣatriya, I am not a vaiśya or a śūdra. Nor am I a brahmacārī, a householder, a vānaprastha or a sannyāsī. I identify Myself only as the servant of the servant of the servant of the lotus feet of Lord Śrī Kṛṣṇa, the maintainer of the gopīs. He is like an ocean of nectar, and He is the cause of universal transcendental bliss. He is always existing with brilliance.”

This is verse 74 from the *Padyāvalī*, an anthology of verses compiled by Śrīla Rūpa Gosvāmī.

TEXT 81

*eta paḍi' punarapi karila praṇāma
yoḍa-hāte bhakta-gaṇa vande bhagavān*

eta paḍi'—reciting these; *punarapi*—again; *karila*—the Lord offered; *praṇāma*—obeisances; *yoḍa-hāte*—with folded hands; *bhakta-gaṇa*—all the devotees; *vande*—offer prayer; *bhagavān*—unto the Supreme Personality of Godhead.

Having recited all these verses from scripture, the Lord again offered His obeisances, and all the devotees, with folded hands, also offered prayers to the Supreme Personality of Godhead.

TEXT 82

*uddaṇḍa nṛtya prabhu kariyā huṅkāra
cakra-bhrami bhrame yaiche alāta-ākāra*

uddaṇḍa—jumping; *nṛtya*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā*—making; *huṅkāra*—loud vibration; *cakra-bhrami*—making a circular movement like a wheel; *bhrame*—moves; *yaiche*—as if; *alāta-ākāra*—circle of fire.

When Śrī Caitanya Mahāprabhu danced and jumped high, roaring like thunder and moving in a circle like a wheel, He appeared like a circling firebrand.

If a burning cinder of a firebrand is whirled about very swiftly, it gives the appearance of a circle of fire. This is called *alāta-ākāra* or *alāta-cakra*, a firebrand circle. This whole circle is not actually made of fire but is a single fire in motion. Similarly, Lord Śrī Caitanya Mahāprabhu is a single personality, but when He danced and jumped high in a circle, He appeared like the *alāta-cakra*.

TEXT 83

*nṛtye prabhura yāhāṅ yāṅhā paḍe pada-tala
sasāgara-śaila mahī kare ṭalamala*

nṛtye—while dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *yāhāṅ yāṅhā*—wherever; *paḍe*—steps; *pada-tala*—His foot; *sa-sāgara*—with the oceans; *śaila*—hills and mountains; *mahī*—the earth; *kare*—does; *ṭalamala*—tilting.

Wherever Śrī Caitanya Mahāprabhu stepped while dancing, the whole earth, with its hills and seas, appeared to tilt.

TEXT 84

*stambha, sveda, pulaka, aśru, kamṣa, vaivarṇya
nānā-bhāve vivaśatā, garva, harṣa, dainya*

stambha—being stunned; *sveda*—perspiration; *pulaka*—jubilation; *aśru*—tears; *kamṇa*—trembling; *vaivarṇya*—change of color; *nānā-bhāve*—in various ways; *vivaśatā*—helplessness; *garva*—pride; *harṣa*—exuberance; *daiṇya*—humility.

When Caitanya Mahāprabhu danced, He displayed various blissful transcendental changes in His body. Sometimes He appeared as though stunned. Sometimes the hairs of His body stood on end. Sometimes He perspired, cried, trembled and changed color, and sometimes He exhibited symptoms of helplessness, pride, exuberance and humility.

TEXT 85

*āchāḍa khāñā paḍe bhūme gaḍi' yāya
suvarṇa-ṣarvata yaiche bhūmete loṭāya*

āchāḍa khāñā—crashing; *paḍe*—falls; *bhūme*—on the ground; *gaḍi'*—rolling; *yāya*—goes; *suvarṇa-ṣarvata*—a golden mountain; *yaiche*—as if; *bhūmete*—on the ground; *loṭāya*—rolls.

When Śrī Caitanya Mahāprabhu fell down with a crash while dancing, He would roll on the ground. At such times it appeared that a golden mountain was rolling on the ground.

TEXT 86

*nityānanda-prabhu dui hāta prasāriyā
prabhure dharite cāhe āśa-ṣāsa dhāñā*

nityānanda-prabhu—Lord Nityānanda Prabhu; *dui*—two; *hāta*—hands; *prasāriyā*—stretching; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dharite*—to catch; *cāhe*—wants; *āśa-ṣāsa*—here and there; *dhāñā*—running.

Nityānanda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there.

TEXT 87

prabhu-pāche bule ācārya kariyā huṅkāra
'hari-bola' 'hari-bola' bale bāra bāra

prabhu-pāche—behind the Lord; *bule*—was walking; *ācārya*—Advaita Ācārya; *kariyā*—making; *huṅkāra*—a loud vibration; *hari-bola hari-bola*—chant the holy name of Hari; *bale*—says; *bāra bāra*—again and again.

Advaita Ācārya would walk behind the Lord and loudly chant “Haribol! Haribol!” again and again.

TEXT 88

loka nivārite haila tina maṅḍala
prathama-maṅḍale nityānanda mahā-bala

loka—the people; *nivārite*—to check; *haila*—there were; *tina*—three; *maṅḍala*—circles; *prathama-maṅḍale*—in the first circle; *nityānanda*—Lord Nityānanda; *mahā-bala*—of great strength.

Just to check the crowds from coming too near the Lord, the devotees formed three circles. The first circle was guided by Nityānanda Prabhu, who is Balarāma Himself, the possessor of great strength.

TEXT 89

kāśīśvara govindādi yata bhakta-gaṇa
hātāhāti kari' haila dvitīya āvaraṇa

kāśīśvara—Kāśīśvara; *govinda-ādi*—headed by Govinda; *yata*—all; *bhakta-gaṇa*—devotees; *hātāhāti*—linked hand to hand; *kari'*—doing; *haila*—became; *dvitīya*—a second; *āvaraṇa*—covering circle.

All the devotees headed by Kāśīśvara and Govinda linked hands and formed a second circle around the Lord.

TEXT 90

*bāhire pratāparudra lañā pātra-gaṇa
maṇḍala hañā kare loka nivāraṇa*

bāhire—outside; *pratāparudra*—King Pratāparudra; *lañā*—taking; *pātra-gaṇa*—his own associates; *maṇḍala*—circle; *hañā*—becoming; *kare*—does; *loka*—of the crowd; *nivāraṇa*—checking.

Mahārāja Pratāparudra and his personal assistants formed a third circle around the two inner circles just to check the crowds from coming too near.

TEXT 91

*haricandanera skandhe hasta ālambiyā
prabhura nṛtya dekhe rājā āviṣṭa hañā*

haricandanera—of Haricandana; *skandhe*—on the shoulder; *hasta*—hand; *ālambiyā*—putting; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya dekhe*—sees the dancing; *rājā*—Mahārāja Pratāparudra; *āviṣṭa hañā*—in great ecstasy.

With his hands on the shoulders of Haricandana, King Pratāparudra could see Lord Caitanya Mahāprabhu dancing, and the King felt great ecstasy.

TEXT 92

*hena-kāle śrīnivāsa premāviṣṭa-mana
rājāra āge rahi' dekhe prabhura nartana*

hena-kāle—at this time; *śrīnivāsa*—Śrīvāsa Ṭhākura; *prema-āviṣṭa-mana*—with a greatly ecstatic mind; *rājāra āge*—in front of the King; *rahi'*—keeping himself; *dekhe*—sees; *prabhura*—of Śrī Caitanya Mahāprabhu; *nartana*—the dancing.

While the King beheld the dancing, Śrīvāsa Ṭhākura, standing in front of him, became ecstatic as he saw the dancing of Śrī Caitanya Mahāprabhu.



Nityānanda Prabhu would stretch out His two hands and try to catch the Lord when He was running here and there. Advaita Ācārya would walk behind the Lord and loudly chant “Haribol! Haribol!” again and again.

TEXT 93

*rājāra āge haricandana dekhe śrīnivāsa
haste tāñre sparśi' kahe,—hao eka-pāśa*

rājāra āge—in front of the King; *haricandana*—Haricandana; *dekhe*—sees; *śrīnivāsa*—Śrīvāsa Ṭhākura; *haste*—with his hand; *tāñre*—him; *sparśi'*—touching; *kahe*—says; *hao*—please come; *eka-pāśa*—to one side.

Seeing Śrīvāsa Ṭhākura standing before the King, Haricandana touched Śrīvāsa with his hand and requested him to step aside.

TEXT 94

*nṛtyāveśe śrīnivāsa kichui nā jāne
bāra bāra ṭhele, teñho krodha haila mane*

nṛtya-āveśe—fully absorbed in seeing the dancing of Śrī Caitanya Mahāprabhu; *śrīnivāsa*—Śrīvāsa Ṭhākura; *kichui*—anything; *nā*—does not; *jāne*—know; *bāra bāra*—again and again; *ṭhele*—when he pushes; *teñho*—Śrīvāsa; *krodha*—angry; *haila*—became; *mane*—in the mind.

Absorbed in watching Śrī Caitanya Mahāprabhu dance, Śrīvāsa Ṭhākura could not understand why he was being touched and pushed. After he was pushed again and again, he became angry.

TEXT 95

*cāpaḍa māriyā tāre kaila nivāraṇa
cāpaḍa khāñā krudha hailā haricandana*

cāpaḍa māriyā—slapping; *tāre*—him; *kaila nivāraṇa*—stopped; *cāpaḍa khāñā*—getting the slap; *krudha*—angry; *hailā*—became; *haricandana*—Haricandana.

Śrīvāsa Ṭhākura slapped Haricandana to stop him from pushing him. In turn, this made Haricandana angry.

TEXT 96

*kruddha hañā tāñre kichu cāhe balibāre
āṇi pratāparudra nivārila tāre*

kruddha hañā—becoming angry; *tāñre*—unto Śrīvāsa Ṭhākura; *kichu*—something; *cāhe*—wants; *balibāre*—to speak; *āṇi*—personally; *pratāparudra*—King Pratāparudra; *nivārila*—stopped; *tāre*—unto him.

As the angered Haricandana was about to speak to Śrīvāsa Ṭhākura, Pratāparudra Mahārāja personally stopped him.

TEXT 97

*bhāgyavān tumi—inhāra hasta-sparśa pāilā
āmāra bhāgye nāhi, tumi kṛtārtha hailā*

bhāgyavān tumi—you are very fortunate; *inhāra*—of Śrīvāsa Ṭhākura; *hasta*—of the hand; *sparśa*—touch; *pāilā*—have received; *āmāra bhāgye*—in my fortune; *nāhi*—there is no such thing; *tumi*—you; *kṛtārtha hailā*—have become graced.

King Pratāparudra said, “You are very fortunate, for you have been graced by the touch of Śrīvāsa Ṭhākura. I am not so fortunate. You should feel obliged to him.”

TEXT 98

*prabhura nṛtya dekhi' loke haila camatkāra
anya āchuk, jagannāthera ānanda apāra*

prabhura—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *dekhi'*—seeing; *loke*—everyone; *haila*—became; *camatkāra*—astonished; *anya āchuk*—let alone others; *jagannāthera*—of Lord Jagannātha; *ānanda apāra*—there was extreme happiness.

Everyone was astonished by the dancing of Caitanya Mahāprabhu, and even Lord Jagannātha became extremely happy to see Him.

TEXT 99

*ratha sthira kaila, āge nā kare gamana
animiṣa-netre kare nṛtya daraśana*

ratha—the car; *sthira kaila*—stopped; *āge*—forward; *nā*—not; *kare*—does; *gamana*—moving; *animiṣa*—unblinking; *netre*—with eyes; *kare*—does; *nṛtya*—of the dancing; *daraśana*—seeing.

The car came to a complete standstill and remained immobile while Lord Jagannātha, with unblinking eyes, watched the dancing of Śrī Caitanya Mahāprabhu.

TEXT 100

*subhadrā-balarāmera hṛdaye ullāsa
nṛtya dekhi' dui janāra śrī-mukhete hāsa*

subhadrā—of the goddess Subhadrā; *balarāmera*—and of Balarāma; *hṛdaye*—in the hearts; *ullāsa*—ecstasy; *nṛtya*—dancing; *dekhi'*—seeing; *dui janāra*—of the two persons; *śrī-mukhete*—in the beautiful mouths; *hāsa*—smiling.

The goddess of fortune, Subhadrā, and Lord Balarāma both felt great happiness and ecstasy within their hearts. Indeed, they were seen smiling at the dancing.

TEXT 101

*uddaṇḍa nṛtye prabhura adbhuta vikāra
aṣṭa sāttvika bhāva udaya haya sama-kāla*

uddaṇḍa—jumping; *nṛtye*—by dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *adbhuta*—wonderful; *vikāra*—transformations; *aṣṭa sāttvika*—eight transcendental kinds; *bhāva*—ecstasy; *udaya haya*—awaken; *sama-kāla*—simultaneously.

When Caitanya Mahāprabhu danced and jumped high, eight wonderful transformations indicative of divine ecstasy were seen in His body. All these symptoms were visible simultaneously.

TEXT 102

*māmsa-vraṇa sama roma-vṛnda pulakita
śimulīra vṛkṣa yena kaṇṭaka-veṣṭita*

māmsa—skin; *vraṇa*—pimples; *sama*—like; *roma-vṛnda*—the hairs of the body; *pulakita*—erupted; *śimulīra vṛkṣa*—cotton tree; *yena*—as if; *kaṇṭaka*—by thorns; *veṣṭita*—surrounded.

His skin erupted with goose pimples, and the hairs of His body stood on end. His body resembled the śimulī [silk cotton tree], all covered with thorns.

TEXT 103

*eka eka dantera kampa dekhite lāge bhaya
loke jāne, danta saba khasiyā paḍaya*

eka eka—one after another; *dantera*—of teeth; *kampa*—movement; *dekhite*—to see; *lāge*—there is; *bhaya*—fear; *loke jāne*—the people understood; *danta*—the teeth; *saba*—all; *khasiyā*—being loosened; *paḍaya*—fall down.

Indeed, the people became afraid just to see His teeth chatter, and they even thought that His teeth would fall out.

TEXT 104

*sarvāṅge prasveda chuṭe tāte raktodgama
'jaja gaga' 'jaja gaga'—gadgada-vacana*

sarvāṅge—all over the body; *prasveda*—perspiration; *chuṭe*—flows; *tāte*—along with it; *rakta-udgama*—oozing out of blood; *jaja gaga jaja*

gaga—a sound indicating the name Jagannātha; *gadgada*—choked up due to ecstasy; *vacana*—words.

Śrī Caitanya Mahāprabhu’s whole body flowed with perspiration and at the same time oozed blood. He made the sounds “jaja gaga, jaja gaga” in a voice choked with ecstasy.

TEXT 105

jalayantra-dhārā yaiche vahe aśru-jala
āśa-pāśe loka yata bhijila sakala

jala-yantra—from a syringe; *dhārā*—pouring of water; *yaiche*—as if; *vahe*—are flowing; *aśru-jala*—tears from the eyes; *āśa-pāśe*—on all sides; *loka*—people; *yata*—as many as there were; *bhijila*—become wet; *sakala*—all.

Tears came forcefully from the eyes of the Lord, as if from a syringe, and all the people surrounding Him became wet.

TEXT 106

deha-kānti gaura-varṇa dekhiye aruṇa
kabhū kānti dekhi yena mallikā-ṇṣpa-sama

deha-kānti—of the luster of the body; *gaura-varṇa*—white complexion; *dekhiye*—everyone saw; *aruṇa*—pink; *kabhū*—sometimes; *kānti*—the luster; *dekhi*—seeing; *yena*—as if; *mallikā-ṇṣpa-sama*—resembling the *mallikā* flower.

Everyone saw the complexion of His body change from white to pink, so that His luster resembled that of the *mallikā* flower.

TEXT 107

kabhū stambha, kabhu prabhu bhūmite loṭāya
śuśka-kāṣṭha-sama pada-hasta nā calaya

kabhu—sometimes; *stambha*—stunned; *kabhu*—sometimes; *prabhu*—Lord Caitanya Mahāprabhu; *bhūmite*—on the ground; *loṭāya*—rolls; *śuṣka*—dry; *kāṣṭha*—wood; *sama*—like; *pada-hasta*—legs and hands; *nā*—do not; *calaya*—move.

Sometimes He appeared stunned, and sometimes He rolled on the ground. Indeed, sometimes His legs and hands became as hard as dry wood, and He did not move.

TEXT 108

kabhu bhūme paḍe, kabhu śvāsa haya hīna
yāhā dekhi' bhakta-gaṇera prāṇa haya kṣīṇa

kabhu—sometimes; *bhūme*—on the ground; *paḍe*—falls down; *kabhu*—sometimes; *śvāsa*—breathing; *haya*—becomes; *hīna*—nil; *yāhā dekhi'*—seeing which; *bhakta-gaṇera*—of the devotees; *prāṇa*—life; *haya*—becomes; *kṣīṇa*—feeble.

When the Lord fell to the ground, sometimes His breathing almost stopped. When the devotees saw this, their lives also became very feeble.

TEXT 109

kabhu netre nāsāya jala, mukhe paḍe phena
aṁṣṭera dhārā candra-bimbe vahe yena

kabhu—sometimes; *netre*—from the eyes; *nāsāya*—from the nostrils; *jala*—water; *mukhe*—from the mouth; *paḍe*—fell; *phena*—foam; *aṁṣṭera*—of nectar; *dhārā*—torrents; *candra-bimbe*—from the moon; *vahe*—flow; *yena*—as if.

Water flowed from His eyes and sometimes through His nostrils, and foam fell from His mouth. These flowings appeared to be torrents of nectar descending from the moon.

TEXT 110

*sei phena lañā śubhānanda kaila pāna
kṛṣṇa-prema-rasika teṅho mahā-bhāgyavān*

sei phena—that foam; *lañā*—taking; *śubhānanda*—a devotee named Śubhānanda; *kaila*—did; *pāna*—drinking; *kṛṣṇa-prema-rasika*—relisher of ecstatic love of Kṛṣṇa; *teṅho*—he; *mahā-bhāgyavān*—very fortunate.

The foam that fell from the mouth of Śrī Caitanya Mahāprabhu was taken and drunk by Śubhānanda because he was very fortunate and expert in relishing the mellow of ecstatic love of Kṛṣṇa.

TEXT 111

*ei-mata tāṅḍava-nṛtya kaila kata-kṣaṇa
bhāva-viśeṣe prabhura praveśila mana*

ei-mata—in this way; *tāṅḍava-nṛtya*—devastating dancing; *kaila*—performed; *kata-kṣaṇa*—for some time; *bhāva-viśeṣe*—in a particular ecstasy; *prabhura*—of Lord Caitanya Mahāprabhu; *praveśila mana*—the mind entered.

After Śrī Caitanya Mahāprabhu had performed His devastating dance for some time, His mind entered into a mood of ecstatic love.

TEXT 112

*tāṅḍava-nṛtya chāḍi' svarūpere ājñā dila
hṛdaya jāniyā svarūpa gāite lāgila*

tāṅḍava-nṛtya chāḍi'—giving up such devastating dancing; *svarūpere*—unto Svarūpa Dāmodara; *ājñā dila*—gave an order; *hṛdaya*—mind; *jāniyā*—knowing; *svarūpa*—Svarūpa Dāmodara; *gāite lāgila*—began to sing.

After abandoning the dancing, the Lord ordered Svarūpa Dāmodara to sing. Understanding His mind, Svarūpa Dāmodara began to sing as follows.

TEXT 113

“*sei ta parāṇa-nātha pāinu*
yāhā lāgi’ madana-dahane jhuri’ genu”

sei ta—that indeed; *parāṇa-nātha*—the master of My life; *pāinu*—I have gotten; *yāhā lāgi’*—for whom; *madana-dahane*—being burned by Cupid; *jhuri’ genu*—I became dried up.

“**Now I have gained the Lord of My life, in the absence of whom I was being burned by Cupid and was withering away.**”

This song refers to Śrīmatī Rādhārāṇī’s meeting with Kṛṣṇa at the holy place of Kurukṣetra, where Lord Śrī Kṛṣṇa and His brother and sister came to visit when there was a solar eclipse. It is a song of separation from Kṛṣṇa. When Rādhārāṇī met Kṛṣṇa at Kurukṣetra, She remembered His intimate association in Vṛndāvana, and She thought, “Now I have gained the Lord of My life. In His absence I was being burned by the arrow of Cupid, and thus I was withering away. Now I have My life again.”

TEXT 114

ei dhuyā uccaiḥ-svare gāya dāmodara
ānande madhura nṛtya karena īśvara

ei dhuyā—this refrain; *uccaiḥ-svare*—loudly; *gāya*—sings; *dāmodara*—Svarūpa Dāmodara; *ānande*—in great ecstasy; *madhura*—rhythmic; *nṛtya*—dancing; *karena*—performs; *īśvara*—the Lord.

When this refrain was loudly sung by Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu again began rhythmically dancing in transcendental bliss.

TEXT 115

dhīre dhīre jagannātha karena gamana
āge nṛtya kari’ calena śacīra nandana

dhīre dhīre—slowly, slowly; *jagannātha*—Lord Jagannātha; *karena*—does; *gamana*—movement; *āge*—in front; *nṛtya*—dancing; *kari'*—performing; *calena*—goes forward; *śacīra nandana*—the son of mother Śacī.

The car of Lord Jagannātha began to move slowly while the son of mother Śacī went ahead and danced in front.

TEXT 116

*jagannāthe netra diyā sabe nāce, gāya
kīrtanīyā saha prabhu pāche pāche yāya*

jagannāthe—on Lord Jagannātha; *netra*—the eyes; *diyā*—keeping; *sabe*—all the devotees; *nāce gāya*—dance and sing; *kīrtanīyā*—the performers of *saṅkīrtana*; *saha*—with; *prabhu*—Śrī Caitanya Mahāprabhu; *pāche pāche*—at the rear; *yāya*—goes forward.

While dancing and singing, all the devotees in front of Lord Jagannātha kept their eyes on Him. Caitanya Mahāprabhu then went to the end of the procession with the saṅkīrtana performers.

TEXT 117

*jagannāthe magna prabhura nayana-hṛdaya
śrī-hasta-yuge kare gītera abhinaya*

jagannāthe—in Lord Jagannātha; *magna*—absorbed; *prabhura*—of Lord Caitanya Mahāprabhu; *nayana-hṛdaya*—the eyes and mind; *śrī-hasta-yuge*—with His two arms; *kare*—performed; *gītera*—of the song; *abhinaya*—dramatic movement.

His eyes and mind fully absorbed in Lord Jagannātha, Caitanya Mahāprabhu began to play the drama of the song with His two arms.

TEXT 118

gaura yadi pāche cale, śyāma haya sthire
gaura āge cale, śyāma cale dhīre-dhīre

gaura—Śrī Caitanya Mahāprabhu; *yadi*—if; *pāche cale*—goes behind; *śyāma*—Jagannātha; *haya*—becomes; *sthire*—still; *gaura*—Śrī Caitanya Mahāprabhu; *āge cale*—goes forward; *śyāma*—Lord Jagannātha; *cale*—goes; *dhīre-dhīre*—slowly.

When Caitanya Mahāprabhu was dramatically enacting the song, He would sometimes fall behind in the procession. At such times, Lord Jagannātha would come to a standstill. When Caitanya Mahāprabhu again went forward, Lord Jagannātha’s car would slowly start again.

TEXT 119

ei-mata gaura-śyāme, donhe thelāṭheli
svarathe śyāmere rākhe gaura mahā-balī

ei-mata—in this way; *gaura-śyāme*—Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu; *donhe*—between both of Them; *thelāṭheli*—competition of pushing forward; *sva-rathe*—in His own car; *śyāmere*—Lord Jagannātha; *rākhe*—keeps; *gaura*—Lord Śrī Caitanya Mahāprabhu; *mahā-balī*—greatly powerful.

Thus there was a sort of competition between Caitanya Mahāprabhu and Lord Jagannātha in seeing who would lead, but Caitanya Mahāprabhu was so strong that He made Lord Jagannātha wait in His car.

In his *Anubhāṣya*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes the ecstasy of Śrī Caitanya Mahāprabhu as follows. After giving up the company of the *gopīs* in Vṛndāvana, Śrī Kṛṣṇa, the son of Mahārāja Nanda, engaged in His pastimes at Dvārakā. When Kṛṣṇa went to Kurukṣetra with His brother and sister and others from Dvārakā, He again met the inhabitants of Vṛndāvana. Śrī Caitanya Mahāprabhu is *rādhā-bhāva-dyuti-sualita*, that is, Kṛṣṇa Himself assuming the part of Śrīmatī Rādhārāṇī in order to understand Kṛṣṇa. Lord Jagannātha-deva is Kṛṣṇa,

and Śrī Kṛṣṇa Caitanya Mahāprabhu is Śrīmatī Rādhārāṇī. Caitanya Mahāprabhu's leading Lord Jagannātha toward the Guṇḍicā temple corresponded to Śrīmatī Rādhārāṇī's leading Kṛṣṇa toward Vṛndāvana. Śrī Kṣetra, Jagannātha Purī, was taken as the kingdom of Dvārakā, the place where Kṛṣṇa enjoys supreme opulence. But He was being led by Śrī Caitanya Mahāprabhu to Vṛndāvana, the simple village where all the inhabitants are filled with ecstatic love for Kṛṣṇa. Śrī Kṣetra is a place of *aiśvarya-līlā*, just as Vṛndāvana is the place of *mādhurya-līlā*. Śrī Caitanya Mahāprabhu's following at the rear of the *ratha* indicated that Lord Jagannātha, Kṛṣṇa, was forgetting the inhabitants of Vṛndāvana. Although Kṛṣṇa neglected the inhabitants of Vṛndāvana, He could not forget them. Thus in His opulent Ratha-yātrā, He was returning to Vṛndāvana. In the role of Śrīmatī Rādhārāṇī, Śrī Caitanya Mahāprabhu was examining whether the Lord still remembered the inhabitants of Vṛndāvana. When Caitanya Mahāprabhu fell behind the Ratha car, Jagannātha-deva, Kṛṣṇa Himself, understood the mind of Śrīmatī Rādhārāṇī. Therefore, Jagannātha sometimes fell behind the dancing Śrī Caitanya Mahāprabhu to indicate to Śrīmatī Rādhārāṇī that He had not forgotten. Thus Lord Jagannātha would stop the forward march of the *ratha* and wait at a standstill. In this way Lord Jagannātha agreed that without the ecstasy of Śrīmatī Rādhārāṇī He could not feel satisfied. While Jagannātha was thus waiting, Gaurasundara, Caitanya Mahāprabhu, in His ecstasy of Śrīmatī Rādhārāṇī, immediately came forward to Kṛṣṇa. At such times, Lord Jagannātha would proceed ahead very slowly. These competitive exchanges were all part of the love affair between Kṛṣṇa and Śrīmatī Rādhārāṇī. In that competition between Lord Caitanya's ecstasy for Jagannātha and Jagannātha's ecstasy for Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu emerged successful.

TEXT 120

*nācite nācite prabhura hailā bhāvāntara
hasta tuli' śloka paḍe kari' uccaiḥ-svara*

nācite nācite—while dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *hailā*—there was; *bhāva-antara*—a change of ecstasy; *hasta tuli'*—raising the arms; *śloka paḍe*—recites one verse; *kari'*—making; *uccaiḥ-svara*—loud voice.

While Śrī Caitanya Mahāprabhu was dancing, His ecstasy changed. Raising His two arms, He began to recite the following verse in a loud voice.

TEXT 121

*yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās
te conmīlita-mālatī-surabhayaḥ praudhāḥ kadambānilāḥ
sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau
revā-rodhasi vetasī-taru-tale cetaḥ samutkaṅṭhate*

yaḥ—that same person who; *kaumāra-haraḥ*—the thief of my heart during youth; *saḥ*—he; *eva hi*—certainly; *varaḥ*—lover; *tāḥ*—these; *eva*—certainly; *caitra-kṣapāḥ*—moonlit nights of the month of Caitra; *te*—those; *ca*—and; *unmīlita*—fructified; *mālatī*—of *mālatī* flowers; *surabhayaḥ*—fragrances; *praudhāḥ*—full; *kadamba*—with the fragrance of the *kadamba* flower; *anilāḥ*—the breezes; *sā*—that one; *ca*—also; *eva*—certainly; *asmi*—I am; *tathāpi*—still; *tatra*—there; *surata-vyāpāra*—in intimate transactions; *līlā*—of pastimes; *vidhau*—in the manner; *revā*—of the river named Revā; *rodhasi*—on the bank; *vetasī*—of the name Vetasī; *taru-tale*—underneath the tree; *cetaḥ*—my mind; *samutkaṅṭhate*—is very eager to go.

“That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of *mālatī* flowers is there, and the same sweet breezes are blowing from the *kadamba* forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire.”

This verse appears in the *Padyāvalī* (386).

*ei śloka mahāprabhu paḍe bāra bāra
svarūpa vinā artha keha nā jāne ihāra*

ei śloka—this verse; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *paḍe*—recites; *bāra bāra*—again and again; *svarūpa vinā*—except for Svarūpa Dāmodara; *artha*—meaning; *keha*—anyone; *nā jāne*—does not know; *ihāra*—of this.

This verse was recited by Śrī Caitanya Mahāprabhu again and again. But for Svarūpa Dāmodara, no one could understand its meaning.

TEXT 123

*ei ślokārtha pūrve kariyāchi vyākhyāna
ślokerā bhāvārtha kari saṅkṣeṣe ākhyāna*

ei śloka-ārtha—the meaning of this verse; *pūrve*—previously; *kariyāchi*—I have done; *vyākhyāna*—explanation; *ślokerā*—of the same verse; *bhāva-ārtha*—purport; *kari*—I do; *saṅkṣeṣe*—in brief; *ākhyāna*—description.

I have already explained this verse. Now I shall simply describe it in brief.

In this connection, see *Madhya-līlā*, Chapter One, verses 53, 77–80 and 82–84.

TEXT 124

*pūrve yaiche kurukṣetre saba goṣī-gaṇa
kṛṣṇera darśana pāñā ānandita mana*

pūrve yaiche—as previously; *kuru-kṣetre*—in the holy place known as Kurukṣetra; *saba goṣī-gaṇa*—all the *goṣīs* of Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *darśana*—interview; *pāñā*—getting; *ānandita mana*—very pleased within the mind.

Formerly, all the *goṣīs* of Vṛndāvana were very pleased when they met with Kṛṣṇa in the holy place Kurukṣetra.

TEXT 125

*jagannātha dekhi' prabhura se bhāva uṭhila
sei bhāvāviṣṭa hañā dhuyā gāoyāila*

jagannātha dekhi'—by seeing Lord Jagannātha; *prabhura*—of Śrī Caitanya Mahāprabhu; *se bhāva*—that ecstasy; *uṭhila*—awakened; *sei*—that; *bhāvā-aviṣṭa*—absorbed in that ecstasy; *hañā*—becoming; *dhuyā*—refrain; *gāoyāila*—caused to sing.

Similarly, after seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu awoke with the ecstasy of the gopīs. Being absorbed in this ecstasy, He asked Svarūpa Dāmodara to sing the refrain.

TEXT 126

*avaśeṣe rādhā kṛṣṇe kare nivedana
sei tumi, sei āmi, sei nava saṅgama*

avaśeṣe—at last; *rādhā*—Śrīmatī Rādhārāṇī; *kṛṣṇe*—unto Lord Kṛṣṇa; *kare*—does; *nivedana*—submission; *sei tumi*—You are the same Kṛṣṇa; *sei āmi*—I am the same Rādhārāṇī; *sei nava saṅgama*—We are meeting in the same new spirit as in the beginning.

Śrī Caitanya Mahāprabhu spoke thus to Lord Jagannātha: “You are the same Kṛṣṇa, and I am the same Rādhārāṇī. We are meeting again in the same way that We met in the beginning of Our lives.

TEXT 127

*tathāpi āmāra mana hare vṛndāvana
vṛndāvane udaya karāo āpana-caraṇa*

tathāpi—yet; *āmāra*—My; *mana*—mind; *hare*—attracts; *vṛndāvana*—Śrī Vṛndāvana; *vṛndāvane*—at Vṛndāvana; *udaya karāo*—please cause to reappear; *āpana-caraṇa*—the brilliance of Your lotus feet.

“Although We are both the same, My mind is still attracted to Vṛndāvanadhāma. I wish that You will please again appear with Your lotus feet in Vṛndāvana.

TEXT 128

*ihāṅ lokāraṇya, hātī, ghoḍā, ratha-dhvani
tāhāṅ puṣpāraṇya, bhṛṅga-pika-nāda śuni*

ihāṅ—at this place, Kurukṣetra; *loka-araṇya*—too great a crowd of people; *hātī*—elephants; *ghoḍā*—horses; *ratha-dhvani*—the rattling sound of chariots; *tāhāṅ*—there, in Vṛndāvana; *puṣpa-araṇya*—the garden of flowers; *bhṛṅga*—of bumblebees; *pika*—of the birds; *nāda*—sound; *śuni*—I hear.

“In Kurukṣetra there are crowds of people, elephants and horses, and also the rattling of chariots. But in Vṛndāvana there are flower gardens, and the humming of the bees and chirping of the birds can be heard.

TEXT 129

ihāṅ rāja-veśa, saṅge saba kṣatriya-gaṇa
tāhāṅ gopa-veśa, saṅge muralī-vādana

ihāṅ—here, at Kurukṣetra; *rāja-veśa*—dressed like a royal prince; *saṅge*—with You; *saba*—all; *kṣatriya-gaṇa*—great warriors; *tāhāṅ*—there, in Vṛndāvana; *gopa-veśa*—dressed like a cowherd boy; *saṅge*—with You; *muralī-vādana*—the blowing of Your transcendental flute.

“Here at Kurukṣetra You are dressed like a royal prince, accompanied by great warriors, but in Vṛndāvana You appeared just like an ordinary cowherd boy, accompanied only by Your beautiful flute.

TEXT 130

vraje tomāra saṅge yei sukha-āsvādana
sei sukha-samudrera ihāṅ nāhi eka kaṇa

vraje—at Vṛndāvana; *tomāra*—of You; *saṅge*—in the company; *yei*—what; *sukha-āsvādana*—taste of transcendental bliss; *sei*—that; *sukha-samudrera*—of the ocean of transcendental bliss; *ihāṅ*—here, at Kurukṣetra; *nāhi*—there is not; *eka*—one; *kaṇa*—drop.

“Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vṛndāvana.

TEXT 131

*āmā lañā punaḥ līlā karaha vṛndāvane
tabe āmāra mano-vāñchā haya ta' pūraṇe*

āmā lañā—taking Me; *punaḥ*—again; *līlā*—pastimes; *karaha*—perform; *vṛndāvane*—at Vṛndāvana; *tabe*—then; *āmāra manaḥ-vāñchā*—the desire of My mind; *haya*—becomes; *ta'*—indeed; *pūraṇe*—in fulfillment.

“I therefore request You to come to Vṛndāvana and enjoy pastimes with Me. If You do so, My ambition will be fulfilled.”

TEXT 132

*bhāgavate āche yaiche rādhikā-vacana
pūrve tāhā sūtra-madhye kariyāchi varṇana*

bhāgavate—in Śrīmad-Bhāgavatam; *āche*—there is; *yaiche*—as; *rādhikā-vacana*—the statement of Śrīmatī Rādhikā; *pūrve*—previously; *tāhā*—that; *sūtra-madhye*—in the synopsis; *kariyāchi varṇana*—I have described.

I have already described in brief Śrīmatī Rādhārāṇī's statement from Śrīmad-Bhāgavatam.

TEXT 133

*sei bhāvāveśe prabhu paḍe āra śloka
sei saba ślokerā artha nāhi bujhe loka*

sei—that; *bhāva-āveśe*—in ecstasy; *prabhu*—Śrī Caitanya Mahāprabhu; *paḍe*—recites; *āra*—another; *śloka*—verse; *sei*—those; *saba ślokerā*—of all verses; *artha*—meaning; *nāhi*—do not; *bujhe*—understand; *loka*—people in general.

In that ecstatic mood, Śrī Caitanya Mahāprabhu recited many other verses, but people in general could not understand their meaning.

TEXT 134

*svarūpa-gosāñi jāne, nā kahe artha tāra
śrī-rūpa-gosāñi kaila se artha pracāra*

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *jāne*—knows; *nā*—does not; *kahe*—say; *artha*—the meaning; *tāra*—of those verses; *śrī-rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *kaila*—did; *se*—that; *artha*—of meaning; *pracāra*—broadcasting.

The meaning of those verses was known to Svarūpa Dāmodara Gosvāmī, but he did not reveal it. However, Śrī Rūpa Gosvāmī has broadcast the meaning.

TEXT 135

*svarūpa saṅge yāra artha kare āsvādana
nṛtya-madhye sei śloka karena paṭhana*

svarūpa saṅge—in the association of Svarūpa Dāmodara Gosvāmī; *yāra*—of which; *artha*—meaning; *kare*—does; *āsvādana*—taste; *nṛtya-madhye*—in the midst of dancing; *sei śloka*—that verse; *karena paṭhana*—recites.

While dancing, Śrī Caitanya Mahāprabhu began to recite the following verse, which He tasted in the association of Svarūpa Dāmodara Gosvāmī.

TEXT 136

*āhuś ca te nalina-nābha padāravindam
yogeśvarair hṛdi vicinityam agādha-bodhaiḥ
saṁsāra-kūpa-patitottaraṇāvalambam
geham juṣām apī manasy udiyāt sadā naḥ*

āhuḥ—the *gopīs* said; *ca*—and; *te*—Your; *nalina-nābha*—O Lord, whose navel is just like a lotus flower; *pada-aravindam*—lotus feet; *yoga-īśvaraiḥ*—by great mystic yogīs; *hṛdi*—within the heart; *vicinityam*—to be meditated upon; *agādha-bodhaiḥ*—who are highly learned philosophers; *saṁsāra-kūpa*—in the dark well of material existence; *patita*—of those

fallen; *uttaraṇa*—for deliverance; *avalambam*—the only shelter; *geham*—in family affairs; *juṣām*—of those engaged; *api*—although; *manasi*—in the minds; *udiyāt*—let be awakened; *sadā*—always; *naḥ*—our.

“[The *gopīs* spoke thus:] ‘Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic *yogīs* and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.’”

This is a quotation from *Śrīmad-Bhāgavatam* (10.82.48). The *gopīs* were never interested in *karma-yoga*, *jñāna-yoga* or *dhyāna-yoga*. They were simply interested in *bhakti-yoga*. Unless they were forced, they never liked to meditate on the lotus feet of the Lord. Rather, they preferred to take the lotus feet of the Lord and place them on their breasts. Sometimes they regretted that their breasts were so hard, fearing that Kṛṣṇa might not be very pleased to keep His soft lotus feet there. When those lotus feet were pricked by the grains of sand in the Vṛndāvana pasturing ground, the *gopīs* were pained and began to cry. The *gopīs* wanted to keep Kṛṣṇa at home always, and in this way their minds were absorbed in Kṛṣṇa consciousness. Such pure Kṛṣṇa consciousness can arise only in Vṛndāvana. Thus Śrī Caitanya Mahāprabhu began to explain His own mind, which was saturated in the ecstasy of the *gopīs*.

TEXT 137

anyera hṛdaya—mana, mora mana—vṛndāvana,
‘mane’ ‘vane’ eka kari’ jāni
tāhān tomāra pada-dvaya, karāha yadi udaya,
tabe tomāra pūrṇa kṛpā māni

anyera—of others; *hṛdaya*—consciousness; *mana*—mind; *mora mana*—My mind; *vṛndāvana*—Vṛndāvana consciousness; *mane*—with the mind; *vane*—with Vṛndāvana; *eka kari’*—as one and the same; *jāni*—I know; *tāhān*—there, at Vṛndāvana; *tomāra*—Your; *pada-dvaya*—two lotus feet; *karāha*—You do; *yadi*—if; *udaya*—appearance; *tabe*—then; *tomāra*—Your; *pūrṇa*—complete; *kṛpā*—mercy; *māni*—I accept.

Speaking in the mood of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu said, “For most people, the mind and heart are one, but because My mind is never separated from Vṛndāvana, I consider My mind and Vṛndāvana to be one. My mind is already Vṛndāvana, and since You like Vṛndāvana, will You please place Your lotus feet there? I would deem that Your full mercy.

The mind’s activities are thinking, feeling and willing, by which the mind accepts materially favorable things and rejects the unfavorable. This is the consciousness of people in general. But when one’s mind does not accept and reject but simply becomes fixed on the lotus feet of Kṛṣṇa, then one’s mind becomes as good as Vṛndāvana. Wherever Kṛṣṇa is, there also are Śrīmatī Rādhārāṇī, the *gopīs*, the cowherd boys and all the other inhabitants of Vṛndāvana. Thus as soon as one fixes Kṛṣṇa in his mind, his mind becomes identical with Vṛndāvana. In other words, when one’s mind is completely free from all material desires and is engaged only in the service of the Supreme Personality of Godhead, then one always lives in Vṛndāvana, and nowhere else.

TEXT 138

prāṇa-nātha, śuna mora satya nivedana
vraja—āmāra sadana, tāhāṅ tomāra saṅgama,
nā pāile nā rahe jīvana

prāṇa-nātha—O My Lord, master of My life; *śuna*—please hear; *mora*—My; *satya*—true; *nivedana*—submission; *vraja*—Vṛndāvana; *āmāra*—My; *sadana*—place; *tāhāṅ*—there; *tomāra*—Your; *saṅgama*—association; *nā pāile*—if I do not get; *nā*—not; *rahe*—does remain; *jīvana*—life.

“My dear Lord, kindly hear My true submission. My home is Vṛndāvana, and I wish Your association there. But if I do not get it, then it will be very difficult for Me to keep My life.

Only when the mind is free from designations can one desire the association of the Supreme Personality of Godhead. The mind must have some occupation. If a person is to be free of material things, his mind cannot be vacant; there must be subject matters for thinking, feeling and willing. Unless one’s mind is filled with thoughts of Kṛṣṇa, feelings for Kṛṣṇa and a desire to serve Kṛṣṇa, the mind will be filled with material

activities. Those who have given up all material activities and have ceased thinking of them should always retain the ambition to think of Kṛṣṇa. Without Kṛṣṇa, one cannot live, just as a person cannot live without some enjoyment for his mind.

TEXT 139

*pūrve uddhava-dvāre, ebe sākṣāt āmāre,
yoga-jñāne kahilā upāya
tumi—vidagdha, kṛpāmaya, jānaha āmāra hṛdaya,
more aiche kahite nā yuyāya*

pūrve—previously; *uddhava-dvāre*—through Uddhava; *ebe*—now; *sākṣāt*—directly; *āmāre*—unto Me; *yoga*—mystic yogic meditation; *jñāne*—philosophical speculation; *kahilā*—You have said; *upāya*—the means; *tumi*—You; *vidagdha*—very humorous; *kṛpā-maya*—merciful; *jānaha*—You know; *āmāra*—My; *hṛdaya*—mind; *more*—unto Me; *aiche*—in that way; *kahite*—to speak; *nā yuyāya*—is not at all befitting.

“My dear Kṛṣṇa, formerly, when You were staying in Mathurā, You sent Uddhava to teach Me speculative knowledge and mystic yoga. Now You Yourself are speaking the same thing, but My mind doesn’t accept it. There is no place in My mind for jñāna-yoga or dhyāna-yoga. Although You know Me very well, You are still instructing Me in jñāna-yoga and dhyāna-yoga. It is not right for You to do so.”

The process of mystic *yoga*, the speculative method for searching out the Supreme Absolute Truth, does not appeal to one who is always absorbed in thoughts of Kṛṣṇa. A devotee is not at all interested in speculative activities. Instead of cultivating speculative knowledge or practicing mystic *yoga*, a devotee should worship the Deity in the temple and continuously engage in the Lord’s service. Temple Deity worship is realized by the devotees to be the same as direct service to the Lord. The Deity is known as the *arcā-vigraha* or *arcā-avatāra*, an incarnation of the Supreme Lord in the form of a material manifestation (brass, stone or wood). Ultimately there is no difference between Kṛṣṇa manifest in matter or Kṛṣṇa manifest in spirit because both are His energies. For Kṛṣṇa, there is no distinction between matter and spirit. His manifestation in material form, therefore, is as good

as His original form, *sac-cid-ānanda-vigraha* [Bs. 5.1]. A devotee constantly engaged in Deity worship according to the rules and regulations laid down in the *sāstras* and given by the spiritual master realizes gradually that he is in direct contact with the Supreme Personality of Godhead. Thus he loses all interest in so-called meditation, *yoga* practice and mental speculation.

TEXT 140

citta kāḍhi' tomā haite, viṣaye cāhi lāgāite,
yatna kari, nāri kāḍhibāre
tāre dhyāna śikṣā karāha, loka hāsāñā māra,
sthānāsthāna nā kara vicāre

citta kāḍhi'—withdrawing the consciousness; *tomā haite*—from You; *viṣaye*—in mundane subject matters; *cāhi*—I want; *lāgāite*—to engage; *yatna kari*—I endeavor; *nāri kāḍhibāre*—I cannot withdraw; *tāre*—to such a servant; *dhyāna*—of meditation; *śikṣā*—instruction; *karāha*—You give; *loka*—people in general; *hāsāñā*—laugh; *māra*—You kill; *sthāna-asthāna*—proper or improper place; *nā kara*—You do not make; *vicāre*—consideration.

Caitanya Mahāprabhu continued, “I would like to withdraw My consciousness from You and engage it in material activities, but even though I try, I cannot do so. I am naturally inclined to You only. Your instructions for Me to meditate on You are therefore simply ludicrous. In this way, You are killing Me. It is not very good for You to think of Me as a candidate for Your instructions.

Śrīla Rūpa Gosvāmī says in his [*Bhakti-rasāmṛta-sindhu* 1.1.11]:

anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam
ānakūlyena kṣṇānu-śīlanam bhaktir uttamā
 [Cc. Madhya 19.167]

For a pure devotee, there is no scope for indulgence in mystic *yoga* practice or the cultivation of speculative philosophy. It is indeed impossible for a pure devotee to engage his mind in such unwanted activities. Even if a pure devotee wanted to, his mind would not allow him to do so. That is a characteristic of a pure devotee—he is transcendental to all fruitive

activity, speculative philosophy and mystic *yoga* meditation. The *gopīs* therefore expressed themselves as follows.

TEXT 141

*nahe gopī yogeśvara, pada-kamala tomāra,
dhyāna kari' pāibe santoṣa
tomāra vākya-paripāṭī, tāra madhye kuṭināṭī,
śuni' gopīra āro bādhe roṣa*

nahe—not; *gopī-gopīs*; *yogeśvara*—masters of mystic *yoga* practice; *pada-kamala tomāra*—Your lotus feet; *dhyāna kari'*—by meditation; *pāibe santoṣa*—we get satisfaction; *tomāra*—Your; *vākya*—words; *paripāṭī*—very kindly composed; *tāra madhye*—within that; *kuṭināṭī*—duplicity; *śuni'*—hearing; *gopīra*—of the *gopīs*; *āro*—more and more; *bādhe*—increases; *roṣa*—anger.

“The *gopīs* are not like the mystic *yogīs*. They will never be satisfied simply by meditating on Your lotus feet and imitating the so-called *yogīs*. Teaching the *gopīs* about meditation is another kind of duplicity. When they are instructed to undergo mystic *yoga* practice, they are not at all satisfied. On the contrary, they become more and more angry with You.”

Śrīla Prabodhānanda Sarasvatī has stated (*Caitanya-candrāmṛta* 5):

*kaivalyaṁ narakāyate tridaśa-pūr ākāśa-puṣpāyate
durdāntendriya-kāla-sarpa-ṭaṭalī protkhāta-damṣṭrāyate
viśvaṁ pūrṇa-sukhāyate vidhi-mahendrādiś ca kiṭāyate
yat kāruṇya-katākṣa-vaibhava-vatām taṁ gauram eva stumaḥ*

For a pure devotee who has realized Kṛṣṇa consciousness through Śrī Caitanya Mahāprabhu, the monistic philosophy by which one becomes one with the Supreme appears hellish. The mystic *yoga* practice, by which the mind is controlled and the senses are subjugated, also appears ludicrous to a pure devotee. The devotee’s mind and senses are already engaged in the transcendental service of the Lord. In this way the poisonous effects of sensory activities are removed. If one’s mind is always engaged in the service of the Lord, there is no possibility that one will think, feel or act materially. Similarly, the fruitive workers’ attempt to attain to the heavenly

planets is nothing more than a phantasmagoria for the devotee. After all, the heavenly planets are material, and in due course of time they will all be dissolved. Devotees do not care for such temporary things. They engage in transcendental devotional activities because they desire elevation to the spiritual world, where they can live eternally and peacefully and with full knowledge of Kṛṣṇa. In Vṛndāvana, the *gopīs*, cowherd boys and even the calves, cows, trees and water are fully conscious of Kṛṣṇa. They are never satisfied with anything but Kṛṣṇa.

TEXT 142

deha-smṛti nāhi yāra, saṁsāra-kūpa kāhān tāra,
tāhā haite nā cāhe uddhāra
viraha-samudra-jale, kāma-timīṅgile gile,
gopī-gaṇe neha' tāra pāra

deha-smṛti—bodily concept of life; *nāhi*—not; *yāra*—one whose; *saṁsāra-kūpa*—blind well of material life; *kāhān*—where is; *tāra*—his; *tāhā haite*—from that; *nā*—does not; *cāhe*—want; *uddhāra*—liberation; *viraha-samudra-jale*—in the water of the ocean of separation; *kāma-timīṅgile*—the transcendental Cupid in the form of *timīṅgila* fish; *gile*—swallow; *gopī-gaṇe*—the *gopīs*; *neha'*—please take out; *tāra pāra*—beyond that.

Śrī Caitanya Mahāprabhu continued, “The *gopīs* have fallen into the great ocean of separation and are being devoured by the *timīṅgila* fish of their ambition to serve You. The *gopīs* are to be delivered from the mouths of these *timīṅgila* fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The *gopīs* do not want that liberation desired by *yogīs* and *jñānīs*, for they are already liberated from the ocean of material existence.

The bodily conception is created by the desire for material enjoyment. This is called *vipada-smṛti*, which is the opposite of real life. The living entity is eternally the servant of Kṛṣṇa, but when he desires to enjoy the material world, he cannot progress in spiritual life. One can never be happy by advancing materially. This is also stated in *Śrīmad-Bhāgavatam* (7.5.30): *adānta-gobhir viśatām tamisraṁ punaḥ punaś carvita-carvaṇānām*. Through

the uncontrolled senses, one may advance one’s hellish condition. He may continue to chew the chewed; that is, repeatedly accept birth and death. The conditioned souls use the duration of life between birth and death only to engage in the same hackneyed activities—eating, sleeping, mating and defending. In the lower animal species, we find the same activities. Since these activities are repeated, engaging in them is like chewing that which has already been chewed. If one can give up his ambition to engage in hackneyed material life and take to Kṛṣṇa consciousness instead, he will be liberated from the stringent laws of material nature. One does not need to make a separate attempt to become liberated. If one simply engages in the service of the Lord, he will be liberated automatically. As Śrīla Bilvamaṅgala Ṭhākura therefore says, *muktiḥ svayaṁ mukulitāñjali sevate ’smān*: “Liberation stands before me with folded hands, begging to serve me.”

TEXT 143

vṛndāvana, govardhana, yamunā-pulina, vana,
sei kuñje rāsādika līlā
sei vrajera vraja-jana, mātā, pitā, bandhu-gaṇa,
baḍa citra, kemane pāsariḷā

vṛndāvana—the transcendental land known as Vṛndāvana; *govardhana*—Govardhana Hill; *yamunā-pulina*—the bank of the Yamunā; *vana*—all the forests where the pastimes of the Lord took place; *sei kuñje*—in the bushes in that forest; *rāsa-ādika līlā*—the pastimes of the *rāsa* dance; *sei*—that; *vrajera*—of Vṛndāvana; *vraja-jana*—inhabitants; *mātā*—mother; *pitā*—father; *bandhu-gaṇa*—friends; *baḍa citra*—most wonderful; *kemane pāsariḷā*—how have You forgotten.

“It is amazing that You have forgotten the land of Vṛndāvana. And how is it that You have forgotten Your father, mother and friends? How have You forgotten Govardhana Hill, the bank of the Yamunā and the forest where You enjoyed the rāsa-līlā dance?

TEXT 144

vidagdha, mṛdu, sad-guṇa, suśīla, snigdha, karuṇa,
tumi, tomāra nāhi doṣābhāsa
tabe ye tomāra mana, nāhi smare vraja-jana,
se—āmāra durdaiva-vilāsa

vidagdha—most refined; *mṛdu*—gentle; *sat-guṇa*—endowed with all good qualities; *su-śīla*—well-behaved; *snigdha*—softhearted; *karuṇa*—merciful; *tumi*—You; *tomāra*—Your; *nāhi*—there is not; *doṣa-ābhāsa*—even a tinge of fault; *tabe*—still; *ye*—indeed; *tomāra*—Your; *mana*—mind; *nāhi*—does not; *smare*—remember; *vraja-jana*—the inhabitants of Vṛndāvana; *se*—that; *āmāra*—My; *durdaiva-vilāsa*—suffering of past misdeeds.

“Kṛṣṇa, You are certainly a refined gentleman with all good qualities. You are well-behaved, softhearted and merciful. I know that there is not even a tinge of fault to be found in You. Yet Your mind does not even remember the inhabitants of Vṛndāvana. This is only My misfortune, and nothing else.

TEXT 145

nā gaṇi āpana-duḥkha, dekhi’ vrajeśvarī-mukha,
vraja-janera hṛdaya vidare
kibā māra’ vraja-vāsī, kibā jīyāo vraje āsi’,
kena jīyāo duḥkha sahāibāre?

nā gaṇi—I do not care; *āpana-duḥkha*—My personal unhappiness; *dekhi’*—seeing; *vrajeśvarī-mukha*—the face of mother Yaśodā; *vraja-janera*—of all the inhabitants of Vṛndāvana; *hṛdaya vidare*—the hearts break; *kibā*—whether; *māra’ vraja-vāsī*—You want to kill the inhabitants of Vṛndāvana; *kibā*—or; *jīyāo*—You want to keep their lives; *vraje āsi’*—coming in Vṛndāvana; *kena*—why; *jīyāo*—You let them live; *duḥkha sahāibāre*—just to cause to suffer unhappiness.

“I do not care for My personal unhappiness, but when I see the morose face of mother Yaśodā and the hearts of all the inhabitants of Vṛndāvana

breaking because of You, I wonder whether You want to kill them all. Or do You want to enliven them by coming there? Why are You simply keeping them alive in a state of suffering?

TEXT 146

*tomāra ye anya veśa, anya saṅga, anya deśa,
vraja-jane kabhu nāhi bhāya
vraja-bhūmi chāḍite nāre, tomā nā dekhile mare,
vraja-janera ki habe upāya*

tomāra—Your; *ye*—that; *anya veśa*—different dress; *anya saṅga*—other associates; *anya deśa*—other countries; *vraja-jane*—to the inhabitants of Vṛndāvana; *kabhu*—at any time; *nāhi*—does not; *bhāya*—appeal; *vraja-bhūmi*—the land of Vṛndāvana; *chāḍite nāre*—they do not like to leave; *tomā*—You; *nā*—not; *dekhile*—seeing; *mare*—they die; *vraja-janera*—of the inhabitants of Vṛndāvana; *ki*—what; *habe*—will be; *upāya*—means.

“The inhabitants of Vṛndāvana do not want You dressed like a prince, nor do they want You to associate with great warriors in a different country. They cannot leave the land of Vṛndāvana, and without Your presence, they are all dying. What is their condition to be?”

TEXT 147

*tumi—vrajera jīvana, vraja-rājera prāṇa-dhana,
tumi vrajera sakala sampad
kṛpārdra tomāra mana, āsi’ jīyāo vraja-jana,
vraje udaya karāo nija-pada*

tumi—You; *vrajera jīvana*—the life and soul of Vṛndāvana; *vraja-rājera*—and of the King of Vraja, Nanda Mahārāja; *prāṇa-dhana*—the only life; *tumi*—You; *vrajera*—of Vṛndāvana; *sakala sampad*—all opulence; *kṛpārdra*—melting with kindness; *tomāra mana*—Your mind; *āsi’*—coming; *jīyāo*—give life; *vraja-jana*—to all the inhabitants of Vṛndāvana; *vraje*—in Vṛndāvana; *udaya karāo*—cause to appear; *nija-pada*—Your lotus feet.

“My dear Kṛṣṇa, You are the life and soul of Vṛndāvana-dhāma. You are especially the life of Nanda Mahārāja. You are the only opulence in the land of Vṛndāvana, and You are very merciful. Please come and let all the residents of Vṛndāvana live. Kindly keep Your lotus feet again in Vṛndāvana.”

Śrīmatī Rādhārāṇī did not express Her personal unhappiness at being separated from Kṛṣṇa. She wanted to evoke Kṛṣṇa’s feelings for the condition of all the others in Vṛndāvana-dhāma—mother Yaśodā, Mahārāja Nanda, the cowherd boys, the *gopīs*, the birds and bees on the banks of the Yamunā, the water of the Yamunā, the trees, the forests and all the other paraphernalia associated with Kṛṣṇa before He left Vṛndāvana for Mathurā. These feelings of Śrīmatī Rādhārāṇī were manifested by Śrī Caitanya Mahāprabhu, and therefore He invited Lord Jagannātha, Kṛṣṇa, to return to Vṛndāvana. That is the purport of the Ratha-yātrā car’s going from Jagannātha Purī to the Guṇḍicā temple.

TEXT 148

*śuniyā rādhikā-vāṇī, vraja-prema mane āni,
bhāve vyākulita deha-mana
vraja-lokera prema śuni’, āpanāke ‘ṛṇī’ māni’,
kare kṛṣṇa tāṅre āśvāsana*

śuniyā—after hearing; *rādhikā-vāṇī*—the statement of Śrīmatī Rādhārāṇī; *vraja-prema*—the love of Vraja; *mane āni*—remembering; *bhāve*—in that ecstasy; *vyākulita*—very much perturbed; *deha-mana*—the body and mind; *vraja-lokera*—of the inhabitants of Vṛndāvana; *prema śuni’*—after hearing of the loving affairs; *āpanāke*—Himself; *ṛṇī māni’*—considering very much indebted; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *tāṅre*—unto Her; *āśvāsana*—pacification.

After hearing Śrīmatī Rādhārāṇī’s statements, Lord Kṛṣṇa’s love for the inhabitants of Vṛndāvana was evoked, and His body and mind became very much perturbed. After hearing of their love for Him, He immediately thought Himself to be always indebted to the residents of Vṛndāvana. Then Kṛṣṇa began to pacify Śrīmatī Rādhārāṇī as follows.

TEXT 149

*prāṇa-priye, śuna, mora e-satya-vacana
tomā-sabāra smaraṇe, jhuroṅ muñi rātri-dine,
mora duḥkha nā jāne kona jana*

prāṇa-priye—O My dearmost; *śuna*—please hear; *mora*—of Me; *e-satya-vacana*—this true statement; *tomā-sabāra*—of all of you; *smaraṇe*—by remembrance; *jhuroṅ*—cry; *muñi*—I; *rātri-dine*—both day and night; *mora duḥkha*—My distress; *nā jāne*—does not know; *kona jana*—anyone.

“My dearest Śrīmatī Rādhārāṇī, please hear Me. I am speaking the truth. I cry day and night simply upon remembering all you inhabitants of Vṛndāvana. No one knows how unhappy this makes Me.”

It is said: *vṛndāvanam parityajya padam ekaṁ na gacchati*. In one sense, Kṛṣṇa, the original Personality of Godhead (*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* [Bs. 5.1]), does not even take one step away from Vṛndāvana. However, in order to take care of various duties, Kṛṣṇa had to leave Vṛndāvana. He had to go to Mathurā to kill Kaṁsa, and then He was taken by His father to Dvārakā, where He was busy with state affairs and disturbances created by demons. Kṛṣṇa was away from Vṛndāvana, and He was not at all happy, as He plainly disclosed to Śrīmatī Rādhārāṇī. She is the dearmost life and soul of Śrī Kṛṣṇa, and He expressed His mind to Her as follows.

TEXT 150

*vraja-vāsī yata jana, mātā, pitā, sakhā-gaṇa,
sabe haya mora prāṇa-sama
tānra madhye goṇi-gaṇa, sāksāt mora jīvana,
tumi mora jīvanera jīvana*

vraja-vāsī yata jana—all the inhabitants of Vṛndāvana-dhāma; *mātā*—mother; *pitā*—father; *sakhā-gaṇa*—boyfriends; *sabe*—all; *haya*—are; *mora prāṇa-sama*—as good as My life; *tānra madhye*—among them; *goṇi-gaṇa*—the *goṇis*; *sāksāt*—directly; *mora jīvana*—My life and soul; *tumi*—You; *mora jīvanera jīvana*—the life of My life.

Śrī Kṛṣṇa continued: “All the inhabitants of Vṛndāvana-dhāma—My mother, father, cowherd boyfriends and everything else—are like My life and soul. And among all the inhabitants of Vṛndāvana, the gopīs are My very life and soul. And among the gopīs, You, Śrīmatī Rādhārāṇī, are the chief. Therefore You are the very life of My life.

Śrīmatī Rādhārāṇī is the center of all Vṛndāvana’s activities. In Vṛndāvana, Kṛṣṇa is the instrument of Śrīmatī Rādhārāṇī; therefore all the inhabitants of Vṛndāvana still chant “Jaya Rādhe!” From Kṛṣṇa’s own statement given herein, it appears that Rādhārāṇī is the Queen of Vṛndāvana and that Kṛṣṇa is simply Her decoration. Kṛṣṇa is known as Madana-mohana, the enchanter of Cupid, but Śrīmatī Rādhārāṇī is the enchanter of Kṛṣṇa. Consequently Śrīmatī Rādhārāṇī is called Madana-mohana-mohinī, the enchanter of the enchanter of Cupid.

TEXT 151

*tomā-sabāra prema-rase, āmāke karila vaše,
āmi tomāra adhīna kevala
tomā-sabā chāḍāñā, āmā dūra-deše lañā,
rākhiyāche durdaiva prabala*

tomā-sabāra—of all of you; *prema-rase*—by the ecstasy and mellows of loving affairs; *āmāke*—Me; *karila*—you have made; *vaše*—subservient; *āmi*—I; *tomāra*—of you; *adhīna*—subservient; *kevala*—only; *tomā-sabā*—from all of you; *chāḍāñā*—separating; *āmā*—Me; *dūra-deše*—to distant countries; *lañā*—taking; *rākhiyāche*—has kept; *durdaiva*—misfortune; *prabala*—very powerful.

“My dear Śrīmatī Rādhārāṇī, I am always subservient to the loving affairs of all of you. I am under your control only. My separation from you and residence in distant places have occurred due to My strong misfortune.

TEXT 152

*priyā priya-saṅga-hīnā, priya priyā-saṅga vinā,
nāhi jīye,—e satya pramāṇa*



“All the inhabitants of Vṛndāvana-dhāma—My mother, father, cowherd boyfriends and everything else—are like My life and soul. And among all the inhabitants of Vṛndāvana, the gopīs are My very life and soul.

*mora daśā śone yabe, tāñra ei daśā habe,
ei bhaye duñhe rākhe prāṇa*

priyā—a woman beloved; *priya-saṅga-hīnā*—being separated from the man beloved; *priya*—the man beloved; *priyā-saṅga vinā*—being separated from the woman beloved; *nāhi jīye*—cannot live; *e satya pramāṇa*—this is factual evidence; *mora*—My; *daśā*—situation; *śone yabe*—when one hears; *tāñra*—his; *ei*—this; *daśā*—situation; *habe*—there will be; *ei bhaye*—out of this fear; *duñhe*—both; *rākhe prāṇa*—keep their life.

“When a woman is separated from the man she loves or a man is separated from his beloved woman, neither of them can live. It is a fact that they live only for each other, for if one dies and the other hears of it, he or she will die also.

TEXT 153

*sei satī premavatī, premavān sei pati,
viyoge ye vāñche priya-hite
nā gaṇe āpana-duḥkha, vāñche priyajana-sukha,
sei dui mile acirāte*

sei satī—that chaste wife; *prema-vatī*—full of love; *prema-vān*—loving; *sei pati*—that husband; *viyoge*—in separation; *ye*—who; *vāñche*—desire; *priya-hite*—for the welfare of the other; *nā gaṇe*—and do not care; *āpana-duḥkha*—for personal unhappiness; *vāñche*—desire; *priya-jana-sukha*—the happiness of the dearest beloved; *sei*—those; *dui*—two; *mile*—meet; *acirāte*—without delay.

“Such a loving, chaste wife and loving husband desire all welfare for each other in separation and do not care for personal happiness. Desiring only each other’s well-being, such a pair certainly meet again without delay.

TEXT 154

*rākhite tomāra jīvana, sevi āmi nārāyaṇa,
tāñra śaktye āsi niti-niti*

tomā-sane krīḍā kari', niti yāi yadu-purī,
tāhā tumi mānaha mora sphūrṭi

rākhite—just to keep; tomāra jīvana—Your life; sevi āmi nārāyaṇa—I always worship Lord Nārāyaṇa; tānra śaktye—by His potency; āsi niti-niti—I come to You daily; tomā-sane—with You; krīḍā kari'—enjoying pastimes; niti—daily; yāi yadu-purī—I return to Dvārakā-dhāma, known as Yadu-purī; tāhā—that; tumi—You; mānaha—experience; mora—My; sphūrṭi—manifestation.

“You are My most dear, and I know that in My absence You cannot live for a moment. Just to keep You living, I worship Lord Nārāyaṇa. By His merciful potency, I come to Vṛndāvana every day to enjoy pastimes with You. I then return to Dvārakā-dhāma. Thus You can always feel My presence there in Vṛndāvana.

TEXT 155

mora bhāgya mo-viṣaye, tomāra ye prema haye,
sei prema—parama prabala
lukāñā āmā āne, saṅga karāya tomā-sane,
prakaṭeḥa ānibe satvara

mora bhāgya—My fortune; mo-viṣaye—in relation with Me; tomāra—Your; ye—whatever; prema—love; haye—there is; sei prema—that love; parama prabala—very powerful; lukāñā—secretly; āmā āne—brings Me; saṅga karāya—obliges Me to associate; tomā-sane—with You; prakaṭeḥa—directly manifested; ānibe—will bring; satvara—very soon.

“Our love affair is more powerful because of My good fortune in receiving Nārāyaṇa’s grace. This allows Me to come there unseen by others. I hope that very soon I will be visible to everyone.

Kṛṣṇa has two kinds of presence—*prakaṭa* and *aprakaṭa*, manifest and unmanifest. These are identical for the sincere devotee. Even if Kṛṣṇa is not physically present, the devotee’s constant absorption in the affairs of Kṛṣṇa makes Him always present. This is confirmed in the *Brahma-saṁhitā* (5.38):

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Due to his intense love, the pure devotee always sees Lord Kṛṣṇa present within his heart. All glories to Govinda, the primeval Personality of Godhead! When Kṛṣṇa is not manifest before the inhabitants of Vṛndāvana, they are always absorbed in thoughts of Him. Therefore even though at that time Kṛṣṇa was living in Dvārakā, He was simultaneously present before all the inhabitants of Vṛndāvana. This was His *aprakāṣa* presence. Devotees who are always absorbed in thoughts of Kṛṣṇa will soon see Kṛṣṇa face to face without a doubt. In other words, devotees who are always engaged in Kṛṣṇa consciousness and are fully absorbed in thoughts of Kṛṣṇa certainly return home, back to Godhead. They then see Kṛṣṇa directly, face to face, talk with Him and enjoy His company. This is confirmed in the *Bhagavad-gītā* (4.9): *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*.

Because during his lifetime a pure devotee is always speaking of Kṛṣṇa and engaging in His service, as soon as he gives up his body he immediately returns to Goloka Vṛndāvana, where Kṛṣṇa is personally present. He then meets Kṛṣṇa directly. This is successful human life. This is the meaning of *prakāṣeḥa ānibe satvara*: The pure devotee will soon see the personal manifestation of Lord Śrī Kṛṣṇa.

TEXT 156

*yādavera vipakṣa, yata duṣṭa kaṁsa-pakṣa,
tāhā āmi kailuṅ saba kṣaya
āche dui-cāri jana, tāhā māri' vṛndāvana,
āilāma āmi, jāniha niścaya*

yādavera vipakṣa—all the enemies of the Yadu dynasty; *yata*—all; *duṣṭa*—mischievous; *kaṁsa-pakṣa*—the party of Kaṁsa; *tāhā*—them; *āmi*—I; *kailuṅ saba kṣaya*—have annihilated all; *āche*—there are still; *dui-cāri jana*—two or four demons; *tāhā māri'*—after killing them; *vṛndāvana*—to Vṛndāvana; *āilāma āmi*—I am coming very soon; *jāniha niścaya*—please know it very well.

“I have already killed all the mischievous demons who are enemies of the Yadu dynasty, and I have also killed Kāṁsa and his allies. But there are two or four demons still living. I want to kill them, and after doing so I shall very soon return to Vṛndāvana. Please know this for certain.

Just as Kṛṣṇa does not take a step away from Vṛndāvana, Kṛṣṇa’s devotee also does not like to leave Vṛndāvana. However, when he has to tend to Kṛṣṇa’s business, he leaves Vṛndāvana. After finishing his mission, a pure devotee returns home, back to Vṛndāvana, back to Godhead. Kṛṣṇa assured Rādhārāṇī that after killing the demons outside Vṛndāvana, He would return. “I am coming back very soon,” He promised, “as soon as I have killed the few remaining demons.”

TEXT 157

*sei śatru-gaṇa haite, vraja-jana rākhite,
rahi rājye udāsīna hañā
yebā strī-putra-dhane, kari rājya āvaraṇe,
yadu-gaṇera santoṣa lāgiyā*

sei—those; *śatru-gaṇa haite*—from enemies; *vraja-jana*—to the inhabitants of Vṛndāvana; *rākhite*—to give protection; *rahi*—I remain; *rājye*—in My kingdom; *udāsīna*—indifferent; *hañā*—becoming; *yebā*—whatever; *strī-putra-dhane*—with wives, sons and wealth; *kari rājya āvaraṇe*—I decorate My kingdom; *yadu-gaṇera*—of the Yadu dynasty; *santoṣa*—satisfaction; *lāgiyā*—for the matter of.

“I wish to protect the inhabitants of Vṛndāvana from the attacks of My enemies. That is why I remain in My kingdom; otherwise I am indifferent to My royal position. Whatever wives, sons and wealth I maintain in the kingdom are only for the satisfaction of the Yadus.

TEXT 158

*tomāra ye prema-guṇa, kare āmā ākarṣaṇa,
ānibe āmā dina daśa biṣe
punaḥ āsi’ vṛndāvane, vraja-vadhū tomā-sane,
vilasiba rajanī-divase*

tomāra—Your; *ye*—whatever; *prema-guṇa*—qualities in ecstatic love; *kare*—do; *āmā*—Me; *ākarṣaṇa*—attracting; *ānibe*—will bring; *āmā*—Me; *dina daśa biśe*—within ten or twenty days; *punaḥ*—again; *āsi'*—coming; *vṛndāvane*—to Vṛndāvana; *vraja-vadhū*—all the damsels of Vṛndāvana; *tomā-sane*—with You; *vilasiba*—I shall enjoy; *rajanī-divase*—both day and night.

“Your loving qualities always attract Me to Vṛndāvana. Indeed, they will bring Me back within ten or twenty days, and when I return I shall enjoy both day and night with You and all the damsels of Vrajabhūmi.”

TEXT 159

*eta tāñre kahi kṛṣṇa, vraje yāite satṛṣṇa,
eka śloka paḍi' śunāila
sei śloka śuni' rādhā, khāṇḍila sakala bādhā,
kṛṣṇa-prāptye pratīti ha-ila*

eta—so much; *tāñre*—unto Rādhārāṇī; *kahi*—speaking; *kṛṣṇa*—Lord Kṛṣṇa; *vraje*—in Vṛndāvana; *yāite*—to go; *sa-tṛṣṇa*—very anxious; *eka śloka*—one verse; *paḍi'*—reciting; *śunāila*—making Her hear; *sei śloka*—that verse; *śuni'*—hearing; *rādhā*—Śrīmatī Rādhārāṇī; *khāṇḍila*—disappeared; *sakala*—all kinds of; *bādhā*—hindrances; *kṛṣṇa-prāptye*—in achieving Kṛṣṇa; *pratīti ha-ila*—there was assurance.

While speaking to Śrīmatī Rādhārāṇī, Kṛṣṇa became very anxious to return to Vṛndāvana. He made Her listen to a verse which banished all Her difficulties and which assured Her that She would again attain Kṛṣṇa.

TEXT 160

*mayi bhaktir hi bhūtānām
amṛtatvāya kalṣate
diṣṭyā yad āsīn mat-sneho
bhavatīnām mad-āpanaḥ*

mayi—unto Me; *bhaktiḥ*—the nine kinds of devotional service, such as *śravaṇa*, *kīrtana* and *smaraṇa*; *hi*—certainly; *bhūtānām*—of all living entities; *amṛtatvāya*—for becoming eternal associates of the Lord; *kalpate*—is quite befitting; *diṣṭyā*—by good fortune; *yat*—whatever; *āsīt*—there was; *mat-snehaḥ*—love and affection for Me; *bhavatīnām*—of all you *gopīs*; *mat-āpanaḥ*—the cause for getting Me back.

Lord Śrī Kṛṣṇa said: “Devotional service unto Me is the only way to attain Me. My dear *gopīs*, whatever love and affection you have attained for Me by good fortune is the only reason for My returning to you.”

This is a verse from *Śrīmad-Bhāgavatam* (10.82.44).

TEXT 161

*ei saba artha prabhu svarūpera sane
rātri-dine ghare vasi' kare āsvādane*

ei saba—all these; *artha*—meanings; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpera sane*—with Svarūpa Dāmodara; *rātri-dine*—both day and night; *ghare vasi'*—sitting within His room; *kare*—does; *āsvādane*—taste.

Śrī Caitanya Mahāprabhu would sit in His room with Svarūpa Dāmodara and taste the topics of these verses day and night.

TEXT 162

*nṛtya-kāle sei bhāve āviṣṭa hañā
śloka paḍi' nāce jagannātha-mukha cāñā*

nṛtya-kāle—while dancing; *sei bhāve*—in such ecstasy; *āviṣṭa*—absorbed; *hañā*—becoming; *śloka paḍi'*—reciting these verses; *nāce*—dances; *jagannātha-mukha*—the face of Jagannātha; *cāñā*—looking upon.

Śrī Caitanya Mahāprabhu danced completely absorbed in ecstatic emotion. While looking at the face of Lord Jagannātha, He danced and recited these verses.

TEXT 163

*svarūpa-gosāñira bhāgya nā yāya varṇana
prabhute āviṣṭa yāñra kāya, vākya, mana*

svarūpa-gosāñira—of Svarūpa Dāmodara Gosvāmī; *bhāgya*—the fortune; *nā*—not; *yāya varṇana*—can be described; *prabhute*—in the service of the Lord; *āviṣṭa*—fully absorbed; *yāñra*—of whom; *kāya*—body; *vākya*—words; *mana*—mind.

No one can describe the good fortune of Svarūpa Dāmodara Gosvāmī, for he is always absorbed in the service of the Lord with his body, mind and words.

TEXT 164

*svarūpera indriye prabhura nijendriya-gaṇa
āviṣṭa hañā kare gāna-āsvādana*

svarūpera—of Svarūpa Dāmodara; *indriye*—in the senses; *prabhura*—of Śrī Caitanya Mahāprabhu; *nija-indriya-gaṇa*—own senses; *āviṣṭa hañā*—being fully absorbed; *kare*—does; *gāna*—the singing; *āsvādana*—tasting.

The senses of Lord Śrī Caitanya Mahāprabhu were identical with the senses of Svarūpa. Therefore Caitanya Mahāprabhu used to become fully absorbed in tasting the singing of Svarūpa Dāmodara.

TEXT 165

*bhāvera āveśe kabhu bhūmite vasiyā
tarjanīte bhūme likhe adhomukha hañā*

bhāvera āveśe—because of ecstatic emotion; *kabhu*—sometimes; *bhūmite*—on the ground; *vasiyā*—sitting; *tarjanīte*—with the ring finger; *bhūme*—on the ground; *likhe*—writes; *adhomukha hañā*—looking down.

In emotional ecstasy, Caitanya Mahāprabhu would sometimes sit on the ground and, looking down, would write on the ground with His finger.

TEXT 166

*aṅgulite kṣata habe jāni' dāmodara
bhaye nija-kare nivāraye prabhu-kara*

aṅgulite—on the finger; *kṣata*—injury; *habe*—will take place; *jāni'*—knowing; *dāmodara*—Svarūpa Dāmodara; *bhaye*—out of fear; *nija-kare*—by his own hand; *nivāraye*—checks; *prabhu-kara*—the hand of the Lord.

Fearing that the Lord would injure His finger by writing in this way, Svarūpa Dāmodara checked Him with his own hand.

TEXT 167

*prabhura bhāvānurūpa svarūpera gāna
yabe yei rasa tāhā kare mūrtimān*

prabhura—of Śrī Caitanya Mahāprabhu; *bhāva-anurūpa*—following the ecstatic emotions; *svarūpera*—of Svarūpa Dāmodara; *gāna*—the singing; *yabe*—when; *yei*—whatever; *rasa*—mellow; *tāhā*—that; *kare*—makes; *mūrtimān*—personified.

Svarūpa Dāmodara used to sing exactly according to the ecstatic emotion of the Lord. Whenever a particular mellow was being tasted by Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would personify it by singing.

TEXT 168

*śrī-jagannāthera dekhe śrī-mukha-kamala
tāhāra upara sundara nayana-yugala*

śrī-jagannāthera—of Lord Jagannātha; *dekhe*—sees; *śrī-mukha-kamala*—the lotuslike face; *tāhāra upara*—upon this; *sundara*—beautiful; *nayana-yugala*—a pair of eyes.

Śrī Caitanya Mahāprabhu looked upon the beautiful lotuslike face and eyes of Lord Jagannātha.

TEXT 169

*sūryera kiraṇe mukha kare jhalamala
mālya, vastra, divya alaṅkāra, paṛimala*

sūryera—of the sun; *kiraṇe*—by the rays of sunshine; *mukha*—the face; *kare*—does; *jhalamala*—glittering; *mālya*—garland; *vastra*—garments; *divya alaṅkāra*—beautiful ornaments; *paṛimala*—surrounded by a fragrance.

Lord Jagannātha was garlanded, dressed with nice garments and adorned with beautiful ornaments. His face was glittering from the rays of sunshine, and the entire atmosphere was fragrant.

TEXT 170

*prabhura hṛdaye ānanda-sindhu uthalila
unmāda, jhañjhā-vāta tat-kṣaṇe uṭhila*

prabhura hṛdaye—in the heart of Śrī Caitanya Mahāprabhu; *ānanda-sindhu*—the ocean of transcendental bliss; *uthalila*—arose; *unmāda*—madness; *jhañjhā-vāta*—hurricane; *tat-kṣaṇe*—immediately; *uṭhila*—intensified.

An ocean of transcendental bliss expanded in the heart of Lord Śrī Caitanya Mahāprabhu, and symptoms of madness immediately intensified like a hurricane.

TEXT 171

*ānandonmāde uṭhāya bhāvera taraṅga
nānā-bhāva-sainye upajila yuddha-raṅga*

ānanda-unmāde—the madness of transcendental bliss; *uṭhāya*—causes to arise; *bhāvera*—of emotions; *taraṅga*—waves; *nānā*—various; *bhāva*—emotions; *sainye*—among soldiers; *upajila*—there appeared; *yuddha-raṅga*—fighting.

The madness of transcendental bliss created waves of various emotions.
The emotions appeared like opposing soldiers staging a fight.

TEXT 172

*bhāvodaya, bhāva-śānti, sandhi, śābalya
sañcārī, sāttvika, sthāyī svabhāva-prābalya*

bhāva-udaya—awakening of emotion; *bhāva-śānti*—emotions of peace; *sandhi*—the junction of different emotions; *śābalya*—mixing of all emotions; *sañcārī*—impetuses for all kinds of emotion; *sāttvika*—transcendental; *sthāyī*—prevalent; *svabhāva*—natural emotion; *prābalya*—increase.

There was an increase in all the natural emotional symptoms. Thus there were awakening emotions, peacefulness, joined, mixed, transcendental and prevalent emotions, and impetuses for emotion.

TEXT 173

*prabhura śarīra yena śuddha-hemācala
bhāva-puṣpa-druma tāhe puṣpita sakala*

prabhura—of Śrī Caitanya Mahāprabhu; *śarīra*—body; *yena*—as if; *śuddha*—transcendental; *hemācala*—Himalayan mountain; *bhāva*—emotional; *puṣpa-druma*—flower trees; *tāhe*—in that situation; *puṣpita*—blooming with flowers; *sakala*—all.

Śrī Caitanya Mahāprabhu’s body appeared like a transcendental Himalayan mountain bearing ecstatic emotional flower trees, all of them blooming.

TEXT 174

*dekhite ākarṣaye sabāra citta-mana
premāmṛta-vṛṣṭye prabhu siñce sabāra mana*

dekhite—by seeing; *ākarṣaye*—attracts; *sabāra*—of everyone; *citta-mana*—mind and consciousness; *prema-amṛta-vṛṣṭye*—by the pouring of the nectar of transcendental love for God; *prabhu*—Śrī Caitanya Mahāprabhu; *siñce*—sprinkled; *sabāra*—everyone’s; *mana*—mind.

The sight of all these symptoms attracted everyone’s mind and consciousness. Indeed, the Lord sprinkled everyone’s mind with the nectar of transcendental love of Godhead.

TEXT 175

jagannātha-sevaka yata rāja-pātra-gaṇa
yātrika loka, nīlācala-vāsī yata jana

jagannātha-sevaka—the servants of Lord Jagannātha; *yata*—all; *rāja-pātra-gaṇa*—and the government officers; *yātrika*—pilgrim visitors; *loka*—people in general; *nīlācala-vāsī*—the residents of Jagannātha Purī; *yata jana*—as many people as there were.

He sprinkled the minds of the servants of Lord Jagannātha, the government officers, the pilgrim visitors, the general populace and all the residents of Jagannātha Purī.

TEXT 176

prabhura nṛtya prema dekhi’ haya camatkāra
kṛṣṇa-prema uchalila hṛdaye sabāra

prabhura—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *prema*—love; *dekhi’*—seeing; *haya*—become; *camatkāra*—astonished; *kṛṣṇa-prema*—love of Kṛṣṇa; *uchalila*—infatuated; *hṛdaye*—in the hearts; *sabāra*—of everyone.

Upon seeing the dancing and ecstatic love of Śrī Caitanya Mahāprabhu, everyone became astonished. In their hearts they became infatuated with love of Kṛṣṇa.

TEXT 177

*preme nāce, gāya, loka, kare kolāhala
prabhura nṛtya dekhi' sabe ānande vihvala*

preme—in ecstatic love; *nāce*—dance; *gāya*—chant; *loka*—people in general; *kare*—make; *kolāhala*—a great noise; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *dekhi'*—seeing; *sabe*—everyone; *ānande*—in transcendental bliss; *vihvala*—overwhelmed.

Everyone danced and chanted in ecstatic love, and a great noise resounded. Everyone was overwhelmed with transcendental bliss just to see the dancing of Śrī Caitanya Mahāprabhu.

TEXT 178

*anyera ki kāya, jagannātha-haladhara
prabhura nṛtya dekhi' sukhe calilā manthara*

anyera ki kāya—apart from the actions of others; *jagannātha*—Lord Jagannātha; *haladhara*—Balarāma; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—the dancing; *dekhi'*—seeing; *sukhe*—in great happiness; *calilā*—moved; *manthara*—slowly.

Apart from the others, even Lord Jagannātha and Lord Balarāma, with great happiness, began to move very slowly upon seeing the dancing of Śrī Caitanya Mahāprabhu.

TEXT 179

*kabhu sukhe nṛtya-raṅga dekhe ratha rākhi'
se kautuka ye dekhila, sei tāra sākṣī*

kabhu—sometimes; *sukhe*—in great happiness; *nṛtya-raṅga*—amusement in dancing; *dekhe*—sees; *ratha*—the car; *rākhi'*—stopping; *se kautuka*—that amusement; *ye*—anyone who; *dekhila*—saw; *sei*—he; *tāra*—of that; *sākṣī*—witness.

Lord Jagannātha and Lord Balarāma sometimes stopped the car and happily observed Lord Caitanya's dancing. Anyone who was able to see Them stop and watch the dancing bore witness to Their pastimes.

TEXT 180

*ei-mata prabhu nṛtya karite bhramite
pratāparudrera āge lāgilā paḍite*

ei-mata—in this way; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nṛtya karite*—dancing; *bhramite*—wandering; *pratāparudrera*—of King Pratāparudra; *āge*—in front; *lāgilā*—began; *paḍite*—to fall down.

When Lord Śrī Caitanya Mahāprabhu was dancing and wandering in this way, He fell down in front of Mahārāja Pratāparudra.

TEXT 181

*sambhrame pratāparudra prabhuke dharila
tānhāke dekhite prabhura bāhya-jñāna ha-ila*

sambhrame—with great respect; *pratāparudra*—King Pratāparudra; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *dharila*—picked up; *tānhāke*—him; *dekhite*—to see; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya-jñāna*—external consciousness; *ha-ila*—there was.

Mahārāja Pratāparudra picked the Lord up with great respect, but upon seeing the King, Lord Caitanya Mahāprabhu came to His external senses.

TEXT 182

*rājā dekhi' mahāprabhu karena dhikkāra
chi, chi, viṣayīra sparśa ha-ila āmāra*

rājā dekhi'—by seeing the King; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena*—does; *dhik-kāra*—condemnation; *chi chi*—how pitiable it is; *viṣayīra*—of a person interested in mundane affairs; *sparśa ha-ila*—there has been touching; *āmāra*—of Me.

After seeing the King, Śrī Caitanya Mahāprabhu condemned Himself, saying, “Oh, how pitiful it is that I have touched a person who is interested in mundane affairs!”

TEXT 183

*āveśete nityānanda nā hailā sāvadhāne
kāśīśvara-govinda āchilā anya-sthāne*

āveśete—in great ecstasy; *nityānanda*—Nityānanda Prabhu; *nā*—not; *hailā*—became; *sāvadhāne*—careful; *kāśīśvara*—Kāśīśvara; *govinda*—Govinda; *āchilā*—were; *anya-sthāne*—in another place.

Not even Lord Nityānanda Prabhu, Kāśīśvara or Govinda took care of Lord Caitanya Mahāprabhu when He fell down. Nityānanda was in great ecstasy, and Kāśīśvara and Govinda were elsewhere.

TEXT 184

*yadyapi rājāra dekhi' hāḍira sevana
prasanna hañāche tāñre milibāre mana*

yadyapi—although; *rājāra*—of the King; *dekhi'*—seeing; *hāḍira sevana*—the service of a sweeper; *prasanna hañāche*—was satisfied; *tāñre milibāre*—to see him; *mana*—His mind.

Śrī Caitanya Mahāprabhu had already been satisfied by the King's behavior, for the King had accepted the service of a sweeper for Lord Jagannātha. Therefore Lord Caitanya Mahāprabhu actually desired to see the King.

TEXT 185

*tathāpi āpana-gaṇe karite sāvadhāna
bāhye kichu roṣābhāsa kailā bhagavān*

tathāpi—still; *āpana-gaṇe*—to personal associates; *karite*—to do; *sāvadhāna*—warning; *bāhye*—externally; *kichu*—some; *roṣa-ābhāsa*—

apparent anger; *kailā*—showed; *bhagavān*—the Supreme Personality of Godhead.

However, just to warn His personal associates, the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, externally expressed feelings of anger.

When Mahārāja Pratāparudra asked to see the Lord, Śrī Caitanya Mahāprabhu immediately refused, saying:

*niṣkiñcanasya bhagavad-bhajanonmukhasya
pāram param jigamiṣor bhava-sāgarasya
sandarśanam viṣayiṇām atha yoṣitām ca
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu*
[Cc. Madhya 11.8]

(Caitanya-candrodaya-nāṭaka 8.23)

The word *niṣkiñcanasya* refers to a person who has finished his material activities. Such a person can begin to execute his activities in Kṛṣṇa consciousness to cross over the ocean of nescience. It is very dangerous for such a person to have intimate relationships with mundane people or to become intimately related with women. This formality is to be observed by anyone who is serious about going back home, back to Godhead. To teach His personal associates these principles, Śrī Caitanya Mahāprabhu expressed external anger when touched by the King. Since the Lord was very much satisfied with the humble behavior of the King, He intentionally allowed the King to touch Him, but externally He expressed anger just to warn His personal associates.

TEXT 186

*prabhura vacane rājāra mane haila bhaya
sārvabhauma kahe,—tumi nā kara saṁśaya*

prabhura vacane—by the words of Śrī Caitanya Mahāprabhu; *rājāra*—of the King; *mane*—in the mind; *haila*—there was; *bhaya*—fear; *sārvabhauma kahe*—Sārvabhauma Bhaṭṭācārya said; *tumi*—you (the King); *nā kara saṁśaya*—do not be worried.

King Pratāparudra became frightened when Lord Caitanya showed external anger, but Sārvabhauma Bhaṭṭācārya told the King, “Don’t worry.”

TEXT 187

*tomāra upare prabhura suprasanna mana
tomā lakṣya kari’ śikhāyena nija gaṇa*

tomāra upare—upon you; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *su-prasanna*—very satisfied; *mana*—the mind; *tomā*—you; *lakṣya kari’*—pointing out; *śikhāyena*—He teaches; *nija gaṇa*—His personal associates.

Sārvabhauma Bhaṭṭācārya informed the King, “The Lord is very satisfied with you. By pointing you out, He was teaching His personal associates how to behave with mundane people.”

Although outwardly the King was a mundane man interested in money and women, internally he was purified by devotional activities. He showed this by engaging as a street sweeper to please Lord Jagannātha. A person may appear to be a pounds-and-shillings man interested in money and women, but if he is actually very meek and humble and surrendered to the Supreme Personality of Godhead, he is not mundane. Such a judgment can be made only by Śrī Caitanya Mahāprabhu and His very confidential devotees. As a general principle, however, no devotee should intimately mix with mundane people interested in money and women.

TEXT 188

*avasara jāni’ āmi kariba nivedana
sei-kāle yāi’ kariha prabhura milana*

avasara jāni’—understanding an opportune moment; *āmi*—I; *kariba*—shall do; *nivedana*—submission; *sei-kāle*—at that time; *yāi’*—coming; *kariha*—you do; *prabhura milana*—meeting with Lord Śrī Caitanya Mahāprabhu.

Sārvabhauma Bhaṭṭācārya continued, “I shall submit your petition when there is an opportune moment. It will then be easy for you to come and meet the Lord.”

TEXT 189

*tabe mahāprabhu ratha pradakṣiṇa kariyā
ratha-pāche yāi' ṭhele rathe māthā diyā*

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ratha*—the car; *pradakṣiṇa*—circumambulation; *kariyā*—doing; *ratha-pāche*—to the rear of the car; *yāi'*—going; *ṭhele*—pushes; *rathe*—on the car; *māthā diyā*—by placing the head.

After circumambulating Jagannātha, Śrī Caitanya Mahāprabhu went behind the car and began pushing it with His head.

TEXT 190

*ṭhelitei calila ratha 'haḍa' 'haḍa' kari'
catur-dike loka saba bale 'hari' 'hari'*

ṭhelitei—as soon as He pushed; *calila*—departed; *ratha*—the car; *haḍa haḍa kari'*—making a rattling noise; *catur-dike*—all around; *loka*—people in general; *saba*—all; *bale*—chant; *hari hari*—the holy name of the Lord, “Hari, Hari.”

As soon as He pushed, the car immediately started to move, making a rattling noise. The people all around began to chant the holy name of the Lord, “Hari! Hari!”

TEXT 191

*tabe prabhu nija-bhakta-gaṇa lañā saṅge
baladeva-subhadrāgre nṛtya kare raṅge*

tabe—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *nija*—personal; *bhakta-gaṇa*—devotees; *lañā*—taking; *saṅge*—with Him; *baladeva*—of Lord Balarāma; *subhadrā*—of the goddess of fortune Subhadrā; *agre*—in front; *nṛtya*—dancing; *kare*—performed; *raṅge*—in great amusement.

As the car began to move, Śrī Caitanya Mahāprabhu took His personal associates in front of the cars occupied by Lord Balarāma and Subhadrā, the goddess of fortune. Greatly inspired, He then began to dance in front of them.

TEXT 192

*tāhāñ nṛtya kari' jagannātha āge āilā
jagannātha dekhi' nṛtya karite lāgilā*

tāhāñ—there; *nṛtya kari'*—after performing the dance; *jagannātha*—of Lord Jagannātha; *āge*—in front; *āilā*—appeared; *jagannātha dekhi'*—seeing Lord Jagannātha; *nṛtya*—dancing; *karite*—to perform; *lāgilā*—began.

After finishing the dance before Lord Baladeva and Subhadrā, Śrī Caitanya Mahāprabhu came before Lord Jagannātha's car. Upon seeing Lord Jagannātha, He began to dance again.

TEXT 193

*caliyā āila ratha 'balagaṇḍi'-sthāne
jagannātha ratha rākhi' dekhe ḍāhine vāme*

caliyā—moving; *āila*—came; *ratha*—the car; *balagaṇḍi-sthāne*—at the place known as Balagaṇḍi; *jagannātha*—Lord Jagannātha; *ratha*—car; *rākhi'*—after stopping; *dekhe*—sees; *ḍāhine vāme*—left and right.

When they reached the place called Balagaṇḍi, Lord Jagannātha stopped His car and began to look left and right.

TEXT 194

vāme—'vipra-śāsana' nārikela-vana
ḍāhine ta' puṣpodyāna yena vṛndāvana

vāme—on the left; *vipra-śāsana*—the place where *brāhmaṇas* lived; *nārikela-vana*—coconut grove; *ḍāhine*—on the right side; *ta'*—indeed; *puṣpa-udyāna*—flower gardens; *yena*—as if; *vṛndāvana*—Vṛndāvana.

On the left side, Lord Jagannātha saw a neighborhood of brāhmaṇas and a coconut-tree grove. On the right side, He saw nice flower gardens resembling those in the holy place Vṛndāvana.

Vipra-śāsana is a word generally used in the Orissa province to indicate the quarters where *brāhmaṇas* live.

TEXT 195

āge nṛtya kare gaura lañā bhakta-gaṇa
ratha rākhi' jagannātha karena daraśana

āge—in front; *nṛtya kare*—dances; *gaura*—Śrī Caitanya Mahāprabhu; *lañā*—accompanied by; *bhakta-gaṇa*—the devotees; *ratha rākhi'*—after stopping the car; *jagannātha*—Lord Jagannātha; *karena daraśana*—sees.

Śrī Caitanya Mahāprabhu and His devotees were dancing in front of the car, and Lord Jagannātha, having stopped the car, watched the dancing.

TEXT 196

sei sthale bhoga lāge,—āchaye niyama
koṭi bhoga jagannātha kare āsvādana

sei sthale—in that place; *bhoga lāge*—food is offered; *āchaye niyama*—it is the custom; *koṭi bhoga*—millions of dishes; *jagannātha*—Lord Jagannātha; *kare*—does; *āsvādana*—tasting.

It was customary that food be offered to the Lord at vipra-śāsana. Indeed, innumerable dishes of food were offered, and Lord Jagannātha tasted each one of them.

TEXT 197

*jagannāthera choṭa-baḍa yata bhakta-gaṇa
nija nija uttama-bhoga kare samarpaṇa*

jagannāthera—of Lord Jagannātha; *choṭa*—neophyte; *baḍa*—advanced; *yata*—all; *bhakta-gaṇa*—devotees; *nija nija*—personally cooked; *uttama-bhoga*—first-class food; *kare*—do; *samarpaṇa*—offering.

All kinds of devotees of Lord Jagannātha—from neophytes to the most advanced—offered their best cooked food to the Lord.

TEXT 198

*rājā, rāja-mahiṣī-vṛnda, pātra, mitra-gaṇa
nīlācala-vāsī yata choṭa-baḍa jana*

rājā—the King; *rāja-mahiṣī-vṛnda*—the queens of the King; *pātra*—ministers; *mitra-gaṇa*—friends; *nīlācala-vāsī*—all the residents of Jagannātha Purī; *yata*—as many; *choṭa-baḍa*—small and big; *jana*—persons.

These devotees included the King, his queens, his ministers and friends and all other big and small residents of Jagannātha Purī.

TEXT 199

*nānā-deśera deśī yata yātrika jana
nija-nija-bhoga tāhān kare samarpaṇa*

nānā-deśera—of various countries; *deśī*—local; *yata*—all kinds of; *yātrika*—visiting; *jana*—people; *nija-nija*—personally cooked; *bhoga*—food; *tāhān*—there; *kare*—do; *samarpaṇa*—offering.

All the visitors who had come from different countries to Jagannātha Purī, as well as the local devotees, offered their personally cooked food to the Lord.

TEXT 200

*āge pāche, dui pārsve puṣpodyāna-vane
yei yāhā pāya, lāgāya,—nāhika niyame*

āge pāche—in front or at the end; *dui pārsve*—on two sides; *puṣpa-udyāna-vane*—in the flower gardens; *yei*—one who; *yāhā pāya*—gets the opportunity; *lāgāya*—offers; *nāhika niyame*—there are no hard and fast rules.

The devotees offered their food everywhere—in front of the car and behind it, on the two sides and within the flower garden. Wherever possible, they made their offering to the Lord, for there were no hard and fast rules.

TEXT 201

*bhogera samaya lokera mahā bhiḍa haila
nṛtya chāḍi' mahāprabhu upavane gela*

bhogera samaya—at the time the food was offered; *lokera*—of all the people; *mahā*—great; *bhiḍa*—crowd; *haila*—there was; *nṛtya chāḍi'*—giving up His dancing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *upavane gela*—went to a nearby garden.

While the food was being offered, a large crowd of people gathered. At that time Śrī Caitanya Mahāprabhu stopped His dancing and went to a nearby garden.

TEXT 202

*premāveśe mahāprabhu upavana pāñā
puṣpodyāne gṛha-piṇḍāya rahilā paḍiyā*

prema-āveśe—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *upavana pāñā*—having come to a nice nearby garden; *puṣpa-udyāne*—in that flower garden; *gṛha-piṇḍāya*—on a raised platform; *rahilā*—remained; *paḍiyā*—falling flat.

Śrī Caitanya Mahāprabhu entered the garden and, immersed in great ecstatic emotion, fell flat on a raised platform there.

TEXT 203

*nṛtya-parīśrame prabhura dehe ghana gharma
sugandhi śītala-vāyu karena sevana*

nṛtya-parīśrame—by fatigue due to dancing; *prabhura*—of Śrī Caitanya Mahāprabhu; *dehe*—on the body; *ghana gharma*—much perspiration; *sugandhi*—fragrant; *śītala-vāyu*—cool breeze; *karena sevana*—enjoyed very much.

The Lord was very much fatigued from the hard labor of dancing, and there was perspiration all over His body. He therefore enjoyed the fragrant, cool breeze of the garden.

TEXT 204

*yata bhakta kīrtanīyā āsiyā ārāme
prati-vṛkṣa-tale sabe karena viśrāme*

yata bhakta—all the devotees; *kīrtanīyā*—who were performing *saṅkīrtana*; *āsiyā*—coming; *ārāme*—in the resting place; *prati-vṛkṣa-tale*—under each and every tree; *sabe*—all of them; *karena*—take; *viśrāme*—rest.

All the devotees who had been performing *saṅkīrtana* came there and took rest under each and every tree.

TEXT 205

*ei ta' kahila prabhura mahā-saṅkīrtana
jagannāthera āge yaiche karila nartana*

ei ta'—in this way; *kahila*—I have described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *mahā-saṅkīrtana*—the great congregational chanting; *jagannāthera āge*—in front of Lord Jagannātha; *yaiche*—as; *karila*—He did; *nartana*—dancing.

Thus I have described the great performance of congregational chanting by Lord Śrī Caitanya Mahāprabhu as He danced in front of Lord Jagannātha.

TEXT 206

*rathāgrete prabhu yaiche karilā nartana
caitanyāṣṭake rūpa-gosāñi karyāche varṇana*

ratha-agrete—in front of the car; *prabhu*—Śrī Caitanya Mahāprabhu; *yaiche*—as; *karilā*—performed; *nartana*—dancing; *caitanya-aṣṭake*—in the prayer named *Caitanyāṣṭaka*; *rūpa-gosāñi*—Rūpa Gosvāmī; *karyāche*—has done; *varṇana*—a vivid description.

In his prayer known as the *Caitanyāṣṭaka*, Śrīla Rūpa Gosvāmī has given a vivid description of the Lord’s dancing before the car of Jagannātha.

Śrīla Rūpa Gosvāmī composed three prayers with the title *Caitanyāṣṭaka*. The verse next quoted is text 7 from the first of the *Caitanyāṣṭaka* prayers, which are included in the book *Stava-mālā*.

TEXT 207

*rathārūḍhasyārād adhipadavi nīlācala-pater
adabhra-premormi-sphurita-naṭanollāsa-vivaśaḥ
sa-harṣam gāyadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ
sa caitanyaḥ kim me punar api dṛśor yāsyati padam*

ratha-ārūḍhasya—of the Supreme Lord, who was placed aboard the car; *ārāt*—in front; *adhipadavi*—on the main road; *nīlācala-pateḥ*—of Lord Jagannātha, the Lord of Nīlācala; *adabhra*—great; *prema-ūrmi*—by waves of love of Godhead; *sphurita*—which was manifested; *naṭana-ullāsa-vivaśaḥ*—being overwhelmed by the transcendental bliss of dancing; *sa-harṣam*—with great pleasure; *gāyadbhiḥ*—who were singing; *parivṛta*—surrounded; *tanuḥ*—body; *vaiṣṇava-janaiḥ*—by the devotees; *saḥ caitanyaḥ*—that Lord Śrī Caitanya Mahāprabhu; *kim*—whether; *me*—my; *punaḥ api*—again; *dṛśoḥ*—of vision; *yāsyati*—will enter; *padam*—the path.

“Śrī Caitanya Mahāprabhu danced down the main road in great ecstasy before Lord Jagannātha, the master of Nīlācala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing and surrounded by Vaiṣṇavas who sang the holy names, He manifested waves of ecstatic love of Godhead. When will Śrī Caitanya Mahāprabhu again be visible to my vision?”

TEXT 208

*ihā yei śune sei śrī-caitanya pāya
sudṛḍha viśvāsa-saha prema-bhakti haya*

ihā—this; *yei*—anyone who; *śune*—hears; *sei*—that person; *śrī-caitanya pāya*—will achieve Śrī Caitanya Mahāprabhu; *su-dṛḍha*—firm; *viśvāsa*—conviction; *saha*—with; *prema-bhakti*—devotional service in great love; *haya*—there is.

Anyone who hears this description of the car festival will attain Śrī Caitanya Mahāprabhu. He will also attain the elevated state by which he will have firm conviction in devotional service and love of Godhead.

TEXT 209

śrī-rūpa-raghunātha-pade yāra āśa

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Thirteenth Chapter, describing Śrī Caitanya Mahāprabhu’s ecstatic dancing at Lord Jagannātha’s car festival.

CHAPTER FOURTEEN

Performance of the Vṛndāvana Pastimes

Dressing himself as a Vaiṣṇava, Mahārāja Pratāparudra entered the garden at Balagaṇḍi alone and began reciting verses from *Śrīmad-Bhāgavatam*. He then took the opportunity to massage the lotus feet of Śrī Caitanya Mahāprabhu. The Lord, in His ecstatic love for Kṛṣṇa, immediately embraced the King and thus bestowed mercy upon him. When there was an offering of *prasādam* in the garden, Lord Caitanya also partook of it. After this, when Lord Jagannātha's *ratha* car stopped moving, King Pratāparudra called for many elephants to pull it, but they were unsuccessful. Seeing this, Lord Caitanya began to push the car from behind with His head, and the car began moving. Then the devotees began pulling the car with ropes. Near the Guṇḍicā temple is a place known as Āiṭoṭā. This place was fixed up for Śrī Caitanya Mahāprabhu to rest in. When Lord Jagannātha was seated at Sundarācala, Śrī Caitanya Mahāprabhu saw it as Vṛndāvana. He performed sporting pastimes in the water of the lake known as Indradyumna. For nine continuous days during *Ratha-yātrā*, the Lord remained at Sundarācala, and on the fifth day He and Svarūpa Dāmodara observed the pastimes of Lakṣmī, the goddess of fortune. During that time, there was much talk about the pastimes of the *gopīs*. When the *ratha* was again being drawn and the chanting resumed, two devotees from Kulīna-grāma-Rāmānanda Vasu and Satyarāja Khān were requested to bring silk ropes every year for the *Ratha-yātrā* ceremony.

TEXT 1

gaurah paśyann ātma-vṛndaiḥ
śrī-lakṣmī-vijayotsavam
śrutvā gopī-rasollāsam
hr̥ṣṭaḥ premṇā nanarta saḥ

gaurah—Lord Śrī Caitanya Mahāprabhu; *paśyan*—by seeing; *ātma-vṛndaiḥ*—with His personal associates; *śrī-lakṣmī*—of the goddess of fortune; *vijaya-utsavam*—the grand festival; *śrutvā*—by hearing; *gopī*—of the *gopīs*; *rasa-ullāsam*—the superexcellence of the mellows; *hṛṣṭah*—being very pleased; *preṇṇā*—in great ecstatic love; *nanarta*—danced; *saḥ*—He, Śrī Caitanya Mahāprabhu.

Accompanied by His personal devotees, Śrī Caitanya Mahāprabhu went to the festival known as Lakṣmī-vijayotsava. There He discussed the superexcellent love of the *gopīs*. Just by hearing about them, He became very pleased and danced in great ecstatic love for the Lord.

TEXT 2

jaya jaya gauracandra śrī-kṛṣṇa-caitanya
jaya jaya nityānanda jayādvaita dhanya

jaya jaya—all glories; *gauracandra*—to Gauracandra; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *jaya jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita*—to Advaita Ācārya; *dhanya*—exalted.

All glories to Śrī Caitanya Mahāprabhu, known as Gauracandra! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya, who is so exalted!

TEXT 3

jaya jaya śrīvāsādi gaura-bhakta-gaṇa
jaya śrotā-gaṇa,-yāñra gaura prāṇa-dhana

jaya jaya—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa; *gaura-bhakta-gaṇa*—to the devotees of Lord Caitanya; *jaya*—all glories; *śrotā-gaṇa*—to the hearers; *yāñra*—of whom; *gaura*—Śrī Caitanya Mahāprabhu; *prāṇa-dhana*—the life and soul.

All glories to all the devotees, headed by Śrīvāsa Ṭhākura! All glories to the readers who have taken Śrī Caitanya Mahāprabhu as their life and soul!

TEXT 4

*ei-mata prabhu āchena premera āveśe
hena-kāle pratāparudra karila praveśe*

ei-mata—in this way; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āchena*—was; *premera āveśe*—in the ecstatic emotion of love; *hena-kāle*—at this time; *pratāparudra*—King Pratāparudra; *karila praveśe*—entered.

While Śrī Caitanya Mahāprabhu was resting in ecstatic love, Mahārāja Pratāparudra entered the garden.

TEXT 5

*sārvabhauma-upadeśe chāḍi' rāja-veśa
ekalā vaiṣṇava-veśe karila praveśa*

sārvabhauma—of Sārvabhauma Bhaṭṭācārya; *upadeśe*—under instructions; *chāḍi'*—giving up; *rāja-veśa*—the royal dress; *ekalā*—alone; *vaiṣṇava-veśe*—in the dress of a Vaiṣṇava; *karila praveśa*—entered.

Following Sārvabhauma Bhaṭṭācārya's instructions, the King had given up his royal dress. He now entered the garden in the dress of a Vaiṣṇava.

Sometimes members of the International Society for Krishna Consciousness—especially in the Western countries—find it difficult to approach people to distribute books because people are unfamiliar with the traditional saffron robes of the devotees. The devotees have therefore inquired whether they can wear European and American dress before the general public. From the instructions given to King Pratāparudra by Sārvabhauma Bhaṭṭācārya, we can understand that we may change our dress in any way to facilitate our service. When our members change their dress to meet the public or to introduce our books, they are not breaking the devotional principles. The real principle is to spread the Kṛṣṇa

consciousness movement, and if one has to change into regular Western dress for this purpose, there should be no objection.

TEXT 6

*saba-bhaktera ājñā nila yoḍa-hāta hañā
prabhu-pada dhari' paḍe sāhasa kariyā*

saba-bhaktera—of all the devotees; *ājñā nila*—took permission; *yoḍa-hāta hañā*—with folded hands; *prabhu-pada dhari'*—catching the feet of Śrī Caitanya Mahāprabhu; *paḍe*—falls; *sāhasa kariyā*—with great courage.

Mahārāja Pratāparudra was so humble that with folded hands he first took permission from all the devotees. Then, with great courage, he fell down and touched the lotus feet of the Lord.

TEXT 7

*āṅkhi mudī' prabhu preme bhūmite śayāna
nṛpati naiṇṇye kare pāda-saṁvāhana*

āṅkhi mudī'—with closed eyes; *prabhu*—Śrī Caitanya Mahāprabhu; *preme*—in ecstatic love; *bhūmite*—on the ground; *śayāna*—lying down; *nṛpati*—the King; *naiṇṇye*—very expertly; *kare*—performs; *pāda-saṁvāhana*—massaging the legs.

As Śrī Caitanya Mahāprabhu lay on the raised platform with His eyes closed in ecstatic love and emotion, the King very expertly began to massage His legs.

TEXT 8

*rāsa-līlāra śloka paḍi' karena stavana
'jayati te 'dhikam' adhyāya karena paṭhana*

rāsa-līlāra—of the *rāsa-līlā* dance; *śloka*—verses; *paḍi'*—reciting; *karena*—offers; *stavana*—prayers; *jayati te 'dhikam*—beginning with the words *jayati te 'dhikam*; *adhyāya*—chapter; *karena*—does; *paṭhana*—recitation.

The King began to recite verses about the rāsa-līlā from Śrīmad-Bhāgavatam. He recited the chapter beginning with the words “jayati te ’dhikam.”

These verses from Śrīmad-Bhāgavatam, Canto Ten, Chapter Thirty-one, constitute what is known as the Gopī-gīta.

TEXT 9

*śunite śunite prabhura santoṣa apāra
'bala, bala' bali' prabhu bale bāra bāra*

śunite śunite—by hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *santoṣa apāra*—great satisfaction; *bala bala*—go on reciting; *bali'*—saying; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *bale*—says; *bāra bāra*—again and again.

When Śrī Caitanya Mahāprabhu heard these verses, He was pleased beyond limits, and He said again and again, “Go on reciting, go on reciting.”

TEXT 10

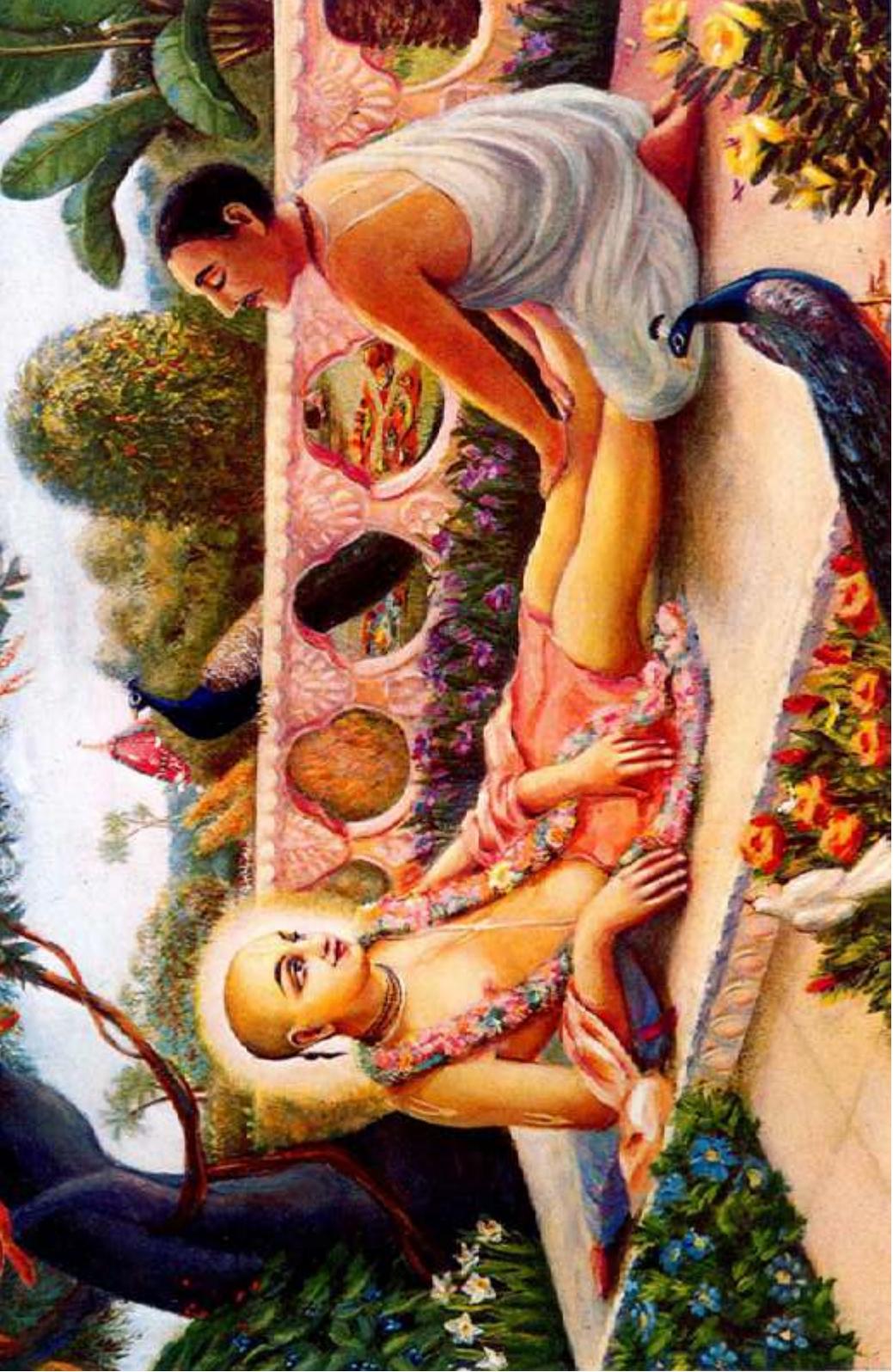
*“tava kathāmṛtam” śloka rājā ye paḍila
uṭhi' premāveśe prabhu āliṅgana kaila*

tava kathāmṛtam—beginning with the words *tava kathāmṛtam*; *śloka*—the verse; *rājā*—the King; *ye paḍila*—as he recited; *uṭhi'*—getting up; *prema-āveśe*—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *āliṅgana kaila*—embraced.

As soon as the King recited the verse beginning with the words “tava kathāmṛtam,” the Lord arose in ecstatic love and embraced him.

TEXT 11

*tumi more dile bahu amūlya ratana
mora kichu dite nāhi, diluñ āliṅgana*



As Śrī Caitanya Mahārabhu lay on the raised platform with His eyes closed in ecstatic love and emotion, the King very expertly began to massage His legs.

tumi—you; *more*—unto Me; *dile*—delivered; *bahu*—various; *amūlya*—incalculable; *ratana*—gems; *mora*—of Me; *kichu*—anything; *dite*—to give; *nāhi*—there is not; *diluñ*—I give; *āliṅgana*—embracing.

Upon hearing the verse recited by the King, Śrī Caitanya Mahāprabhu said, “You have given Me invaluable gems, but I have nothing to give you in return. Therefore I am simply embracing you.”

TEXT 12

eta bali’ sei śloka paḍe bāra bāra
dui-janāra aṅge kampa, netre jala-dhāra

eta bali’—saying this; *sei śloka*—that verse; *paḍe*—recites; *bāra bāra*—again and again; *dui-janāra*—of both of them (Śrī Caitanya Mahāprabhu and King Pratāparudra); *aṅge*—in the bodies; *kampa*—trembling; *netre*—in the eyes; *jala-dhāra*—flow of water.

After saying this, Śrī Caitanya Mahāprabhu began to recite the same verse again and again. Both the King and Śrī Caitanya Mahāprabhu were trembling, and tears were flowing from their eyes.

TEXT 13

tava kathā-mṛtam taṭṭa-jīvanam
kavibhir īḍitam kalmaṣāpaham
śravaṇa-maṅgalam śrīmat-ātataṁ
bhuvi gṛṇanti ye bhūridā janāḥ

tava—Your; *kathā-amṛtam*—the nectar of words; *taṭṭa-jīvanam*—life for persons very much aggrieved in the material world; *kavibhiḥ*—by greatly exalted persons; *īḍitam*—described; *kalmaṣa-apaham*—that which drives away all kinds of sinful reaction; *śravaṇa-maṅgalam*—giving all spiritual benefit to anyone who hears; *śrī-mat*—filled with all spiritual power; *ātataṁ*—broadcast all over the world; *bhuvi*—in the material world; *gṛṇanti*—chant and spread; *ye*—those who; *bhūri-dāḥ*—most beneficent; *janāḥ*—persons.

“My Lord, the nectar of Your words and the descriptions of Your activities are the life and soul of those who are always aggrieved in this material world. These narrations are transmitted by exalted personalities, and they eradicate all sinful reactions. Whoever hears these narrations attains all good fortune. These narrations are broadcast all over the world and are filled with spiritual power. Those who spread the message of Godhead are certainly the most munificent welfare workers.”

This verse is Śrīmad-Bhāgavatam 10.31.9.

TEXT 14

*‘bhūridā’ ‘bhūridā’ bali’ kare āliṅgana
in̄ho nāhi jāne,—ihoñ haya kon jana*

bhūri-dā—the most munificent; *bhūri-dā*—the most munificent; *bali’*—crying; *kare*—does; *āliṅgana*—embracing; *in̄ho*—Śrī Caitanya Mahāprabhu; *nāhi jāne*—does not know; *ihoñ*—Pratāparudra Mahārāja; *haya*—is; *kon jana*—who.

After reciting this verse, Śrī Caitanya Mahāprabhu immediately embraced the King and cried, “You are the most munificent! You are the most munificent!” At this point Śrī Caitanya Mahāprabhu did not know who the King was.

TEXT 15

*pūrva-sevā dekhi’ tāñre kṛpā upajila
anusandhāna vinā kṛpā-prasāda karila*

pūrva-sevā—previous service; *dekhi’*—seeing; *tāñre*—unto him; *kṛpā*—mercy; *upajila*—awakened; *anusandhāna*—inquiry; *vinā*—without; *kṛpā*—of mercy; *prasāda*—grace; *karila*—bestowed.

Śrī Caitanya Mahāprabhu’s mercy was aroused because of the King’s previous service. Therefore, without even asking who he was, the Lord immediately bestowed His mercy upon him.

TEXT 16

*ei dekha,—caitanyaera kṛpā-mahābala
tāra anusandhāna vinā karāya sa-phala*

ei—this; *dekha*—just see; *caitanyaera*—of Śrī Caitanya Mahāprabhu; *kṛpā-mahā-bala*—how greatly powerful is the mercy; *tāra anusandhāna*—inquiring about him; *vinā*—without; *karāya*—He makes; *sa-phala*—successful.

How powerful is the mercy of Śrī Caitanya Mahāprabhu! Without even inquiring about the King, the Lord made everything successful.

Śrī Caitanya Mahāprabhu’s mercy is so powerful that it acts automatically. If a person renders loving service to Kṛṣṇa, it never goes in vain. It is recorded in a spiritual account, and in due time it will fructify. This is confirmed by the *Bhagavad-gītā* (2.40):

*nehābhikrama-nāśo ’sti pratyavāyo na vidyate
sv-āḷṣam aḷṣy asya dharmasya trāyate mahato bhayāt*

“In this endeavor there is no loss or diminution, and a little advancement on this path can protect one from the most dangerous type of fear.”

Śrī Caitanya Mahāprabhu has particularly bestowed upon all fallen souls in this age the most potent method of devotional service—*saṅkīrtana*, the congregational chanting of the Lord’s holy name—and whoever takes to it through the mercy of Śrī Caitanya Mahāprabhu is immediately elevated to the transcendental position. As *Śrīmad-Bhāgavatam* (11.5.32) recommends, *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*.

A student of Kṛṣṇa consciousness must receive Śrī Caitanya Mahāprabhu’s mercy; then his devotional service will quickly succeed. This was the case with King Pratāparudra. One has to be noticed by Śrī Caitanya Mahāprabhu, and a little service with sincere efforts will convince the Lord that one is a proper candidate for returning home, back to Godhead. At first Mahārāja Pratāparudra did not have a chance to meet Śrī Caitanya Mahāprabhu, but when the Lord saw that the King was serving Lord Jagannātha as a menial sweeper, the Lord’s mercy upon the King became a solid fact. When Mahārāja Pratāparudra, in the dress of a Vaiṣṇava, was

serving the Lord, the Lord did not even inquire who he was. Rather, He had compassion upon him and embraced him.

Kṛṣṇadāsa Kavirāja Gosvāmī wants to point out that nothing could compare to the Lord’s mercy toward Mahārāja Pratāparudra; therefore he uses the word *dekha* (“just see”) and *caitanyaera kṛpā-mahābala* (“how powerful is the mercy of Śrī Caitanya Mahāprabhu”). This is also confirmed by Prabodhānanda Sarasvatī: *yat-kāruṇya-kaṭākṣa-vaibhava-vatām* (*Caitanya-candrāmṛta* 5). Even a little of Śrī Caitanya Mahāprabhu’s mercy serves as a great asset for spiritual advancement. Therefore the Kṛṣṇa consciousness movement must be spread through the mercy of Śrī Caitanya Mahāprabhu. When Rūpa Gosvāmī experienced the mercy and magnanimity of Śrī Caitanya Mahāprabhu, he said:

*namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*
[Cc. Madhya 19.53]

“I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other *avatāra*, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given—pure love of Kṛṣṇa.” Śrīla Locana dāsa Ṭhākura has also sung, *parama karuṇa, pahuṅ dui jana, nitāi-gauracandra*: “The two brothers Nitāi and Gaura are so kind that no one can compare to Them.” Similarly, Śrīla Narottama dāsa Ṭhākura has sung:

*vrajendra-nandana yei, śacī-suta haila sei,
balarāma ha-ila nitāi,
dīna-hīna yata chila, hari-nāme uddhārila,
tā’ra sākṣī jagāi-mādhāi*

“Just to deliver all the sinful persons of this age by propagating the chanting of the holy name, Lord Kṛṣṇa and Lord Balarāma have advented as Śrī Caitanya Mahāprabhu and Nityānanda Prabhu. Jagāi and Mādhāi are evidence of Their success.”

Śrī Caitanya Mahāprabhu’s special mission is the deliverance of all fallen souls in Kali-yuga. Devotees of Kṛṣṇa must persistently seek the favor and mercy of Śrī Caitanya Mahāprabhu to become fit to return home, back to Godhead.

TEXT 17

*prabhu bale,—ke tumi, karilā mora hita?
ācambite āsi’ piyāo kṛṣṇa-līlāmṛta?*

prabhu bale—the Lord said; *ke tumi*—who are you; *karilā*—you have done; *mora*—My; *hita*—welfare; *ācambite*—all of a sudden; *āsi’*—coming; *piyāo*—you make Me drink; *kṛṣṇa-līlā-amṛta*—the nectar of the pastimes of Lord Kṛṣṇa.

Finally Śrī Caitanya Mahāprabhu said, “Who are you? You have done so much for Me. All of a sudden you have come here and made Me drink the nectar of the pastimes of Lord Kṛṣṇa.”

TEXT 18

*rājā kahe,—āmi tomāra dāsera anudāsa
bhṛtyera bhṛtya kara,—ei mora āśa*

rājā kahe—the King said; *āmi*—I; *tomāra*—Your; *dāsera anudāsa*—most obedient servant of Your servants; *bhṛtyera bhṛtya*—servant of the servants; *kara*—make (me); *ei*—this; *mora āśa*—my desire.

The King replied, “My Lord, I am the most obedient servant of Your servants. It is my ambition that You will accept me as the servant of Your servants.”

The greatest achievement for a devotee is to become a servant of the servants of the Lord. Actually, no one should desire to become the direct servant of the Lord. That is not a very good idea. When Prahlāda Mahārāja was offered a benediction by Nṛsimhadeva, Prahlāda rejected all kinds of material benedictions, but he prayed to become the servant of the servants of the Lord. When Dhruva Mahārāja was offered a benediction by Kuvera, the treasurer of the demigods, Dhruva could have asked for unlimited material opulence, but he simply asked for the benediction of becoming the servant of the servants of the Lord. Kholāvecā Śrīdhara was a very poor man, but when Śrī Caitanya Mahāprabhu wanted to give him a benediction, he also prayed to the Lord to be allowed to remain

a servant of the servants of the Lord. The conclusion is that being the servant of the servants of the Supreme Personality of Godhead is the highest benediction one can desire.

TEXT 19

*tabe mahāprabhu tāñre aiśvarya dekhāila
'kāreha nā kahibe' ei niṣedha karila*

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—to the King; *aiśvarya*—divine power; *dekhāila*—showed; *kāreha nā kahibe*—do not speak to anyone; *ei*—this; *niṣedha karila*—forbade.

At that time, Śrī Caitanya Mahāprabhu displayed some of His divine opulences to the King, and He forbade him to disclose this to anyone.

TEXT 20

*'rājā'—hena jñāna kabhu nā kaila prakāśa
antare sakala jānena, bāhire udāsa*

rājā—the King; *hena jñāna*—such knowledge; *kabhu*—at any time; *nā*—not; *kaila prakāśa*—manifested; *antare*—within the heart; *sakala*—everything; *jānena*—knows; *bāhire*—externally; *udāsa*—indifferent.

Although within His heart Caitanya Mahāprabhu knew everything that was happening, externally He did not disclose it. Nor did He disclose that He knew He was talking with King Pratāparudra.

TEXT 21

*pratāparudrera bhāgya dekhi' bhakta-gaṇe
rājāre praśamse sabe ānandita-mane*

pratāparudrera—of King Pratāparudra; *bhāgya*—the good fortune; *dekhi'*—seeing; *bhakta-gaṇe*—all the devotees; *rājāre*—the King; *praśamse*—praised; *sabe*—all; *ānandita-mane*—with blissful minds.

Seeing the Lord's special mercy upon King Pratāparudra, the devotees praised the King's good fortune, and their minds became open and blissful.

This is characteristic of a pure Vaiṣṇava. He is never envious if another devotee receives the mercy and strength of Śrī Caitanya Mahāprabhu. A pure Vaiṣṇava is very happy to see a person elevated in devotional service. Unfortunately, there are many so-called Vaiṣṇavas who become envious to see someone actually recognized by Śrī Caitanya Mahāprabhu. It is a fact that no one can preach Caitanya Mahāprabhu's message without receiving the special mercy of the Lord. This is known to every Vaiṣṇava. Yet there are some envious people who cannot tolerate the expansion of this Kṛṣṇa consciousness movement all over the world. They find fault with the preacher who has spread this movement and do not praise him for the excellent service he has rendered in fulfilling Śrī Caitanya Mahāprabhu's mission.

TEXT 22

*daṇḍavat kari' rājā bāhire calilā
yoḍa hasta kari' saba bhaktere vandilā*

daṇḍavat kari'—offering obeisances; *rājā*—the King; *bāhire*—outside; *calilā*—departed; *yoḍa*—folded; *hasta*—hands; *kari'*—making; *saba*—all; *bhaktere*—unto the devotees; *vandilā*—offered prayers.

Submissively offering prayers to the devotees with folded hands and offering obeisances to Śrī Caitanya Mahāprabhu, the King went outside.

TEXT 23

*madhyāhna karilā prabhu lañā bhakta-gaṇa
vāṇīnātha prasāda lañā kaila āgamana*

madhyāhna karilā—accepted lunch; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—accompanied by; *bhakta-gaṇa*—all the devotees; *vāṇīnātha*—Vāṇīnātha; *prasāda lañā*—taking all kinds of remnants of Jagannātha's food; *kaila*—did; *āgamana*—arrival.

After this, Vāṇinātha Rāya brought all kinds of prasādam, and Śrī Caitanya Mahāprabhu accepted lunch with the devotees.

TEXT 24

*sārvabhauma-rāmānanda-vāṇināthe diyā
prasāda pāṭhā'la rājā bahuta kariyā*

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *rāmānanda*—Rāmānanda Rāya; *vāṇināthe diyā*—through Vāṇinātha Rāya; *prasāda-prasādam*; *pāṭhā'la*—had sent; *rājā*—the King; *bahuta kariyā*—in a large quantity.

The King also sent a large quantity of prasādam through Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Vāṇinātha Rāya.

TEXT 25

*'balagaṇḍi bhoge'ra prasāda-uttama, ananta
'ni-sakaḍi' prasāda āila, yāra nāhi anta*

balagaṇḍi bhogera—of food offered at Balagaṇḍi; *prasāda*—remnants; *uttama*—all of the foremost quality; *ananta*—of all varieties; *ni-sakaḍi*—uncooked food like milk products and fruits; *prasāda*—remnants of food; *āila*—arrived; *yāra*—of which; *nāhi*—there is not; *anta*—end.

The prasādam sent by the King had been offered at the Balagaṇḍi festival and included uncooked milk products and fruits. It was all of the finest quality, and there was no end to the variety.

TEXT 26

*chānā, pānā, paiḍa, āmra, nārikela, kāñṭhāla
nānā-vidha kadalaka, āra bīja-tāla*

chānā—curd; *pānā*—fruit juice; *paiḍa*—coconut; *āmra*—mango; *nārikela*—dried coconut; *kāñṭhāla*—jackfruit; *nānā-vidha*—various kinds of; *kadalaka*—bananas; *āra*—and; *bīja-tāla*—palm-fruit seeds.

There were curd, fruit juice, coconut, mango, dried coconut, jackfruit, various kinds of bananas and palm-fruit seeds.

This is the first list of *prasādam* offered to Lord Jagannātha.

TEXT 27

*nāraṅga, cholaṅga, ṭābā, kamalā, bīja-pūra
bādāma, chohārā, drākṣā, piṅḍa-kharjura*

nāraṅga—oranges; *cholaṅga*—grapefruits; *ṭābā*—another type of orange; *kamalā*—tangerines; *bīja-pūra*—another type of tangerine; *bādāma*—almonds; *chohārā*—dried fruit; *drākṣā*—raisins; *piṅḍa-kharjura*—dates.

There were also oranges, grapefruit, tangerines, almonds, dried fruit, raisins and dates.

TEXT 28

*manoharā-lāḍu ādi śateka prakāra
amṛta-guṭikā-ādi, kṣīrasā apāra*

manoharā-lāḍu—a kind of *sandeśa*; *ādi*—and others; *śateka prakāra*—hundreds of varieties; *amṛta-guṭikā*—round sweetmeats; *ādi*—and others; *kṣīrasā*—condensed milk; *apāra*—of various qualities.

There were hundreds of different types of sweetmeats like *manoharā-lāḍu*, sweets like *amṛta-guṭikā* and various types of condensed milk.

TEXT 29

*amṛta-maṅḍā, saravatī, āra kumḍā-kurī
sarāmṛta, sarabhājā, āra saraṇpurī*

amṛta-maṅḍā—a variety of papaya; *saravatī*—a kind of orange; *āra*—and; *kumḍā-kurī*—crushed squash; *sarāmṛta*—cream; *sara-bhājā*—fried cream; *āra*—and; *sara-purī*—a kind of *purī* made with cream.

There were also papayas and saravatī, a type of orange, and also crushed squash. There were also regular cream, fried cream and a type of purī made with cream.

TEXT 30

*hari-vallabha, seṇoti, karpūra, mālatī
ḍālimā marica-lāḍu, navāta, amṛti*

hari-vallabha—a sweetmeat like bread fried in ghee (like a doughnut); *seṇoti*—a sweetmeat made of a kind of fragrant flower; *karpūra*—a flower; *mālatī*—another flower; *ḍālimā*—pomegranate; *marica-lāḍu*—a sweetmeat made with black pepper; *navāta*—another kind of sweetmeat, made with fused sugar; *amṛti*—a preparation generally called *amṛti-jilipi*, made with rice powder and chick-pea flour, mixed with yogurt, fried in ghee and immersed in sugar water.

There were also the sweets known as *hari-vallabha* and sweets made of *seṇoti* flowers, *karpūra* flowers and *mālatī* flowers. There were pomegranates, sweets made with black pepper, sweets made with fused sugar, and *amṛti-jilipi*.

TEXT 31

*padmacini, candrakānti, khājā, khaṇḍasāra
viyari, kadmā, tilākhājāra prakāra*

padma-cini—sugar obtained from lotus flowers; *candra-kānti*—a kind of bread made from urad dhal; *khājā*—a crispy sweetmeat; *khaṇḍasāra*—sugar candy; *viyari*—a sweetmeat made from fried rice; *kadmā*—a sweetmeat made from sesame seeds; *tilākhājāra*—cookies made from sesame seeds; *prakāra*—all varieties.

There were lotus-flower sugar, a kind of bread made from urad dhal, crispy sweetmeats, sugar candy, fried-rice sweets, sesame-seed sweets and cookies made from sesame seeds.

TEXT 32

nāraṅga-cholaṅga-āmra-vṛkṣera ākāra
phula-phala-ṭatra-yukta khaṇḍera vikāra

nāraṅga-cholaṅga-āmra-vṛkṣera ākāra—sweetmeats in the shape of varieties of orange, lemon and mango trees; *phula-phala-ṭatra-yukta*—dressed with fruits, flowers and leaves; *khaṇḍera vikāra*—made from sugar candy.

There were sugar-candy sweetmeats formed into the shape of orange, lemon and mango trees and arranged with fruits, flowers and leaves.

TEXT 33

dadhi, dugdha, nanī, takra, rasālā, śikhariṇī
sa-lavaṇa mudgāṅkura, ādā khāni khāni

dadhi—yogurt; *dugdha*—milk; *nanī*—butter; *takra*—buttermilk; *rasālā*—fruit juice; *śikhariṇī*—a preparation made of fried yogurt and sugar candy; *sa-lavaṇa*—salty; *mudga-āṅkura*—mung-dhal sprouts; *ādā*—ginger; *khāni khāni*—cut into pieces.

There were yogurt, milk, butter, buttermilk, fruit juice, a preparation made of fried yogurt and sugar candy, and salty mung-dhal sprouts with shredded ginger.

TEXT 34

lembu-kula-ādi nānā-prakāra ācāra
likhite nā pāri prasāda kateka prakāra

lembu—lemon; *kula*—berries; *ādi*—and so on; *nānā-prakāra*—varieties of; *ācāra*—pickles; *likhite*—to write; *nā*—not; *pāri*—I am able; *prasāda*—food offered to Jagannātha; *kateka prakāra*—how many varieties.

There were also various types of pickles—lemon pickle, berry pickle and so on. Indeed, I am not able to describe the variety of food offered to Lord Jagannātha.

In verses 26–34, the author describes the various foods offered to Lord Jagannātha. He has described them as far as possible, but he finally admits his inability to describe them completely.

TEXT 35

*prasāde pūrita ha-ila ardha upavana
dekhīyā santoṣa haila mahāprabhura mana*

prasāde—with all the *prasādam*; *pūrita ha-ila*—became filled; *ardha upavana*—half of the garden; *dekhīyā*—seeing; *santoṣa*—satisfaction; *haila*—there was; *mahāprabhura mana*—in the mind of Śrī Caitanya Mahāprabhu.

When Śrī Caitanya Mahāprabhu saw half the garden filled with a variety of prasādam, He was very satisfied.

TEXT 36

*ei-mata jagannātha karena bhojana
ei sukhe mahāprabhura juḍāya nayana*

ei-mata—in this way; *jagannātha*—Lord Jagannātha; *karena bhojana*—accepts His food; *ei sukhe*—in this happiness; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *juḍāya*—become fully satisfied; *nayana*—the eyes.

Indeed, Śrī Caitanya Mahāprabhu was fully satisfied just to see how Lord Jagannātha accepted all the food.

Following in the footsteps of Śrī Caitanya Mahāprabhu, a Vaiṣṇava should be fully satisfied simply to see a variety of food offered to the Deity of Jagannātha or Rādhā-Kṛṣṇa. A Vaiṣṇava should not hunger for a variety of food for his own sake; rather, his satisfaction is in seeing various foods being offered to the Deity. In his *Gurv-aṣṭaka*, Śrīla Viśvanātha Cakravartī Ṭhākura writes:

*catur-vidha-śrī-bhagavat-prasāda-
svādv-anna-tṛptān hari-bhakta-saṅghān*

*kṛtvaiva tṛptim bhajataḥ sadaiva
vande guroḥ śrī-caraṇāravinda ***

“The spiritual master is always offering Kṛṣṇa four kinds of delicious food [analyzed as that which is licked, chewed, drunk and sucked]. When the spiritual master sees that the devotees are satisfied by eating *bhagavat-prasādam*, he is satisfied. I offer my respectful obeisances unto the lotus feet of such a spiritual master.”

The spiritual master’s duty is to engage his disciples in preparing varieties of nice foods to offer the Deity. After being offered, this food is distributed as *prasādam* to the devotees. These activities satisfy the spiritual master, although he himself does not eat or require such a variety of *prasādam*. By seeing to the offering and distribution of *prasādam*, he himself is encouraged in devotional service.

TEXT 37

*keyā-patra-droṇī āila bojhā pāñca-sāta
eka eka jane daśa donā dila,—eta pāta*

keyā-patra-droṇī—plates made of leaves of the *ketakī* tree; *āila*—arrived; *bojhā*—in loads; *pāñca-sāta*—five or seven; *eka eka jane*—to each and every man; *daśa donā dila*—ten such plates were given; *eta pāta*—so many leaf dishes.

There then arrived five or seven loads of plates made of the leaves of the *ketakī* tree. Each man was supplied ten of these plates, and in this way the leaf dishes were distributed.

TEXT 38

*kīrtanīyāra pariśrama jāni’ gaurarāya
tān-sabāre khāoyāite prabhura mana dhāya*

kīrtanīyāra—of all the singers; *pariśrama*—labor; *jāni’*—knowing; *gaurarāya*—Śrī Caitanya Mahāprabhu; *tān-sabāre*—all of them; *khāoyāite*—to fill; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana dhāya*—the mind was very eager.

Śrī Caitanya Mahāprabhu understood the labor of all the kīrtana chanters; therefore He was very eager to feed them sumptuously.

TEXT 39

*pānti pānti kari' bhakta-gaṇe vasāilā
pariveśana karibāre āpane lāgilā*

pānti pānti kari'—in different lines; *bhakta-gaṇe*—all the devotees; *vasāilā*—made seated; *pariveśana*—distribution; *karibāre*—to do; *āpane*—personally; *lāgilā*—began.

All the devotees sat down in lines, and Śrī Caitanya Mahāprabhu personally began to distribute the prasādam.

TEXT 40

*prabhu nā khāile, keha nā kare bhojana
svarūpa-gosāñi tabe kaila nivedana*

prabhu—Śrī Caitanya Mahāprabhu; *nā khāile*—without eating; *keha*—anyone; *nā*—not; *kare bhojana*—accepts the prasādam; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *tabe*—at that time; *kaila nivedana*—submitted.

But the devotees would not accept the prasādam until Caitanya Mahāprabhu took it. Svarūpa Gosvāmī informed the Lord of this.

TEXT 41

*āpane vaisa, prabhu, bhojana karite
tumi nā khāile, keha nā pāre khāite*

āpane vaisa—You personally sit down; *prabhu*—my Lord; *bhojana karite*—to eat; *tumi nā khāile*—without Your eating; *keha*—anyone; *nā pāre*—is not able; *khāite*—to eat.

Svarūpa Dāmodara said, “My Lord, please sit down. No one will eat until You do.”

TEXT 42

*tabe mahāprabhu vaise nija-gaṇa lañā
bhojana karāila sabāke ākaṇṭha pūriyā*

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vaise*—sits; *nija-gaṇa lañā*—with His personal associates; *bhojana karāila*—fed; *sabāke*—all of them; *ākaṇṭha pūriyā*—filling to the neck.

At that time, Śrī Caitanya Mahāprabhu sat down with His personal associates and had every one of them fed very sumptuously until they were filled to the necks.

TEXT 43

*bhojana kari’ vasilā prabhu kari’ ācamana
prasāda ubarila, khāya sahasreka jana*

bhojana kari’—after eating; *vasilā prabhu*—the Lord sat down; *kari’*—finishing; *ācamana*—washing the mouth; *prasāda*—remnants of food; *ubarila*—there was so much excess; *khāya*—ate; *sahasreka jana*—thousands of men.

After finishing, the Lord washed His mouth and sat down. There was so much extra prasādam that it was distributed to thousands.

TEXT 44

*prabhura ājñāya govinda dīna-hīna jane
duḥkhī kāṅgāla āni’ karāya bhojane*

prabhura ājñāya—on the order of Śrī Caitanya Mahāprabhu; *govinda*—His personal servant; *dīna-hīna jane*—unto all poor men; *duḥkhī*—unhappy; *kāṅgāla*—beggars; *āni’*—inviting; *karāya bhojane*—fed sumptuously.

Following the orders of Śrī Caitanya Mahāprabhu, Govinda, His personal servant, called for all the poor beggars, who were unhappy due to their poverty, and fed them sumptuously.

TEXT 45

*kāṅgālera bhojana-raṅga dekhe gaurahari
'hari-bola' bali' tāre upadeśa kari*

kāṅgālera—of the beggars; *bhojana-raṅga*—process of eating; *dekhe*—sees; *gaurahari*—Śrī Caitanya Mahāprabhu; *hari-bola bali'*—chanting “Haribol”; *tāre*—them; *upadeśa kari*—instructs.

Observing the beggars eating prasādam, Śrī Caitanya Mahāprabhu chanted, “Haribol!” and instructed them to chant the holy name.

In a song, Śrīla Bhaktivinoda Ṭhākura chants:

*miche māyāra vaśe, yāccha bhese',
khāccha hābuḍubu, bhāi
jīva kṛṣṇa-dāsa, e viśvāsa,
ka'rla ta' āra duḥkha nāi*

“O people! Why are you being captivated by the waves of the ocean of nescience? If you would immediately accept Lord Śrī Kṛṣṇa as your eternal master, there would be no chance of being carried away by the waves of illusion. Then all your sufferings would stop.” Kṛṣṇa conducts the material world under the three modes of material nature, and consequently there are three platforms of life—higher, middle and lower. On whatever platform one may be situated, one is tossed by the waves of material nature. Someone may be rich, someone may be middle class, and someone may be a poor beggar—it doesn’t matter. As long as one is under the spell of the three modes of material nature, he must continue to experience these divisions.

Śrī Caitanya Mahāprabhu therefore advised the beggars to chant “Haribol!” while taking *prasādam*. Chanting means accepting one’s self as the eternal servant of Kṛṣṇa. This is the only solution, regardless of social position. Everyone is suffering under the spell of *māyā*; therefore the best

course is to learn how to get out of the clutches of *māyā*. How to do so is stated by Kṛṣṇa in the *Bhagavad-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatīyaitān brahma-bhūyāya kalpate*

“One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.”

One can overcome the spell of *māyā* and attain the transcendental platform by agreeing to engage in the devotional service of the Lord. Devotional service begins with *śravaṇam kīrtanam*; [SB 7.5.23] therefore Śrī Caitanya Mahāprabhu advised the beggars to chant the Hare Kṛṣṇa *mahā-mantra* for elevation to the transcendental position. On the transcendental platform, there is no distinction between the rich, the middle class and the poor.

TEXT 46

*'hari-bola' bali' kāṅgāla preme bhāsi' yāya
aichana adbhuta līlā kare gaurarāya*

hari-bola bali'—by chanting “Haribol”; *kāṅgāla*—the poor section of people; *preme*—in ecstatic love; *bhāsi' yāya*—began to float; *aichana*—such; *adbhuta*—wonderful; *līlā*—pastimes; *kare*—performs; *gaurarāya*—Śrī Caitanya Mahāprabhu.

As soon as the beggars chanted the holy name, “Haribol,” they were immediately absorbed in ecstatic love of Godhead. In this way Śrī Caitanya Mahāprabhu performed wonderful pastimes.

To feel the emotion of ecstatic love of God is to be on the transcendental platform. If one can keep himself in that transcendental position, he will surely return home, back to Godhead. In the spiritual world there are no higher, middle or lower classes. This is confirmed in the *Īsopaniṣad* (7):

*yasmin sarvāṇi bhūtāny ātmaivābhūd vijānataḥ
tatra ko mohaḥ kaḥ śoka ekatvam anupaśyataḥ*

“One who always sees all living entities as spiritual sparks, in quality one with the Lord, becomes a true knower of things. What, then, can be illusion or anxiety for him?”

TEXT 47

*ihāṅ jagannāthera ratha-calana-samaya
gauḍa saba ratha ṭāne, āge nāhi yāya*

ihāṅ—outside the garden; *jagannāthera*—of Lord Jagannātha; *ratha-calana-samaya*—at the time of drawing the car; *gauḍa*—the workers named *gauḍas* who draw the car; *saba*—all; *ratha ṭāne*—pull the car; *āge*—forward; *nāhi yāya*—it does not go.

Outside the garden, when it was time to pull Jagannātha’s car, all the workers called gauḍas tried to pull it, but it would not move forward.

TEXT 48

*ṭānite nā pāre gauḍa, ratha chāḍi’ dila
pātra-mitra lañā rājā vyagra hañā āila*

ṭānite nā pāre—they could not pull; *gauḍa*—the *gauḍas*; *ratha chāḍi’ dila*—gave up the attempt; *pātra-mitra*—all the officers and friends; *lañā*—taking with him; *rājā*—the King; *vyagra*—in great anxiety; *hañā*—being; *āila*—arrived.

When the gauḍas saw that they could not budge the car, they abandoned the attempt. Then the King arrived in great anxiety, and he was accompanied by his officers and friends.

TEXT 49

*mahā-malla-gaṇe dila ratha cālāite
āpane lāgilā ratha, nā pāre ṭānite*

mahā-malla-gaṇe—unto the big wrestlers; *dila*—gave; *ratha*—the car; *cālāite*—to pull out; *āpane*—personally; *lāgilā*—engaged; *ratha*—the car; *nā pāre ṭānite*—could not move.

The King then arranged for big wrestlers to try to pull the car, and even the King himself joined in, but the car could not be moved.

TEXT 50

vyagra hañā āne rājā matta-hātī-gaṇa
ratha cālāite rathe karila yojana

vyagra hañā—with anxiety; *āne*—brings; *rājā*—the King; *matta-hātī-gaṇa*—very strong elephants; *ratha cālāite*—to make the car move; *rathe*—to the car; *karila yojana*—harnessed.

Becoming even more anxious to move the car, the King had very strong elephants brought forth and harnessed to it.

TEXT 51

matta-hasti-gaṇa ṭāne yāra yata bala
eka pada nā cale ratha, ha-ila acala

matta-hasti-gaṇa—the strong elephants; *ṭāne*—started pulling; *yāra yata bala*—with whatever strength they had; *eka pada*—a single step; *nā cale*—does not move; *ratha*—the car; *ha-ila*—was; *acala*—still.

The strong elephants pulled with all their strength, but still the car remained at a standstill, not budging an inch.

TEXT 52

śuni' mahāprabhu āilā nija-gaṇa lañā
matta-hastī ratha ṭāne,—dekhe dāṇḍāñā

śuni'—after hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *nija-gaṇa lañā*—with His personal devotees; *matta-hastī*—strong elephants; *ratha ṭāne*—trying to pull the car; *dekhe*—He saw; *dāṇḍāñā*—standing there.

As soon as Śrī Caitanya Mahāprabhu heard this news, He went there with all His personal associates. They then stood there and watched the elephants try to pull the car.

TEXT 53

aṅkuśera ghāya hastī karaye citkāra
ratha nāhi cale, loke kare hāhākāra

aṅkuśera—of the elephant-goad; *ghāya*—by striking; *hastī*—the elephants; *karaye*—made; *citkāra*—crying; *ratha*—the car; *nāhi cale*—does not move; *loke*—all the people; *kare*—exclaim; *hāhā-kāra*—alas.

The elephants, being beaten by the elephant-goad, were crying, but still the car would not move. The assembled people cried out, “Alas!”

TEXT 54

tabe mahāprabhu saba hastī ghucāila
nija-gaṇe ratha-kāchi ṭānibāre dila

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *hastī*—the elephants; *ghucāila*—let free; *nija-gaṇe*—to His own men; *ratha-kāchi*—the rope of the car; *ṭānibāre dila*—gave to pull.

At that time, Śrī Caitanya Mahāprabhu let all the elephants go free and placed the car's ropes in the hands of His own men.

TEXT 55

āpane rathera pāche ṭhele māthā diyā
haḍ haḍ kari, ratha calila dhāiyā

āpane—personally; *rathera pāche*—at the back of the car; *ṭhele*—pushes; *māthā diyā*—with His head; *haḍ haḍ kari*—making a rattling sound; *ratha*—the car; *calila*—began to move; *dhāiyā*—running.

Śrī Caitanya Mahāprabhu then went to the back of the car and began to push with His head. It was then that the car began to move and roll along, making a rattling sound.

TEXT 56

bhakta-gaṇa kāchi hāte kari’ mātra dhāya
āpane calila ratha, ṭānite nā pāya

bhakta-gaṇa—all the devotees; *kāchi*—the ropes; *hāte*—in the hands; *kari’*—taking; *mātra*—only; *dhāya*—run; *āpane*—automatically; *calila*—moved; *ratha*—the car; *ṭānite*—to pull; *nā pāya*—they had no chance.

Indeed, the car began to move automatically, and the devotees simply carried the ropes in their hands. Since it was moving effortlessly, they did not need to pull it.

TEXT 57

ānande karaye loka ‘jaya’ ‘jaya’-dhvani
‘jaya jagannātha’ ba-i āra nāhi śuni

ānande—in great pleasure; *karaye*—do; *loka*—all the people; *jaya jaya-dhvani*—the sound of “all glories, all glories”; *jaya jagannātha*—all glories to Lord Jagannātha; *ba-i*—except for this; *āra nāhi śuni*—no one could hear anything else.

When the car moved forward, everyone began to chant with great pleasure, “All glories! All glories!” and “All glories to Lord Jagannātha!” No one could hear anything else.



Śrī Caitanya Mahāprabhu went to the back of the car and began to push with His head. It was then that the car began to move and roll along, making a rattling sound. The car began to move automatically, and the devotees simply carried the ropes in their hands. Since it was moving effortlessly, they did not need to pull it.

TEXT 58

*nimeṣe ta' gela ratha guṇḍicāra dvāra
caitanya-pratāpa dekhi' loke camatkāra*

nimeṣe—in a moment; *ta'*—indeed; *gela*—arrived; *ratha*—the car; *guṇḍicāra dvāra*—at the door of the Guṇḍicā temple; *caitanya-pratāpa*—the strength of Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *loke*—all the people; *camatkāra*—astonished.

In a moment the car reached the door of the Guṇḍicā temple. Upon seeing the uncommon strength of Śrī Caitanya Mahāprabhu, all the people were struck with wonder.

TEXT 59

*'jaya gauracandra', 'jaya śrī-kṛṣṇa-caitanya'
ei-mata kolāhala loke dhanya dhanya*

jaya gauracandra—all glories to Gaurahari; *jaya śrī-kṛṣṇa-caitanya*—all glories to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *ei-mata*—in this way; *kolāhala*—a tumultuous sound; *loke*—people in general; *dhanya dhanya*—began to chant, “Wonderful, wonderful!”

The crowd made a tumultuous vibration, chanting “Jaya Gauracandra! Jaya Śrī Kṛṣṇa Caitanya!” Then the people began to chant, “Wonderful! Wonderful!”

TEXT 60

*dekhiyā pratāparudra pātra-mitra-saṅge
prabhura mahimā dekhi' preme phule aṅge*

dekhiyā—seeing; *pratāparudra*—King Pratāparudra; *pātra-mitra-saṅge*—with his ministers and friends; *prabhura*—of Śrī Caitanya Mahāprabhu; *mahimā*—the greatness; *dekhi'*—by seeing; *preme*—in love; *phule*—eruptions; *aṅge*—on the body.

Seeing the greatness of Śrī Caitanya Mahāprabhu, Pratāparudra Mahārāja and his ministers and friends were so moved by ecstatic love that the hair on their bodies stood on end.

TEXT 61

*pāṇḍu-vijaya tabe kare sevaka-gaṇe
jagannātha vasilā giyā nija-simhāsane*

pāṇḍu-vijaya—the getting down from the car; *tabe*—at that time; *kare*—do; *sevaka-gaṇe*—all the servants; *jagannātha*—Lord Jagannātha; *vasilā*—sat; *giyā*—going; *nija-simhāsane*—on His own throne.

All the servants of Lord Jagannātha then took Him down from the car, and the Lord went to sit on His throne.

TEXT 62

*subhadrā-balarāma nija-simhāsane āilā
jagannāthera snāna-bhoga ha-ite lāgilā*

subhadrā-balarāma—Subhadrā and Balarāma; *nija*—own; *simhāsane*—on thrones; *āilā*—arrived; *jagannāthera*—of Lord Jagannātha; *snāna-bhoga*—bathing and offering food; *ha-ite lāgilā*—began to take place.

Subhadrā and Balarāma also sat on their respective thrones. There followed the bathing of Lord Jagannātha and finally the offering of food.

TEXT 63

*āṅgināte mahāprabhu lañā bhakta-gaṇa
ānande ārambha kaila nartana-kīrtana*

āṅgināte—in the yard of the temple; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—with His devotees; *ānande*—in great pleasure; *ārambha kaila*—began; *nartana-kīrtana*—chanting and dancing.

While Lord Jagannātha, Lord Balarāma and Subhadrā sat on their respective thrones, Śrī Caitanya Mahāprabhu and His devotees began to perform saṅkīrtana with great pleasure, chanting and dancing in the yard of the temple.

TEXT 64

*ānande mahāprabhura prema uthalila
dekhi' saba loka prema-sāgare bhāsila*

ānande—in great ecstasy; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *prema*—love; *uthalila*—flooded; *dekhi'*—seeing; *saba loka*—all people; *prema-sāgare*—in the ocean of love of Godhead; *bhāsila*—were flooded.

While Śrī Caitanya Mahāprabhu was chanting and dancing, He was overwhelmed with ecstatic love, and all the people who saw Him were also flooded in the ocean of love of Godhead.

TEXT 65

*nṛtya kari' sandhyā-kāle ārati dekhila
āiṭoṭā āsi' prabhu viśrāma karila*

nṛtya kari'—after dancing; *sandhyā-kāle*—in the evening; *ārati dekhila*—observed the *ārati* ceremony; *āiṭoṭā āsi'*—coming to the place known as *Āiṭoṭā*; *prabhu*—Śrī Caitanya Mahāprabhu; *viśrāma karila*—took rest for the night.

In the evening, after finishing His dancing in the yard of the Guṇḍicā temple, the Lord observed the *ārati* ceremony. Thereafter He went to a place called *Āiṭoṭā* and took rest for the night.

TEXT 66

*advaitādi bhakta-gaṇa nimantraṇa kaila
mukhya mukhya nava jana nava dina pāila*

advaita-ādi—headed by Advaita Ācārya; *bhakta-gaṇa*—the devotees; *nimantraṇa kaila*—invited Lord Caitanya Mahāprabhu; *mukhya mukhya*—chief and important; *nava jana*—nine persons; *nava dina*—nine days; *ṣāḍa*—got.

For nine days, nine chief devotees, headed by Advaita Ācārya, got an opportunity to invite the Lord to their homes.

TEXT 67

*āra bhakta-gaṇa cāturmāsye yata dina
eka eka dina kari' karila baṅṭana*

āra bhakta-gaṇa—the remaining devotees; *cāturmāsye*—in the four months of the rainy season; *yata dina*—all the days; *eka eka dina kari'*—one day each; *karila baṅṭana*—shared.

During the four months of the rainy season, the remaining devotees extended invitations to the Lord for one day each. In this way they shared invitations.

TEXT 68

*cāri māsera dina mukhya-bhakta bāñṭi' nila
āra bhakta-gaṇa avasara nā ṣāḍa*

cāri māsera dina—the days of four months; *mukhya-bhakta*—the chief devotees; *bāñṭi' nila*—shared among themselves; *āra bhakta-gaṇa*—other devotees; *avasara*—opportunity; *nā ṣāḍa*—did not get.

For the four-month period, all the daily invitations were shared among the important devotees. The rest of the devotees did not get an opportunity to extend an invitation to the Lord.

TEXT 69

*eka dina nimantraṇa kare dui-tine mili'
ei-mata mahāprabhura nimantraṇa-keli*

eka dina—one day; *nimantraṇa*—invitation; *kare*—make; *dui-tine*—two or three persons; *mili'*—combining; *ei-mata*—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *keli*—pastimes.

Since they could not get one day each, two or three devotees combined to extend an invitation. These are the pastimes of Lord Śrī Caitanya Mahāprabhu's acceptance of invitations.

TEXT 70

*prātaḥ-kāle snāna kari' dekhi' jagannātha
saṅkīrtane ṅṛtya kare bhakta-gaṇa sātha*

prātaḥ-kāle—in the morning; *snāna kari'*—taking a bath; *dekhi'*—after seeing; *jagannātha*—Lord Jagannātha; *saṅkīrtane*—in the performance of *saṅkīrtana*; *ṅṛtya kare*—dances; *bhakta-gaṇa sātha*—with the devotees.

After taking His bath early in the morning, Śrī Caitanya Mahāprabhu would go see Lord Jagannātha in the temple. Then He would perform *saṅkīrtana* with His devotees.

TEXT 71

*kabhu advaite nācāya, kabhu nityānande
kabhu haridāse nācāya, kabhu acyutānande*

kabhu—sometimes; *advaita*—Advaita Ācārya; *nācāya*—made dance; *kabhu nityānande*—sometimes Nityānanda Prabhu; *kabhu haridāse* *nācāya*—sometimes made Haridāsa Ṭhākura dance; *kabhu*—sometimes; *acyutānande*—Acyutānanda.

By chanting and dancing, Śrī Caitanya Mahāprabhu induced Advaita Ācārya to dance. Sometimes He induced Nityānanda Prabhu, Haridāsa Ṭhākura and Acyutānanda to dance.

TEXT 72

*kabhu vakreśvare, kabhu āra bhakta-gaṇe
trisandhyā kīrtana kare guṇḍicā-prāṅgaṇe*

kabhu vakreśvare—sometimes Vakreśvara Paṇḍita; *kabhu*—sometimes; *āra bhakta-gaṇe*—other devotees; *tri-sandhyā*—three times (morning, evening and noon); *kīrtana kare*—performs *kīrtana*; *guṇḍicā-prāṅgaṇe*—in the yard of the Guṇḍicā temple.

Sometimes Śrī Caitanya Mahāprabhu engaged Vakreśvara and other devotees in chanting and dancing. Three times daily—morning, noon and evening—He would perform saṅkīrtana in the yard of the Guṇḍicā temple.

TEXT 73

*vṛndāvane āilā kṛṣṇa—ei prabhura jñāna
kṛṣṇera viraha-sphūrṭi haila avasāna*

vṛndāvane—at Vṛndāvana; *āilā kṛṣṇa*—Kṛṣṇa arrived; *ei prabhura jñāna*—this was the consciousness of Lord Śrī Caitanya Mahāprabhu; *kṛṣṇera*—from Lord Kṛṣṇa; *viraha-sphūrṭi*—feelings of separation; *haila avasāna*—ended.

At this time Śrī Caitanya Mahāprabhu felt that Lord Kṛṣṇa had returned to Vṛndāvana. Thinking this, His feelings of separation from Kṛṣṇa subsided.

TEXT 74

*rādhā-saṅge kṛṣṇa-līlā—ei haila jñāne
ei rase magna prabhu ha-ilā āpane*

rādhā-saṅge—with Rādhārāṇī; *kṛṣṇa-līlā*—pastimes of Lord Kṛṣṇa; *ei haila jñāne*—this was His consciousness; *ei rase magna*—merged in this mellow; *prabhu*—Lord Caitanya Mahāprabhu; *ha-ilā āpane*—remained personally.

Śrī Caitanya Mahāprabhu was always thinking of the pastimes of Rādhā and Kṛṣṇa, and He remained personally merged in this consciousness.

TEXT 75

*nānodyāne bhakta-saṅge vṛndāvana-līlā
'indradyumna'-sarovare kare jala-khelā*

nānā-udyāne—in various gardens; *bhakta-saṅge*—with the devotees; *vṛndāvana-līlā*—pastimes of Vṛndāvana; *indradyumna*—Indradyumna; *sarovare*—in the lake; *kare jala-khelā*—performed sports in the water.

There were many gardens near the Guṇḍicā temple, and Śrī Caitanya Mahāprabhu and His devotees used to perform the pastimes of Vṛndāvana in each of them. In the lake named Indradyumna, He sported in the water.

TEXT 76

*āpane sakala bhakte siñce jala diyā
saba bhakta-gaṇa siñce caudike beḍiyā*

āpane—personally; *sakala bhakte*—all the devotees; *siñce*—sprinkles; *jala diyā*—with water; *saba bhakta-gaṇa*—all the devotees; *siñce*—sprinkle; *cau-dike beḍiyā*—surrounding the Lord on all sides.

The Lord personally splashed all the devotees with water, and the devotees, surrounding Him on all sides, also splashed the Lord.

TEXT 77

*kabhu eka maṇḍala, kabhu aneka maṇḍala
jala-maṇḍūka-vādye sabe bājāya karatāla*

kabhu eka maṇḍala—sometimes one circle; *kabhu*—sometimes; *aneka maṇḍala*—various circles; *jala-maṇḍūka-vādye*—like the croaking sound of frogs in the water; *sabe*—all of them; *bājāya*—play; *karatāla*—cymbals.

While in the water they sometimes formed one circle and sometimes many circles, and while in the water they used to play cymbals and imitate the croaking of frogs.



There were many gardens near the Guṇḍicā temple, and Śrī Caitanya Mahāprabhu and His devotees used to perform the pastimes of Vṛndāvana in each of them. In the lake named Indradyumna, He sported in the water.

TEXT 78

dui-dui jane meli' kare jala-raṇa
keha hāre, keha jine—prabhu kare daraśana

dui-dui jane—forming a party of two men; *meli'*—joining; *kare*—do; *jala-raṇa*—fighting in the water; *keha hāre*—someone is defeated; *keha jine*—someone is victorious; *prabhu*—Śrī Caitanya Mahāprabhu; *kare daraśana*—sees.

Sometimes two would pair off to fight in the water. One would emerge victorious and the other defeated, and the Lord would watch all this fun.

TEXT 79

advaita-nityānande jala-phelāpheli
ācārya hāriyā pāche kare gālāgāli

advaita-nityānande—both Advaita Ācārya and Nityānanda Prabhu; *jala-phelāpheli*—throwing water on each other; *ācārya hāriyā*—Advaita Ācārya, after being defeated; *pāche*—at the end; *kare*—does; *gālāgāli*—accusing.

The first sporting took place between Advaita Ācārya and Nityānanda Prabhu, who threw water upon each other. Advaita Ācārya was defeated, and He later began to rebuke Nityānanda Prabhu, calling Him ill names.

TEXT 80

vidyānidhira jala-keli svarūpera sane
gupta-datte jala-keli kare dui jane

vidyānidhira—of Vidyānidhi; *jala-keli*—water sports; *svarūpera sane*—with Svarūpa Dāmodara; *gupta-datte*—both Murāri Gupta and Vāsudeva Datta; *jala-keli*—water sports; *kare*—do; *dui jane*—two persons.

Svarūpa Dāmodara and Vidyānidhi also threw water upon each other, and Murāri Gupta and Vāsudeva Datta also sported in that way.

TEXT 81

*śrīvāsa-sahita jala khele gadādhara
rāghava-pañḍita sane khele vakreśvara*

śrīvāsa-sahita—with Śrīvāsa Ṭhākura; *jala khele*—performs this water sport; *gadādhara*—Gadādhara Paṇḍita; *rāghava-pañḍita sane*—with Rāghava Paṇḍita; *khele*—sports; *vakreśvara*—Vakreśvara Paṇḍita.

Another duel took place between Śrīvāsa Ṭhākura and Gadādhara Paṇḍita, and yet another between Rāghava Paṇḍita and Vakreśvara Paṇḍita. Thus they all engaged in throwing water.

TEXT 82

*sārvabhauma-saṅge khele rāmānanda-rāya
gāmbhīrya gela doṅhāra, haila śīśu-prāya*

sārvabhauma-saṅge—with Sārvabhauma Bhaṭṭācārya; *khele*—sports; *rāmānanda-rāya*—Śrī Rāmānanda Rāya; *gāmbhīrya*—gravity; *gela*—disappeared; *doṅhāra*—of both of them; *haila*—became; *śīśu-prāya*—like children.

Indeed, Sārvabhauma Bhaṭṭācārya engaged in water sports with Śrī Rāmānanda Rāya, and they both lost their gravity and became like children.

TEXT 83

*mahāprabhu tāṅ doṅhāra cāñcalya dekhiyā
goṇīnāthācārye kichu kahena hāsiyā*

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāṅ doṅhāra*—of these two persons; *cāñcalya*—restlessness; *dekhiyā*—seeing; *goṇīnātha-ācārye*—unto Gopīnātha Ācārya; *kichu*—something; *kahena*—says; *hāsiyā*—smiling.

When Śrī Caitanya Mahāprabhu saw the exuberance of Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, He smiled and spoke to Gopīnātha Ācārya.

TEXT 84

*pañḍita, gambhīra, duṅhe—prāmāṇika jana
bāla-cāñcalya kare, karāha varjana*

paṇḍita—learned scholars; *gambhīra*—very grave; *duñhe*—both of them; *prāmāṇika jana*—authoritative persons; *bāla-cāñcalya kare*—sport like children; *karāha varjana*—ask them to stop.

“Tell the Bhaṭṭācārya and Rāmānanda Rāya to stop their childish play because they are both learned scholars and very grave and great personalities.”

TEXT 85

gopīnātha kahe,—*tomāra kṛpā-mahāsindhu*
uchalita kare yabe tāra eka bindu

gopīnātha kahe—Gopīnātha Ācārya replied; *tomāra kṛpā*—of Your mercy; *mahā-sindhu*—the great ocean; *uchalita kare*—rises; *yabe*—when; *tāra*—of that; *eka bindu*—a drop.

Gopīnātha Ācārya replied, “I believe that one drop of the ocean of Your great mercy has swelled up upon them.

TEXT 86

meru-mandara-parvata ḍubāya yathā tathā
ei dui-gaṇḍa-śaila, ihāra kā kathā

meru-mandara—Sumeru and Mandara; *parvata*—big mountains; *ḍubāya*—drowns; *yathā tathā*—anywhere; *ei dui*—these two; *gaṇḍa-śaila*—very small hills; *ihāra kā kathā*—what to speak of these.

“A drop from the ocean of Your mercy can drown great mountains like Sumeru and Mandara. Since these two gentlemen are little hills by comparison, it is no wonder that they are being drowned in the ocean of Your mercy.

TEXT 87

*śuṣka-tarka-khali khāite janma gela yāñra
tāñre līlāmṛta piyāo,—e kṛpā tomāra*

śuṣka-tarka—of dry logic; *khali*—oil cakes; *khāite*—eating; *janma*—the whole life; *gela*—passed; *yāñra*—of whom; *tāñre*—him; *līlā-amṛta*—the nectar of Your pastimes; *piyāo*—You caused to drink; *e*—this; *kṛpā*—mercy; *tomāra*—Your.

“Logic is like a dry oil cake from which all the oil has been extracted. The Bhaṭṭācārya passed his life in eating such dry cakes, but now You have made him drink the nectar of transcendental pastimes. It is certainly Your great mercy upon him.”

TEXT 88

*hāsi’ mahāprabhu tabe advaite ānila
jalera upare tāñre śeṣa-śayyā kaila*

hāsi’—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tabe*—at that time; *advaita ānila*—called for Advaita Ācārya; *jalera upare*—on the surface of the water; *tāñre*—Him; *śeṣa-śayyā*—the Śeṣa Nāga bed; *kaila*—made.

After Gopīnātha Ācārya finished talking, Śrī Caitanya Mahāprabhu smiled and, calling for Advaita Ācārya, made Him act like the Śeṣa Nāga bed.

TEXT 89

*āpane tāñhāra upara karila śayana
‘śeṣa-śayī-līlā’ prabhu kaila prakāṣana*

āpane—personally; *tāñhāra upara*—upon Advaita Ācārya; *karila śayana*—lay down; *śeṣa-śayī-līlā*—the pastimes of Śeṣaśayī Viṣṇu; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila prakāṣana*—demonstrated.

Lying down on Advaita Prabhu, who was floating on the water, Śrī Caitanya Mahāprabhu demonstrated the pastime of Śeṣasāyī Viṣṇu.

TEXT 90

*advaita nija-śakti prakāṣa kariyā
mahāprabhu lañā bule jalete bhāsiyā*

advaita—Advaita Ācārya; *nija-śakti*—His personal potency; *prakāṣa kariyā*—after manifesting; *mahāprabhu lañā*—carrying Śrī Caitanya Mahāprabhu; *bule*—moves; *jalete*—on the water; *bhāsiyā*—floating.

Manifesting His personal potency, Advaita Ācārya floated about on the water, carrying Śrī Caitanya Mahāprabhu.

TEXT 91

*ei-mata jala-krīḍā kari' kata-kṣaṇa
āiṭoṭā āilā prabhu lañā bhakta-gaṇa*

ei-mata—in this way; *jala-krīḍā*—sporting in the water; *kari'*—after performing; *kata-kṣaṇa*—for some time; *āiṭoṭā*—to the place named Āiṭoṭā; *āilā*—came back; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—accompanied by the devotees.

After sporting in the water for some time, Śrī Caitanya Mahāprabhu returned to His place at Āiṭoṭā, accompanied by His devotees.

TEXT 92

*purī, bhāratī ādi yata mukhya bhakta-gaṇa
ācāryera nimantraṇe karilā bhojana*

purī—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *ādi*—beginning with; *yata*—all; *mukhya*—chief; *bhakta-gaṇa*—devotees; *ācāryera*—of Advaita Ācārya; *nimantraṇe*—by the invitation; *karilā bhojana*—accepted their lunch.

Paramānanda Purī, Brahmānanda Bhāratī and all the other chief devotees of Śrī Caitanya Mahāprabhu took lunch at the invitation of Advaita Ācārya.

TEXT 93

*vāṇīnātha āra yata prasāda ānila
mahāprabhura gaṇe sei prasāda khāila*

vāṇīnātha—Vāṇīnātha Rāya; *āra*—extra; *yata*—whatever; *prasāda*—remnants of food; *ānila*—brought; *mahāprabhura gaṇe*—the personal associates of Śrī Caitanya Mahāprabhu; *sei*—those; *prasāda*—remnants of food; *khāila*—ate.

Whatever extra prasādam was brought by Vāṇīnātha Rāya was taken by the other associates of Śrī Caitanya Mahāprabhu.

TEXT 94

*aṅgāhne āsi' kaila darśana, nartana
niśāte udyāne āsi' karilā śayana*

aṅgāhne—in the afternoon; *āsi'*—coming; *kaila*—performed; *darśana nartana*—visiting the Lord and dancing; *niśāte*—at night; *udyāne*—in the garden; *āsi'*—coming; *karilā śayana*—took rest.

In the afternoon, Śrī Caitanya Mahāprabhu went to the Guṇḍicā temple to visit the Lord and dance. At night He went to the garden to take rest.

TEXT 95

*āra dina āsi' kaila īśvara daraśana
prāṅgaṇe nṛtya-gīta kaila kata-kṣaṇa*

āra dina—the next day; *āsi'*—coming; *kaila*—performed; *īśvara daraśana*—seeing the Lord; *prāṅgaṇe*—in the yard; *nṛtya-gīta*—chanting and dancing; *kaila*—performed; *kata-kṣaṇa*—for some time.

The next day, Śrī Caitanya Mahāprabhu also went to the temple of Guṇḍicā and saw the Lord. He then chanted and danced in the yard for some time.

TEXT 96

*bhakta-gaṇa-saṅge prabhu udyāne āsiyā
vṛndāvana-vihāra kare bhakta-gaṇa lañā*

bhakta-gaṇa-saṅge—with the devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *udyāne*—in the garden; *āsiyā*—coming; *vṛndāvana-vihāra*—the pastimes of Vṛndāvana; *kare*—performs; *bhakta-gaṇa lañā*—with all the devotees.

Accompanied by His devotees, Śrī Caitanya Mahāprabhu then went into the garden and enjoyed the pastimes of Vṛndāvana.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has pointed out that this *vṛndāvana-vihāra*—the pastimes of Vṛndāvana—does not refer to Kṛṣṇa’s mixing with the *gopīs* or the transcendental mellow of *parakīya-rasa*. Śrī Caitanya Mahāprabhu’s *vṛndāvana-līlā* in the garden of Jagannātha Purī did not involve association with women or with other people’s wives in the fashion transcendently demonstrated by Śrī Kṛṣṇa. In His *vṛndāvana-līlā*, Śrī Caitanya Mahāprabhu conceived of Himself as the assistant of Śrīmatī Rādhārāṇī. When Śrīmatī Rādhārāṇī enjoyed the company of Kṛṣṇa, Her maidservants were very pleased. One should not compare Śrī Caitanya Mahāprabhu’s *vṛndāvana-vihāra* in the garden of Jagannātha with the activities of the *gaurāṅga-nāgarīs*.

TEXT 97

*vṛkṣa-vallī praphullita prabhura daraśane
bhṛṅga-pika gāya, vahe śītala pavane*

vṛkṣa-vallī—trees and creepers; *praphullita*—joyful; *prabhura*—of Śrī Caitanya Mahāprabhu; *daraśane*—by the sight; *bhṛṅga*—bumblebees; *pika*—birds; *gāya*—chant; *vahe*—were blowing; *śītala*—cool; *pavane*—breezes.

There were multifarious trees and creepers in the garden, and they were all jubilant to see Śrī Caitanya Mahāprabhu. Indeed, the birds were chirping, the bees were buzzing, and a cool breeze was blowing.

TEXT 98

*prati-vṛkṣa-tale prabhu karena nartana
vāsudeva-datta mātra karena gāyana*

prati-vṛkṣa-tale—underneath each tree; *prabhu*—Śrī Caitanya Mahāprabhu; *karena nartana*—dances; *vāsudeva-datta*—Vāsudeva Datta; *mātra*—only; *karena*—performs; *gāyana*—chanting.

As Śrī Caitanya Mahāprabhu danced beneath each and every tree, Vāsudeva Datta sang alone.

TEXT 99

*eka eka vṛkṣa-tale eka eka gāna gāya
parama-āveśe ekā nāce gaurarāya*

eka eka vṛkṣa-tale—under each and every tree; *eka eka*—a different; *gāna*—song; *gāya*—sings; *parama-āveśe*—in great ecstasy; *ekā*—alone; *nāce*—dances; *gaurarāya*—Śrī Caitanya Mahāprabhu.

As Vāsudeva Datta sang a different song beneath each and every tree, Śrī Caitanya Mahāprabhu danced there alone in great ecstasy.

TEXT 100

*tabe vakreśvare prabhu kahilā nācite
vakreśvara nāce, prabhu lāgilā gāite*

tabe—thereafter; *vakreśvare*—unto Vakreśvara Paṇḍita; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahilā*—ordered; *nācite*—to dance; *vakreśvara nāce*—Vakreśvara Paṇḍita began to dance; *prabhu*—Śrī Caitanya Mahāprabhu; *lāgilā*—began; *gāite*—to sing.

Śrī Caitanya Mahāprabhu then ordered Vakreśvara Paṇḍita to dance, and as he began to dance, the Lord began to sing.

TEXT 101

*prabhu-saṅge svarūpādi kīrtanīyā gāya
dik-vidik nāhi jñāna premera vanyāya*

prabhu-saṅge—with Śrī Caitanya Mahāprabhu; *svarūpa-ādi*—headed by Svarūpa Dāmodara; *kīrtanīyā*—chanters; *gāya*—sing; *dik-vidik*—of time and circumstances; *nāhi*—not; *jñāna*—knowledge; *premera*—of ecstatic love; *vanyāya*—by the inundation.

Then devotees like Svarūpa Dāmodara and other kīrtana performers began to sing along with Śrī Caitanya Mahāprabhu. Being inundated with ecstatic love, they lost all consideration of time and circumstance.

TEXT 102

*ei mata kata-kṣaṇa kari' vana-līlā
narendra-sarovare gelā karite jala-khelā*

ei mata—in this way; *kata-kṣaṇa*—for some time; *kari'*—performing; *vana-līlā*—pastimes in the garden; *narendra-sarovare*—in the lake known as Narendra-sarovara; *gelā*—they went; *karite*—to do; *jala-khelā*—sporting in the water.

After thus performing pastimes in the garden for some time, they all went to a lake called Narendra-sarovara and there enjoyed sporting in the water.

TEXT 103

*jala-kriḍā kari' punaḥ āilā udyāne
bhojana-līlā kailā prabhu lañā bhakta-gaṇe*

jala-kriḍā—sporting in the water; *kari'*—performing; *punaḥ*—again; *āilā*—came; *udyāne*—in the garden; *bhojana-līlā*—pastimes of accepting

prasādam; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇe*—with all the devotees.

After sporting in the water, Śrī Caitanya Mahāprabhu returned to the garden and accepted prasādam with the devotees.

TEXT 104

*nava dina guṇḍicāte rahe jagannātha
mahāprabhu aiche līlā kare bhakta-sātha*

nava dina—nine days; *guṇḍicāte*—in the temple of Guṇḍicā; *rahe*—stays; *jagannātha*—Lord Jagannātha; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *aiche*—in the above-mentioned way; *līlā*—pastimes; *kare*—performs; *bhakta-sātha*—with His devotees.

For nine continuous days His Lordship Śrī Jagannātha-deva stayed at the Guṇḍicā temple. During this time Śrī Caitanya Mahāprabhu also stayed there and performed the pastimes with His devotees that have already been described.

TEXT 105

*‘jagannātha-vallabha’ nāma baḍa puṣpārāma
nava dina karena prabhu tathāi viśrāma*

jagannātha-vallabha—Jagannātha-vallabha; *nāma*—named; *baḍa*—very big; *puṣpa-ārāma*—garden; *nava dina*—nine days; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *tathāi*—there; *viśrāma*—resting.

The garden of His pastimes was very large and was named Jagannātha-vallabha. Śrī Caitanya Mahāprabhu took His rest there for nine days.

TEXT 106

*‘herā-pañcamī’ra dina āila jāniyā
kāśī-miśre kahe rājā sayatna kariyā*

herā-pañcamīra dina—the day of Herā-pañcamī; *āila*—was nearing; *jāniyā*—knowing; *kāśī-miśre*—unto Kāśī Miśra; *kahe*—says; *rājā*—the King; *sa-yatna kariyā*—with great attention.

Knowing that the Herā-pañcamī festival was drawing near, King Pratāparudra attentively talked with Kāśī Miśra.

TEXT 107

*kalya 'herā-pañcamī' habe lakṣmīra vijaya
aiche utsava kara yena kabhu nāhi haya*

kalya—tomorrow; *herā-pañcamī*—the function of Herā-pañcamī; *habe*—will be; *lakṣmīra*—of the goddess of fortune; *vijaya*—welcome; *aiche*—such; *utsava*—festival; *kara*—perform; *yena*—as; *kabhu*—at any time; *nāhi haya*—did not take place.

“Tomorrow will be the function of Herā-pañcamī or Lakṣmī-vijaya. Hold this festival in a way that it has never been held before.”

The Herā-pañcamī festival takes place five days after the Ratha-yātrā festival. Lord Jagannātha has left His wife, the goddess of fortune, and gone to Vṛndāvana, which is the Guṇḍicā temple. Due to separation from the Lord, the goddess of fortune decides to come to see the Lord at Guṇḍicā. The coming of the goddess of fortune to Guṇḍicā is celebrated as Herā-pañcamī. Sometimes this is misspelled as Harā-pañcamī among the *ativāḍīs*. The word *herā* means “to see” and refers to the goddess of fortune going to see Lord Jagannātha. The word *pañcamī* means “the fifth day” and is used because this takes place on the fifth day of the moon.

TEXT 108

*mahotsava kara taiche viśeṣa sambhāra
dekhi' mahāprabhura yaiche haya camatkāra*

mahotsava—the festival; *kara*—perform; *taiche*—in such a way; *viśeṣa sambhāra*—with great gorgeousness; *dekhi'*—after seeing; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *yaiche*—so that; *haya*—there is; *camatkāra*—astonishment.

King Pratāparudra said, “Hold this festival in such a gorgeous way that upon seeing it Caitanya Mahāprabhu will be completely pleased and astonished.

TEXT 109

*ṭhākurerā bhāṇḍāre āra āmāra bhāṇḍāre
citra-vastra-kiṅkiṇī, āra chatra-cāmare*

ṭhākurerā—of the Deity; *bhāṇḍāre*—in the storehouse; *āra*—and; *āmāra*—my; *bhāṇḍāre*—in the storehouse; *citra-vastra*—printed cloth; *kiṅkiṇī*—small bells; *āra*—and; *chatra*—umbrellas; *cāmare*—yak-tail whisks.

“Take as many printed cloths, small bells, umbrellas and cāmaras as there are in my storehouse and in the Deity’s storehouse.

TEXT 110

*dhvajāvṛnda-patākā-ghaṇṭāya karaha maṇḍana
nānā-vādya-nṛtya-dolāya karaha sājana*

dhvajā-vṛnda—all kinds of flags; *patākā*—big flags; *ghaṇṭāya*—with ringing bells; *karaha*—make; *maṇḍana*—decoration; *nānā-vādya*—all kinds of musical parties; *nṛtya*—dancing; *dolāya*—on the carrier; *karaha sājana*—decorate attractively.

“Collect all kinds of small and large flags and ringing bells. Then decorate the carrier and have various musical and dancing parties accompany it. In this way decorate the carrier attractively.

TEXT 111

*dviguṇa kariyā kara saba upahāra
ratha-yātrā haite yaiche haya camatkāra*

dvi-guṇa kariyā—making a double portion; *kara*—make; *saba*—all kinds of; *upahāra*—presentations; *ratha-yātrā haite*—than the car festival; *yaiche*—so that; *haya*—it becomes; *camatkāra*—more wonderful.

“You should also double the quantity of prasādam. Make so much that it will even surpass the Ratha-yātrā festival.

TEXT 112

seita' kariha,—*prabhu lañā bhakta-gaṇa*
svacchande āsiyā yaiche karena daraśana

seita' kariha—do that; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—taking with Him all the devotees; *svacchande*—freely; *āsiyā*—coming; *yaiche*—as; *karena daraśana*—pays a visit to the temple.

“Arrange the festival in such a way that Śrī Caitanya Mahāprabhu may freely go with His devotees to visit the Deity without difficulty.”

TEXT 113

prātaḥ-kāle mahāprabhu nija-gaṇa lañā
jagannātha darśana kaila sundarācale yāñā

prātaḥ-kāle—in the morning; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—taking His associates; *jagannātha darśana*—visiting Lord Jagannātha; *kaila*—performed; *sundarācale*—to the Guṇḍicā temple; *yāñā*—going.

In the morning, Śrī Caitanya Mahāprabhu took His personal associates with Him to see Lord Jagannātha at Sundarācala.

Sundarācala is the Guṇḍicā temple. The temple of Jagannātha at Jagannātha Purī is called Nilācala, and the temple at Guṇḍicā is called Sundarācala.

TEXT 114

*nīlācale āilā punaḥ bhakta-gaṇa-saṅge
dekhite utkaṅṭhā herā-pañcamīra raṅge*

nīlācale—to Jagannātha Purī; *āilā*—returned; *punaḥ*—again; *bhakta-gaṇa-saṅge*—with His devotees; *dekhite*—to see; *utkaṅṭhā*—very eager; *herā-pañcamīra raṅge*—performance of the festival known as Herā-pañcamī.

Then Śrī Caitanya Mahāprabhu and His personal devotees returned to Nīlācala with great eagerness to see the Herā-pañcamī festival.

TEXT 115

*kāśī-miśra prabhure bahu ādara kariyā
svagaṇa-saha bhāla-sthāne vasāila lañā*

kāśī-miśra—Kāśī Miśra; *prabhure*—unto Śrī Caitanya Mahāprabhu; *bahu*—very much; *ādara kariyā*—offering respect; *sva-gaṇa-saha*—with His associates; *bhāla-sthāne*—in a nice place; *vasāila*—made seated; *lañā*—taking.

Kāśī Miśra received Caitanya Mahāprabhu with great respect, and taking the Lord and His associates to a very nice place, he had them seated.

TEXT 116

*rasa-viśeṣa prabhura śunite mana haila
īṣat hāsiyā prabhu svarūpe puchila*

rasa-viśeṣa—a particular mellow; *prabhura*—of Śrī Caitanya Mahāprabhu; *śunite*—to hear; *mana haila*—there was a desire; *īṣat hāsiyā*—smiling mildly; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpe puchila*—inquired from Svarūpa Dāmodara.

After taking His seat, Śrī Caitanya Mahāprabhu wanted to hear about a particular mellow of devotional service; therefore, mildly smiling, He began to question Svarūpa Dāmodara.

TEXTS 117–118

*yadyapi jagannātha karena dvāarakāya vihāra
sahaja prakāṣa kare parama udāra
tathāpi vatsara-madhye haya eka-bāra
vṛndāvana dekhite tānra utkaṅṭhā apāra*

yadyapi—although; *jagannātha*—Lord Jagannātha; *karena*—does; *dvāarakāya*—in Dvārakā-dhāma; *vihāra*—enjoyment; *sahaja*—natural; *prakāṣa*—manifestation; *kare*—does; *parama*—sublime; *udāra*—liberal; *tathāpi*—still; *vatsara-madhye*—within a year; *haya*—becomes; *eka-bāra*—once; *vṛndāvana dekhite*—to visit Vṛndāvana; *tānra*—His; *utkaṅṭhā*—eagerness; *apāra*—unlimited.

“Although Lord Jagannātha enjoys His pastimes at Dvārakā-dhāma and naturally manifests sublime liberality there, still, once a year He becomes unlimitedly eager to see Vṛndāvana.”

TEXT 119

*vṛndāvana-sama ei upavana-gaṇa
tāhā dekhibāre utkaṅṭhita haya mana*

vṛndāvana-sama—exactly resembling Vṛndāvana; *ei*—all these; *upavana-gaṇa*—neighboring gardens; *tāhā*—those gardens; *dekhibāre*—for seeing; *utkaṅṭhita*—very eager; *haya mana*—His mind becomes.

Pointing out the neighboring gardens, Śrī Caitanya Mahāprabhu said, “All these gardens exactly resemble Vṛndāvana; therefore Lord Jagannātha is very eager to see them again.

TEXT 120

*bāhira ha-ite kare ratha-yātrā-chala
sundarācale yāya prabhu chāḍi' nīlācala*

bāhira ha-ite—externally; *kare*—makes; *ratha-yātrā-chala*—an excuse to enjoy the car festival; *sundarācale*—to Sundarācala, the Guṇḍicā temple;

yāya—goes; *prabhu*—Lord Jagannātha; *chāḍi'*—leaving; *nīlācala*—Jagannātha Purī.

“Externally He gives the excuse that He wants to participate in the Rathayātrā festival, but actually He wants to leave Jagannātha Purī to go to Sundarācala, the Guṇḍicā temple, a replica of Vṛndāvana.

TEXT 121

*nānā-ṣuṣṭpadyāne tathā khele rātri-dīne
lakṣmīdevīre saṅge nāhi laya ki kāraṇe?*

nānā-ṣuṣṭpa-udyāne—in the various flower gardens; *tathā*—there; *khele*—He plays; *rātri-dīne*—both day and night; *lakṣmī-devīre*—Lakṣmīdevī, the goddess of fortune; *saṅge*—with Him; *nāhi*—does not; *laya*—take; *ki kāraṇe*—what is the reason.

“The Lord enjoys His pastimes day and night in various flower gardens there. But why does He not take Lakṣmīdevī, the goddess of fortune, with Him?”

TEXT 122

*svarūpa kahe,—śuna, prabhu, kāraṇa ihāra
vṛndāvana-kṛīḍāte lakṣmīra nāhi adhikāra*

svarūpa kahe—Svarūpa replied; *śuna*—please hear; *prabhu*—O my Lord; *kāraṇa ihāra*—the reason for this; *vṛndāvana-kṛīḍāte*—in the pastimes of Vṛndāvana; *lakṣmīra*—of the goddess of fortune; *nāhi*—there is not; *adhikāra*—admission.

Svarūpa Dāmodara replied, “My dear Lord, please hear the reason for this. Lakṣmīdevī, the goddess of fortune, cannot be admitted to the pastimes of Vṛndāvana.

TEXT 123

vṛndāvana-līlāya kṛṣṇera sahāya gopī-gaṇa
gopī-gaṇa vinā kṛṣṇera harite nāre mana

vṛndāvana-līlāya—in the pastimes of Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *sahāya*—assistants; *gopī-gaṇa*—all the *gopīs*; *gopī-gaṇa vinā*—except for the *gopīs*; *kṛṣṇera*—of Lord Kṛṣṇa; *harite*—to attract; *nāre*—no one is able; *mana*—the mind.

“In the pastimes of Vṛndāvana, the only assistants are the *gopīs*. But for the *gopīs*, no one can attract the mind of Kṛṣṇa.”

TEXT 124

prabhu kahe,—yātrā-chale kṛṣṇera gamana
subhadrā āra baladeva, saṅge dui jana

prabhu kahe—Śrī Caitanya Mahāprabhu said; *yātrā-chale*—on the plea of the car festival; *kṛṣṇera*—of Lord Kṛṣṇa; *gamana*—departure; *subhadrā*—His sister; *āra*—and; *baladeva*—His brother; *saṅge*—with Him; *dui jana*—two persons.

The Lord said, “Using the car festival as an excuse, Kṛṣṇa goes there with Subhadrā and Baladeva.

TEXT 125

gopī-saṅge yata līlā haya upavane
nigūḍha kṛṣṇera bhāva keha nāhi jāne

gopī-saṅge—with the *gopīs*; *yata līlā*—all pastimes; *haya upavane*—that are in those gardens; *nigūḍha*—very confidential; *kṛṣṇera*—of Lord Kṛṣṇa; *bhāva*—ecstasies; *keha*—anyone; *nāhi*—does not; *jāne*—know.

“All the pastimes with the *gopīs* that take place in those gardens are very confidential ecstasies of Lord Kṛṣṇa. No one knows them.

TEXT 126

*ataeva kṛṣṇera prākāṭye nāhi kichu doṣa
tabe kene lakṣmīdevī kare eta roṣa?*

ataeva—since; *kṛṣṇera*—of Lord Kṛṣṇa; *prākāṭye*—by such a manifestation; *nāhi*—there is not; *kichu*—any; *doṣa*—fault; *tabe*—therefore; *kene*—why; *lakṣmī-devī*—the goddess of fortune; *kare*—does; *eta*—so much; *roṣa*—anger.

“Since there is no fault at all in Kṛṣṇa’s pastimes, why does the goddess of fortune become angry?”

TEXT 127

*svarūpa kahe,—prematīra ei ta’ svabhāva
kāntera audāśya-leśe haya krodha-bhāva*

svarūpa kahe—Svarūpa Dāmodara Gosvāmī replied; *prema-vatīra*—of the girl who is too afflicted by love; *ei*—this; *ta’*—indeed; *svabhāva*—the nature; *kāntera*—of the beloved; *audāśya*—of negligence; *leśe*—even by a fractional part; *haya*—there is; *krodha-bhāva*—anger.

Svarūpa Dāmodara replied, “It is the nature of a girl afflicted by love to become immediately angry upon finding any neglect on the part of her lover.”

TEXT 128

*hena-kāle, khacita yāhe vividha ratana
suarṇera caudolā kari’ ārohaṇa*

hena-kāle—while Svarūpa Dāmodara and Lord Caitanya Mahāprabhu were talking; *khacita*—were bedecked; *yāhe*—on which; *vividha*—varieties; *ratana*—gems; *suarṇera*—made of gold; *caudolā*—a palanquin carried by four men; *kari’ ārohaṇa*—riding upon.

While Svarūpa Dāmodara and Śrī Caitanya Mahāprabhu were talking, the procession of the goddess of fortune came by. She was riding upon a golden palanquin carried by four men and bedecked with a variety of jewels.

TEXT 129

*chatra-cāmara-dhvajā patākāra gaṇa
nānā-vādyā-āge nāce deva-dāsī-gaṇa*

chatra—of umbrellas; *cāmara*—and whisks; *dhvajā*—and flags; *patākāra*—and big flags; *gaṇa*—congregation; *nānā-vādyā*—varieties of musical parties; *āge*—in front; *nāce*—dance; *deva-dāsī-gaṇa*—dancing girls.

The palanquin was also surrounded by people carrying umbrellas, *cāmara* whisks and flags, and it was preceded by musicians and dancing girls.

TEXT 130

*tāmbūla-sampuṭa, jhāri, vyajana, cāmara
sāthe dāsī śata, hāra divya bhūṣāmbara*

tāmbūla-sampuṭa—boxes containing the ingredients for betel-nut preparation; *jhāri*—water pitchers; *vyajana*—fans; *cāmara*—whisks; *sāthe*—along with; *dāsī*—maidservants; *śata*—hundreds; *hāra*—necklaces; *divya*—valuable; *bhūṣāmbara*—dresses.

The maidservants were carrying water pitchers, *cāmara* whisks and boxes for betel nuts. There were hundreds of maidservants, all attractively dressed and wearing valuable necklaces.

TEXT 131

*alaukika aiśvarya saṅge bahu-parivāra
kruddha hañā lakṣmīdevī āilā simha-dvāra*

alaukika—uncommon; *aiśvarya*—opulence; *saṅge*—accompanied by; *bahu-parivāra*—many members of the family; *kruddha hañā*—being angry;

lakṣmī-devī—the goddess of fortune; *āilā*—arrived; *simha-dvāra*—at the main gate of the temple.

In an angry mood, the goddess of fortune arrived at the main gate of the temple accompanied by many members of her family, all of whom exhibited uncommon opulence.

TEXT 132

jagannāthera mukhya mukhya yata bhṛtya-gaṇe
lakṣmīdevīra dāsī-gaṇa karena bandhane

jagannāthera—of Lord Jagannātha; *mukhya mukhya*—the principal; *yata*—all; *bhṛtya-gaṇe*—servants; *lakṣmī-devīra*—of the goddess of fortune; *dāsī-gaṇa*—maidservants; *karena bandhane*—arrested.

When the procession arrived, the maidservants of the goddess of fortune began to arrest all the principal servants of Lord Jagannātha.

TEXT 133

bāndhiyā āniyā pāḍe lakṣmīra caraṇe
core yena daṇḍa kari' laya nānā-dhane

bāndhiyā—after binding; *āniyā*—bringing; *pāḍe*—make them fall down; *lakṣmīra caraṇe*—at the lotus feet of the goddess of fortune; *core*—a thief; *yena*—as if; *daṇḍa kari'*—after punishing; *laya*—take away; *nānā-dhane*—all kinds of riches.

The maidservants bound the servants of Jagannātha, handcuffed them and made them fall down at the lotus feet of the goddess of fortune. Indeed, they were arrested just like thieves who have all their riches taken away.

When Lord Jagannātha starts His car festival, He gives assurance to the goddess of fortune that He will return the next day. When He does not return, the goddess of fortune, after waiting two or three days, begins to feel that her husband has neglected her. She naturally becomes quite angry. Gorgeously decorating herself and her associates, she comes out of

the temple and stands before the main gate. All the principal servants of Lord Jagannātha are then arrested by her maidservants, brought before her and forced to fall down at her lotus feet.

TEXT 134

*acetanavat tāre karena tāḍane
nānā-mata gāli dena bhaṅḍa-vacane*

acetana-vat—almost unconscious; *tāre*—unto the servants; *karena*—does; *tāḍane*—chastisement; *nānā-mata*—various kinds of; *gāli*—amusement; *dena*—speaks; *bhaṅḍa-vacane*—various loose language.

When the servants fell down before the lotus feet of the goddess of fortune, they almost fell unconscious. They were chastised and made the butt of jokes and loose language.

TEXT 135

*lakṣmī-saṅge dāsī-gaṇera prāgalbhya dekhiyā
hāse mahāprabhura gaṇa mukhe hasta diyā*

lakṣmī-saṅge—in the company of the goddess of fortune; *dāsī-gaṇera*—of the maidservants; *prāgalbhya*—impudence; *dekhiyā*—after seeing; *hāse*—smile; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *gaṇa*—the companions; *mukhe*—on their faces; *hasta*—hands; *diyā*—covering.

When Śrī Caitanya Mahāprabhu’s associates saw such impudence exhibited by the maidservants of the goddess of fortune, they covered their faces with their hands and began to smile.

TEXT 136

*dāmodara kahe,—aiche mānera prakāra
trijagate kāhān nāhi dekhi śuni āra*

dāmodara kahe—Svarūpa Dāmodara Gosvāmī said; *aiche*—such; *mānera*—of egoistic pride; *prakāra*—kind; *tri-jagate*—within the three

worlds; *kāhān*—anywhere; *nāhi*—not; *dekhi*—I see; *śuni*—I hear; *āra*—other.

Svarūpa Dāmodara said, “There is no egoistic pride like this within the three worlds. At least I have never seen it or heard of it.

TEXT 137

māninī nirutsāhe chāḍe vibhūṣaṇa
bhūme vasi' nakhe lekhe, malina-vadana

māninī—proud, egoistic woman; *nirutsāhe*—because of disappointment; *chāḍe*—gives up; *vibhūṣaṇa*—all kinds of ornaments; *bhūme vasi'*—sitting on the ground; *nakhe*—with the nails; *lekhe*—marks lines; *malina-vadana*—with a morose face.

“When a woman is neglected and disappointed, out of egoistic pride she gives up her ornaments and morosely sits down on the ground, marking lines on it with her nails.

TEXT 138

pūrve satyabhāmāra śuni evaṁ-vidha māna
vraje goṇi-gaṇera māna—rasera nidhāna

pūrve—previously; *satyabhāmāra*—of Queen Satyabhāmā; *śuni*—I hear; *evaṁ-vidha māna*—this kind of egoistic pride; *vraje*—in Vṛndāvana; *goṇi-gaṇera*—of the *gopīs*; *māna*—pride; *rasera nidhāna*—the reservoir of all transcendental mellows.

“I have heard of this kind of pride in Satyabhāmā, Kṛṣṇa’s proudest queen, and I have also heard of it in the *gopīs* of Vṛndāvana, who are the reservoirs of all transcendental mellows.

TEXT 139

*iṅho nija-sampatti saba prakāṣa kariyā
priyera upara yāya sainya sājāñā*

iṅho—this; *nija-sampatti*—her opulence; *saba*—all; *prakāṣa kariyā*—manifesting; *priyera upara*—against her beloved husband; *yāya*—goes; *sainya sājāñā*—accompanied by soldiers.

“But in the case of the goddess of fortune, I see a different kind of pride. She manifests her own opulences and even goes with her soldiers to attack her husband.”

After seeing the impudence of the goddess of fortune, Svarūpa Dāmodara Gosvāmī wanted to inform Śrī Caitanya Mahāprabhu about the superexcellence of the *gopīs*’ loving affairs. He therefore said, “My Lord, I have never experienced anything like the behavior of the goddess of fortune. We sometimes see a beloved wife becoming proud of her position and then frustrated due to some neglect. She then gives up caring for her appearance, accepts dirty clothes and morosely sits on the ground and draws lines with her nails. We have heard of such egoistic pride in Satyabhāmā and the *gopīs* of Vṛndāvana, but what we see in the goddess of fortune here at Jagannātha Purī is completely different. She becomes very angry with her husband and attacks Him with her great opulence.”

TEXT 140

*prabhu kahe,—kaha vrajera mānera prakāra
svarūpa kahe,—goṇī-māna-nadī śata-dhāra*

prabhu kahe—the Lord said; *kaha*—please tell; *vrajera*—of Vṛndāvana; *mānera*—of the egoistic pride; *prakāra*—the varieties; *svarūpa kahe*—Svarūpa Dāmodara replied; *goṇī-māna*—the pride of the *gopīs*; *nadī*—like a river; *śata-dhāra*—with hundreds of branches.

Śrī Caitanya Mahāprabhu said, “Please tell me of the varieties of egoistic pride manifested in Vṛndāvana.”

Svarūpa Dāmodara replied, “The pride of the *gopīs* is like a river flowing with hundreds of tributaries.

TEXT 141

*nāyikāra svabhāva, prema-ṛtṭe bahu bheda
sei bhede nānā-prakāra mānera udbheda*

nāyikāra—of the heroine; *svabhāva*—nature; *prema-ṛtṭe*—in the matter of loving affairs; *bahu*—many; *bheda*—varieties; *sei*—that; *bhede*—in each variety; *nānā-prakāra*—various types; *mānera*—of the jealous anger of a woman; *udbheda*—subdivisions.

“The characteristics and modes of love are different in different women. Their jealous anger also takes on different varieties and qualities.

TEXT 142

*samyak gopikāra māna nā yāya kathana
eka-dui-bhede kari dik-daraśana*

samyak—fully; *gopikāra*—of the *gopīs*; *māna*—jealous anger; *nā*—not; *yāya*—is possible; *kathana*—to speak; *eka-dui*—one, two; *bhede*—in different types; *kari*—I make; *dik-daraśana*—indication.

“It is not possible to give a complete statement about the different types of jealous anger manifest by the *gopīs*, but a few principles may serve as an indication.

TEXT 143

*māne keha haya ‘dhīrā’, keha ta’ ‘adhīrā’
ei tina-bhede, keha haya ‘dhīrādhīrā’*

māne—on the platform of jealous anger; *keha*—some women; *haya dhīrā*—are very sober; *keha ta’*—and some of them; *adhīrā*—very restless; *ei tina-bhede*—and there is a third division; *keha haya*—some are; *dhīrā-adhīrā*—a mixture of sober and restless.

“There are three types of women experiencing jealous anger: sober women, restless women and women both restless and sober.

TEXT 144

‘dhīrā’ kānte dūre dekhi’ kare pratyutthāna
nikaṭe āsile, kare āsana pradāna

dhīrā—the sober; *kānte*—the hero; *dūre*—from a distance; *dekhi’*—after seeing; *kare pratyutthāna*—stands up; *nikaṭe āsile*—when the hero comes nearby; *kare*—does; *āsana*—of a seat; *pradāna*—offering.

“When a sober heroine sees her hero approaching from a distance, she immediately stands up to receive him. When he comes near, she immediately offers him a place to sit.

TEXT 145

hṛdaye kopa, mukhe kahe madhura vacana
priya āliṅgite, tāre kare āliṅgana

hṛdaye—within the heart; *kopa*—anger; *mukhe*—in the mouth; *kahe*—speaks; *madhura*—sweet; *vacana*—words; *priya*—lover; *āliṅgite*—when embracing; *tāre*—him; *kare āliṅgana*—embraces.

“The sober heroine conceals her anger within her heart and externally speaks sweet words. When her lover embraces her, she returns his embrace.

TEXT 146

sarala vyavahāra, kare mānera poṣaṇa
kimvā solluṅṭha-vākye kare priya-nirasana

sarala vyavahāra—plain dealings; *kare*—does; *mānera*—of jealous anger; *poṣaṇa*—maintenance; *kimvā*—or; *solluṅṭha*—smiling a little; *vākye*—by words; *kare*—does; *priya*—of the lover; *nirasana*—rejection.

“The sober heroine is very simple in her behavior. She keeps her jealous anger within her heart, but with mild words and smiles she rejects the advances of her lover.

TEXT 147

‘adhīrā’ niṣṭhura-vākye karaye bhartsana
karṇotpale tāḍe, kare mālāya bandhana

adhīrā—the restless heroine; *niṣṭhura-vākye*—by cruel words; *karaye*—does; *bhartsana*—chastisement; *karṇa-utpale tāḍe*—pulls the ear; *kare*—does; *mālāya*—with a garland; *bandhana*—binding.

“The restless heroine, however, sometimes chastises her lover with cruel words, sometimes pulls his ear and sometimes binds him with a flower garland.

TEXT 148

‘dhīrādhīrā’ vakra-vākye kare upahāsa
kabhu stuti, kabhu nindā, kabhu vā udāsa

dhīrā-adhīrā—the heroine who is a combination of sobriety and restlessness; *vakra-vākye kare upahāsa*—jokes with equivocal words; *kabhu stuti*—sometimes praise; *kabhu nindā*—sometimes blasphemy; *kabhu vā udāsa*—sometimes indifference.

“The heroine who is a combination of sobriety and restlessness always jokes with equivocal words. She sometimes praises her lover, sometimes blasphemes him and sometimes remains indifferent.

TEXT 149

‘mugdhā’, ‘madhyā’, ‘pragalbhā’,-tina nāyikāra bheda
‘mugdhā’ nāhi jāne mānera vaidagdhya-vibheda

mugdhā—captivated; *madhyā*—intermediate; *pragalbhā*—impudent; *tina*—three; *nāyikāra*—of heroines; *bheda*—divisions; *mugdhā*—the captivated; *nāhi jāne*—does not know; *mānera*—of jealous anger; *vaidagdhya-vibheda*—the intricacies of cunning behavior.

“Heroines may also be classified as captivated, intermediate and impudent. The captivated heroine does not know very much about the cunning intricacies of jealous anger.

TEXT 150

*mukha ācchādiyā kare kevala rodana
kāntera priya-vākya śuni’ haya parasanna*

mukha ācchādiyā—covering the face; *kare*—performs; *kevala*—only; *rodana*—crying; *kāntera*—of the lover; *priya-vākya*—sweet words; *śuni’*—hearing; *haya*—becomes; *parasanna*—satisfied.

“The captivated heroine simply covers her face and goes on crying. When she hears sweet words from her lover, she is very satisfied.

TEXT 151

*‘madhyā’ ‘pragalbhā’ dhare dhīrādi-vibheda
tāra madhye sabāra svabhāve tina bheda*

madhyā—the intermediate; *pragalbhā*—the impudent; *dhare*—contain; *dhīrā-ādi-vibheda*—the three divisions of *dhīrā*, *adhīrā* and *dhīrādhīrā*; *tāra madhye*—among them; *sabāra*—of all of them; *svabhāve*—in nature; *tina bheda*—three divisions.

“Both the intermediate and impudent heroines can be classified as sober, restless and both sober and restless. All their characteristics can be further classified in three divisions.

TEXT 152

*keha ‘prakharā’, keha ‘mṛdu’, keha haya ‘samā’
sva-svabhāve kṣṇera bādāya prema-sīmā*

keha—some; *prakharā*—very talkative; *keha*—some; *mṛdu*—very mild; *keha haya*—some of them are; *samā*—equipoised; *sva-svabhāve*—by their

own characteristics; *kṛṣṇera*—of Lord Kṛṣṇa; *bāḍāya*—increases; *prema-sīmā*—limit of loving ecstasy.

“Some of these heroines are very talkative, some are mild, and some are equipoised. Each heroine, according to her own character, increases Śrī Kṛṣṇa’s loving ecstasy.

TEXT 153

prākharya, mārḍava, sāmya svabhāva nirdoṣa
sei sei svabhāve kṛṣṇe karāya santoṣa

prākharya—talkativeness; *mārḍava*—mildness; *sāmya*—being equipoised; *svabhāva*—nature; *nirdoṣa*—faultless; *sei sei svabhāve*—in those transcendental qualities; *kṛṣṇe*—Lord Kṛṣṇa; *karāya*—they make; *santoṣa*—happy.

“Although some of the *gopīs* are talkative, some mild and some equipoised, all of them are transcendental and faultless. They please Kṛṣṇa by their unique characteristics.”

TEXT 154

e-kathā śuniyā prabhura ānanda apāra
‘kaha, kaha, dāmodara’,—bale bāra bāra

e-kathā śuniyā—hearing this description; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda apāra*—unlimited happiness; *kaha kaha*—please go on speaking; *dāmodara*—My dear Dāmodara; *bale bāra bāra*—He said again and again.

Śrī Caitanya Mahāprabhu felt unlimited happiness upon hearing these descriptions, and He again and again requested Svarūpa Dāmodara to continue speaking.

TEXT 155

*dāmodara kahe,—kṛṣṇa rasika-śekhara
rasa-āsvādaka, rasamaya-kalevara*

dāmodara kahe—Dāmodara said; *kṛṣṇa*—Lord Kṛṣṇa; *rasika-śekhara*—the master of transcendental mellows; *rasa-āsvādaka*—the taster of transcendental mellows; *rasa-maya-kalevara*—whose body is made of all transcendental bliss.

Dāmodara Gosvāmī said, “Kṛṣṇa is the master of all transcendental mellows and the taster of all transcendental mellows, and His body is composed of transcendental bliss.

TEXT 156

*premamaya-vapu kṛṣṇa bhakta-premādhīna
śuddha-preme, rasa-guṇe, gopikā-pravīṇa*

prema-maya-vapu—body of love and ecstasy; *kṛṣṇa*—Lord Kṛṣṇa; *bhakta-prema-adhīna*—always subordinate to the loving feelings of His devotees; *śuddha-preme*—in pure uncontaminated love; *rasa-guṇe*—and in the qualities of transcendental mellows; *gopikā*—the *gopīs*; *pravīṇa*—very much experienced.

“Kṛṣṇa is full of ecstatic love and always subordinate to the love of His devotees. The *gopīs* are very much experienced in pure love and in the dealings of transcendental mellows.

TEXT 157

*gopikāra preme nāhi rasābhāsa-doṣa
ataeva kṛṣṇera kare parama santoṣa*

gopikāra—of the *gopīs*; *preme*—in the loving affairs; *nāhi*—there is not; *rasa-ābhāsa*—of an adulterated taste of mellow; *doṣa*—fault; *ataeva*—therefore; *kṛṣṇera*—of Lord Kṛṣṇa; *kare*—they do; *parama santoṣa*—highest satisfaction.

“There is no flaw or adulteration in the love of the gopīs; therefore they give Kṛṣṇa the highest pleasure.

Rasābhāsa occurs when one’s relationship with Kṛṣṇa is adulterated. There are different types of *rasābhāsa*—first class, second class and third class. The word *rasa* means “mellow,” and *ābhāsa* means “a shadow.” If one tastes one kind of mellow and something extra is imposed, that is *uparasa*. If something is derived from the original mellow, it is called *anurasa*. If something is appreciated that is far removed from the original mellow, it is called *aparasa*. *Uparasa*, *anurasa* and *aparasa* are, respectively, first-, second- and third-class *rasābhāsas*. As stated in the *Bhakti-rasāmṛta-sindhu* (4.9.1–2):

*pūrvam evānuśiṣṭena vikalā rasa-lakṣaṇā
rasā eva rasābhāsā rasa-jñair anukīrtitāḥ
syus tridhoparasās cānurasās cāparasās ca te
uttamā madhyamāḥ proktāḥ kaniṣṭhās cety amī kramāt*

TEXT 158

*evam śaśaṅkāṁśu-virājitā niśāḥ
sa satya-kāmo ’nuratābalā-gaṇaḥ
siṣeva ātmany avaruddha-saurataḥ
sarvāḥ śarat-kāvya-kathā-rasāśrayāḥ*

evam—thus; *śaśaṅka-āṁśu*—with rays of moonshine; *virājitāḥ*—beautifully existing; *niśāḥ*—nights; *saḥ*—He; *satya-kāmaḥ*—the Absolute Truth; *anurata*—to whom are attracted; *abalā-gaṇaḥ*—women; *siṣeva*—performed; *ātmani*—in His own self; *avaruddha-saurataḥ*—His transcendental lusty desire was checked; *sarvāḥ*—all; *śarat*—in autumn; *kāvya*—poetic; *kathā*—words; *rasa-āśrayāḥ*—full of all transcendental mellows.

“Lord Śrī Kṛṣṇa, who is the Absolute Truth, enjoyed His *rāsa* dance every night during the autumn season. He performed this dance in the moonlight and with full transcendental mellows. He used poetic words and surrounded Himself with women who were very much attracted to Him.’

This verse is a quotation from *Śrīmad-Bhāgavatam* (10.33.25). The *gopīs* are all transcendental spirit souls. One should never think that the *gopīs* and Kṛṣṇa have material bodies. Vṛndāvana-dhāma is also a spiritual abode, and there the days and nights, the trees, flowers and water, and everything else are spiritual. There is not even a trace of material contamination. Kṛṣṇa, who is the Supreme Brahman and Supersoul, is not at all interested in anything material. His activities with the *gopīs* are all spiritual and take place within the spiritual world. They have nothing to do with the material world. Lord Kṛṣṇa’s lusty desires and all His dealings with the *gopīs* are on the spiritual platform. One has to be transcendently realized before even considering relishing the pastimes of Kṛṣṇa with the *gopīs*. One who is on the mundane platform must first purify himself by following the regulative principles. Only then can he try to understand Kṛṣṇa and the *gopīs*. Śrī Caitanya Mahāprabhu and Svarūpa Dāmodara Gosvāmī are here talking about the relationship between Kṛṣṇa and the *gopīs*; therefore the subject matter is neither mundane nor erotic. Being a *sannyāsī*, Śrī Caitanya Mahāprabhu was very strict in His dealings with women. Unless the *gopīs* were on the spiritual platform, Śrī Caitanya Mahāprabhu would have never even mentioned them to Svarūpa Dāmodara Gosvāmī. Therefore these descriptions do not at all pertain to material activity.

TEXT 159

*‘vāmā’ eka gopī-gaṇa, ‘dakṣiṇā’ eka gaṇa
nānā-bhāve karāya kṛṣṇe rasa āsvādana*

vāmā—left wing; *eka*—one; *gopī-gaṇa*—party of *gopīs*; *dakṣiṇā*—right wing; *eka*—another; *gaṇa*—party of *gopīs*; *nānā-bhāve*—in varieties of ecstatic love; *karāya*—cause to do; *kṛṣṇe*—unto Kṛṣṇa; *rasa āsvādana*—tasting of transcendental mellows.

“The *gopīs* can be divided into a left wing and a right wing. Both wings induce Kṛṣṇa to taste transcendental mellows by various manifestations of ecstatic love.

TEXT 160

gopī-gaṇa-madhye śreṣṭhā rādhā-ṭhākuraṇī
nirmala-ujjala-rasa-prema-ratna-khani

gopī-gaṇa-madhye—of all the *gopīs*; *śreṣṭhā*—the chief; *rādhā-ṭhākuraṇī*—Śrīmatī Rādhārāṇī; *nirmala*—purified; *ujjala*—brilliant; *rasa*—in mellows; *prema*—of ecstatic love; *ratna-khani*—the jewel mine.

“Of all the *gopīs*, Śrīmatī Rādhārāṇī is the chief. She is a jewel mine of ecstatic love and the source of all purified transcendental conjugal mellows.

TEXT 161

vayase ‘madhyamā’ teṅho svabhāvete ‘samā’
gāḍha prema-bhāve teṅho nirantara ‘vāmā’

vayase madhyamā—grown up; *teṅho*—Śrīmatī Rādhārāṇī; *sva-bhāvete*—in character; *samā*—equipoised; *gāḍha*—deep; *prema-bhāve*—in ecstatic love; *teṅho*—She; *nirantara*—constantly; *vāmā*—of the group of the left-wing *gopīs*.

“Rādhārāṇī is grown up, and Her character is equipoised. She is always deeply absorbed in ecstatic love and always feeling in the mood of a left-wing *gopī*.

The left wing and right wing of the *gopīs* has been explained by Rūpa Gosvāmī in his *Ujjvala-nīlamaṇi* (*Sakhī-prakaraṇa* 26 and 32). The left wing is described in this way:

mana-grahe sadodyuktā tac-chaitihilye ca kopanā
abhedyā nāyake prāyaḥ krūrā vāmeti kīrtyate

“A *gopī* who is always eager to be jealously angered, who is very enthusiastic for that position, who immediately becomes angry when defeated, who is never under the control of a hero, and who always opposes Him is called a *vāmā*, or a left-wing *gopī*.”

Śrīla Rūpa Gosvāmī describes the right-wing *gopīs* in this way:

*asahyā māna-nirbandhe nāyake yukta-vādinī
sāmabhis tena bhedyā ca dakṣiṇā parikīrtitā*

“A *gopī* who cannot tolerate womanly anger, who speaks suitable words to the hero, and who is satisfied by His sweet words is called a *dakṣiṇā*, or a right-wing *gopī*.”

TEXT 162

*vāmya-svabhāve māna uṭhe nirantara
tāra madhye uṭhe kṛṣṇera ānanda-sāgara*

vāmya-svabhāve—because of left-wing character; *māna*—womanly anger; *uṭhe*—awakens; *nirantara*—always; *tāra madhye*—in that dealing; *uṭhe*—is awakening; *kṛṣṇera*—of Lord Kṛṣṇa; *ānanda-sāgara*—an ocean of transcendental bliss.

“Because She is a left-wing *gopī*, Her womanly anger is always awakening, but Kṛṣṇa derives transcendental bliss from Her activities.

TEXT 163

*aher iva gatiḥ premṇaḥ
svabhāva-kuṭilā bhavet
ato hetor ahetoś ca
yūnor māna udañcati*

aher—of the snake; *iva*—like; *gatiḥ*—the movement; *premṇaḥ*—of the loving affairs; *svabhāva*—by nature; *kuṭilā*—crooked; *bhavet*—is; *ataḥ*—therefore; *hetoḥ*—from some cause; *ahetoḥ*—from the absence of a cause; *ca*—and; *yūnoḥ*—of the young couple; *mānaḥ*—anger; *udañcati*—appears.

“The progress of loving affairs between a young boy and a young girl is by nature crooked, like the movement of a snake. Because of this, two types of anger arise between a young boy and girl—anger with a cause and anger without a cause.”

This is a quotation from Śrīla Rūpa Gosvāmī's *Ujjvala-nīlamaṇi* (Śṛṅgāra-bheda-prakaraṇa 102).

TEXT 164

*eta śuni' bāḍe prabhura ānanda-sāgara
'kaha, kaha' kahe prabhu, bale dāmodara*

eta śuni'—hearing this; *bāḍe*—increased; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda-sāgara*—the ocean of transcendental bliss; *kaha kaha*—go on speaking; *kahe prabhu*—Śrī Caitanya Mahāprabhu continued to request; *bale dāmodara*—Dāmodara Gosvāmī continued to reply.

As Śrī Caitanya Mahāprabhu heard these talks, His ocean of transcendental bliss increased. He therefore told Svarūpa Dāmodara, “Go on speaking, go on speaking.” And thus Svarūpa Dāmodara continued.

TEXT 165

'adhirūḍha mahābhāva'—*rādhikāra prema*
viśuddha, nirmala, yaiche daśa-vāṇa hema

adhirūḍha mahā-bhāva—highly elevated ecstatic love; *rādhikāra prema*—the loving affairs of Śrīmatī Rādhārāṇī; *viśuddha*—completely uncontaminated; *nirmala*—purified; *yaiche*—as if; *daśa-vāṇa*—ten times purified; *hema*—gold.

“Śrīmatī Rādhārāṇī's love is a highly advanced ecstasy. All Her dealings are completely pure and devoid of material tinge. Indeed, Her dealings are ten times purer than gold.

TEXT 166

kṛṣṇera darśana yadi pāya ācambite
nānā-bhāva-vibhūṣaṇe haya vibhūṣite

kṛṣṇera—of Lord Kṛṣṇa; *darśana*—interview; *yadi*—if; *pāya*—gets; *ācambite*—all of a sudden; *nānā*—various; *bhāva*—ecstatic; *vibhūṣaṇe*—with ornaments; *haya*—is; *vibhūṣite*—decorated.

“As soon as Rādhārāṇī gets a chance to see Kṛṣṇa, Her body is suddenly decorated with various ecstatic ornaments.

TEXT 167

aṣṭa ‘sāttvika’, *harṣādi* ‘vyabhicārī’ *yānra*
‘sahaja *prema*’, *viṃśati* ‘bhāva’-*alaṅkāra*

aṣṭa—eight; *sāttvika*—transcendental symptoms; *harṣa-ādi*—like jubilation; *vyabhicārī*—distinctive features; *yānra*—of whose; *sahaja prema*—natural love; *viṃśati*—twenty; *bhāva*—of ecstasy; *alaṅkāra*—ornaments.

“The transcendental ornaments of Śrīmatī Rādhārāṇī’s body include the eight sāttvikas, or transcendental symptoms, the thirty-three vyabhicārī-bhāvas, beginning with harṣa, or jubilation in natural love, and the twenty bhāvas, or ecstatic emotional ornaments.

The thirty-three *vyabhicārī-bhāvas*, bodily symptoms manifest in ecstatic love, are as follows: (1) *nirveda*, indifference; (2) *viṣāda*, moroseness; (3) *dainya*, meekness; (4) *glāni*, a feeling that one is in a faulty position; (5) *śrama*, fatigue; (6) *mada*, madness; (7) *garva*, pride; (8) *śaṅkā*, doubt; (9) *trāsa*, shock; (10) *āvega*, intense emotion; (11) *unmāda*, craziness; (12) *apasmāra*, forgetfulness; (13) *vyādhi*, disease; (14) *moha*, bewilderment; (15) *mṛti*, death; (16) *ālasya*, laziness; (17) *jāḍya*, invalidity; (18) *vṛḍā*, shame; (19) *avahitthā*, concealment; (20) *smṛti*, remembrance; (21) *vitarka*, argument; (22) *cintā*, contemplation; (23) *mati*, attention; (24) *dhṛti*, forbearance; (25) *harṣa*, jubilation; (26) *autsukya*, eagerness; (27) *augrya*, violence; (28) *amarṣa*, anger; (29) *asūyā*, jealousy; (30) *cāpalya*, impudence; (31) *nidrā*, sleep; (32) *supti*, deep sleep, and (33) *prabodha*, awakening.

TEXT 168

‘kila-kiñcita’, ‘kuṭṭamita’, ‘vilāsa’, ‘lalita’
‘vivvoka’, ‘moṭṭāyita’, āra ‘maugdhya’, ‘cakita’

kila-kiñcita—a particular type of ecstatic ornament manifested at the time of seeing Kṛṣṇa; *kuṭṭamita*—the symptom explained in verse 197; *vilāsa*—the symptom explained in verse 187; *lalita*—the symptom explained in verse 192; *vivvoka*—neglecting the presentation given by the hero; *moṭṭāyita*—awakening of lusty desires by the remembrance and words of the hero; *āra*—and; *maugdhya*—assuming the position of not knowing things although everything is known; *cakita*—a position in which the heroine appears very much afraid although she is not at all afraid.

“Some of the symptoms critically explained in the following verses are *kila-kiñcita*, *kuṭṭamita*, *vilāsa*, *lalita*, *vivvoka*, *moṭṭāyita*, *maugdhya* and *cakita*.

TEXT 169

*eta bhāva-bhūṣāya bhūṣita śrī-rādhāra aṅga
dekhite uthale kṛṣṇa-sukhābdhi-taraṅga*

eta—so many; *bhāva-bhūṣāya*—with the ornaments of ecstasy; *bhūṣita*—decorated; *śrī-rādhāra*—of Śrīmatī Rādhārāṇī; *aṅga*—the body; *dekhite*—to see; *uthale*—awakens; *kṛṣṇa-sukha-abdhi*—of the ocean of Kṛṣṇa’s happiness; *taraṅga*—waves.

“When Śrīmatī Rādhārāṇī’s body manifests the ornaments of many ecstatic symptoms, the ocean of Kṛṣṇa’s happiness immediately displays transcendental waves.

TEXT 170

*kila-kiñcitādi-bhāvera śuna vivaraṇa
ye bhāva-bhūṣāya rādhā hare kṛṣṇa-mana*

kila-kiñcita-ādi—beginning with the ecstasy named *kila-kiñcita*; *bhāvera*—of ecstasies; *śuna*—hear; *vivaraṇa*—the description; *ye bhāva-bhūṣāya*—with these ecstatic ornaments; *rādhā*—Śrīmatī Rādhārāṇī; *hare*—enchants; *kṛṣṇa-mana*—the mind of Kṛṣṇa.

“Now hear a description of different ecstasies, beginning with *kila-kiñcita*. With these ecstatic ornaments, Śrīmatī Rādhārāṇī enchants the mind of Kṛṣṇa.

TEXT 171

*rādhā dekhi' kṛṣṇa yadi chuñite kare mana
dāna-ghāṭi-pathe yabe varjena gamana*

rādhā—Śrīmatī Rādhārāṇī; *dekhi'*—after seeing; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—if; *chuñite*—to touch; *kare mana*—desires; *dāna-ghāṭi-pathe*—on the way leading toward the spot from which one crosses the river to the other side; *yabe*—when; *varjena*—prohibits; *gamana*—going.

“When Śrī Kṛṣṇa sees Śrīmatī Rādhārāṇī and wants to touch Her body, He prohibits Her from going to the spot where one can cross the river Yamunā.

TEXT 172

*yabe āsi' mānā kare puṣpa uṭhāite
sakhī-āge cāhe yadi gāye hāta dite*

yabe—when; *āsi'*—coming nearby; *mānā kare*—prohibits; *puṣpa uṭhāite*—to pick flowers; *sakhī-āge*—in front of the friends of Śrīmatī Rādhārāṇī; *cāhe*—wants; *yadi*—if; *gāye*—in the body; *hāta dite*—touch with the hand.

“Approaching Her, Kṛṣṇa prohibits Śrīmatī Rādhārāṇī from picking flowers. He may also touch Her in front of Her friends.

TEXT 173

*ei-saba sthāne 'kila-kiñcita' udgama
prathame 'harṣa' sañcārī—mūla kāraṇa*

ei-saba sthāne—in such places; *kila-kiñcita*—of the symptoms of the ecstasy known as *kila-kiñcita*; *udgama*—awakening; *prathame*—in the beginning; *harṣa*—jubilation; *sañcārī*—ecstatic emotion; *mūla kāraṇa*—the root cause.

“At such times, the ecstatic symptoms of *kila-kiñcita* are awakened. First there is jubilation in ecstatic love, which is the root cause of these symptoms.

Whenever Śrīmatī Rādhārāṇī leaves Her house, She is always well dressed and attractive. It is Her womanly nature to attract Śrī Kṛṣṇa’s attention, and upon seeing Her so attractively dressed, Śrī Kṛṣṇa desires to touch Her body. The Lord then finds some fault in Her and prohibits Her from going to a river crossing and stops Her from picking flowers. Such are the pastimes between Śrīmatī Rādhārāṇī and Śrī Kṛṣṇa. Being a cowherd girl, Śrīmatī Rādhārāṇī regularly carries milk in a container and often goes to sell the milk on the other side of the Yamunā. To cross the river, She has to pay the boatman, and the spot where the boatman collects his fares is called the *dāna-ghāṭī*. Lord Śrī Kṛṣṇa stops Her from going, telling Her, “First You have to pay the fee; then You will be allowed to go.” This pastime is called *dāna-keli-līlā*. Similarly, if Śrīmatī Rādhārāṇī wants to pick a flower, Śrī Kṛṣṇa claims to be the garden’s proprietor and prohibits Her. This pastime is called *kila-kiñcita*. Rādhārāṇī’s shyness arises due to Śrī Kṛṣṇa’s prohibitions, and ecstatic loving bodily symptoms called *kila-kiñcita-bhāva* are manifest at this time. These ecstatic symptoms are explained in the following verse, which is from Śrīla Rūpa Gosvāmī’s *Ujjvala-nīlamanī* (*Anubhāva-prakaraṇa* 39).

TEXT 174

garvābhilāṣa-rudita-
smitāsūyā-bhaya-krudhām
sañkarī-karaṇam harṣād
ucyate kila-kiñcitam

garva—pride; *abhilāṣa*—ambition; *rudita*—crying; *smita*—smiling; *asūyā*—envying; *bhaya*—fearing; *krudhām*—anger; *sañkarī-karaṇam*—the act of shrinking away; *harṣāt*—because of jubilation; *ucyate*—is called; *kila-kiñcitam*—ecstatic symptoms known as *kila-kiñcita*.

“Pride, ambition, weeping, smiling, envy, fear and anger are the seven ecstatic loving symptoms manifested by a jubilant shrinking away, and these symptoms are called *kila-kiñcita-bhāva*.’

TEXT 175

āra sāta bhāva āsi’ sahaje milaya
aṣṭa-bhāva-sammilane ‘mahā-bhāva’ haya

āra—other; *sāta*—seven; *bhāva*—ecstatic symptoms; *āsi’*—coming together; *sahaje*—naturally; *milaya*—become mixed; *aṣṭa-bhāva*—of eight kinds of ecstatic emotional symptoms; *sammilane*—by the combining; *mahā-bhāva haya*—there is *mahā-bhāva*.

“There are seven other transcendental ecstatic symptoms, and when they combine on the platform of jubilation, the combination is called *mahā-bhāva*.

TEXT 176

garva, abhilāṣa, bhaya, śuṣka-rudita
krodha, asūyā haya, āra manda-smita

garva—pride; *abilāṣa*—ambition; *bhaya*—fear; *śuṣka-rudita*—dry, artificial crying; *krodha*—anger; *asūyā*—envy; *haya*—there is; *āra*—also; *manda-smita*—mild smiling.

“The seven combined ingredients of *mahā-bhāva* are pride, ambition, fear, dry artificial crying, anger, envy and mild smiling.

TEXT 177

nānā-svādu aṣṭa-bhāva ekatra milana
yāhāra āsvāde tṛpta haya kṛṣṇa-mana

nānā—various; *svādu*—palatable; *aṣṭa-bhāva*—eight kinds of ecstatic symptoms; *ekatra*—at one place; *milana*—meeting; *yāhāra*—of which;



Being a cowherd girl, Śrīmatī Rādhārāṇī regularly carries milk in a container and often goes to sell the milk on the other side of the Yamunā. To cross the river, She has to pay the boatman, and the spot where the boatman collects his fares is called the dāna-ghāṭī. Lord Śrī Kṛṣṇa stops Her from going, telling Her, “First You have to pay the fee; then You will be allowed to go.”

āsvāde—by the tasting; *tr̥pta*—satisfied; *haya*—is; *kṛṣṇa-mana*—the mind of Kṛṣṇa.

“There are eight symptoms of ecstatic love on the platform of transcendental jubilation, and when they are combined and tasted by Kṛṣṇa, the Lord’s mind is completely satisfied.

TEXT 178

*dadhi, khaṇḍa, ghr̥ta, madhu, marīca, karpūra
elāci-milane yaiche rasālā madhura*

dadhi—yogurt; *khaṇḍa*—candy; *ghr̥ta*—ghee; *madhu*—honey; *marīca*—black pepper; *karpūra*—camphor; *elāci*—cardamom; *milane*—by combining together; *yaiche*—as; *rasālā*—very palatable; *madhura*—and sweet.

“Indeed, they are compared to a combination of yogurt, candy, ghee, honey, black pepper, camphor and cardamom, which, when mixed together, are very tasty and sweet.

TEXT 179

*ei bhāva-yukta dekhi’ rādhāśya-nayana
saṅgama ha-ite sukha pāya koṭi-guṇa*

ei bhāva—with these ecstatic symptoms; *yukta*—combined together; *dekhi’*—seeing; *rādhā-āśya-nayana*—the face and eyes of Śrīmatī Rādhārāṇī; *saṅgama ha-ite*—than direct embracing; *sukha pāya*—enjoys happiness; *koṭi-guṇa*—millions of times more.

“Lord Śrī Kṛṣṇa is thousands upon thousands of times more satisfied when He sees Śrīmatī Rādhārāṇī’s face light up from this combination of ecstatic love than He is by direct union with Her.

This is further explained in the following verse from the *Ujjvala-nīlamanī* (*Anubhāva-prakaraṇa* 41) of Śrīla Rūpa Gosvāmī.

TEXT 180

*antaḥ smeratayojjalā jala-kaṇa-vyākīrṇa-pakṣmāṅkurā
kiñcit pāṭalitāñcalā rasikatotsiktā puraḥ kuñcatī
ruddhāyāḥ paṭhi mādhavena madhura-vyābhugna-torottarā
rādhāyāḥ kila-kiñcita-stavakinī dṛṣṭiḥ śriyam vaḥ kriyāt*

antaḥ—internally, or not manifested; *smeratayā ujjvala*—brightened by mild smiling; *jala-kaṇa*—with drops of water; *vyākīrṇa*—scattered; *pakṣma-aṅkurā*—from the eyelashes; *kiñcit*—very little; *pāṭalita-añcalā*—a tinge of redness, mixed with whiteness, on the borders of the eyes; *rasikatā-utsiktā*—being merged in the cunning behavior of the Lord; *puraḥ*—in the front; *kuñcatī*—shrinks; *ruddhāyāḥ*—having been blocked; *paṭhi*—on the way; *mādhavena*—by Kṛṣṇa; *madhura*—sweet; *vyābhugna*—curved; *torā-uttarā*—the eyes; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *kila-kiñcita*—the ecstatic symptom named *kila-kiñcita*; *stavakinī*—like a bouquet of flowers; *dṛṣṭiḥ*—glance; *śriyam*—good fortune; *vaḥ*—of all of you; *kriyāt*—may perform.

“May the sight of Śrīmatī Rādhārāṇī’s *kila-kiñcita* ecstasy, which is like a bouquet, bring good fortune to all. When Śrī Kṛṣṇa blocked Rādhārāṇī’s way to the *dāna-ghāṭi*, there was laughter within Her heart. Her eyes grew bright, and fresh tears flowed from Her eyes, reddening them. Due to Her sweet relationship with Kṛṣṇa, Her eyes were enthusiastic, and when Her crying subsided, She appeared even more beautiful.’

TEXT 181

*bāṣpa-vyākulitāruṇāñcala-calan-netraṁ rasollāsitaṁ
helollāsa-calādharaṁ kuṭilita-bhrū-yugmaṁ udyat-smitaṁ
rādhāyāḥ kila-kiñcitāñcitaṁ asau vīkṣyānanam saṅgamād
ānandaṁ tam avāpa koṭi-guṇitaṁ yo 'bhūn na gīr-gocaraḥ*

bāṣpa—by tears; *vyākulita*—agitated; *aruṇa-añcala*—with a reddish tinge; *calan*—moving; *netraṁ*—eyes; *rasa-ullāsitaṁ*—because of being agitated by transcendental mellows; *hela-ullāsa*—because of neglectful jubilation; *cala-adharam*—moving lips; *kuṭilita*—curved; *bhrū-yugmaṁ*—two eyebrows; *udyat*—awakening; *smitaṁ*—smiling; *rādhāyāḥ*—of

Śrīmatī Rādhārāṇī; *kila-kiñcita*—with the ecstatic symptom named *kila-kiñcita*; *añcitam*—expression; *asau*—He (Kṛṣṇa); *vikṣya*—after glancing over; *ānanam*—the face; *saṅgamāt*—even than embracing; *ānandam*—happiness; *tam*—that; *avāpa*—got; *koṭi-guṇitam*—millions upon millions times more; *yaḥ*—which; *abhūt*—became; *na*—not; *gīḥ-gocaraḥ*—the subject of being described.

“Agitated by tears, Śrīmatī Rādhārāṇī’s eyes were tinged with red, just like the eastern horizon at sunrise. Her lips began to move with jubilation and lusty desire. Her eyebrows curved, and Her lotuslike face smiled mildly. Seeing Rādhārāṇī’s face exhibit such emotion, Lord Śrī Kṛṣṇa felt a million times happier than when He embraced Her. Indeed, Lord Śrī Kṛṣṇa’s happiness is not at all mundane.”

This is a quotation from the *Govinda-lilāmṛta* (9.18).

TEXT 182

*eta śuni’ prabhu hailā ānandita mana
sukhāviṣṭa hañā svarūpe kailā āliṅgana*

eta śuni’—hearing this; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *ānandita mana*—very happy in His mind; *sukha-āviṣṭa hañā*—being absorbed in happiness; *svarūpe*—unto Svarūpa Dāmodara Gosvāmī; *kailā*—did; *āliṅgana*—embracing.

Upon hearing this, Śrī Caitanya Mahāprabhu became very happy, and being absorbed in this happiness, He embraced Svarūpa Dāmodara Gosvāmī.

TEXT 183

*‘vilāsādi’-bhāva-bhūṣāra kaha ta’ lakṣaṇa
yei bhāve rādhā hare govindera mana?*

vilāsa-ādi—beginning with transcendental enjoyment; *bhāva*—of ecstasy; *bhūṣāra*—of the ornaments; *kaha*—please speak; *ta’*—indeed; *lakṣaṇa*—the symptoms; *yei bhāve*—by which symptoms; *rādhā*—Śrīmatī Rādhārāṇī; *hare*—enchants; *govindera mana*—the mind of Śrī Govinda.

Śrī Caitanya Mahāprabhu then asked Svarūpa Dāmodara, “Please speak of the ecstatic ornaments decorating the body of Śrīmatī Rādhārāṇī, by which She enchants the mind of Śrī Govinda.”

TEXT 184

*tabe ta' svarūpa-gosāñi kahite lāgilā
śuni' prabhura bhakta-gaṇa mahā-sukha pāilā*

tabe—at that time; *ta'*—indeed; *svarūpa-gosāñi*—Svarūpa Dāmodara; *kahite lāgilā*—began to speak; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—all the devotees; *mahā-sukha pāilā*—achieved great happiness.

Being thus requested, Svarūpa Dāmodara began to speak. All the devotees of Śrī Caitanya Mahāprabhu were very happy to hear him.

TEXT 185

*rādhā vasi' āche, kibā vṛndāvane yāya
tāhāñ yadi ācambite kṛṣṇa-daraśana pāya*

rādhā vasi' āche—Śrīmatī Rādhārāṇī is sitting; *kibā*—or; *vṛndāvane yāya*—is going to Vṛndāvana; *tāhāñ*—there; *yadi*—if; *ācambite*—all of a sudden; *kṛṣṇa-daraśana pāya*—gets the opportunity to see Kṛṣṇa.

“Sometimes when Śrīmatī Rādhārāṇī is sitting or when She is going to Vṛndāvana, She sees Kṛṣṇa.

TEXT 186

*dekhite nānā-bhāva haya vilakṣaṇa
se vailakṣaṇyera nāma 'vilāsa'-bhūṣaṇa*

dekhite—while seeing; *nānā-bhāva*—of various ecstasies; *haya*—there are; *vilakṣaṇa*—different symptoms; *se*—those; *vailakṣaṇyera*—of different symptoms; *nāma*—the name; *vilāsa-vilāsa*; *bhūṣaṇa*—ornaments.

“The symptoms of various ecstasies that become manifest at that time are called *vilāsa*.

This is described in the following verse, taken from the *Ujjvala-nīlamaṇi* (*Anubhāva-prakaraṇa* 39).

TEXT 187

*gati-sthānāsanādīnām
mukha-netrādi-karmaṇām
tātkālikam tu vaiśiṣṭyam
vilāsaḥ priya-saṅga-jam*

gati—moving; *sthāna*—standing; *āsana-ādīnām*—and of sitting and so on; *mukha*—or the face; *netra*—of the eyes; *ādi*—and so on; *karmaṇām*—of the activities; *tāt-kālikam*—relating to that time; *tu*—then; *vaiśiṣṭyam*—various symptoms; *vilāsaḥ*—of the name *vilāsa*; *priya-saṅga-jam*—produced from meeting her beloved.

“The various symptoms manifested in a woman’s face, eyes and the other parts of her body and the way she moves, stands or sits when she meets her beloved are called *vilāsa*.”

TEXT 188

*lajjā, harṣa, abhilāṣa, sambhrama, vāmya, bhaya
eta bhāva mili’ rādhāya cañcala karaya*

lajjā—timidity; *harṣa*—jubilation; *abilāṣa*—ambition; *sambhrama*—respect; *vāmya*—characteristics of the left-wing *gopīs*; *bhaya*—fear; *eta*—these; *bhāva*—ecstatic symptoms; *mili’*—coming together; *rādhāya*—Śrīmatī Rādhārāṇī; *cañcala karaya*—agitate.

Svarūpa Dāmodara said, “Timidity, jubilation, ambition, respect, fear and the characteristics of the left-wing *gopīs* are all ecstatic symptoms that combine to agitate Śrīmatī Rādhārāṇī.

This is explained in the following verse, which is found in the *Govinda-līlāmṛta* (9.11).

TEXT 189

*purah kṛṣṇālokāt sthagita-kuṭilāsyā gatiḥ abhūt
tiraścīnam kṛṣṇāmbara-dara-vṛtam śrī-mukham api
calat-tāram sphāram nayana-yugam ābhugnam iti sā
vilāsākhyā-svālaṅkaraṇa-valitāsīt priya-mude*

purah—in front of Her; *kṛṣṇa-ālokāt*—by seeing Lord Kṛṣṇa; *sthagita-kuṭilā*—stopped and assumed an attitude of crookedness; *asyāḥ*—of Śrīmatī Rādhārāṇī; *gatiḥ*—the progress; *abhūt*—became; *tiraścīnam*—being crooked; *kṛṣṇa-ambara*—by a blue cloth; *dara-vṛtam*—covered; *śrī-mukham api*—Her face also; *calat-tāram*—like moving stars; *sphāram*—wide; *nayana-yugam*—the pair of eyes; *ābhugnam*—very curved; *iti*—thus; *sā*—She (Rādhārāṇī); *vilāsa-ākhyā*—named *vilāsa*; *sva-alaṅkaraṇa*—by personal ornaments; *valita*—decorated; *āsīt*—was; *priya-mude*—just to increase the pleasure of Śrī Kṛṣṇa.

“When Śrīmatī Rādhārāṇī saw Lord Kṛṣṇa just before Her, Her progress stopped and She assumed an attitude of opposition. Although Her face was slightly covered by a blue garment, Her two starry eyes were agitated, being wide and curved. Thus She was decorated with the ornaments of *vilāsa*, and Her beauty increased to give pleasure to Śrī Kṛṣṇa, the Supreme Personality of Godhead.’

TEXT 190

*kṛṣṇa-āge rādhā yadi rahe dāṅḍāñā
tina-aṅga-bhaṅge rahe bhrū nācāñā*

kṛṣṇa-āge—in front of Kṛṣṇa; *rādhā*—Śrīmatī Rādhārāṇī; *yadi*—if; *rahe*—remains; *dāṅḍāñā*—standing; *tina-aṅga-bhaṅge*—with three bends in the body; *rahe*—remains; *bhrū*—eyebrows; *nācāñā*—dancing.

“When Śrīmatī Rādhārāṇī stands before Kṛṣṇa, She stands bent in three places—Her neck, waist and legs—and Her eyebrows dance.

TEXT 191

*mukhe-netre haya nānā-bhāvera udgāra
ei kāntā-bhāvera nāma 'lalita'-alaṅkāra*

mukhe—on the mouth; *netre*—on the eyes; *haya*—there are; *nānā-bhāvera*—of various ecstasies; *udgāra*—the awakening; *ei*—this; *kāntā-bhāvera*—of the condition of the female; *nāma*—the name; *lalita*—of *lalita*; *alaṅkāra*—the ornament.

“When there is an awakening of the various ecstatic features on Śrīmatī Rādhārāṇī’s face and in Her eyes that are appropriate to a charming feminine attitude, the *lalita* ornament is manifest.

TEXT 192

*vinyāsa-bhaṅgir aṅgānām
bhrū-vilāsa-manoharā
sukumārā bhaved yatra
lalitaṁ tad udāhṛtam*

vinyāsa—in arrangement; *bhaṅgiḥ*—curvature; *aṅgānām*—of bodily limbs; *bhrū-vilāsa*—due to the pastimes of the eyebrows; *manoharā*—very beautiful; *su-kumārā*—delicate; *bhaved*—may be; *yatra*—where; *lalitaṁ-lalita*; *tad*—that; *udāhṛtam*—called.

“When the bodily features are delicate and expertly curved, and when the eyebrows are very beautifully agitated, the ornament of feminine charm, called *lalita alaṅkāra*, is manifest.”

This verse is from the *Ujvala-nīlamaṇi* (Anubhāva-prakaraṇa 51).

TEXT 193

*lalita-bhūṣita rādhā dekhe yadi kṛṣṇa
duñhe duñhā milibāre hayena satṛṣṇa*

lalita-bhūṣita—decorated with *lalita-alaṅkāra*; *rādhā*—Śrīmatī Rādhārāṇī; *dekhe*—sees; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *duñhe*—both of

Them; *dunhā*—the two of Them; *milibāre*—to meet; *hayena*—become; *sa-tṛṣṇa*—very eager.

“When Lord Śrī Kṛṣṇa happens to see Śrīmatī Rādhārāṇī decorated with these *lalita* ornaments, They both eagerly want to meet each other.

TEXT 194

hriyā tiryag-grīvā-caraṇa-kaṭi-bhaṅgī-sumadhurā
calac-cillī-vallī-dalita-ratināthorjita-dhanuḥ
priya-premollāsollasita-lalitālālita-tanuḥ
priya-prītyai sāsīd uḍita-lalitālaṅkṛti-yutā

hriyā—by Her attitude of shyness; *tiryak*—going crosswise; *grīvā*—of the neck; *caraṇa*—of the knees; *kaṭi*—of the waist; *bhaṅgī*—by the curve; *su-madhurā*—very sweet; *calat-cillī*—of moving eyebrows; *vallī*—by the creepers; *dalita*—conquered; *rati-nātha*—of Cupid; *ūrjita*—powerful; *dhanuḥ*—by which the bow; *priya-prema-ullāsa*—because of the loving attitude of the beloved; *ullasita*—being inspired; *lalita*—by the mood known as *lalita*; *ālālita-tanuḥ*—whose body is covered; *priya-prītyai*—for the sake of pleasing the beloved; *sā*—Śrīmatī Rādhārāṇī; *āsīt*—was; *uḍita*—awakened; *lalita-alaṅkṛti-yutā*—possessing the *lalita-alaṅkāra*.

“When Śrīmatī Rādhārāṇī was decorated with the ornament of *lalita alaṅkāra*, just to increase Śrī Kṛṣṇa’s love, an attractive curve was manifested by Her neck, knees and waist. This was brought about by Her timidity and apparent desire to avoid Kṛṣṇa. The flickering movements of Her eyebrows could conquer the powerful bow of Cupid. To increase the joy of Her beloved, Her body was decorated with the ornaments of *lalita alaṅkāra*.”

This verse is quoted from the *Govinda-līlāmṛta* (9.14).

TEXT 195

lobhe āsi’ kṛṣṇa kare kañcukākarṣaṇa
antare ullāsa, rādhā kare nivāraṇa

lobhe—in greed; *āsi'*—coming; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *kañcuka-ākaraṣaṇa*—snatching the border of Her sari; *antare*—within; *ullāsa*—very pleased; *rādhā*—Śrīmatī Rādhārāṇī; *kare*—does; *nivāraṇa*—stopping.

“When Kṛṣṇa comes forward and greedily snatches at the border of Her sari, Śrīmatī Rādhārāṇī is actually very pleased within, but still She tries to stop Him.

TEXT 196

bāhire vāmatā-krodha, bhitare sukha mane
'kuṭṭamita'-nāma ei bhāva-vibhūṣaṇe

bāhire—externally; *vāmatā*—opposition; *krodha*—anger; *bhitare*—within; *sukha*—happiness; *mane*—in the mind; *kuṭṭamita-kuṭṭamita*; *nāma*—named; *ei*—this; *bhāva-vibhūṣaṇe*—ornament of an ecstatic attitude.

“This ecstatic attitude of Śrīmatī Rādhārāṇī’s is called *kuṭṭamita*. When this ecstatic ornament is manifested, Rādhārāṇī externally tries to avoid Kṛṣṇa, and She apparently becomes angry, although She is very happy within.

TEXT 197

stanādharādi-grahaṇe
hṛt-ṣrītāv api sambhramāt
bahiḥ krodho vyathita-vat
proktaṁ kuṭṭamitaṁ budhaiḥ

stana—breasts; *adhara*—lips; *ādi*—and so on; *grahaṇe*—when capturing; *hṛt-ṣrītau*—satisfaction of the heart; *api*—even though; *sambhramāt*—because of respectfulness; *bahiḥ*—externally; *krodhaḥ*—anger; *vyathita*—aggrieved; *vat*—as if; *proktaṁ*—called; *kuṭṭamitam*—the technical term *kuṭṭamita*; *budhaiḥ*—by learned scholars.

“When the border of Her sari and the cloth veiling Her face are caught, She externally appears offended and angry, but within Her heart She is very happy. Learned scholars call this attitude *kuṭṭamita*.”

This is a quotation from the *Ujjvala-nīlamanī* (*Anubhāva-prakaraṇa* 44).

TEXT 198

kṛṣṇa-vāñchā pūrṇa haya, kare pāṇi-rodha
antare ānanda rādhā, bāhire vāmya-krodha

kṛṣṇa-vāñchā—the desires of Lord Kṛṣṇa; *pūrṇa*—fulfilled; *haya*—let it be; *kare*—does; *pāṇi-rodha*—checking with Her hand; *antare*—within the heart; *ānanda*—transcendental bliss; *rādhā*—Śrīmatī Rādhārāṇī; *bāhire*—externally; *vāmya*—opposition; *krodha*—and anger.

“Although Śrīmatī Rādhārāṇī was checking Kṛṣṇa with Her hand, internally She was thinking, ‘Let Kṛṣṇa satisfy His desires.’ In this way She was very pleased within, although She externally displayed opposition and anger.

TEXT 199

vyathā pāñā’ kare yena śuṣka rodana
īṣat hāsiyā kṛṣṇe karena bhartsana

vyathā pāñā’—being offended; *kare*—does; *yena*—as if; *śuṣka*—dry; *rodana*—crying; *īṣat*—mildly; *hāsiyā*—smiling; *kṛṣṇe*—unto Kṛṣṇa; *karena*—does; *bhartsana*—admonition.

“Śrīmatī Rādhārāṇī externally displays a kind of dry crying, as if She is offended. Then She mildly smiles and admonishes Lord Kṛṣṇa.

TEXT 200

pāṇi-rodham avirodhita-vāñcham
bhartsanāś ca madhura-smita-garbhāḥ

*mādhavasya kurute karabhorur
hāri śuṣka-ruditam ca mukhe 'pi*

pāṇi—the hand; *rodham*—obstructing; *avirodhita*—unobstructed; *vāñcham*—the desire of Kṛṣṇa; *bhartsanāḥ*—admonitions; *ca*—and; *madhura*—sweet; *smita-garbhāḥ*—containing a gentle smiling attitude; *mādhavasya*—of Śrī Kṛṣṇa; *kurute*—does; *karabha-ūruḥ*—whose thigh is like the trunk of a baby elephant; *hāri*—charming; *śuṣka-ruditam*—dry crying; *ca*—and; *mukhe*—on the face; *api*—also.

“Actually She has no desire to stop Kṛṣṇa’s endeavor to touch Her body with His hands, yet Śrīmatī Rādhārāṇī, whose thighs are like the trunk of a baby elephant, protests His advances and, sweetly smiling, admonishes Him. At such times She cries without tears on Her charming face.’

TEXT 201

*ei-mata āra saba bhāva-vibhūṣaṇa
yāhāte bhūṣita rādhā hare kṛṣṇa mana*

ei-mata—in this way; *āra*—also; *saba*—all; *bhāva-vibhūṣaṇa*—ecstatic ornaments; *yāhāte*—by which; *bhūṣita*—being decorated; *rādhā*—Śrīmatī Rādhārāṇī; *hare*—attracts; *kṛṣṇa mana*—the mind of Kṛṣṇa.

“In this way, Śrīmatī Rādhārāṇī is ornamented and decorated with various ecstatic symptoms, which attract the mind of Śrī Kṛṣṇa.

TEXT 202

*ananta kṛṣṇera līlā nā yāya varṇana
āpane varṇena yadi 'sahasra-vadana'*

ananta—unlimited; *kṛṣṇera*—of Lord Kṛṣṇa; *līlā*—pastimes; *nā*—not; *yāya*—is possible; *varṇana*—description; *āpane*—personally; *varṇena*—describes; *yadi*—if; *sahasra-vadana*—the thousand-mouthed Śeṣa.

“It is not at all possible to describe the unlimited pastimes of Śrī Kṛṣṇa, even though He Himself describes them in His incarnation of Sahasra-vadana, the thousand-mouthed Śeṣa Nāga.”

TEXT 203

*śrīvāsa hāsiyā kahe,—śuna, dāmodara
āmāra lakṣmīra dekha sampatti vistara*

śrīvāsa—Śrīvāsa Ṭhākura; *hāsiyā*—smiling; *kahe*—says; *śuna*—please hear; *dāmodara*—O Dāmodara Gosvāmī; *āmāra lakṣmīra*—of my goddess of fortune; *dekha*—just see; *sampatti vistara*—the great opulence.

At this time, Śrīvāsa Ṭhākura smiled and told Svarūpa Dāmodara, “My dear sir, please hear! Just see how opulent my goddess of fortune is!

TEXT 204

*vṛndāvanera sampad dekha,—puṣpa-kisalaya
gīridhātu-śikhipiccha-guñjā-phala-maya*

vṛndāvanera—of Vṛndāvana; *sampad*—the opulence; *dekha*—see; *puṣpa-kisalaya*—a few flowers and twigs; *gīri-dhātu*—some minerals from the hills; *śikhi-piccha*—some peacock feathers; *guñjā-phala-maya*—some *guñjā-phala*.

“As far as Vṛndāvana’s opulence is concerned, it consists of a few flowers and twigs, some minerals from the hills, a few peacock feathers and the plant known as *guñjā*.

TEXT 205

*vṛndāvana dekhibāre gelā jagannātha
śuni’ lakṣmī-devīra mane haila āsoyātha*

vṛndāvana—Vṛndāvana-dhāma; *dekhibāre*—to see; *gelā*—went; *jagannātha*—Lord Jagannātha; *śuni’*—hearing; *lakṣmī-devīra*—of the

goddess of fortune; *mane*—in the mind; *haila*—there was; *āsoyātha*—envy.

“When Jagannātha decided to see Vṛndāvana, He went there, and upon hearing this, the goddess of fortune experienced restlessness and jealousy.

TEXT 206

*eta sampatti chāḍi' kene gelā vṛndāvana
tānre hāsya karite lakṣmī karilā sājana*

eta sampatti—so much opulence; *chāḍi'*—giving up; *kene*—why; *gelā*—He went; *vṛndāvana*—to Vṛndāvana; *tānre hāsya karite*—to make Him a laughingstock; *lakṣmī*—the goddess of fortune; *karilā*—made; *sājana*—so much decoration.

“She wondered, ‘Why did Lord Jagannātha give up so much opulence and go to Vṛndāvana?’ To make Him a laughingstock, the goddess of fortune made arrangements for much decoration.

TEXT 207

*“tomāra ṭhākura, dekha eta sampatti chāḍi'
ṭatra-ṭhala-ṭhula-lobhe gelā ṭuṣṭa-bāḍi*

tomāra ṭhākura—your Lord; *dekha*—just see; *eta sampatti chāḍi'*—giving so much opulence; *ṭatra-ṭhala-ṭhula*—leaves, fruits and flowers; *lobhe*—for the sake of; *gelā*—went; *ṭuṣṭa-bāḍi*—to the flower garden of Guṇḍicā.

“Then the maidservants of the goddess of fortune said to the servants of Lord Jagannātha, ‘Why did your Lord Jagannātha abandon the great opulence of the goddess of fortune and, for the sake of a few leaves, fruits and flowers, go see the flower garden of Śrīmatī Rādhārāṇī?’

TEXT 208

*ei karma kare kāhāṅ vidagdha-śiromaṇi?
lakṣmīra agrete nija prabhure deha' āni'*

ei—this; *karma*—work; *kare*—does; *kāhāṅ*—where; *vidagdha-śiromaṇi*—the chief of all experts; *lakṣmīra*—of the goddess of fortune; *agrete*—in front; *nija*—your own; *prabhure*—master; *deha'*—present; *āni'*—bringing.

“Your master is so expert at everything, but why does He do such things? Now bring your master before the goddess of fortune.”

TEXT 209

*eta bali' mahā-lakṣmīra saba dāsī-gaṇe
kaṭi-vastre bāndhi' āne prabhura nija-gaṇe*

eta bali'—saying this; *mahā-lakṣmīra*—of the goddess of fortune; *saba*—all; *dāsī-gaṇe*—maidservants; *kaṭi-vastre*—by their waist cloths; *bāndhi'*—binding; *āne*—bring; *prabhura*—of Jagannātha; *nija-gaṇe*—personal servants.

“In this way all the maidservants of the goddess of fortune arrested the servants of Jagannātha, bound them around the waist and brought them before the goddess of fortune.

TEXT 210

*lakṣmīra caraṇe āni' karāya praṇati
dhana-daṇḍa laya, āra karāya minati*

lakṣmīra caraṇe—at the lotus feet of the goddess of fortune; *āni'*—bringing; *karāya praṇati*—made to bow down; *dhana-daṇḍa laya*—take a fine; *āra*—also; *karāya*—make them perform; *minati*—submission.

“When all the maidservants brought Lord Jagannātha’s servants before the lotus feet of the goddess of fortune, the Lord’s servants were fined and forced to submit.

TEXT 211

rathera upare kare daṇḍera tāḍana
cora-prāya kare jagannāthera sevaka-gaṇa

rathera upare—on the car; *kare*—do; *daṇḍera tāḍana*—chastisement by sticks; *cora-prāya*—almost like thieves; *kare*—they treated; *jagannāthera*—of Lord Jagannātha; *sevaka-gaṇa*—the personal servants.

“All the maidservants began to beat the Ratha car with sticks, and they treated the servants of Lord Jagannātha almost like thieves.

TEXT 212

saba bhṛtya-gaṇa kahe,—yoḍa kari’ hāta
‘kāli āni diba tomāra āge jagannātha’

saba bhṛtya-gaṇa kahe—all the servants said; *yoḍa kari’ hāta*—folding the hands; *kāli*—tomorrow; *āni*—bringing; *diba*—we shall give; *tomāra*—of you; *āge*—in front; *jagannātha*—Lord Jagannātha.

“Finally all of Lord Jagannātha’s servants submitted to the goddess of fortune with folded hands, assuring her that they would bring Lord Jagannātha before her the very next day.

TEXT 213

tabe śānta hañā lakṣmī yāya nija ghara
āmāra lakṣmīra sampad—vākya-agocara

tabe—then; *śānta hañā*—being pacified; *lakṣmī*—the goddess of fortune; *yāya*—goes back; *nija ghara*—to her own apartment; *āmāra*—my; *lakṣmīra*—of the goddess of fortune; *sampad*—the opulence; *vākya-agocara*—beyond description.

“Being thus pacified, the goddess of fortune returned to her apartment. Just see! My goddess of fortune is opulent beyond all description.”

TEXT 214

*dugdha āuṭi' dadhi mathe tomāra goṭī-gaṇe
āmāra ṭhākuraṇī vaise ratna-simhāsane*

dugdha āuṭi'—boiling milk; *dadhi*—yogurt; *mathe*—churning; *tomāra*—your; *goṭī-gaṇe-goṭīs*; *āmāra*—my; *ṭhākuraṇī*—mistress; *vaise*—sits down; *ratna-simhāsane*—on a throne of gems.

Śrīvāsa Ṭhākura continued to address Svarūpa Dāmodara: “Your gopīs are engaged in boiling milk and churning yogurt, but my mistress, the goddess of fortune, sits on a throne made of jewels and gems.”

TEXT 215

*nārada-prakṛti śrīvāsa kare parihāsa
śuni' hāse mahāprabhura yata nija-dāsa*

nārada-prakṛti—with the nature of Nārada Muni; *śrīvāsa*—Śrīvāsa Ṭhākura; *kare*—does; *parihāsa*—joking; *śuni'*—hearing; *hāse*—smile; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *yata*—all; *nija-dāsa*—personal servants.

Śrīvāsa Ṭhākura, who was enjoying the mood of Nārada Muni, thus made jokes. Hearing him, all the personal servants of Śrī Caitanya Mahāprabhu began to smile.

TEXT 216

*prabhu kahe,—śrīvāsa, tomāte nārada-svabhāva
aiśvarya-bhāve tomāte, īśvara-prabhāva*

prabhu kahe—Śrī Caitanya Mahāprabhu says; *śrīvāsa*—My dear Śrīvāsa; *tomāte*—in you; *nārada-svabhāva*—the nature of Nārada; *aiśvarya-bhāve*—the mood of full opulence; *tomāte*—in you; *īśvara-prabhāva*—the power of the Lord.

Śrī Caitanya Mahāprabhu then told Śrīvāsa Ṭhākura, “My dear Śrīvāsa, your nature is exactly like that of Nārada Muni. The Supreme Personality of Godhead’s opulence is having a direct influence upon you.

TEXT 217

*inho dāmodara-svarūpa-śuddha-vrajavāsī
aiśvarya nā jāne inho śuddha-ṭreme bhāsi’*

inho—here; *dāmodara-svarūpa*—Svarūpa Dāmodara Gosvāmī; *śuddha-vraja-vāsī*—a pure inhabitant of Vṛndāvana; *aiśvarya nā jāne*—he does not know opulence; *inho*—he; *śuddha-ṭreme*—in pure devotional service; *bhāsi’*—floating.

“Svarūpa Dāmodara is a pure devotee of Vṛndāvana. He does not even know what opulence is, for he is simply absorbed in pure devotional service.”

TEXT 218

*svarūpa kahe,—śrīvāsa, śuna sāvadhāne
vṛndāvana-sampad tomāra nāhi ṭaḍe mane?*

svarūpa kahe—Svarūpa Dāmodara said; *śrīvāsa*—my dear Śrīvāsa; *śuna sāvadhāne*—carefully please hear; *vṛndāvana-sampad*—the opulence of Vṛndāvana; *tomāra*—your; *nāhi*—not; *ṭaḍe*—falls; *mane*—in the mind.

Svarūpa Dāmodara then retorted, “My dear Śrīvāsa, please hear me with attention. You have forgotten the transcendental opulence of Vṛndāvana.

TEXT 219

*vṛndāvane sāhajika ye sampat-sindhu
dvārakā-vaikuṅṭha-sampat-tāra eka bindu*

vṛndāvane—at Vṛndāvana; *sāhajika*—natural; *ye*—whatever; *sampat-sindhu*—ocean of opulence; *dvārakā*—of Dvārakā; *vaikuṅṭha-sampat*—all the opulence of the spiritual world; *tāra*—of that; *eka bindu*—one drop.

“The natural opulence of Vṛndāvana is just like an ocean. The opulence of Dvārakā and Vaikuṅṭha is not even to be compared to a drop.

TEXT 220

*parama puruṣottama svayaṁ bhagavān
kṛṣṇa yāhān dhanī tāhān vṛndāvana-dhāma*

parama puruṣa-uttama—the Supreme Personality of Godhead; *svayaṁ bhagavān*—personally the Lord; *kṛṣṇa*—Lord Kṛṣṇa; *yāhān*—where; *dhanī*—actually opulent; *tāhān*—there; *vṛndāvana-dhāma*—Vṛndāvana-dhāma.

“Śrī Kṛṣṇa is the Supreme Personality of Godhead, full of all opulences, and His complete opulences are exhibited only in Vṛndāvana-dhāma.

TEXT 221

*cintāmaṇi-maya bhūmi ratnera bhavana
cintāmaṇi-gaṇa dāsī-caraṇa-bhūṣaṇa*

cintāmaṇi-maya—made of transcendental touchstone; *bhūmi*—the ground; *ratnera*—of gems; *bhavana*—the original source; *cintāmaṇi-gaṇa*—such touchstones; *dāsī-caraṇa-bhūṣaṇa*—foot decorations of the maidservants of Vṛndāvana.

“Vṛndāvana-dhāma is made of transcendental touchstone. Its entire surface is the source of all valuable jewels, and the *cintāmaṇi* stone is used to decorate the lotus feet of the maidservants of Vṛndāvana.

TEXT 222

*kalpavṛkṣa-latāra-yāhān sāhajika-vana
puṣpa-phala vinā keha nā māge anya dhana*

kalpa-vṛkṣa-latāra—of creepers and *kalpa-vṛkṣa*, or desire trees; *yāhān*—where; *sāhajika-vana*—natural forest; *puṣpa-phala vinā*—except for fruits

and flowers; *keha*—anyone; *nā māge*—does not want; *anya*—any other; *dhana*—riches.

“Vṛndāvana is a natural forest of desire trees and creepers, and the inhabitants do not want anything but the fruits and flowers of those desire trees.

TEXT 223

*ananta kāma-dhenu tāhāṅ phire vane vane
dugdha-mātra dena, keha nā māge anya dhane*

ananta—unlimited; *kāma-dhenu*—cows that can fulfill all desires; *tāhāṅ*—there; *phire*—graze; *vane vane*—from forest to forest; *dugdha-mātra dena*—deliver milk only; *keha*—anyone; *nā*—not; *māge*—wants; *anya dhane*—any other riches.

“In Vṛndāvana there are cows that fulfill all desires [*kāma-dhenus*], and their number is unlimited. They graze from forest to forest and deliver only milk. The people want nothing else.

TEXT 224

*sahaja lokera kathā—yāhāṅ divya-gīta
sahaja gamana kare,—yaiche ṅṛtya-pratīta*

sahaja lokera kathā—the talks of all the plain people; *yāhāṅ*—where; *divya-gīta*—transcendental music; *sahaja gamana*—natural walking; *kare*—they do; *yaiche*—like; *ṅṛtya-pratīta*—appearing like dancing.

“In Vṛndāvana, the natural speech of the people sounds like music, and their natural motion resembles a dance.

TEXT 225

*sarvatra jala—yāhāṅ amṛta-samāna
cid-ānanda jyotiḥ svādya—yāhāṅ mūrtimān*

sarvatra—everywhere; *jala*—the water; *yāhān*—where; *amṛta-samāna*—equal to nectar; *cit-ānanda*—transcendental bliss; *jyotiḥ*—effulgence; *svādya*—perceived; *yāhān*—where; *mūrtimān*—assuming a form.

“The water in Vṛndāvana is nectar, and the brahmajyoti effulgence, which is full of transcendental bliss, is directly perceived there in its form.

TEXT 226

*lakṣmī jini’ guṇa yāhān lakṣmīra samāja
kṛṣṇa-vaṁśī kare yāhān priya-sakhī-kāya*

lakṣmī—the goddess of fortune; *jini’*—conquering; *guṇa*—qualities; *yāhān*—where; *lakṣmīra samāja*—the society of the *gopīs*; *kṛṣṇa-vaṁśī*—Lord Śrī Kṛṣṇa’s flute; *kare*—in His hand; *yāhān*—where; *priya-sakhī-kāya*—a dear companion.

“The *gopīs* there are also goddesses of fortune, and they surpass the goddess of fortune who abides in *Vaikuṅṭha*. In *Vṛndāvana*, Lord Kṛṣṇa is always playing His transcendental flute, which is His dear companion.

TEXT 227

*śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānam nāṭyam gamanam api vaṁśī priya-sakhī
cit-ānandaṁ jyotiḥ param api tad āsvādyam api ca*

śriyaḥ—the goddess of fortune; *kāntāḥ*—the damsels; *kāntaḥ*—the enjoyer; *parama-puruṣaḥ*—the Supreme Personality of Godhead; *kalpa-taravaḥ*—desire trees; *drumāḥ*—all the trees; *bhūmiḥ*—the land; *cintāmaṇi-gaṇa-mayī*—made of the transcendental touchstone jewel; *toyam*—the water; *amṛtam*—nectar; *kathā*—talking; *gānam*—song; *nāṭyam*—dancing; *gamanam*—walking; *api*—also; *vaṁśī*—the flute; *priya-sakhī*—constant companion; *cit-ānandaṁ*—transcendental bliss; *jyotiḥ*—effulgence; *param*—the supreme; *api*—also; *tad*—that; *āsvādyam*—everywhere perceived; *api ca*—also.



"The sound of Kṛṣṇa's flute spreads in four directions. Even though Kṛṣṇa vibrates His flute within this universe, its sound pierces the universal covering and goes to the spiritual sky. Thus the vibration enters the ears of all inhabitants. It especially enters Goloka Vṛndāvana-dhāma and attracts the minds of the young damsels of Vrajabhūmi, bringing them forcibly to where Kṛṣṇa is present. The vibration of Kṛṣṇa's flute is very aggressive, and it breaks the vows of all chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the goddesses of fortune in the Vaikuṅṭha planets, to say nothing of the poor damsels of Vṛndāvana. The vibration of His flute is just like a bird that creates a nest within the ears of the gopīs and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the gopīs cannot hear anything else, nor are they able to concentrate on anything else, nor even give a suitable reply. Such are the effects of the vibration of Lord Kṛṣṇa's flute."

“The damsels of Vṛndāvana, the gopīs, are super goddesses of fortune. The enjoyer in Vṛndāvana is the Supreme Personality of Godhead, Kṛṣṇa. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vṛndāvana-dhāma is the only relishable abode.’

This is a quotation from the *Brahma-saṁhitā* (5.56).

TEXT 228

*cintāmaṇiś caraṇa-bhūṣaṇam aṅganānām
śṛṅgāra-puṣpa-taravaḥ taravaḥ surāṇām
vṛndāvane vraja-dhanam nanu kāma-dhenu-
vṛndāni ceti sukha-sindhur aho vibhūtiḥ*

cintāmaṇiḥ—transcendental touchstone; *caraṇa*—of the lotus feet; *bhūṣaṇam*—the ornament; *aṅganānām*—of all the women of Vṛndāvana; *śṛṅgāra*—for dressing; *puṣpa-taravaḥ*—the flower trees; *taravaḥ surāṇām*—the trees of the demigods (desire trees); *vṛndāvane*—at Vṛndāvana; *vraja-dhanam*—the special wealth of the inhabitants of Vraja; *nanu*—certainly; *kāma-dhenu*—of *kāma-dhenu* cows that can deliver unlimited milk; *vṛndāni*—groups; *ca*—and; *iti*—thus; *sukha-sindhur*—the ocean of happiness; *aho*—oh, how much; *vibhūtiḥ*—opulence.

“The anklets on the damsels of Vraja-bhūmi are made of *cintāmaṇi* stone. The trees are wish-fulfilling trees, and they produce flowers with which the gopīs decorate themselves. There are also wish-fulfilling cows [*kāma-dhenus*], which deliver unlimited quantities of milk. These cows constitute the wealth of Vṛndāvana. Thus Vṛndāvana’s opulence is blissfully exhibited.”

This verse, by Bilvamaṅgala Ṭhākura, is quoted in the *Bhakti-rasāmṛta-sindhu* (2.1.173).

TEXT 229

*śuni' premāveśe nṛtya kare śrīnivāsa
kakṣa-tāli bājāya, kare aṭṭa-aṭṭa hāsa*

śuni'—hearing; *prema-āveśe*—in ecstatic love; *nṛtya*—dancing; *kare*—does; *śrīnivāsa*—Śrīvāsa Ṭhākura; *kakṣa-tāli*—his armpits with his palms; *bājāya*—sounds; *kare*—does; *aṭṭa-aṭṭa hāsa*—very loud laughing.

Śrīvāsa Ṭhākura then began to dance in ecstatic love. He vibrated sounds by slapping his armpits with the palms of his hands, and he laughed very loudly.

TEXT 230

*rādhāra śuddha-rasa prabhu āveśe śunila
sei rasāveśe prabhu nṛtya ārambhila*

rādhāra—of Śrīmatī Rādhārāṇī; *śuddha-rasa*—pure transcendental mellows; *prabhu*—Śrī Caitanya Mahāprabhu; *āveśe śunila*—heard with great ecstasy; *sei*—that; *rasa-āveśe*—in absorption in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *nṛtya ārambhila*—began dancing.

Thus Śrī Caitanya Mahāprabhu heard these discussions about the pure transcendental mellow of Śrīmatī Rādhārāṇī. Absorbed in transcendental ecstasy, the Lord began to dance.

TEXT 231

*rasāveśe prabhura nṛtya, svarūpera gāna
'bala' 'bala' bali' prabhu pāte nija-kāṇa*

rasa-āveśe—in ecstatic mellows; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—the dancing; *svarūpera gāna*—and singing by Svarūpa Dāmodara; *bala bala*—go on speaking, go on speaking; *bali'*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *pāte*—extends; *nija-kāṇa*—own ear.

While Śrī Caitanya Mahāprabhu was dancing in ecstatic love and Svarūpa Dāmodara was singing, the Lord said, “Go on singing! Go on singing!” The Lord then extended His own ears.

TEXT 232

*vraja-rasa-gīta śuni’ prema uthalila
puruṣottama-grāma prabhu preme bhāsāila*

vraja-rasa-gīta—songs about the mellows of Vṛndāvana-dhāma; *śuni’*—hearing; *prema*—transcendental bliss; *uthalila*—awakened; *puruṣottama-grāma*—the place known as Puruṣottama, Jagannātha Purī; *prabhu*—Śrī Caitanya Mahāprabhu; *preme*—with ecstatic love; *bhāsāila*—inundated.

Thus Śrī Caitanya Mahāprabhu’s ecstatic love was awakened by hearing the songs of Vṛndāvana. In this way He inundated Puruṣottama, Jagannātha Purī, with love of Godhead.

TEXT 233

*lakṣmī-devī yathā-kāle gelā nija-ghara
prabhu nṛtya kare, haila tṛtīya prahara*

lakṣmī-devī—the goddess of fortune; *yathā-kāle*—in due course of time; *gelā*—returned; *nija-ghara*—to her apartment; *prabhu*—Śrī Caitanya Mahāprabhu; *nṛtya kare*—dances; *haila*—there arrived; *tṛtīya prahara*—the third period of the day, the afternoon.

Finally the goddess of fortune returned to her apartment. In due course of time, as Śrī Caitanya Mahāprabhu was dancing, afternoon arrived.

TEXT 234

*cāri sampradāya gāna kari’ bahu śrānta haila
mahāprabhura premāveśa dviguṇa bādila*

cāri sampradāya—four groups of *saṅkīrtana* parties; *gāna kari'*—after singing; *bahu*—much; *śrānta haila*—were fatigued; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—the ecstatic love; *dvi-guṇa*—twofold; *bādila*—increased.

After much singing, all four saṅkīrtana parties grew fatigued, but Śrī Caitanya Mahāprabhu's ecstatic love increased twofold.

TEXT 235

*rādhā-premāveśe prabhu hailā sei mūrti
nityānanda dūre dekhi' karilena stuti*

rādhā-prema-āveśe—in ecstatic love of Śrīmatī Rādhārāṇī; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *sei mūrti*—exactly that same form; *nityānanda*—Lord Nityānanda; *dūre dekhi'*—seeing from a distant place; *karilena stuti*—offered prayers.

While dancing absorbed in Śrīmatī Rādhārāṇī's ecstatic love, Śrī Caitanya Mahāprabhu appeared in Her very form. Seeing this from a distant place, Nityānanda Prabhu offered prayers.

TEXT 236

*nityānanda dekhiyā prabhura bhāvāveśa
nikaṭe nā āise, rahe kichu dūra-deśa*

nityānanda—Lord Nityānanda; *dekhiyā*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhāva-āveśa*—the ecstatic love; *nikaṭe*—nearby; *nā āise*—does not come; *rahe*—keeps; *kichu*—a little; *dūra-deśa*—far away.

Seeing the ecstatic love of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu did not approach but remained a little distance away.

TEXT 237

*nityānanda vinā prabhuke dhare kon jana
prabhura āveśa nā yāya, nā rahe kīrtana*

nityānanda vinā—except for Nityānanda Prabhu; *prabhuke*—Śrī Caitanya Mahāprabhu; *dhare*—can catch; *kon jana*—what person; *prabhura*—of Śrī Caitanya Mahāprabhu; *āveśa*—the ecstasy; *nā yāya*—does not go away; *nā rahe*—could not be continued; *kīrtana-kīrtana*.

Only Nityānanda Prabhu could catch Śrī Caitanya Mahāprabhu, but the ecstatic mood of the Lord would not stop. At the same time, kīrtana could not be continued.

TEXT 238

*bhaṅgi kari' svarūpa sabāra śrama jānāila
bhakta-gaṇera śrama dekhi' prabhura bāhya haila*

bhaṅgi kari'—showing an indication; *svarūpa*—Svarūpa Dāmodara; *sabāra*—of everyone; *śrama*—the fatigue; *jānāila*—made known; *bhakta-gaṇera*—of the devotees; *śrama*—the fatigue; *dekhi'*—seeing; *prabhura*—Śrī Caitanya Mahāprabhu; *bāhya haila*—become externally conscious.

Svarūpa Dāmodara then informed the Lord that all the devotees were fatigued. Seeing this situation, Śrī Caitanya Mahāprabhu came to His external senses.

TEXT 239

*saba bhakta lañā prabhu gelā puṣpodyāne
viśrāma kariyā kailā mādhyāhnika snāne*

saba bhakta lañā—with all the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *puṣpa-udyāne*—in the flower garden; *viśrāma kariyā*—resting; *kailā*—performed; *mādhyāhnika snāne*—bath in the afternoon.

Śrī Caitanya Mahāprabhu then entered the flower garden with all His devotees. After resting there for some time, He took His afternoon bath.

TEXT 240

*jagannāthera prasāda āila bahu upahāra
lakṣmīra prasāda āila vividha prakāra*

jagannāthera prasāda—the *prasādam* offered to Jagannātha; *āila*—arrived; *bahu*—many; *upahāra*—offerings; *lakṣmīra prasāda*—food offered to Lakṣmīdevī; *āila*—arrived; *vividha prakāra*—all varieties.

Then there arrived in large quantities a variety of food that had been offered to Śrī Jagannātha and a variety that had been offered to the goddess of fortune.

TEXT 241

*sabā lañā nānā-raṅge karilā bhojana
sandhyā snāna kari' kaila jagannātha daraśana*

sabā lañā—with all the devotees; *nānā-raṅge*—in great jubilation; *karilā bhojana*—took the *prasādam*; *sandhyā snāna kari'*—after taking an evening bath; *kaila*—made; *jagannātha daraśana*—visit to Lord Jagannātha.

Śrī Caitanya Mahāprabhu finished His afternoon lunch, and after His evening bath He went to see Lord Jagannātha.

TEXT 242

*jagannātha dekhi' karena nartana-kīrtana
narendre jala-kriḍā kare lañā bhakta-gaṇa*

jagannātha—Lord Jagannātha; *dekhi'*—after seeing; *karena*—performs; *nartana-kīrtana*—chanting and dancing; *narendre*—in the lake known as Narendra-sarovara; *jala-kriḍā*—sporting in the water; *kare*—performs; *lañā bhakta-gaṇa*—with the devotees.

As soon as He saw Lord Jagannātha, Śrī Caitanya Mahāprabhu began to chant and dance. Afterward, accompanied by His devotees, the Lord enjoyed sporting in the lake called Narendra-sarovara.

TEXT 243

*udyāne āsiyā kaila vana-bhojana
ei-mata krīḍā kaila prabhu aṣṭa-dina*

udyāne—to the garden; *āsiyā*—coming; *kaila*—performed; *vana-bhojana*—picnic in the forest; *ei-mata*—in this way; *krīḍā*—pastimes; *kaila*—performed; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *aṣṭa-dina*—constantly for eight days.

Then, entering the flower garden, Śrī Caitanya Mahāprabhu took His meal. In this way He continuously performed all kinds of pastimes for eight days.

TEXT 244

*āra dine jagannāthera bhītara-vijaya
rathe caḍi' jagannātha cale nijālaya*

āra dine—on the next day; *jagannāthera*—of Lord Jagannātha; *bhītara-vijaya*—coming out from inside the temple; *rathe caḍi'*—riding on the car; *jagannātha*—Lord Jagannātha; *cale*—returns; *nija-ālaya*—to His own home.

The next day Lord Jagannātha came out from the temple and, riding on the car, returned to His own abode.

TEXT 245

*pūrvavat kaila prabhu lañā bhakta-gaṇa
parama ānande karena nartana-kīrtana*

pūrva-vat—as previously; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *bhakta-gaṇa*—all the devotees; *parama ānande*—in great pleasure; *karena*—performs; *nartana-kīrtana*—chanting and dancing.

As previously, Śrī Caitanya Mahāprabhu and His devotees chanted and danced with great pleasure.

TEXT 246

jagannāthera punaḥ pāṇḍu-vijaya ha-ila
eka guṭi paṭṭa-ḍorī tāñhā ṭuṭi' gela

jagannāthera—of Lord Jagannātha; *punaḥ*—again; *pāṇḍu-vijaya*—the function of carrying the Lord; *ha-ila*—there was; *eka guṭi*—one bunch; *paṭṭa-ḍorī*—ropes of silk; *tāñhā*—there; *ṭuṭi' gela*—broke.

During the Pāṇḍu-vijaya, Lord Jagannātha was carried, and while He was being carried, a bunch of silken ropes broke.

TEXT 247

pāṇḍu-vijayera tuli phāṭi-phuṭi yāya
jagannāthera bhare tulā uḍiyā palāya

pāṇḍu-vijayera—of the ceremony of Pāṇḍu-vijaya; *tuli*—batches of cotton; *phāṭi-phuṭi yāya*—become broken; *jagannāthera bhare*—by the weight of Lord Jagannātha; *tulā*—the cotton; *uḍiyā palāya*—floats into the air.

When the Jagannātha Deity is carried, at intervals He is placed on cotton pads. When the ropes broke, the cotton pads also broke due to the weight of Lord Jagannātha, and the cotton floated into the air.

TEXT 248

kulīna-grāmī rāmānanda, satyarāja khāṇna
tāñre ājñā dila prabhu kariyā sammāna

kulīna-grāmī—the inhabitants of the village known as Kulīna-grāma; *rāmānanda*—Rāmānanda; *satyarāja khānna*—Satyarāja Khān; *tānre*—to them; *ājñā dila*—gave an order; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā sammāna*—showing great respect.

Rāmānanda Vasu and Satyarāja Khān were present from Kulīna-grāma, and Śrī Caitanya Mahāprabhu, with great respect, gave them the following orders.

TEXT 249

*ei paṭṭa-ḍorīra tumi hao yajamāna
prati-vatsara ānibe 'ḍorī' kariyā nirmāṇa*

ei paṭṭa-ḍorīra—of these *paṭṭa-ḍorīs*, silken ropes; *tumi*—you; *hao*—become; *yajamāna*—the worshipers; *prati-vatsara*—every year; *ānibe*—you must bring; *ḍorī*—ropes; *kariyā nirmāṇa*—manufacturing.

Śrī Caitanya Mahāprabhu ordered Rāmānanda Vasu and Satyarāja Khān to become the worshipers of these ropes and every year bring silken ropes from their village.

It is understood that silken rope was being manufactured by the local inhabitants of Kulīna-grāma; therefore Śrī Caitanya Mahāprabhu asked Rāmānanda Vasu and Satyarāja Khān to get ropes every year for Lord Jagannātha's service.

TEXT 250

*eta bali' dila tānre chiṇḍā paṭṭa-ḍorī
ihā dekhi' karibe ḍorī ati dṛḍha kari'*

eta bali'—saying this; *dila*—delivered; *tānre*—to them; *chiṇḍā*—broken; *paṭṭa-ḍorī*—silken ropes; *ihā dekhi'*—seeing this; *karibe*—you must make; *ḍorī*—the ropes; *ati*—very; *dṛḍha kari'*—making strong.

After telling them this, Śrī Caitanya Mahāprabhu showed them the broken silken ropes, saying, “Just look at this sample. You must make ropes that are much stronger.”

TEXT 251

*ei paṭṭa-ḍorīte haya 'śeṣa'-adhiṣṭhāna
daśa-mūrti hañā yeṅho seve bhagavān*

ei paṭṭa-ḍorīte—in this rope; *haya*—there is; *śeṣa-adhiṣṭhāna*—the abode of Śeṣa Nāga; *daśa-mūrti hañā*—expanding into ten forms; *yeṅho*—who; *seve*—worships; *bhagavān*—the Supreme Personality of Godhead.

Śrī Caitanya Mahāprabhu then informed Rāmānanda Vasu and Satyarāja Khān that this rope was the abode of Lord Śeṣa, who expands Himself into ten forms and serves the Supreme Personality of Godhead.

For a description of Śeṣa Nāga, refer to *Ādi-līlā* 5.123–124.

TEXT 252

*bhāgyavān satyarāja vasu rāmānanda
sevā-ājñā pāñā haila parama-ānanda*

bhāgyavān—very fortunate; *satyarāja*—Satyarāja; *vasu rāmānanda*—Rāmānanda Vasu; *sevā-ājñā*—order for service; *pāñā*—getting; *haila*—became; *parama*—supremely; *ānanda*—happy.

After receiving orders from the Lord for the rendering of service, the fortunate Satyarāja and Rāmānanda Vasu were highly pleased.

TEXT 253

*prati vatsara guṇḍicāte bhakta-gaṇa-saṅge
paṭṭa-ḍorī lañā āise ati baḍa raṅge*

prati vatsara—every year; *guṇḍicāte*—to the Guṇḍicā temple cleansing ceremony; *bhakta-gaṇa-saṅge*—with the other devotees; *paṭṭa-ḍorī*—silken ropes; *lañā*—taking; *āise*—came; *ati*—extremely; *baḍa*—great; *raṅge*—with pleasure.

Every year thereafter, when the Guṇḍicā temple was being cleansed, Satyarāja and Rāmānanda Vasu would come with the other devotees and with great pleasure bring silken rope.

TEXT 254

*tabe jagannātha yāi' vasilā simhāsane
mahāprabhu ghare āilā lañā bhakta-gaṇe*

tabe—thereafter; *jagannātha*—Lord Jagannātha; *yāi'*—going; *vasilā*—sat; *simhāsane*—on His throne; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ghare*—to His residence; *āilā*—went back; *lañā*—taking; *bhakta-gaṇe*—the devotees.

Thus Lord Jagannātha returned to His temple and sat on His throne while Śrī Caitanya Mahāprabhu returned to His residence with His devotees.

TEXT 255

*ei-mata bhakta-gaṇe yātrā dekhāila
bhakta-gaṇa lañā vṛndāvana-keli kaila*

ei-mata—in this way; *bhakta-gaṇe*—to all the devotees; *yātrā*—the Ratha-yātrā festival; *dekhāila*—showed; *bhakta-gaṇa*—the devotees; *lañā*—with; *vṛndāvana-keli*—pastimes of Vṛndāvana; *kaila*—performed.

Thus Śrī Caitanya Mahāprabhu showed the Ratha-yātrā ceremony to His devotees and performed the Vṛndāvana pastimes with them.

TEXT 256

*caitanya-gosāñira līlā-ananta, apāra
'sahasra-vadana' yāra nāhi pāya pāra*

caitanya-gosāñira—of Lord Śrī Caitanya Mahāprabhu; *līlā*—the pastimes; *ananta*—unlimited; *apāra*—without end; *sahasra-vadana*—Lord Śeṣa, who has thousands of hoods; *yāra*—of which; *nāhi*—not; *pāya*—gets; *pāra*—the limit.

The pastimes of Lord Caitanya are unlimited and endless. Even Sahasra-vadana, Lord Śeṣa, cannot reach the limits of His pastimes.

TEXT 257

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

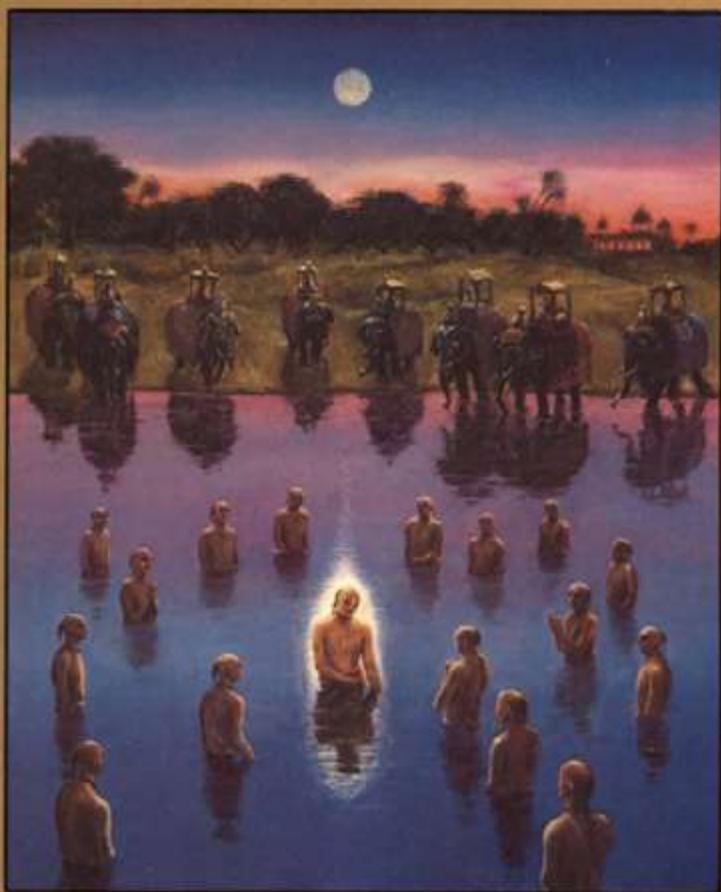
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhyalīlā, Fourteenth Chapter, describing the Performance of the Vṛndāvana Pastimes and the Herā-pañcamī-yātrā.

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

MADHYA-LĪLA Volume 6



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All Glory to Śrī Guru and Gaurāṅga

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of Kṛṣṇadāsa Kavirāja Gosvāmī

*Madhya-līlā
Volume Six*

“Śrī Caitanya Mahāprabhu Leaves for Vṛndāvana”

*with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports*

by

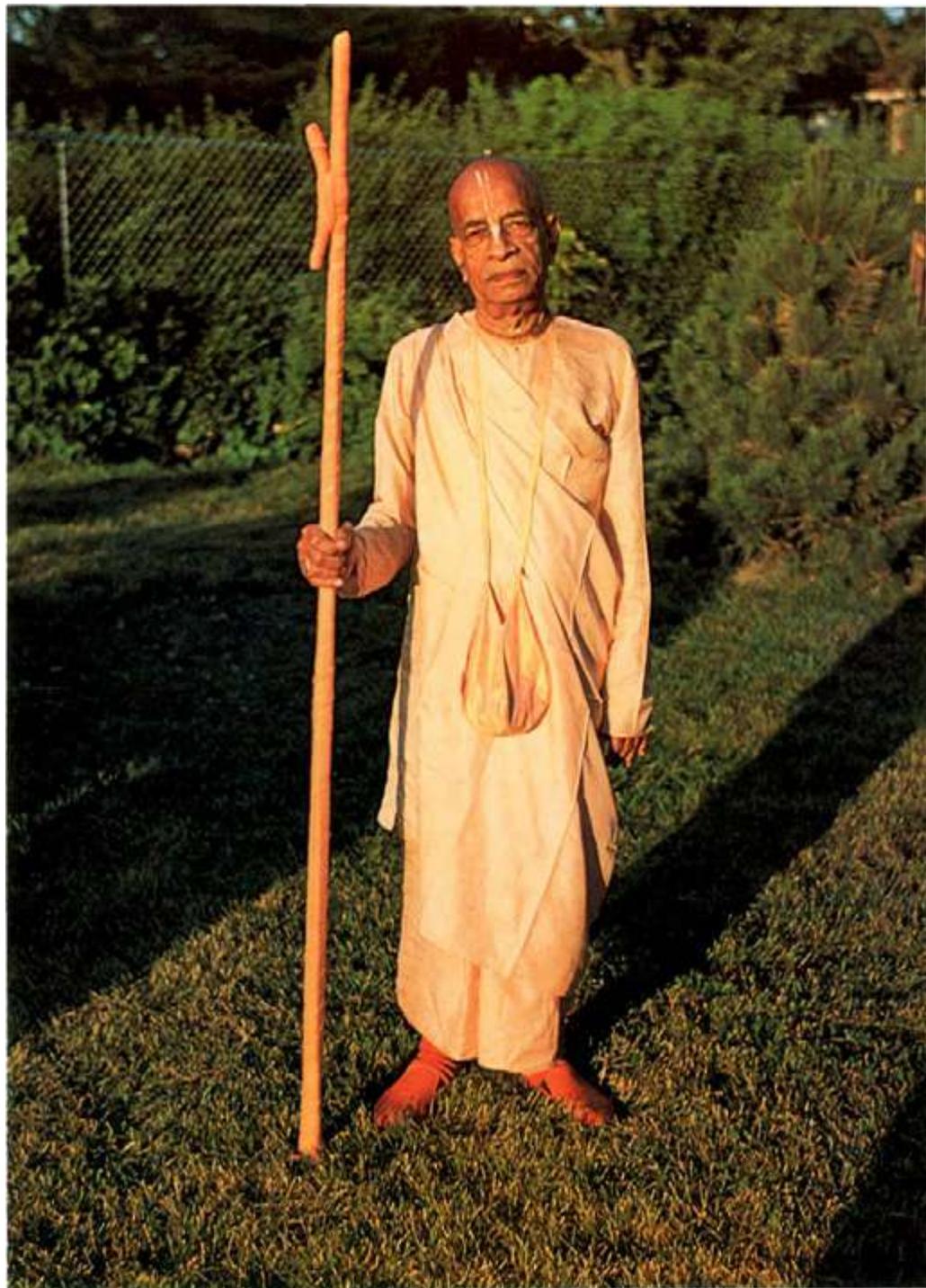
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CHAPTER FIFTEEN

The Lord Accepts Prasādam at the House of Sārvabhauma Bhaṭṭācārya

The following summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. After the Ratha-yātrā festival, Śrī Advaita Ācārya Prabhu worshiped Śrī Caitanya Mahāprabhu with flowers and *tulasī*. Śrī Caitanya Mahāprabhu, in return, worshiped Advaita Ācārya with the flowers and *tulasī* that remained on the offered plate and said a *mantra*, *yo 'si so 'si namo 'stu te* (“Whatever You are, You are—but I offer My respects unto You”). Then Advaita Ācārya Prabhu invited Śrī Caitanya Mahāprabhu for *prasādam*. When Lord Śrī Caitanya Mahāprabhu and His devotees performed the Nandotsava ceremony, the Lord dressed Himself as a cowherd boy. Thus the ceremony was very jubilant. Then the Lord and His devotees observed Vijayā-daśamī, the day of victory when Lord Rāmacandra conquered Laṅkā. The devotees all became soldiers of Lord Rāmacandra, and Śrī Caitanya Mahāprabhu, in the ecstasy of Hanumān, manifested various transcendently blissful activities. Thereafter, the Lord and His devotees observed various other ceremonies.

Śrī Caitanya Mahāprabhu then asked all the devotees to return to Bengal. Lord Śrī Caitanya Mahāprabhu sent Nityānanda Prabhu to Bengal for preaching and also sent Rāmadāsa, Gadādhara dāsa and several other devotees with Him. Then Śrī Caitanya Mahāprabhu, with great humility, sent some Jagannātha *prasādam* and a cloth from Lord Jagannātha to His mother through Śrīvāsa Ṭhākura. When the Lord bade farewell to Rāghava Paṇḍita, Vāsudeva Datta, the residents of Kulīna-grāma and other devotees, He praised them for their transcendental qualities. Rāmānanda Vasu and Satyarāja Khān asked some questions, and Lord Śrī Caitanya Mahāprabhu instructed them that all householder devotees must engage themselves in the service of Vaiṣṇavas exclusively devoted to chanting the holy name of the Lord. He also instructed the Vaiṣṇavas from Khaṇḍa, as

well as Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati, and He praised Murāri Gupta for his firm faith in the lotus feet of Lord Rāmacandra. Considering the humble prayer of Vāsudeva Datta, He established that Lord Śrī Kṛṣṇa is qualified to deliver all the conditioned souls. Thereafter, when Śrī Caitanya Mahāprabhu was accepting *prasādam* at the house of Sārvabhauma Bhaṭṭācārya, Sārvabhauma's son-in-law, Amogha, created trouble in the family with his criticisms. The following morning, he was attacked by the disease of *visūcikā* (cholera). Lord Śrī Caitanya Mahāprabhu very kindly saved him from death and enlivened him in chanting the holy name of Lord Kṛṣṇa.

TEXT 1

*sārvabhauma-grhe bhuñjan
sva-nindakam amoghakam
aṅgī-kurvan sphuṭām cakre
gaurah svām bhakta-vaśyatām*

sārvabhauma-grhe—at the house of Sārvabhauma Bhaṭṭācārya; *bhuñjan*—while eating; *sva-nindakam*—a person who was criticizing Him; *amoghakam*—named Amogha; *aṅgī-kurvan*—accepting; *sphuṭām*—manifested; *cakre*—made; *gaurah*—Lord Śrī Caitanya Mahāprabhu; *svām*—His; *bhakta-vaśyatām*—obligation to His devotees.

While Śrī Caitanya Mahāprabhu was taking prasādam at the house of Sārvabhauma Bhaṭṭācārya, Amogha criticized Him. Still, the Lord accepted Amogha, thereby showing how much He was obliged to His devotees.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—unto Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

jaya śrī-caitanya-caritāmṛta-srotā-gaṇa
caitanya-caritāmṛta—yāñra prāṇa-dhana

jaya—all glories; *śrī-Caitanya-caritāmṛta-śrotā-gaṇa*—to the listeners of Śrī Caitanya-caritāmṛta; *Caitanya-caritāmṛta*—Caitanya-caritāmṛta; *yāñra*—of whom; *prāṇa-dhana*—the life and soul.

All glories to the listeners of Śrī Caitanya-caritāmṛta who have accepted it as their life and soul!

TEXT 4

ei-mata mahāprabhu bhakta-gaṇa-saṅge
nīlācale rahi' kare nṛtya-gīta-raṅge

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His devotees; *nīlācale rahi'*—staying at Nīlācala, Jagannātha Purī; *kare*—performs; *nṛtya-gīta-raṅge*—chanting and dancing with great pleasure.

While Śrī Caitanya Mahāprabhu stayed at Jagannātha Purī, He constantly enjoyed chanting and dancing with His devotees.

TEXT 5

prathamāvasare jagannātha-daraśana
nṛtya-gīta kare daṇḍa-paraṇāma, stavana

prathama-avasare—in the beginning of the day; *jagannātha-daraśana*—seeing the Deity of Lord Jagannātha; *nṛtya-gīta kare*—performs chanting and dancing; *daṇḍa-paraṇāma*—offering obeisances; *stavana*—offering prayers.

In the beginning of the day, Śrī Caitanya Mahāprabhu saw the Deity of Lord Jagannātha in the temple. He offered Him obeisances and prayers and danced and sang before Him.

TEXT 6

*‘upala-bhoga’ lāgile kare bāhire vijaya
haridāsa mili’ āise āpana nilaya*

upala-bhoga lāgile—when there is an offering of food known as *upala-bhoga*; *kare bāhire vijaya*—He remains outside; *haridāsa mili’*—meeting Haridāsa Ṭhākura; *āise*—comes back; *āpana nilaya*—to His residence.

After visiting the temple, Śrī Caitanya Mahāprabhu would remain outside during the *upala-bhoga* offering. He would then go meet Haridāsa Ṭhākura and return to His residence.

At noon, when there was an *upala-bhoga* offering in a place called *bhoga-varadhana-khaṇḍa*, Śrī Caitanya Mahāprabhu would go outside the temple. Before going outside, He used to stand near the Garuḍa-stambha column and offer His obeisances and prayers. Afterwards, the Lord would visit Siddha-bakula, where Haridāsa Ṭhākura lived. After visiting with Haridāsa Ṭhākura, the Lord would return to His own place at the abode of Kāśī Miśra.

TEXT 7

*ghare vasi’ kare prabhu nāma saṅkīrtana
advaita āsiyā kare prabhura pūjana*

ghare vasi’—sitting in His room; *kare*—performs; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nāma saṅkīrtana*—chanting on beads; *advaita*—Advaita Ācārya; *āsiyā*—coming; *kare*—performs; *prabhura pūjana*—worship of the Lord.

Sitting in His room, Śrī Caitanya Mahāprabhu would chant on His beads, and Advaita Prabhu would come there to worship the Lord.

TEXT 8

*sugandhi-salile dena pādya, ācamana
sarvāṅge lepaye prabhura sugandhi candana*

su-gandhi-salile—with scented water; *dena*—offers; *pādya*—water for washing the feet; *ācamana*—washing the mouth; *sarva-aṅge*—all over the body; *lepaye*—smears; *prabhura*—of the Lord; *su-gandhi candana*—fragrant sandalwood pulp.

While worshipping Śrī Caitanya Mahāprabhu, Advaita Ācārya would offer Him scented water to wash His mouth and feet. Then Advaita Ācārya would smear very fragrant sandalwood pulp all over His body.

TEXT 9

*gale mālā dena, māthāya tulasī-mañjarī
yoḍa-hāte stuti kare pade namaskari'*

gale—on the neck; *mālā*—garland; *dena*—offers; *māthāya*—on the head; *tulasī-mañjarī*—flowers of *tulasī*; *yoḍa-hāte*—with folded hands; *stuti kare*—offers prayers; *pade*—unto the lotus feet; *namaskari'*—offering obeisances.

Śrī Advaita Prabhu would also place a flower garland around the Lord's neck and *tulasī* flowers [mañjarīs] on His head. Then, with folded hands, Advaita Ācārya would offer obeisances and prayers unto the Lord.

TEXT 10

*pūjā-pātre puṣpa-tulasī śeṣa ye āchila
sei saba lañā prabhu ācārye pūjila*

pūjā-pātre—on the dish that holds flowers and *tulasī*; *puṣpa-tulasī*—flowers and *tulasī*; *śeṣa*—remaining; *ye āchila*—whatever there were; *sei saba*—all of them; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *ācārye pūjila*—worshiped Advaita Ācārya.

After being worshiped by Advaita Ācārya, Śrī Caitanya Mahāprabhu would take the dish containing flowers and tulasī and, with whatever paraphernalia remained, worship Advaita Ācārya.

TEXT 11

“yo 'si so 'si namo 'stu te” ei mantra paḍe
mukha-vādyā kari' prabhu hāsāya ācāryere

yaḥ asi—whatever You are; saḥ asi—so You are; namaḥ astu te—I offer My respects unto You; ei mantra paḍe—chants this mantra; mukha-vādyā kari'—making a sound within the mouth; prabhu—Lord Śrī Caitanya Mahāprabhu; hāsāya—causes to laugh; ācāryere—Advaita Ācārya.

Śrī Caitanya Mahāprabhu would worship Advaita Ācārya by chanting the mantra “Whatever You are, You are-but I offer My respects unto You.” In addition, the Lord would make some sounds within His mouth that would make Advaita Ācārya laugh.

TEXT 12

ei-mata anyonye karena namaskāra
prabhure nimantraṇa kare ācārya bāra bāra

ei-mata—in this way; anyonye—to one another; karena—offer; namaskāra—obeisances; prabhure—unto Lord Caitanya Mahāprabhu; nimantraṇa—invitation; kare—does; ācārya—Advaita Ācārya; bāra bāra—again and again.

In this way Advaita Ācārya and Śrī Caitanya Mahāprabhu would offer Their respectful obeisances unto each other. Then Advaita Ācārya would extend an invitation to Śrī Caitanya Mahāprabhu again and again.

TEXT 13

ācāryera nimantraṇa—āścārya-kathana
vistāri' varṇiyāchena dāsa-vṛndāvana

ācāryera nimantraṇa—the invitation of Advaita Ācārya; *āścarya-kathana*—wonderful story; *vistāri*—very vividly; *varṇiyāchena*—described; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

Indeed, Śrī Advaita Ācārya’s invitation is another wonderful story. It has been very vividly described by Vṛndāvana dāsa Ṭhākura.

TEXT 14

*punarukti haya, tāhā nā kailuṅ varṇana
āra bhakta-gaṇa kare prabhure nimantraṇa*

punaḥ-ukti—repetition; *haya*—there is; *tāhā*—that; *nā*—not; *kailuṅ*—I have done; *varṇana*—description; *āra bhakta-gaṇa*—other devotees; *kare*—do; *prabhure*—unto Lord Caitanya Mahāprabhu; *nimantraṇa*—invitation.

Since Advaita Ācārya’s invitation has been described by Vṛndāvana dāsa Ṭhākura, I shall not repeat the story. But I shall say that other devotees also extended invitations to Śrī Caitanya Mahāprabhu.

TEXT 15

*eka eka dina eka eka bhakta-gṛhe mahotsava
prabhu-saṅge tāhān bhojana kare bhakta saba*

eka eka dina—each and every day; *eka eka bhakta-gṛhe*—in the house of one devotee after another; *mahotsava*—festival; *prabhu-saṅge*—with Lord Śrī Caitanya Mahāprabhu; *tāhān*—there; *bhojana*—lunch; *kare*—accept; *bhakta*—devotees; *saba*—all.

Day after day, one devotee after another would invite Śrī Caitanya Mahāprabhu and the other devotees to lunch and would also hold a festival.

TEXT 16

*cāri-māsa rahilā sabe mahāprabhu-saṅge
jagannāthera nānā yātrā dekhe mahā-raṅge*

cāri-māsa—four months; *rahilā*—remain; *sabe*—all the devotees; *mahāprabhu-saṅge*—with Lord Caitanya Mahāprabhu; *jagannāthera*—of Lord Jagannātha; *nānā yātrā*—many festivals; *dekhe*—they see; *mahā-raṅge*—with great pleasure.

All the devotees remained at Jagannātha Purī for four continuous months, and they observed all Lord Jagannātha’s festivals with great pleasure.

TEXT 17

*kṛṣṇa-janma-yātrā-dine nanda-mahotsava
goṇa-veśa hailā prabhu lañā bhakta saba*

kṛṣṇa-janma-yātrā—observance of the birth of Lord Kṛṣṇa; *dine*—on the day of; *nanda-mahotsava*—the festival observed by Nanda Mahārāja, the father of Kṛṣṇa; *goṇa-veśa hailā*—dressed Himself as a cowherd boy; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *bhakta saba*—all the devotees.

The devotees celebrated the festival of Janmāṣṭamī, Kṛṣṇa’s birthday, which is also called Nanda-mahotsava, the festival of Nanda Mahārāja. At that time Śrī Caitanya Mahāprabhu and His devotees dressed themselves as cowherd boys.

TEXT 18

*dadhi-dugdha-bhāra sabe nija-skandhe kari’
mahotsava-sthāne āilā bali ‘hari’ ‘hari’*

dadhi-dugdha—of milk and yogurt; *bhāra*—carriers; *sabe*—all of them; *nija-skandhe*—on their shoulders; *kari’*—keeping; *mahotsava-sthāne*—to the place of the festival; *āilā*—came; *bali hari hari*—chanting “Hari, Hari.”

Having dressed up like cowherd boys, all the devotees carried pots of milk and yogurt balanced on rods over their shoulders. Thus they all arrived at the festival grounds chanting the holy name of Hari.

TEXT 19

*kānāñi-khuṭiyā āchena 'nanda'-veśa dhari'
jagannātha-māhāti hañāchena 'vrajeśvarī'*

kānāñi-khuṭiyā—Kānāñi Khuṭiyā; *āchena*—is; *nanda-veśa dhari'*—in the dress of Nanda Mahārāja; *jagannātha-māhāti*—Jagannātha Māhāti; *hañāchena*—was; *vrajeśvarī*—mother Yaśodā.

Kānāñi Khuṭiyā dressed himself like Nanda Mahārāja, and Jagannātha Māhiti dressed himself as mother Yaśodā.

TEXT 20

*āpane pratāparudra, āra miśra-kāśi
sārvabhauma, āra paḍichā-pātra tulasī*

āpane pratāparudra—personally King Pratāparudra; *āra*—and; *miśra-kāśi*—Kāśi Miśra; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *āra*—and; *paḍichā-pātra tulasī*—Paḍichāpātra Tulasī, the temple superintendent.

At that time, King Pratāparudra was also personally present with Kāśi Miśra, Sārvabhauma Bhaṭṭācārya and Tulasī Paḍichāpātra.

TEXT 21

*inhā-sabā lañā prabhu kare nṛtya-raṅga
dadhi-dugdha haridrā-jale bhare sabāra aṅga*

inhā-sabā lañā—taking all of them; *prabhu*—Lord Caitanya Mahāprabhu; *kare nṛtya-raṅga*—performed dancing in jubilation; *dadhi*—yogurt; *dugdha*—milk; *haridrā*—turmeric; *jale*—with water; *bhare*—covered; *sabāra*—of all of them; *aṅga*—bodies.

As usual, Śrī Caitanya Mahāprabhu danced jubilantly. Everyone was covered with milk, yogurt and yellow turmeric water.

TEXT 22

*advaita kahe,—satya kahi, nā kariha kopa
laguḍa phirāite pāra, tabe jāni goṣa*

advaita kahe—Advaita Ācārya says; *satya kahi*—I speak the truth; *nā kariha kopa*—please do not be angry; *laguḍa*—stick, staff; *phirāite pāra*—if You can wheel around; *tabe jāni*—then I shall understand; *goṣa*—cowherd boy.

At this time Śrīlā Advaita Ācārya said, “Please do not be angry. I speak the truth. I shall know that You are a cowherd boy only if You can wheel this rod about.”

TEXT 23

*tabe laguḍa lañā prabhu phirāite lāgilā
bāra bāra ākāśe pheli’ luphiyā dharilā*

tabe—then; *laguḍa*—rod; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *phirāite lāgilā*—began to wheel it around; *bāra bāra*—again and again; *ākāśe*—in the sky; *pheli’*—throwing; *luphiyā*—tossing; *dharilā*—He captured.

Accepting Advaita Ācārya’s challenge, Śrī Caitanya Mahāprabhu took a big rod and began to wheel it around and around. Again and again He threw the rod into the sky and caught it when it fell.

TEXT 24

*śirera upare, pṛṣṭhe, sammukhe, dui-pāśe
pāda-madhye phirāya laguḍa,—dekhi’ loka hāse*



Accepting Advaita Ācārya's challenge, Śrī Caitanya Mahāprabhu took a big rod and began to wheel it around and around. Again and again He threw the rod into the sky and caught it when it fell.

śirera upare—over the head; *pṛṣṭhe*—behind the back; *sammukhe*—in front; *dui-pāśe*—on the two sides; *pāda-madhye*—between the two legs; *phirāya*—wheels around; *laguḍa*—the rod; *dekhi'*—seeing; *loka hāse*—all the people began to laugh.

Śrī Caitanya Mahāprabhu wheeled and threw the rod, sometimes over His head, sometimes behind His back, sometimes in front of Him, sometimes to His side and sometimes between His legs. All the people laughed to see this.

TEXT 25

alāta-cakrera prāya laguḍa phirāya
dekhi' sarva-loka-citte camatkāra pāya

alāta-cakrera—the circle of a firebrand; *prāya*—like; *laguḍa phirāya*—wheels the rod; *dekhi'*—seeing; *sarva-loka*—all the people; *citte*—within the heart; *camatkāra pāya*—became very much astonished.

When Śrī Caitanya Mahāprabhu whirled the rod in a circle like a firebrand, the heart of everyone who saw it was astonished.

TEXT 26

ei-mata nityānanda phirāya laguḍa
ke bujhibe tānhā duñhāra goṇa-bhāva gūḍha

ei-mata—in this way; *nityānanda*—Lord Nityānanda Prabhu; *phirāya laguḍa*—wheels a rod; *ke*—who; *bujhibe*—will understand; *tānhā*—there; *duñhāra*—of both of Them; *goṇa-bhāva*—the ecstasy of the cowherd boys; *gūḍha*—very deep.

Nityānanda Prabhu also played at whirling the rod. Who can understand how They were ecstatically immersed in the deep emotions of the cowherd boys?

TEXT 27

*pratāparudrera ājñāya paḍichā-tulasī
jagannāthera prasāda-vastra eka lañā āsi*

pratāparudrera—of King Pratāparudra; *ājñāya*—on the order; *paḍichā-tulasī*—the temple superintendent named Tulasī; *jagannāthera*—of Lord Jagannātha; *prasāda-vastra*—used cloth; *eka*—one; *lañā*—taking; *āsi*—came.

Following the orders of Mahārāja Pratāparudra, the temple superintendent, named Tulasī, brought one of Lord Jagannātha’s used cloths.

TEXT 28

*bahu-mūlya vastra prabhu-mastake bāndhila
ācāryādi prabhura gaṇere parāila*

bahu-mūlya—very valuable; *vastra*—cloth; *prabhu-mastake*—on the head of Śrī Caitanya Mahāprabhu; *bāndhila*—wrapped; *ācārya-ādi*—headed by Advaita Ācārya; *prabhura*—of Śrī Caitanya Mahāprabhu; *gaṇere*—on the associates; *parāila*—put.

This valuable cloth was wrapped around the head of Śrī Caitanya Mahāprabhu. The other devotees, headed by Advaita Ācārya, also had cloths wrapped about their heads.

TEXT 29

*kānāñi-khuṭiyā, jagannātha,—dui-jana
āveše vilāila ghare chila yata dhana*

kānāñi-khuṭiyā—Kānāñi Khuṭiyā; *jagannātha*—Jagannātha Māhāti; *dui-jana*—two persons; *āveše*—in ecstatic love; *vilāila*—distributed; *ghare*—at home; *chila*—was; *yata*—all; *dhana*—riches.

In ecstasy, Kānāñi Khuṭiyā, who was dressed as Nanda Mahārāja, and Jagannātha Māhiti, who was dressed as mother Yaśodā, distributed all the riches they had stocked at home.

TEXT 30

*dekhi' mahāprabhu baḍa santoṣa pāilā
mātā-pitā-jñāne duñhe namaskāra kailā*

dekhi'—seeing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *baḍa*—very much; *santoṣa*—satisfaction; *pāilā*—felt; *mātā-pitā-jñāne*—accepting as father and mother; *duñhe*—unto both of them; *namaskāra kailā*—offered obeisances.

Śrī Caitanya Mahāprabhu was greatly satisfied to see this. Accepting them as His father and mother, He offered them obeisances.

TEXT 31

*parama-āveśe prabhu āilā nija-ghara
ei-mata līlā kare gaurāṅga-sundara*

parama-āveśe—in great ecstasy; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—returned; *nija-ghara*—to His own residence; *ei-mata*—in this way; *līlā*—pastimes; *kare*—performed; *gaurāṅga-sundara*—Śrī Caitanya Mahāprabhu.

In great ecstasy, Śrī Caitanya Mahāprabhu returned to His residence. In this way, Śrī Caitanya Mahāprabhu, known as Gaurāṅga-sundara, performed various pastimes.

TEXT 32

*vijayā-daśamī—laṅkā-vijayera dine
vānara-sainya kailā prabhu lañā bhakta-gaṇe*

vijayā—victory; *daśamī*—tenth day; *laṅkā-vijayera dine*—on the day celebrating the conquering of Laṅkā; *vānara-sainya*—monkey soldiers; *kailā*—arranged; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇe*—taking all the devotees.

On the day celebrating the conquest of Laṅkā—a day known as Vijayā-daśamī—Śrī Caitanya Mahāprabhu dressed up all His devotees as monkey soldiers.

TEXT 33

*hanumān-āveśe prabhu vṛkṣa-śākhā lañā
laṅkā-gaḍe caḍi' phele gaḍa bhāṅgiyā*

hanumān-āveśe—in the emotion of being Hanumān; *prabhu*—Śrī Caitanya Mahāprabhu; *vṛkṣa-śākhā lañā*—taking a large branch of a tree; *laṅkā-gaḍe*—on the Laṅkā fort; *caḍi'*—ascending; *phele*—breaks down; *gaḍa*—the fort; *bhāṅgiyā*—dismantling.

Displaying the emotions of Hanumān, Śrī Caitanya Mahāprabhu took up a large tree branch and, mounting the walls of the Laṅkā fort, began to dismantle it.

TEXT 34

*'kāhāñre rāvṇā' prabhu kahe krodhāveśe
'jagan-mātā hare pāpī, mārimu savaṁśe'*

kāhāñre rāvṇā—where is the rascal Rāvaṇa; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—says; *krodha-āveśe*—in great anger; *jagat-mātā*—the mother of the universe; *hare*—kidnaps; *pāpī*—sinful; *mārimu*—I shall kill; *sa-vaṁśe*—with all his family.

In the ecstasy of Hanumān, Śrī Caitanya Mahāprabhu angrily said, “Where is that rascal Rāvaṇa? He has kidnapped the universal mother, Sītā. Now I shall kill him and all his family.”

TEXT 35

*gosāñira āveśa dekhi' loke camatkāra
sarva-loka 'jaya' 'jaya' bale bāra bāra*

gosāñira—of Śrī Caitanya Mahāprabhu; *āveśa*—ecstasy; *dekhi'*—by seeing; *loke*—all people; *camatkāra*—astonished; *sarva-loka*—all people; *jaya jaya*—all glories; *bale*—speak; *bāra bāra*—again and again.

Everyone became very much astonished to see the emotional ecstasy of Śrī Caitanya Mahāprabhu, and everyone began to chant, “All glories! All glories!” again and again.

TEXT 36

ei-mata rāsa-yātrā, āra dīpāvalī
utthāna-dvādaśī yātrā dekhilā sakali

ei-mata—in this way; *rāsa-yātrā-rāsa* dancing of Lord Kṛṣṇa; *āra*—and; *dīpa-āvalī*—the day of Dīpāvalī, when rows of lights are lit; *utthāna-dvādaśī-yātrā*—the festival of Utthāna-dvādaśī; *dekhilā sakali*—participated in all of them.

Śrī Caitanya Mahāprabhu and His devotees participated in all the festivals, including Rāsa-yātrā, Dīpāvalī and Utthāna-dvādaśī.

The Dīpāvalī festival takes place on the dark-moon night in the month of Kārtika (October-November). The Rāsa-yātrā, or *rāsa* dancing of Kṛṣṇa, takes place on the full-moon night of the same month. Utthāna-dvādaśī takes place the day after Ekādaśī in the waxing fortnight of the moon in the same month. All the devotees of Śrī Caitanya Mahāprabhu participated in all these festivals.

TEXT 37

eka-dina mahāprabhu nityānande lañā
dui bhāi yukti kaila nibhṛte vasiyā

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nityānande lañā*—taking Lord Nityānanda Prabhu; *dui bhāi*—two brothers; *yukti kaila*—consulted; *nibhṛte vasiyā*—sitting in a solitary place.



In the ecstasy of Hanumān, Śrī Caitanya Mahāprabhu angrily said, “Where is that rascal Rāvaṇa? He has kidnapped the universal mother, Sītā. Now I shall kill him and all his family.”

One day the two brothers, Śrī Caitanya Mahāprabhu and Nityānanda Prabhu, consulted with each other while sitting together in a solitary place.

TEXT 38

*kibā yukti kaila duñhe, keha nāhi jāne
phale anumāna pāche kaila bhakta-gaṇe*

kibā yukti kaila—what consultation They had; *duñhe*—the two of Them; *keha nāhi jāne*—no one knows; *phale*—by the result; *anumāna*—guess; *pāche*—later; *kaila*—did; *bhakta-gaṇe*—all the devotees.

No one could understand what the brothers discussed between Themselves, but later all the devotees could guess what the subject matter was.

TEXT 39

*tabe mahāprabhu saba bhakte bolāila
gauḍa-deśe yāha sabe vidāya karila*

tabe mahāprabhu—thereafter Śrī Caitanya Mahāprabhu; *saba*—all; *bhakte*—the devotees; *bolāila*—called; *gauḍa-deśe*—to Bengal; *yāha*—return; *sabe*—all of you; *vidāya karila*—bade farewell.

Thereafter, Śrī Caitanya Mahāprabhu called for all the devotees and asked them to return to Bengal. In this way, He bade farewell to them.

TEXT 40

*sabāre kahila prabhu—pratyabda āsiyā
guṇḍicā dekhīyā yābe āmāre miliyā*

sabāre—to all of them; *kahila*—said; *prabhu*—Śrī Caitanya Mahāprabhu; *prati-abda*—every year; *āsiyā*—coming; *guṇḍicā*—the function at the Guṇḍicā temple; *dekhīyā*—seeing; *yābe*—you should go; *āmāre miliyā*—after meeting Me.

Bidding farewell to all the devotees, Śrī Caitanya Mahāprabhu requested them to return to Jagannātha Purī every year to see Him and then see the cleansing of the Guṇḍicā temple.

TEXT 41

*ācāryere ājñā dila kariyā sammāna
‘ā-caṇḍāla ādi kṛṣṇa-bhakti dio dāna’*

ācāryere—unto Advaita Ācārya; *ājñā dila*—ordered; *kariyā sammāna*—with great respect; *ā-caṇḍāla*—even to the lowest of men, known as the *caṇḍāla*; *ādi*—beginning with; *kṛṣṇa-bhakti*—Kṛṣṇa consciousness, or devotional service to Lord Kṛṣṇa; *dio*—deliver; *dāna*—in charity.

With great respect, Śrī Caitanya Mahāprabhu requested Advaita Ācārya, “Give Kṛṣṇa consciousness, devotion to Kṛṣṇa, even to the lowest of men [caṇḍālas].”

This is Śrī Caitanya Mahāprabhu’s order to all His devotees. *Kṛṣṇa-bhakti*, devotion to Kṛṣṇa, is open to everyone, even low-class men like *caṇḍālas*. One should follow this order in the disciplic succession stemming from Śrī Advaita and Nityānanda Prabhu and distribute Kṛṣṇa consciousness without discrimination throughout the world.

There are different kinds of men, beginning with the *brāhmaṇa* and going down to the lowest platform, known as *caṇḍāla*. Whatever one’s position, everyone in this Age of Kali needs to be enlightened in Kṛṣṇa consciousness. That is the greatest need of the day. Everyone is acutely feeling the pangs of material existence. Even in the ranks and files of the American Senate, the pinpricks of material existence are felt, so much so that April 30, 1974, was actually set aside as Prayer Day. Thus everyone is feeling the resultant pinpricks of Kali-yuga brought about by human society’s indulging in illicit sex, meat-eating, gambling and intoxication. Now is the time for the members of the International Society for Krishna Consciousness to distribute *kṛṣṇa-bhakti* all over the world and thus follow the orders of Śrī Caitanya Mahāprabhu. The Lord has ordered everyone to become a *guru* (Cc. *Madhya* 7.128): *āmāra ājñāya guru hañā tāra’ ei deśa*. Everyone in every town and village should be enlightened by the instructions of Śrī Caitanya Mahāprabhu. Kṛṣṇa consciousness

should be distributed to everyone indiscriminately. In this way, the entire world will be peaceful and happy, and everyone will glorify Śrī Caitanya Mahāprabhu, as He desires.

The word *caṇḍāla* actually refers to a dog-eater, who is considered the lowest of men. Even *caṇḍālas* can be enlightened in Kṛṣṇa consciousness due to Śrī Caitanya Mahāprabhu’s benedictions. *Kṛṣṇa-bhakti* is not the monopoly of a certain caste. Everyone is eligible to receive this great benediction given by Śrī Caitanya Mahāprabhu. Everyone should be given a chance to receive it and be happy.

The word *dāna*, meaning “charity,” is also significant in this verse. Whoever engages in the distribution of Kṛṣṇa consciousness is a charitable person. Professional men recite *Śrīmad-Bhāgavatam* and discuss *kṛṣṇa-bhakti* for an exchange of money. They cannot distribute such exalted transcendental property to everyone and anyone. Only pure devotees, who have no motive other than serving Kṛṣṇa, can give such transcendently valuable benedictions out of charity.

TEXT 42

*nityānande ājñā dila,—‘yāha gauḍa-deśe
anargala prema-bhakti kariha prakāśe*

nityānande—unto Nityānanda Prabhu; *ājñā dila*—Lord Śrī Caitanya Mahāprabhu ordered; *yāha gauḍa-deśe*—go to Gauḍa-deśa (Bengal); *anargala*—without restriction; *prema-bhakti*—devotional service in love of Godhead; *kariha prakāśe*—manifest.

Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu, “Go to Bengal and, without restriction, manifest devotional service to the Lord, Kṛṣṇa consciousness.”

Śrī Caitanya Mahāprabhu thus ordered Nityānanda Prabhu to deliver all the Bengalis to devotional service. In the *Bhagavad-gītā* (9.32) the Lord says:

*mām hi pārtha vyapāśritya ye ‘pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te ‘pi yānti parām gatim*

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants], and *śūdras* [workers]—can attain the supreme destination.” Whoever takes to Kṛṣṇa consciousness and follows the regulative principles can return home, back to Godhead.

In his *Anubhāṣya*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes, “There is a class of so-called devotees called *prākṛta-sahajiyās* who think that Nityānanda Prabhu is an ordinary human being. They have spread the news that Śrī Caitanya Mahāprabhu ordered Nityānanda Prabhu to return to Bengal from Orissa just to marry and beget children. This is certainly a great offense against Nityānanda Prabhu.”

Such an offense is called *pāṣaṇḍa-buddhi*, or an atheistic remark. Offenders consider Nityānanda Prabhu to be like one of them, an ordinary human being. They do not know of Nityānanda Prabhu’s identity with the *viṣṇu-tattva*. Thinking Nityānanda Prabhu to be an ordinary human being is the business of mental speculators known as *kuṇapātma-vādīs*. These people accept the material body, which is a bag of three material elements (*kuṇape tri-dhātuke*), as themselves. They think that Nityānanda Prabhu’s body was similarly material and that it was meant for sense gratification. Whoever thinks in this way is a candidate for the darkest regions of hell. Those who hanker after women and money, who are self-interested and have the mentality of merchants, can certainly discover many things with their fertile brains and speak against the authorized revealed scriptures. They also engage in some moneymaking businesses to cheat innocent people, and they try to support their business programs by making such offensive statements. Actually Nityānanda Prabhu, being the expansion of Śrī Caitanya Mahāprabhu, is the most munificent incarnation. No one should consider Him an ordinary human being or an entity like the *prajāpatis*, who were ordered by Brahmā to increase generations. Nityānanda Prabhu should not be considered instrumental for sense gratification. Although professional so-called preachers support this idea, such statements are not found in any authorized revealed scriptures. Actually there is no support for these statements made by *sahajiyās* or other professional distributors of *kṛṣṇa-bhakti*.

TEXT 43

*rāma-dāsa, gadādhara ādi kata jane
tomāra sahāya lāgi’ dilu tomāra sane*

rāma-dāsa—Rāmadāsa; *gadādhara*—Gadādhara dāsa; *ādi*—and others; *kata jane*—some people; *tomāra*—Your; *sahāya*—assistants; *lāgi*—as; *dilu*—I give; *tomāra sane*—with You.

Nityānanda Prabhu was given assistants like Rāmadāsa, Gadādhara dāsa and several others. Śrī Caitanya Mahāprabhu said, “I give them to You to assist You.

TEXT 44

madhye madhye āmi tomāra nikāṭa yāiba
alakṣite rahi’ tomāra nṛtya dekhiba’

madhye madhye—at intervals; *āmi*—I; *tomāra nikāṭa*—near You; *yāiba*—shall go; *alakṣite rahi’*—keeping invisible; *tomāra nṛtya*—Your dancing; *dekhiba*—I shall see.

“I shall also go to see You at intervals. Keeping Myself invisible, I shall watch You dance.”

TEXT 45

śrīvāsa-pañḍite prabhu kari’ āliṅgana
kañṭhe dhari’ kahe tānre madhura vacana

śrīvāsa-pañḍite—unto Śrīvāsa Paṇḍita; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kari’*—doing; *āliṅgana*—embracing; *kañṭhe dhari’*—catching his neck; *kahe*—says; *tānre*—unto him; *madhura vacana*—sweet words.

Śrī Caitanya Mahāprabhu then embraced Śrīvāsa Paṇḍita and, with His arm about his neck, began to speak to him in sweet words.

TEXT 46

tomāra ghare kīrtane āmi nitya nāciba
tumi dekhā pābe, āra keha nā dekhiba

tomāra ghare—in your house; *kīrtane*—in the performance of congregational chanting; *āmi*—I; *nitya*—daily; *nāciba*—shall dance; *tumi*—you; *dekhā pābe*—will be able to see; *āra*—else; *keha*—anyone; *nā dekhiba*—will not see.

Śrī Caitanya Mahāprabhu requested Śrīvāsa Ṭhākura, “Perform congregational chanting daily, and be assured that I shall also dance in your presence. You will be able to see this dancing, but not others.

TEXT 47

*ei vastra mātāke diha’, ei saba prasāda
daṇḍavat kari’ āmāra kṣamāiha aparādha*

ei vastra—this cloth; *mātāke diha’*—deliver to My mother, Śacīdevī; *ei saba prasāda*—all these remnants of the food of Jagannātha; *daṇḍavat kari’*—offering obeisances; *āmāra*—My; *kṣamāiha*—cause to be excused; *aparādha*—offenses.

“Take this prasādam of Lord Jagannātha’s and this cloth and deliver them to My mother, Śacīdevī. After offering her obeisances, please request her to excuse My offenses.

TEXT 48

*tānra sevā chāḍi’ āmi kariyāchi sannyāsa
dharma nahe, kari āmi nija dharma-nāśa*

tānra sevā chāḍi’—giving up her service; *āmi*—I; *kariyāchi*—accepted; *sannyāsa*—the renounced order of life; *dharma nahe*—it is not My religion; *kari*—perform; *āmi*—I; *nija dharma-nāśa*—destruction of My religious principles.

“I have given up the service of My mother and have accepted the sannyāsa order. Actually I should not have done this, for by so doing I have destroyed My religious principles.

TEXT 49

*tāñra prema-vaśa āmi, tāñra sevā—dharma
tāhā chāḍi' kariyāchi vātulera karma*

tāñra prema-vaśa—subordinate to her love; *āmi*—I; *tāñra sevā*—her service; *dharma*—My religion; *tāhā chāḍi'*—giving that up; *kariyāchi*—I performed; *vātulera karma*—the acts of a madman.

“I am subordinate to the love of My mother, and it is My duty to serve her in return. Instead of doing so, I have accepted the renounced order. Certainly this is the act of a madman.

TEXT 50

*vātula bālakera mātā nāhi laya doṣa
ei jāni' mātā more nā karaya roṣa*

vātula bālakera—of a mad son; *mātā*—mother; *nāhi*—does not; *laya*—accept; *doṣa*—fault; *ei jāni'*—knowing this; *mātā*—mother; *more*—unto Me; *nā karaya roṣa*—is not at all angry.

“A mother is not offended by her mad son, and knowing this, My mother is not offended by Me.

TEXT 51

*ki kāya sannyāse mora, prema nija-dhana
ye-kāle sannyāsa kailuñ, channa haila mana*

ki kāya—what business; *sannyāse*—in the renounced order; *mora*—of Me; *prema*—love; *nija-dhana*—My real wealth; *ye-kāle*—at which time; *sannyāsa kailuñ*—I accepted the renounced order; *channa*—deranged; *haila*—was; *mana*—mind.

“I had no business in accepting the renounced order and sacrificing My love for My mother, which is My real property. Actually I was in a crazy state of mind when I accepted sannyāsa.

TEXT 52

nīlācale āchoṅ muṅi tāṅhāra ājñāte
madhye madhye āsimu tāṅra caraṇa dekhite

nīlācale āchoṅ—stay at Jagannātha Purī, Nīlācala; *muṅi*—I; *tāṅhāra ājñāte*—under her order; *madhye madhye*—at intervals; *āsimu*—I shall go; *tāṅra*—her; *caraṇa dekhite*—to see the lotus feet.

“I am staying here at Jagannātha Purī, Nīlācala, to comply with her orders. But at intervals I go see her lotus feet.

TEXT 53

nitya yāi’ dekhi muṅi tāṅhāra caraṇe
sphūrti-jñāne teṅho tāhā satya nāhi māne

nitya yāi’—going daily; *dekhi*—see; *muṅi*—I; *tāṅhāra caraṇe*—her lotus feet; *sphūrti-jñāne*—feeling My presence; *teṅho*—she; *tāhā*—that; *satya nāhi māne*—does not accept as true.

“Indeed, I go there daily to see her lotus feet. She is able to feel My presence, although she does not believe it to be true.

TEXTS 54–55

eka-dina śāly-anna, vyañjana pāñca-sāta
śāka, mocā-ghaṅṭa, bhṛṣṭa-paṭola-nimba-pāta
lembu-ādā-khaṅḍa, dadhi, dugdha, khaṅḍa-sāra
śālagrāme samarpilena bahu upahāra

eka-dina—one day; *śāly-anna*—cooked rice made of *śāli* paddy; *vyañjana*—vegetables; *pāñca-sāta*—five to seven different kinds; *śāka*—spinach; *mocā-ghaṅṭa*—curry made from banana flowers; *bhṛṣṭa*—fried; *paṭola-paṭola* vegetables; *nimba-pāta*—with leaves of the *nimba* tree; *lembu*—lemon; *ādā-khaṅḍa*—pieces of ginger; *dadhi*—yogurt; *dugdha*—milk; *khaṅḍa-sāra*—sugar candy; *śālagrāme*—unto Lord Viṣṇu in the

form of the *śālagrāma*; *samarpilena*—offered; *bahu upahāra*—many other varieties of food.

“One day My mother, Śacī, offered food to Śālagrāma Viṣṇu. She offered rice cooked from *śāli* paddies, various kinds of vegetables, spinach, curry made of banana flowers, fried *paṭola* with nimba leaves, pieces of ginger with lemon, and also yogurt, milk, sugar candy and many other foods.

TEXT 56

prasāda lañā kole karena krandana
nimāira priya mora—e-saba vyañjana

prasāda lañā—taking the remnants of food; *kole*—on her lap; *karena krandana*—was crying; *nimāira*—of Nimāi; *priya*—favorite; *mora*—my; *e-saba vyañjana*—all these varieties of cooked food.

“Taking the food upon her lap, Mother was crying to think that all that food was very dear to her Nimāi.

TEXT 57

nimāñi nāhika ethā, ke kare bhojana
mora dhyāne aśru-jale bharila nayana

nimāñi—Nimāi; *nāhika ethā*—is not present here; *ke kare bhojana*—who will eat them; *mora dhyāne*—on meditation upon Me; *aśru-jale*—with tears; *bharila nayana*—eyes become filled.

“My mother was thinking, ‘Nimāi is not here. Who will accept all this food?’ As she meditated upon Me in this way, her eyes filled with tears.

TEXT 58

śīghra yāi’ muñi saba karinu bhakṣaṇa
śūnya-pātra dekhi’ aśru kariyā mārjana

śīghra—very soon; *yāi'*—going; *muñi*—I; *saba*—all; *karinu bhakṣaṇa*—ate; *śūnya-pātra dekhi'*—seeing the dish empty; *aśru*—tears; *kariyā mārjana*—smearing with her hands.

“While she was thus thinking and crying, I immediately went there with great haste and ate everything. Seeing the dish empty, she wiped her tears away.

TEXT 59

'ke anna-vyañjana khāila, śūnya kene pāta?
bālagopāla kibā khāila saba bhāta?

ke—who; *anna-vyañjana khāila*—has eaten all this food; *śūnya kene pāta*—why is the dish empty; *bāla-gopāla*—the Deity Bāla-gopāla; *kibā khāila*—did He eat; *saba bhāta*—all the rice.

“She then began to wonder who had eaten all that food. ‘Why is the plate empty?’ she wondered, doubting that Bāla-gopāla had eaten it all.

TEXT 60

kibā mora kathāya mane bhrama hañā gela!
kibā kona jantu āsi' sakala khāila?

kibā—or; *mora kathāya*—when I was thinking like that; *mane*—in the mind; *bhrama hañā gela*—I was mistaken; *kibā*—or; *kona jantu*—some animal; *āsi'*—coming; *sakala khāila*—ate everything.

“She began to wonder whether there had actually been anything on the plate in the first place. Then again she thought that some animal might have come and eaten everything.

TEXT 61

kibā āmi anna-pātre bhrame nā bādila!'
eta cinti' pāka-pātra yāñā dekhila

kibā—or; *āmi*—I; *anna-pātre*—on the plate for food; *bhrame*—by mistake; *nā bādila*—did not put anything; *eta cinti*—thinking this; *pāka-pātra*—the kitchen pots; *yāñā dekhila*—went and saw.

“She thought, ‘Perhaps by mistake I did not put any food on the plate.’ So thinking, she went into the kitchen and saw the pots.

TEXT 62

*anna-vyañjana-pūrṇa dekhi’ sakala bhājane
dekhiyā saṁśaya haila kichu camatkāra mane*

anna-vyañjana-pūrṇa—filled with rice and vegetables; *dekhi*—seeing; *sakala bhājane*—all the cooking pots; *dekhiyā*—seeing; *saṁśaya haila*—there was doubt; *kichu*—some; *camatkāra*—wonder; *mane*—in the mind.

“When she saw that all the pots were still filled with rice and vegetables, there was some doubt in her mind, and she was astonished.

TEXT 63

*īśāne bolāñā punaḥ sthāna lepāila
punarapi goṇālake anna samarpila*

īśāne—to Īśāna, the servant; *bolāñā*—calling; *punaḥ*—again; *sthāna*—the place; *lepāila*—cleaned; *punarapi*—again; *goṇālake*—unto Gopāla; *anna*—cooked rice and vegetables; *samarpila*—offered.

“Thus wondering, she called Īśāna, the servant, and had the place cleaned again. She then offered another plate to Gopāla.

TEXT 64

*ei-mata yabe karena uttama randhana
more khāoyāite kare utkaṅṭhāya rodana*

ei-mata—in this way; *yabe*—when; *karena*—does; *uttama randhana*—first-class cooking; *more*—Me; *khāoyāite*—to feed; *kare*—does; *utkaṅṭhāya*—with great anxiety; *rodana*—crying.

“Now whenever she prepares some good cooked food and wants to feed it to Me, she cries in great anxiety.

TEXT 65

tāñra preme āni’ āmāya karāya bhojane
antare mānaye sukha, bāhye nāhi māne

tāñra preme—by her love; *āni’*—bringing; *āmāya*—Me; *karāya bhojane*—causes to eat; *antare*—within herself; *mānaye*—she feels; *sukha*—happiness; *bāhye*—externally; *nāhi māne*—does not accept.

“Being obliged by her love, I am brought there to eat. Mother knows all these things internally and feels happiness, but externally she does not accept them.

TEXT 66

ei vijayā-daśamīte haila ei rīti
tāñhāke puchiya tāñra karāiha pratīti

ei vijayā-daśamīte—on the previous Vijayā-daśamī day; *haila*—there was; *ei rīti*—such an incident; *tāñhāke*—unto her; *puchiya*—asking; *tāñra*—her; *karāiha*—make; *pratīti*—belief.

“Such an incident took place on the last Vijayā-daśamī day. You can ask her about this incident and thus make her believe that I actually go there.”

TEXT 67

eteka kahite prabhu vihvala ha-ilā
loka vidāya karite prabhu dhairyā dharilā

eteka kahite—saying this; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vihvala ha-ilā*—became overwhelmed; *loka vidāya karite*—to bid farewell to the devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *dhairya dharilā*—maintained patience.

While describing all this, Śrī Caitanya Mahāprabhu became a little overwhelmed, but just to finish bidding farewell to the devotees, He remained patient.

TEXT 68

rāghava paṇḍite kahena vacana sarasa
'*tomāra śuddha preme āmi ha-i' tomāra vaśa'*

rāghava paṇḍite—unto Rāghava Paṇḍita; *kahena*—says; *vacana*—words; *sa-rasa*—very relishable; *tomāra*—your; *śuddha preme*—by pure devotional service; *āmi ha-i'*—I become; *tomāra*—your; *vaśa*—under obligation.

Śrī Caitanya Mahāprabhu next spoke some relishable words to Rāghava Paṇḍita. He said, “I am obliged to you due to your pure love for Me.”

TEXT 69

inhāra kṛṣṇa-sevāra kathā śuna, sarva-jana
parama-ṭavitra sevā ati sarvottama

inhāra—of him; *kṛṣṇa-sevāra*—of service to Lord Kṛṣṇa; *kathā*—stories; *śuna*—hear; *sarva-jana*—all people; *parama-ṭavitra*—supremely pure; *sevā*—service; *ati*—very much; *sarva-uttama*—well accomplished.

Śrī Caitanya Mahāprabhu then informed everyone, “Just hear about the pure devotional service rendered to Kṛṣṇa by Rāghava Paṇḍita. Indeed, Rāghava Paṇḍita’s service is supremely pure and highly accomplished.

TEXT 70

*āra dravya rahu—śuna nārikelera kathā
pāñca gaṇḍā kari' nārikela vikāya tathā*

āra dravya rahu—apart from the other commodities; *śuna*—just hear; *nārikelera kathā*—the incident of offering coconuts; *pāñca gaṇḍā kari'*—at the price of five *gaṇḍās*; *nārikela*—coconut; *vikāya*—is sold; *tathā*—there.

“Apart from other commodities, just hear about his offering of coconuts. A coconut is sold at the rate of five *gaṇḍās* each.

TEXT 71

*vāṭite kata śata vṛkṣe lakṣa lakṣa phala
tathāpi śunena yathā miṣṭa nārikela*

vāṭite—in his garden; *kata śata*—how many hundreds of; *vṛkṣe*—trees; *lakṣa lakṣa phala*—millions of fruits; *tathāpi*—still; *śunena*—hears; *yathā*—where; *miṣṭa nārikela*—sweet coconut.

“Although he already has hundreds of trees and millions of fruits, he is still very eager to hear about the place where sweet coconuts are available.

TEXT 72

*eka eka phalera mūlya diyā cāri-cāri paṇa
daśa-krośa haite ānāya kariyā yatana*

eka eka phalera—of each and every fruit; *mūlya*—price; *diyā*—paying; *cāri-cāri paṇa*—four *paṇas* each (one *paṇa* equals twenty *gaṇḍās*); *daśa-krośa*—twenty miles away; *haite*—from; *ānāya*—brings; *kariyā yatana*—with great endeavor.

“He collects coconuts with great endeavor from a place twenty miles away, and he pays four *paṇas* each for them.

TEXT 73

*prati-dina pāñca-sāta phala cholāñā
suśītala karite rākhe jale ḍubāñā*

prati-dina—each day; *pāñca-sāta*—five to seven; *phala*—fruits; *cholāñā*—clipping; *su-śītala karite*—to make it very cool; *rākhe*—keeps; *jale*—in water; *ḍubāñā*—immersing.

“Every day five to seven coconuts are clipped and put into water to keep cool.

TEXT 74

*bhogera samaya punaḥ chuli’ saṁskari’
kṛṣṇe samarpaṇa kare mukha chidra kari’*

bhogera samaya—at the time of offering *bhoga*; *punaḥ*—again; *chuli’*—clipping; *saṁskari’*—cleansing; *kṛṣṇe*—unto Lord Kṛṣṇa; *samarpaṇa*—offering; *kare*—makes; *mukha*—at the top; *chidra kari’*—making a hole.

“At the time of offering *bhoga*, the coconuts are again clipped and cleansed. After holes are made in them at the top, they are offered to Lord Kṛṣṇa.

TEXT 75

*kṛṣṇa sei nārikela-jala pāna kari’
kabhu sūnya phala rākhena, kabhu jala bhari’*

kṛṣṇa—Lord Kṛṣṇa; *sei*—that; *nārikela-jala*—water of the coconut; *pāna kari’*—drinking; *kabhu*—sometimes; *sūnya*—vacant; *phala rākhena*—leaves the fruit; *kabhu*—sometimes; *jala bhari’*—being filled with water.

“Lord Kṛṣṇa drinks the juice from these coconuts, and sometimes the coconuts are left drained of juice. At other times the coconuts remain filled with juice.

TEXT 76

*jala-sūnya phala dekhi' paṇḍita—haraṣita
phala bhāṅgi' śasye kare sat-pātra pūrita*

jala-sūnya—without water; *phala*—fruit; *dekhi'*—by seeing; *paṇḍita*—Rāghava Paṇḍita; *haraṣita*—very pleased; *phala bhāṅgi'*—breaking the fruit; *śasye*—with the pulp; *kare*—makes; *sat-pātra*—another plate; *pūrita*—filled.

“When Rāghava Paṇḍita sees that the juice has been drunk from the coconuts, he is very pleased. He then breaks the coconuts, takes out the pulp and puts it on another plate.

TEXT 77

*śasya samarpaṇa kari' bāhire dheyāna
śasya khāñā kṛṣṇa kare sūnya bhājana*

śasya—the pulp; *samarpaṇa kari'*—offering; *bāhire*—outside the temple room; *dheyāna*—meditates; *śasya khāñā*—eating the pulp; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—makes; *sūnya*—vacant; *bhājana*—the plate.

“After offering the pulp, he meditates outside the temple door. In the meantime, Lord Kṛṣṇa, having eaten the pulp, leaves the plate empty.

TEXT 78

*kabhu śasya khāñā punaḥ pātra bhare sāmse
śraddhā bāḍe paṇḍitera, prema-sindhu bhāse*

kabhu—sometimes; *śasya khāñā*—eating the pulp; *punaḥ*—again; *pātra*—the plate; *bhare*—fills; *sāmse*—with pulp; *śraddhā*—faith; *bāḍe*—increases; *paṇḍitera*—of Rāghava Paṇḍita; *prema-sindhu*—in the ocean of love; *bhāse*—floats.

“Sometimes, after eating the pulp, Kṛṣṇa fills the plate again with new pulp. In this way, the faith of Rāghava Paṇḍita increases, and he floats in an ocean of love.

TEXT 79

*eka dina phala daśa saṁskāra kariyā
bhoga lāgāite sevaka āila lañā*

eka dina—one day; *phala*—fruits; *daśa*—ten; *saṁskāra kariyā*—after cleansing; *bhoga lāgāite*—to offer *bhoga*; *sevaka*—servant; *āila*—came; *lañā*—taking.

“One day it so happened that about ten coconuts were properly clipped and brought by a servant to offer to the Deity.

TEXT 80

*avasara nāhi haya, vilamba ha-ila
phala-pātra-hāte sevaka dvāre ta' rahila*

avasara nāhi haya—there was little time; *vilamba ha-ila*—it was late; *phala-pātra*—the pot of fruits; *hāte*—in the hands; *sevaka*—the servant; *dvāre*—at the door; *ta'*—indeed; *rahila*—remained.

“When the coconuts were brought, there was little time to offer them because it was already late. The servant, holding the container of coconuts, remained standing at the door.

TEXT 81

*dvārera upara bhite teṅho hāta dila
sei hāte phala chuñila, paṇḍita dekhila*

dvārera upara—above the door; *bhite*—on the ceiling; *teṅho*—he; *hāta dila*—brushed his hand; *sei hāte*—with that hand; *phala chuñila*—touched the fruit; *paṇḍita*—Rāghava Paṇḍita; *dekhila*—saw.

“Rāghava Paṇḍita then saw that the servant touched the ceiling above the door and then touched the coconuts with the same hand.

TEXT 82

*paṇḍita kahe,—dvāre loka kare gatāyāte
tāra pada-dhūli uḍi' lāge upara bhite*

paṇḍita kahe—Rāghava Paṇḍita said; *dvāre*—through the door; *loka*—people in general; *kare*—do; *gatāyāte*—coming and going; *tāra*—their; *pada-dhūli*—dust of the feet; *uḍi'*—being blown; *lāge*—touches; *upara*—upward; *bhite*—the ceiling.

“Rāghava Paṇḍita then said, ‘People are always coming and going through that door. The dust from their feet blows up and touches the ceiling.

TEXT 83

*sei bhite hāta diyā phala paraśilā
kṛṣṇa-yogya nahe, phala apavitra hailā*

sei bhite—on that ceiling; *hāta diyā*—touching your hand; *phala*—the fruits; *paraśilā*—touched; *kṛṣṇa-yogya nahe*—is not fit to be offered to Kṛṣṇa; *phala*—the fruits; *apavitra hailā*—has become contaminated.

“After touching the ceiling above the door, you have touched the coconuts. Now they are no longer fit to be offered to Kṛṣṇa because they are contaminated.’

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that Rāghava Paṇḍita was not simply a crazy fellow suffering from some cleansing phobia. He did not belong to the mundane world. In lower consciousness, accepting something to be spiritual when it is actually material is called *bhauma ijjadhīḥ*. Rāghava Paṇḍita was an eternal servant of Kṛṣṇa, and everything he saw was related to the service of the Lord. He was always absorbed in the transcendental thought of how he could always serve Kṛṣṇa with everything. Sometimes neophytes, devotees on the lower platform, try to imitate Rāghava Paṇḍita on the platform of material purity and impurity. Such imitation will not help anyone. As explained in the *Caitanya-caritāmṛta* (*Antya-līlā* 4.174), *bhadrābhadrā-vastu-jñāna nāhika ‘prākṛte.’* On the transcendental platform there is no higher or lower, pure or

impure. On the material platform, distinction is made between good and bad, but on the spiritual platform everything is of the same quality.

‘*dvaite*’ *bhadrābhadrā-jñāna*, *saba*—‘*manodharma*’
‘*ei bhāla*, *ei manda*’,—*ei saba* ‘*bhrama*’

“In the material world, conceptions of good and bad are all mental speculations. Therefore, saying ‘This is good and that is bad’ is all a mistake.” (Cc. *Antya* 4.176)

TEXT 84

eta bali’ *phala phele prācīra laṅghiyā*
aiche pavitra prema-sevā jagat jīniyā

eta bali’—saying this; *phala phele*—throws away the fruits; *prācīra laṅghiyā*—across the boundary wall; *aiche*—such; *pavitra*—pure; *prema-sevā*—service in love; *jagat jīniyā*—conquering all the world.

“Such is the service of Rāghava Paṇḍita. He did not accept the coconuts but threw them over the wall. His service is purely based on unalloyed love, and it conquers the whole world.

TEXT 85

tabe āra nārikela saṁskāra karāila
parama pavitra kari’ *bhoga lāgāila*

tabe—thereafter; *āra*—other; *nārikela*—coconuts; *saṁskāra karāila*—had clipped and cleaned; *parama pavitra kari*’—with great attention to keep them pure; *bhoga lāgāila*—offered for eating.

“Thereafter, Rāghava Paṇḍita had other coconuts gathered, cleansed and clipped, and with great attention he offered them to the Deity to eat.

TEXT 86

*ei-mata kalā, āmra, nāraṅga, kāñṭhāla
yāhā yāhā dūra-grāme śuniyāche bhāla*

ei-mata—in this way; *kalā*—bananas; *āmra*—mangoes; *nāraṅga*—oranges; *kāñṭhāla*—jackfruit; *yāhā yāhā*—whatever; *dūra-grāme*—in distant villages; *śuniyāche*—he heard; *bhāla*—good.

“In this way, from distant villages he collects excellent bananas, mangoes, oranges, jackfruits and whatever other first-class fruits he has heard about.

TEXT 87

*bahu-mūlya diyā āni’ kariyā yatana
pavitra saṁskāra kari’ kare nivedana*

bahu-mūlya—high price; *diyā*—offering; *āni’*—bringing; *kariyā yatana*—with great attention; *pavitra*—purified; *saṁskāra kari’*—trimming; *kare nivedana*—offers to the Deity.

“All these fruits are collected from distant places and bought at a high price. After trimming them with great care and purity, Rāghava Paṇḍita offers them to the Deity.

TEXT 88

*ei mata vyañjanera śāka, mūla, phala
ei mata ciḍā, huḍuma, sandeśa sakala*

ei mata—in this way; *vyañjanera*—of vegetables; *śāka*—spinach; *mūla*—radishes; *phala*—fruits; *ei mata*—in this way; *ciḍā*—chipped rice; *huḍuma*—powdered rice; *sandeśa*—sweetmeats; *sakala*—all.

“Thus with great care and attention Rāghava Paṇḍita prepares spinach, other vegetables, radishes, fruits, chipped rice, powdered rice and sweetmeats.

TEXT 89

*ei-mata piṭhā-pānā, kṣīra-odana
parama pavitra, āra kare sarvottama*

ei-mata—in this way; *piṭhā-pānā*—cakes and sweet rice; *kṣīra-odana*—condensed milk; *parama pavitra*—highly purified; *āra*—and; *kare*—he makes; *sarva-uttama*—first class, tasteful.

“He prepares cakes, sweet rice, condensed milk and everything else with great attention, and the cooking conditions are purified so that the food is first class and delicious.

TEXT 90

*kāśamdi, ācāra ādi aneka prakāra
gandha, vastra, alaṅkāra, sarva dravya-sāra*

kāśamdi—a kind of pickle; *ācāra*—other pickles; *ādi*—and so on; *aneka prakāra*—of many varieties; *gandha*—scents; *vastra*—clothing; *alaṅkāra*—ornaments; *sarva*—all; *dravya*—of things; *sāra*—best.

“Rāghava Paṇḍita also offers all kinds of pickles, such as *kāśamdi*. He offers various scents, garments, ornaments and the best of everything.

TEXT 91

*ei-mata premera sevā kare anuṣama
yāhā dekhi' sarva-lokera juḍāya nayana*

ei-mata—in this way; *premera sevā*—service in love; *kare*—performs; *anuṣama*—without comparison; *yāhā dekhi'*—seeing which; *sarva-lokera*—of all people; *juḍāya*—become pleased; *nayana*—the eyes.

“Thus Rāghava Paṇḍita serves the Lord in an incomparable way. Everyone is very much satisfied just to see him.”

TEXT 92

*eta bali' rāghavere kaila āliṅgane
ei-mata sammānila sarva bhakta-gaṇe*

eta bali'—saying this; *rāghavere*—Rāghava Paṇḍita; *kaila āliṅgane*—He embraced; *ei-mata*—in this way; *sammānila*—showed respect; *sarva*—all; *bhakta-gaṇe*—to the devotees.

Śrī Caitanya Mahāprabhu then mercifully embraced Rāghava Paṇḍita. The Lord also offered all the other devotees a farewell with similar respect.

TEXT 93

*śivānanda sene kahe kariyā sammāna
vāsudeva-dattera tumi kariha samādhāna*

śivānanda sene—unto Śivānanda Sena; *kahe*—says; *kariyā sammāna*—with great respect; *vāsudeva-dattera*—of Vāsudeva Datta; *tumi*—you; *kariha*—take; *samādhāna*—care.

The Lord also respectfully told Śivānanda Sena, “Take care of Vāsudeva Datta very nicely.

TEXT 94

*parama udāra inho, ye dina ye āise
sei dine vyaya kare, nāhi rākhe śeṣe*

parama udāra—very liberal; *inho*—he; *ye dina*—every day; *ye āise*—whatever he gets; *sei dine*—on that very day; *vyaya kare*—spends; *nāhi*—does not; *rākhe*—keep; *śeṣe*—any balance.

“Vāsudeva Datta is very liberal. Every day, whatever income he receives, he spends. He does not keep any balance.

TEXT 95

*‘gṛhastha’ hayena inho, cāhiye sañcaya
sañcaya nā kaile kuṭumba-bharaṇa nāhi haya*

gṛhastha—householder; *hayena*—is; *inho*—he (Vāsudeva Datta); *cāhiye sañcaya*—requires to save some money; *sañcaya nā kaile*—without saving money; *kuṭumba-bharaṇa*—maintenance of a family; *nāhi haya*—is not possible.

“Being a householder, Vāsudeva Datta needs to save some money. Because he is not doing so, it is very difficult for him to maintain his family.

TEXT 96

*ihāra gharera āya-vyaya saba—tomāra sthāne
‘sara khela’ hañā tumi kariha samādhāne*

ihāra—of Vāsudeva Datta; *gharera*—of household affairs; *āya-vyaya*—income and expenditures; *saba*—all; *tomāra sthāne*—at your place; *sara khela hañā*—being the manager; *tumi*—you; *kariha samādhāne*—arrange.

“Please take care of Vāsudeva Datta’s family affairs. Become his manager and make the proper adjustments.

Vāsudeva Datta and Śivānanda Sena were living in the same neighborhood, which is presently called Kumārahaṭṭa or Hālisahara.

TEXT 97

*prati-varṣe āmāra saba bhakta-gaṇa lañā
guṇḍicāya āsibe sabāya pālana kariyā*

prati-varṣe—each and every year; *āmāra*—My; *saba*—all; *bhakta-gaṇa lañā*—accompanied by the devotees; *guṇḍicāya*—to perform the Guṇḍicā cleansing festival; *āsibe*—you will come; *sabāya*—to everyone; *pālana kariyā*—providing maintenance.

“Come every year and bring all My devotees with you to the Guṇḍicā festival. I also request you to maintain all of them.”

TEXT 98

*kulīna-grāmīre kahe sammāna kariyā
pratyabda āsibe yātrāya paṭṭa-ḍorī lañā*

kulīna-grāmīre—unto the inhabitants of Kulīna-grāma; *kahe*—says; *sammāna kariyā*—with great respect; *prati-abda*—each year; *āsibe*—please come; *yātrāya*—during the Ratha-yātrā festival; *paṭṭa-ḍorī*—silken rope; *lañā*—taking.

The Lord then with great respect extended an invitation to all the inhabitants of Kulīna-grāma, asking them to come every year and bring silken rope to carry Lord Jagannātha during the Ratha-yātrā festival.

TEXT 99

*guṇarāja-khānna kaila śrī-kṛṣṇa-vijaya
tāhāṅ eka-vākya tāṅra āche premamaya*

guṇarāja-khānna—Guṇarāja Khān; *kaila*—compiled; *śrī-kṛṣṇa-vijaya*—the book named Śrī Kṛṣṇa-vijaya; *tāhāṅ*—there; *eka-vākya*—one sentence; *tāṅra*—of it; *āche*—is; *prema-maya*—full of love of Kṛṣṇa.

Śrī Caitanya Mahāprabhu then said, “Guṇarāja Khān of Kulīna-grāma compiled a book named Śrī Kṛṣṇa-vijaya, in which there is a sentence revealing the author’s ecstatic love of Kṛṣṇa.”

Śrī Kṛṣṇa-vijaya is a book of poems considered to be the first poetry book written in Bengal. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that this book was begun in the year 1395 Śakābda (A.D. 1473). After seven years, it was completed (in 1402 Śakābda). This book was written in plain language, and even half-educated Bengalis and women could read it very clearly. Even ordinary men with little knowledge of the alphabet could read this book and understand it. Its language is not very ornamental, and sometimes the poetry is not very sweet to hear. Although according

to the sonnet style each line should contain fourteen syllables, there are sometimes sixteen, twelve or thirteen syllables in his verse. Many words used in those days could be understood only by local inhabitants, yet this book is still so popular that no bookstore is complete without it. It is very valuable for those who are interested in advancing in Kṛṣṇa consciousness. Śrī Guṇarāja Khān was one of the topmost Vaiṣṇavas, and he translated the Tenth and Eleventh Cantos of *Śrīmad-Bhāgavatam* for the understanding of the common man. The book *Śrī Kṛṣṇa-vijaya* was highly praised by Śrī Caitanya Mahāprabhu, and it is very valuable for all Vaiṣṇavas. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives a genealogical table and family history of Guṇarāja Khān. When a Bengali emperor named Ādiśūra first came from Kānyakubja, or Kānauj, he brought with him five *brāhmaṇas* and five *kāyasthas*. Since the king is supposed to be accompanied by his associates, the *brāhmaṇas* accompanied the King to help him in higher spiritual matters. The *kāyasthas* were to render other services. In the northern Indian high country, the *kāyasthas* are accepted as *sūdras*, but in Bengal the *kāyasthas* are considered among the higher castes. It is a fact that the *kāyasthas* came to Bengal from northern India, specifically from Kānyakubja, or Kānauj. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the *kāyasthas* who came from Kānyakubja were high-class men. Of them, Daśaratha Vasu was a great personality, and the thirteenth generation of his family included Guṇarāja Khān.

His real name was Mālādhara Vasu, but the title Khān was given to him by the Emperor of Bengal. Thus he became known as Guṇarāja Khān. Bhaktisiddhānta Sarasvatī Ṭhākura gives the following genealogical table of Guṇarāja Khān: (1) Daśaratha Vasu; (2) Kuśāla; (3) Śubhaśānkara; (4) Haṁsa; (5) Śaktirāma (Bāgāṇḍā), Muktirāma (Māinagara) and Alaṅkāra (Baṅgaja); (6) Dāmodara; (7) Anantarāma; (8) Guṇīnāyaka and Viṇānāyaka. The twelfth generation included Bhagīratha, and the thirteenth Mālādhara Vasu, or Guṇarāja Khān. Śrī Guṇarāja Khān had fourteen sons, of whom the second son, Lakṣmīnātha Vasu, received the title Satyarāja Khān. His son was Śrī Rāmānanda Vasu; therefore Rāmānanda Vasu belonged to the fifteenth generation. Guṇarāja Khān was a very well known and wealthy man. His palace, fort and temples are still existing, and from these we can deduce that the opulence of Guṇarāja Khān was certainly very great. Śrī Guṇarāja Khān never cared for the artificial aristocracy introduced by Ballāl Sena.

TEXT 100

“nandanandana kṛṣṇa—mora prāṇa-nātha”
ei vākye vikāinu tāñra vaṁśera hāta

nanda-nandana kṛṣṇa—Kṛṣṇa, the son of Nanda Mahārāja; mora prāṇa-nātha—my life and soul; ei vākye—because of this statement; vikāinu—I became sold; tāñra—of him; vaṁśera hāta—in the hands of the descendants.

Śrī Caitanya Mahāprabhu said, “Kṛṣṇa, the son of Nanda Mahārāja, is my life and soul.’ By this statement I am sold into the hands of the descendants of Guṇarāja Khān.

The full verse referred to here is:

eka-bhāve vanda hari yoḍa kari’ hāta
nandanandana kṛṣṇa—mora prāṇa-nātha

“With folded hands I offer my prayers unto Kṛṣṇa, Nanda Mahārāja’s son, who is my life and soul.”

TEXT 101

tomāra ki kathā, tomāra grāmera kukkura
sei mora priya, anya-jana rahu dūra

tomāra—of you; ki kathā—what to speak; tomāra—of your; grāmera—village; kukkura—a dog; sei—that; mora—to Me; priya—very dear; anya-jana—others; rahu dūra—apart from.

“To say nothing of you, even a dog living in your village is very dear to Me. What, then, to speak of others?”

TEXT 102

tabe rāmānanda, āra satyarāja khāinna
prabhura caraṇe kichu kaila nivedana

tabe—after this; *rāmānanda*—Rāmānanda Vasu; *āra*—and; *satyarāja khāṇna*—Satyarāja Khān; *prabhura caraṇe*—at the lotus feet of Lord Śrī Caitanya Mahāprabhu; *kichu*—some; *kaila*—made; *nivedana*—submission.

After this, Rāmānanda Vasu and Satyarāja Khān both submitted questions at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 103

gṛhastha viṣayī āmi, ki mora sādhanē
śrī-mukhe ājñā kara prabhu—nivedi caraṇe

gṛhastha—householder; *viṣayī*—materialistic man; *āmi*—I; *ki*—what; *mora sādhanē*—the process of my advancement in spiritual life; *śrī-mukhe*—from Your own mouth; *ājñā kara*—please order; *prabhu*—my Lord; *nivedi caraṇe*—I submit unto Your lotus feet.

Satyarāja Khān said, “My dear Lord, being a householder and a materialistic man, I do not know the process of advancing in spiritual life. I therefore submit myself unto Your lotus feet and request You to give me orders.”

TEXT 104

prabhu kahena,—‘kṛṣṇa-sevā’, ‘vaiṣṇava-sevana’
‘nirantara kara kṛṣṇa-nāma-saṅkīrtana’

prabhu kahena—the Lord replied; *kṛṣṇa-sevā*—serving Kṛṣṇa; *vaiṣṇava-sevana*—abiding by the orders of Vaiṣṇavas; *nirantara*—without cessation; *kara*—do; *kṛṣṇa-nāma-saṅkīrtana*—chanting of the holy name of Lord Kṛṣṇa.

Śrī Caitanya Mahāprabhu replied, “Without cessation continue chanting the holy name of Lord Kṛṣṇa. Whenever possible, serve Him and His devotees, the Vaiṣṇavas.”

TEXT 105

*satyarāja bale,—vaiṣṇava ciniba kemane?
ke vaiṣṇava, kaha tāñra sāmānya lakṣaṇe*

satyarāja bale—Satyarāja Khān said; *vaiṣṇava*—a Vaiṣṇava; *ciniba kemane*—how shall I recognize; *ke vaiṣṇava*—who is a Vaiṣṇava; *kaha*—please say; *tāñra*—of him; *sāmānya lakṣaṇe*—common symptoms.

Upon hearing this, Satyarāja said, “How can I recognize a Vaiṣṇava? Please let me know what a Vaiṣṇava is. What are his common symptoms?”

TEXT 106

*prabhu kahe,—“yāñra mukhe śuni eka-bāra
kṛṣṇa-nāma, sei pūjya,—śreṣṭha sabākāra”*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *yāñra mukhe*—in whose mouth; *śuni*—I hear; *eka-bāra*—once; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *sei pūjya*—he is worshipable; *śreṣṭha sabākāra*—the best of all human beings.

Śrī Caitanya Mahāprabhu replied, “Whoever chants the holy name of Kṛṣṇa just once is worshipable and is the topmost human being.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a person who simply chants the holy name of Kṛṣṇa once becomes perfect and should be regarded as a Vaiṣṇava. This is confirmed by Śrīla Rūpa Gosvāmī in his *Upadeśāmṛta* (5): *kṛṣṇeti yasya giri taṁ manasādriyeta*. With such faith in the holy name one may begin a life of Kṛṣṇa consciousness. But an ordinary person cannot chant the holy name of Kṛṣṇa with such faith. One should accept the holy name of Kṛṣṇa to be identical with the Supreme Personality of Godhead, Transcendence Himself. As the *Padma Purāṇa* states, “The holy name of Kṛṣṇa is identical with Kṛṣṇa and is like a *cintāmaṇi* gem, a touchstone. That name is Kṛṣṇa personified in sound and is therefore perfectly transcendental and eternally liberated from material contamination.” Thus one should understand that the name “Kṛṣṇa” and Kṛṣṇa Himself are identical. Having such faith, one must continue to chant the holy name.

When one is situated on the neophyte platform, one cannot understand the devotional ingredients of a pure, unalloyed devotee. However, when the novice engages in devotional service—especially in Deity worship—and follows the order of a bona fide spiritual master, he is a pure devotee. Anyone can take advantage of hearing about Kṛṣṇa consciousness from such a devotee and thus gradually become purified. In other words, any devotee who believes that the holy name of the Lord is identical with the Lord is a pure devotee, even though he may be in the neophyte stage. By his association, others may also become Vaiṣṇavas.

One is known as a materialistic devotee if he simply worships the Deity of Hari with faith but does not show proper respect to the devotees and to others. This is stated in *Śrīmad-Bhāgavatam* (11.2.47):

*arcāyām eva haraye pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ*

Yet even by associating with such a neophyte devotee, one can become a devotee also. When Lord Caitanya was teaching Sanātana Gosvāmī, He said:

*śraddhāvān jana haya bhakti-adhikārī
'uttama', 'madhyama', 'kaniṣṭha'—śraddhā-anusārī*

*yāhāra komala-śraddhā, se 'kaniṣṭha' jana
krame krame teṅho bhakta ha-ibe 'uttama'
rati-prema-tāratamye bhakta-taratama*

“A person who has attained firm faith is a real candidate for advancing in Kṛṣṇa consciousness. According to the faith, there are first-class, second-class and neophyte devotees. One who has preliminary faith is called a *kaniṣṭha-adhikārī*, or a neophyte. The neophyte, however, can become an advanced devotee if he strictly follows the regulative principles set down by the spiritual master. Therefore it is on the basis of faith and attachment to Kṛṣṇa that one can judge who is a *madhyama-adhikārī* or an *uttama-adhikārī*.” (Cc. *Madhya* 22.64, 69, 71)

It is thus concluded that even a neophyte devotee is superior to the *karmīs* and *jñānīs* because he has full faith in chanting the holy name of the

Lord. A *karmī* or a *jñānī*, regardless of his greatness, has no faith in Lord Viṣṇu, His holy name or His devotional service. One may be advanced religiously, but if he is not trained in devotional service, he has very little credit on the transcendental platform. Even a neophyte devotee engaged in Deity worship in accordance with the regulations set forth by the spiritual master is in a position superior to that of the fruitive worker and speculative philosopher.

TEXT 107

*“eka kṛṣṇa-nāme kare sarva-pāpa kṣaya
nava-vidhā bhakti pūrṇa nāma haite haya*

eka kṛṣṇa-nāme—one holy name of Kṛṣṇa; *kare*—can do; *sarva-pāpa*—of all sinful reactions; *kṣaya*—destruction; *nava-vidhā*—nine processes; *bhakti*—of devotional service; *pūrṇa*—complete; *nāma haite*—simply by chanting the holy name; *haya*—are.

“Simply by chanting the holy name of Kṛṣṇa once, a person is relieved from all the reactions of a sinful life. One can complete the nine processes of devotional service simply by chanting the holy name.

The nine types of devotional service are mentioned in *Śrīmad-Bhāgavatam* (7.5.23):

*śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam
arcanam vandanam dāsyam sakhyam ātma-nivedanam
iti puṁsārpitā viṣṇau bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā tan manye ‘dhītam uttamam*

“The process of devotional service entails hearing, chanting and remembering the holy name, form, pastimes, qualities and entourage of the Lord, offering service according to the time, place and performer, worshiping the Deity, offering prayers, always considering oneself the eternal servant of Kṛṣṇa, making friends with Him and dedicating everything unto Him. These nine items of devotional service, when directly offered to Kṛṣṇa, constitute the highest attainment of life. This is the verdict of the revealed scriptures.”

As for being freed from all sinful reactions by chanting the holy name of Kṛṣṇa only once, one must chant the holy name without committing any offenses. Then chanting one name is sufficient to rescue a living being from all sinful reactions. Such a person who chants the holy name of the Lord offenselessly is very important and worshipable. Indeed, the nine devotional processes, beginning with *śravaṇa* and *kīrtana*, can all be attained at once if one simply chants the holy name of the Lord offenselessly.

In this regard, Śrīlā Jīva Gosvāmī states in his book *Bhakti-sandarbha* (173): *yadyapi anyā bhaktiḥ kalau kartavyā, tadā; kīrtanākhyā-bhakti-saṁyogenaiva*. Out of the nine processes of devotional service, *kīrtana* is very important. Śrīlā Jīva Gosvāmī therefore instructs that the other processes, such as *arcana*, *vandana*, *dāśya* and *sakhya*, should be executed, but they must be preceded and followed by *kīrtana*, the chanting of the holy name. We have therefore introduced this system in all of our centers. *Arcana*, *ārati*, *bhoga* offering, Deity dressing and decoration are all preceded and followed by the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 108

*dīkṣā-ṭuraścaryā-vidhi apekṣā nā kare
jihvā-sparśe ā-caṇḍāla sabāre uddhāre*

dīkṣā—initiation; *ṭuraścaryā*—activities before initiation; *vidhi*—regulative principles; *apekṣā*—reliance on; *nā*—not; *kare*—does; *jihvā*—the tongue; *sparśe*—by touching; *ā-caṇḍāla*—even the lowest of men, the *caṇḍāla*; *sabāre*—everyone; *uddhāre*—delivers.

“One does not have to undergo initiation or execute the activities required before initiation. One simply has to vibrate the holy name with his lips. Thus even a man in the lowest class [caṇḍāla] can be delivered.

Śrīlā Jīva Gosvāmī explains *dīkṣā* in his *Bhakti-sandarbha* (283):

*divyaṁ jñānaṁ yato dadyāt kuryāt pāpasya saṅkṣayam
tasmāt dīkṣeti sā proktā deśikais tattva-kovidaiḥ*

“*Dīkṣā* is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as *dīkṣā*.” The regulative principles of *dīkṣā* are explained in the *Hari-bhakti-vilāsa* (2.3–4) and the *Bhakti-sandarbha* (283). As stated:

*dvijānām anuṣṭānām svakarmādhyayanādiṣu
yathādhikāro nāstīha syāc copanayanād anu
tathātrādīkṣitānām tu mantra-devārcanādiṣu
nādhikāro ‘sty ataḥ kuryād ātmānam śiva-saṁstutam*

“Even though born in a *brāhmaṇa* family, one cannot engage in Vedic rituals without being initiated and having a sacred thread. Although born in a *brāhmaṇa* family, one becomes a *brāhmaṇa* only after initiation and the sacred thread ceremony. Unless one is initiated as a *brāhmaṇa*, one cannot worship the holy name properly.”

According to the Vaiṣṇava regulative principles, one must be initiated as a *brāhmaṇa*. The *Hari-bhakti-vilāsa* (2.6) quotes the following injunction from the *Viṣṇu-yāmala*:

*adīkṣitasya vāmoru kṛtam sarvaṁ nirarthakam
paśu-yoniṁ avāpnoti dīkṣā-virahito janaḥ*

“Unless one is initiated by a bona fide spiritual master, all his devotional activities are useless. A person who is not properly initiated can descend again into the animal species.”

Hari-bhakti-vilāsa (2.10) further quotes:

*ato gurum praṇamyaiṣaṁ sarva-svaṁ vinivedya ca
gṛhṇīyād vaiṣṇavaṁ mantraṁ dīkṣā-pūrvam vidhānataḥ*

“It is the duty of every human being to surrender to a bona fide spiritual master. Giving him everything—body, mind and intelligence—one must take Vaiṣṇava initiation from him.”

The *Bhakti-sandarbha* (298) gives the following quotation from the *Tattva-sāgara*:

*yathā kāñcanatām yāti kāmsyaṁ rasa-vidhānataḥ
tathā dikṣā-vidhānena dvijatvaṁ jāyate nṛṇām*

“By chemical manipulation, bell metal is turned into gold when touched by mercury; similarly, when a person is properly initiated, he can acquire the qualities of a *brāhmaṇa*.”

The *Hari-bhakti-vilāsa* (17.11–12), in discussing the *puraścaryā* process, quotes the following verses from the *Agastya-saṁhitā*:

*pūjā traikālikī nityaṁ jaḥas tarpaṇam eva ca
homo brāhmaṇa-bhuktiś ca puraścaraṇam ucyate
guror labdhasya mantrasya prasādena yathā-vidhi
pañcāṅgopāsānā-siddhyai puraś caitad vidhīyate*

“In the morning, afternoon and evening one should worship the Deity, chant the Hare Kṛṣṇa *mantra*, offer oblations, perform a fire sacrifice and feed the *brāhmaṇas*. These five activities constitute *puraścaryā*. To attain full success when taking initiation from the spiritual master, one should first perform these *puraścaryā* processes.”

The word *puraḥ* means “before,” and *caryā* means “activities.” Due to the necessity of these activities, we do not immediately initiate disciples in the International Society for Krishna Consciousness. For six months, a candidate for initiation must first attend *ārati* and classes in the *śāstras*, practice the regulative principles and associate with other devotees. When one is actually advanced in the *puraścaryā-vidhi*, he is recommended by the local temple president for initiation. It is not that anyone can be suddenly initiated without meeting the requirements. When one is further advanced by chanting the Hare Kṛṣṇa *mantra* sixteen rounds daily, following the regulative principles and attending classes, he receives the sacred thread (brahminical recognition) after the second six months. In the *Hari-bhakti-vilāsa* (17.4–5, 7) it is stated:

*vinā yena na siddhaḥ syān mantro varṣa-śatair api
kṛtena yena labhate sādhamo vāñchitam phalam*

*puraścaraṇa-saṁpanno mantro hi phala-dhāyakaḥ
ataḥ puraṣkriyāṁ kuryāt mantra-vit siddhi-kañkṣayā*

*puraṣkriyā hi mantrāṅām pradhānam vīryam ucyate
vīrya-hīno yathā dehī sarva-karmasu na kṣamaḥ*

puraścaraṇa-hīno hi tathā mantraḥ prakīrtitaḥ

“Without performing the *puraścaryā* activities, one cannot become perfect even by chanting this *mantra* for hundreds of years. But one who has undergone the *puraścaryā-vidhi* process can attain success very easily. If one wishes to perfect his initiation, he must first undergo the *puraścaryā* activities. The *puraścaryā* process is the life force by which one is successful in chanting the *mantra*. Without the life force, one cannot do anything; similarly, without the life force of *puraścaryā-vidhi*, no *mantra* can be perfected.”

In his *Bhakti-sandarbha* (283–84), Śrīla Jīva Gosvāmī describes the importance of Deity worship and initiation (*dīkṣā*) as follows:

*āvaśyakatvaṁ nāsti, tad vināpi śaraṇāpattyādīnām ekatareṅāpi
puruṣārtha-siddher abhīhitatvāt, tathāpi śrī-nāradādi-vartmānūsaradbhiḥ
śrī-bhagavatā saha sambandha-viśeṣaṁ dīkṣā-vidhānena śrī-guru-caraṇa-
sampāditaṁ cikīrṣadbhiḥ kṛtāyāṁ dīkṣāyāṁ arcanam avaśyaṁ kriyetaiva.*

*yadyapi svarūpato nāsti, tathāpi prāyaḥ svabhāvato dehādi-sambandhena
kadarya-śīlānām vikṣipta-cittānām janānām tat-tat-saṅkocī-karaṇāya
śrīmad-ṛṣi-prabhṛtibhir atrārcana-mārge kvacit kvacit kācit kācin maryādā
sthāpitāsti.*

“It is Śrīmad-Bhāgavatam’s opinion that the process of Deity worship is not actually necessary, just as the specific prescriptions of the *Pañcarātra* and other scriptures do not have to be followed. The *Bhāgavatam* enjoins that even without practicing Deity worship one can achieve the complete success of human life by any of the other devotional processes, such as simply offering oneself at the Lord’s feet for His protection. Nonetheless, Vaiṣṇavas following the path of Śrī Nārada and his successors endeavor to establish a personal relationship with the Lord by receiving the grace of a bona fide spiritual master through initiation, and in this tradition the devotees are obliged at the time of initiation to begin engaging in Deity worship.

“Although Deity worship is not essential, the material conditioning of most candidates for devotional service requires that they engage in this

activity. When we consider their bodily and mental conditions, we find that the character of such candidates is impure and their minds are agitated. Therefore, to rectify this material conditioning the great sage Nārada and others have at different times recommended various kinds of regulations for Deity worship.”

Similarly, the *Rāmārcana-candrikā* states:

*vinaiva dīkṣāṁ viprendra puraścaryāṁ vinaiva hi
vinaiva nyāsa-vidhinā japa-mātreṇa siddhi-dā*

“O best of the *brāhmaṇas*, even without initiation, preliminary purification or acceptance of the renounced order, one can attain perfection in devotional service simply by chanting the Lord’s holy name.”

In other words, the chanting of the Hare Kṛṣṇa *mahā-mantra* is so powerful that it does not depend on official initiation, but if one is initiated and engages in *pañcarātra-vidhi* (Deity worship), his Kṛṣṇa consciousness will awaken very soon, and his identification with the material world will be vanquished. The more one is freed from material identification, the more one can realize that the spirit soul is qualitatively as good as the Supreme Soul. At such a time, when one is situated on the absolute platform, one can understand that the holy name of the Lord and the Lord Himself are identical. At that stage of realization, the holy name of the Lord, the Hare Kṛṣṇa *mantra*, cannot be identified with any material sound. If one accepts the Hare Kṛṣṇa *mahā-mantra* as a material vibration, he falls down. One should worship and chant the holy name of the Lord by accepting it as the Lord Himself. One should therefore be initiated properly according to revealed scriptures under the direction of a bona fide spiritual master. Although chanting the holy name is good for both the conditioned and liberated soul, it is especially beneficial to the conditioned soul because by chanting it one is liberated. When a person who chants the holy name is liberated, he attains the ultimate perfection by returning home, back to Godhead. In the words of Śrī Caitanya-caritāmṛta (*Ādi* 7.73):

*kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

“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.”

The offenseless chanting of the holy name does not depend on the initiation process. Although initiation may depend on *puraścaryā* or *puraścaraṇa*, the actual chanting of the holy name does not depend on *puraścaryā-vidhi*, or the regulative principles. If one chants the holy name even once without committing an offense, he attains all success. During the chanting of the holy name, the tongue must work. Simply by chanting the holy name, one is immediately delivered. The tongue is *sevonmukha-jihvā*—it is controlled by service. One whose tongue is engaged in tasting material things and also talking about them cannot use the tongue for absolute realization.

*ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*
[Cc. Madhya 17.136]

“With the material senses one cannot understand the transcendental holy name of the Lord or His form, activities and pastimes. But when one actually engages in devotional service, utilizing the tongue, the Lord is revealed.” As it is said in the *Caitanya-caritāmṛta* (Madhya 17.134):

*ataeva kṛṣṇera ‘nāma’, ‘deha’, ‘vilāsa’,
prākṛtendriya-grāhya nahe, haya sva-prakāśa*

“The holy name of Kṛṣṇa, His body and His pastimes cannot be understood by the blunt material senses. They are manifested independently.”

TEXT 109

*anuṣaṅga-phale kare saṁsārera kṣaya
citta ākarṣiyā karāya kṛṣṇe premodaya*

anuṣaṅga-phale—as a simultaneous result; *kare*—does; *saṁsārera kṣaya*—annihilation of entanglement in the material world; *citta*—thought; *ākarṣiyā*—attracting; *karāya*—causes; *kṛṣṇe*—unto Lord Kṛṣṇa; *premodaya*—arousal of transcendental love.

“By chanting the holy name of the Lord, one dissolves his entanglement in material activities. After this, one becomes very much attracted to Kṛṣṇa, and thus dormant love for Kṛṣṇa is awakened.

TEXT 110

*ākṛṣṭiḥ kṛta-cetasām su-manasām uccātanam cāmhasām
ācaṇḍālam amūka-loka-sulabho vaśyaś ca mukti-śriyaḥ
na dīkṣām na ca sat-kriyām na ca puraścaryām manāg iḁsate
mantra 'yam rasanā-sprg eva phalati śrī-kṛṣṇa-nāmātmakaḥ*

ākṛṣṭiḥ—attraction; *kṛta-cetasām*—of saintly persons; *su-manasām*—of the most liberal-minded; *uccātanam*—annihilator; *ca*—also; *amhasām*—of sinful reactions; *ā-caṇḍālam*—even to the *caṇḍālas*; *amūka*—except the dumb; *loka-su-labhaḥ*—very easy to achieve for all persons; *vaśyaḥ*—full controller; *ca*—and; *mukti-śriyaḥ*—of the opulence of liberation; *na u*—not; *dīkṣām*—initiation; *na*—not; *ca*—also; *sat-kriyām*—pious activities; *na*—not; *ca*—also; *puraścaryām*—regulative principles before initiation; *manāk*—slightly; *iḁsate*—depends upon; *mantraḥ-mantra*; *ayam*—this; *rasanā*—tongue; *sprg*—touching; *eva*—simply; *phalati*—is fruitful; *śrī-kṛṣṇa-nāma-ātmakaḥ*—consisting of the holy name of Lord Kṛṣṇa.

“The holy name of Lord Kṛṣṇa is an attractive feature for many saintly, liberal people. It is the annihilator of all sinful reactions and is so powerful that, save for the dumb who cannot chant it, it is readily available to everyone, including the lowest type of man, the *caṇḍāla*. The holy name of Kṛṣṇa is the controller of the opulence of liberation, and it is identical with Kṛṣṇa. When a person simply chants the holy name with his tongue, immediate effects are produced. Chanting the holy name does not depend on initiation, pious activities or the *puraścaryā* regulative principles generally observed before initiation. The holy name does not wait for any of these activities. It is self-sufficient.”

This verse is found in the *Padyāvalī* (29), an anthology of verses compiled by Śrīla Rūpa Gosvāmī.

TEXT 111

*“ataeva yāñra mukhe eka kṛṣṇa-nāma
sei ta' vaiṣṇava, kariha tāñhāra sammāna”*

ataeva—therefore; *yānra mukhe*—in whose mouth; *eka*—one; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *sei ta' vaiṣṇava*—he is a Vaiṣṇava; *kariha*—offer; *tānhāra*—to him; *sammāna*—respect.

Śrī Caitanya Mahāprabhu then finally advised, “One who is chanting the Hare Kṛṣṇa mantra is understood to be a Vaiṣṇava; therefore you should offer all respects to him.”

In his *Upadeśāmṛta* (5), Śrīla Rūpa Gosvāmī states: *kṛṣṇeti yasya giri taṁ manasādriyeta dikṣāsti cet praṇatibhiṣ ca bhajantam īsam*. An advanced devotee should respect a person who has been initiated by a bona fide spiritual master and who is situated on the transcendental platform, chanting the holy name with faith and obeisances and following the instructions of the spiritual master. Śrīla Bhaktivinoda Ṭhākura comments that serving Vaiṣṇavas is most important for householders. Whether a Vaiṣṇava is properly initiated or not is not a subject for consideration. One may be initiated and yet contaminated by the Māyāvāda philosophy, but a person who chants the holy name of the Lord offenselessly will not be so contaminated. A properly initiated Vaiṣṇava may be imperfect, but one who chants the holy name of the Lord offenselessly is all-perfect. Although he may apparently be a neophyte, he still has to be considered a pure, unalloyed Vaiṣṇava. It is the duty of the householder to offer respects to such an unalloyed Vaiṣṇava. This is Śrī Caitanya Mahāprabhu’s instruction.

TEXT 112

*khaṇḍera mukunda-dāsa, śrī-raghunandana
śrī-narahari,—ei mukhya tina jana*

khaṇḍera—of the place known as Khaṇḍa; *mukunda-dāsa*—Mukunda dāsa; *śrī-raghunandana*—Śrī Raghunandana; *śrī-narahari*—Śrī Narahari; *ei*—these; *mukhya*—chief; *tina*—three; *jana*—persons.

Śrī Caitanya Mahāprabhu then turned His attention to three persons—Mukunda dāsa, Raghunandana and Śrī Narahari—inhabitants of the place called Khaṇḍa.

TEXT 113

mukunda dāsere puṅche śacīra nandana
‘tumi—pitā, putra tomāra—śrī-raghunandana?’

mukunda dāsere—unto Mukunda dāsa; *puṅche*—inquired; *śacīra nandana*—the son of mother Śacī; *tumi*—you; *pitā*—father; *putra*—son; *tomāra*—your; *śrī-raghunandana*—Śrī Raghunandana.

Śrī Caitanya Mahāprabhu, the son of mother Śacī, next asked Mukunda dāsa, “You are the father, and your son is Raghunandana. Is that so?”

TEXT 114

kibā raghunandana—pitā, tumi—tāra tanaya?
niścaya kariyā kaha, yāuka saṁśaya’

kibā—or; *raghunandana*—Raghunandana; *pitā*—father; *tumi*—you; *tāra*—his; *tanaya*—son; *niścaya kariyā*—making certain; *kaha*—just speak; *yāuka saṁśaya*—let My doubts be dissipated.

“Or is Śrīla Raghunandana your father and you are his son? Please let Me know the facts so that My doubts will go away.”

TEXT 115

mukunda kahe,—raghunandana mora ‘pitā’ haya
āmi tāra ‘putra’,—ei āmāra niścaya

mukunda kahe—Mukunda dāsa replied; *raghunandana*—my son Raghunandana; *mora*—my; *pitā*—father; *haya*—is; *āmi*—I; *tāra*—his; *putra*—son; *ei*—this; *āmāra*—my; *niścaya*—decision.

Mukunda replied, “Raghunandana is my father, and I am his son. This is my decision.

TEXT 116

*āmā sabāra kṛṣṇa-bhakti raghunandana haite
ataeva pitā—raghunandana āmāra niścite*

āmā sabāra—of all of us; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *raghunandana haite*—because of Raghunandana; *ataeva*—therefore; *pitā*—father; *raghunandana*—Raghunandana; *āmāra niścite*—my decision.

“All of us have attained devotion to Kṛṣṇa due to Raghunandana. Therefore in my mind he is my father.”

TEXT 117

*śuni' harṣe kahe prabhu—“kahile niścaya
yāñhā haite kṛṣṇa-bhakti sei guru haya”*

śuni'—hearing; *harṣe*—in great jubilation; *kahe prabhu*—Śrī Caitanya Mahāprabhu said; *kahile niścaya*—you have spoken correctly; *yāñhā haite*—from whom; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *sei*—that person; *guru haya*—is the spiritual master.

Hearing Mukunda dāsa give this proper decision, Śrī Caitanya Mahāprabhu confirmed it, saying, “Yes, it is correct. One who awakens devotion to Kṛṣṇa is certainly the spiritual master.”

TEXT 118

*bhaktera mahimā prabhu kahite pāya sukha
bhaktera mahimā kahite haya pañca-mukha*

bhaktera mahimā—the glories of a devotee; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite*—to speak; *pāya sukha*—gets happiness; *bhaktera mahimā*—the glories of a devotee; *kahite*—to speak; *haya*—becomes; *pañca-mukha*—five-faced.

Śrī Caitanya Mahāprabhu became very happy just to speak of the glories of His devotees. Indeed, when He spoke of their glories, it was as if He had five faces.

TEXT 119

*bhakta-gaṇe kahe,—śuna mukundera prema
nigūḍha nirmala prema, yena dagdha hema*

bhakta-gaṇe kahe—Śrī Caitanya Mahāprabhu informed His devotees; *śuna*—please hear; *mukundera prema*—Mukunda’s love of Godhead; *nigūḍha*—very deep; *nirmala*—pure; *prema*—ecstatic love; *yena*—as if; *dagdha*—clarified; *hema*—gold.

Śrī Caitanya Mahāprabhu then informed all His devotees, “Please hear about Mukunda’s love of Godhead. It is a very deep and pure love and can only be compared to purified gold.

TEXT 120

*bāhye rāja-vaidyā inho kare rāja-sevā
antare kṛṣṇa-prema inhāra jānibeka kebā*

bāhye—externally; *rāja-vaidyā*—royal physician; *inho*—he; *kare*—performs; *rāja-sevā*—government service; *antare*—within the heart; *kṛṣṇa-prema*—love of Kṛṣṇa; *inhāra*—of Mukunda dāsa; *jānibeka*—can know; *kebā*—who.

“Mukunda dāsa externally appears to be a royal physician engaged in governmental service, but internally he has a deep love for Kṛṣṇa. Who can understand his love?

Unless Śrī Kṛṣṇa Caitanya Mahāprabhu discloses the fact, no one can understand who is actually a great devotee of the Lord engaged in His service. It is therefore said in the *Caitanya-caritāmṛta* (Madhya 23.39), *tānra vākya, kriyā, mudrā vijñeha nā bujhaya*: even the most perfect and learned scholar cannot understand a Vaiṣṇava’s activities. A Vaiṣṇava may

be engaged in governmental service or in a professional business so that externally one cannot understand his position. Internally, however, he may be a *nitya-siddha* Vaiṣṇava—that is, an eternally liberated Vaiṣṇava. Externally Mukunda dāsa was a royal physician, but internally he was the most liberated *paramahansa* devotee. Śrī Caitanya Mahāprabhu knew this very well, but ordinary men could not understand it, for the activities and plans of a Vaiṣṇava cannot be understood by ordinary men. However, Śrī Caitanya Mahāprabhu and His representative understand everything about a devotee, even though the devotee may externally pretend to be an ordinary householder and professional businessman.

TEXT 121

*eka dina mleccha-rājāra ucca-ṭuṅgite
cikitsāra bāt kahe tānhāra agrete*

eka dina—one day; *mleccha-rājāra*—of the Muslim King; *ucca-ṭuṅgite*—on a high platform; *cikitsāra bāt*—talk of medical treatment; *kahe*—was speaking; *tānhāra agrete*—before him.

“One day Mukunda dāsa, the royal physician, was seated with the Muslim King on a high platform and was telling the King about medical treatment.

TEXT 122

*hena-kāle eka mayūra-pucchera āḍānī
rāja-śiropari dhare eka sevaka ānī'*

hena-kāle—at this time; *eka*—one; *mayūra-pucchera*—of peacock feathers; *āḍānī*—fan; *rāja-śira-upari*—above the head of the King; *dhare*—holds; *eka*—one; *sevaka*—servant; *ānī'*—bringing.

“While the King and Mukunda dāsa were conversing, a servant brought a fan made of peacock feathers to shade the King’s head from the sun. Consequently he held the fan above the King’s head.

TEXT 123

*śikhi-ṭpiccha dekhi' mukunda premāviṣṭa hailā
ati-ucca ṭuṅgi haite bhūmite paḍilā*

śikhi-ṭpiccha—peacock feathers; *dekhi'*—seeing; *mukunda*—Mukunda dāsa; *prema-āviṣṭa hailā*—became ecstatic in love of Godhead; *ati-ucca*—very high; *ṭuṅgi*—platform; *haite*—from; *bhūmite*—on the ground; *paḍilā*—fell down.

“Just by seeing the peacock-feathered fan, Mukunda dāsa became absorbed in ecstatic love of Godhead and fell from the high platform onto the ground.

TEXT 124

*rājāra jñāna,—rāja-vaidyera ha-ila maraṇa
āpane nāmiyā tabe karāila cetana*

rājāra jñāna—the King thought; *rāja-vaidyera*—of the royal physician; *ha-ila maraṇa*—there was death; *āpane*—personally; *nāmiyā*—getting down; *tabe*—thereupon; *karāila cetana*—brought him to consciousness.

“The King, fearing that the royal physician had been killed, personally descended and brought him to consciousness.

TEXT 125

*rājā bale—vyathā tumi pāile kona ṭhāñi?
mukunda kahe,—ati-baḍa vyathā pāi nāi*

rājā bale—the King said; *vyathā*—pain; *tumi pāile*—you have gotten; *kona ṭhāñi*—where; *mukunda kahe*—Mukunda replied; *ati-baḍa vyathā*—very much pain; *pāi nāi*—I have not gotten.

“When the King asked Mukunda, ‘Where is it paining you?’ Mukunda replied, ‘I am not very much pained.’

TEXT 126

*rājā kahe,—mukunda, tumi paḍilā ki lāgi’?
mukunda kahe, rājā, mora vyādhi āche mṛgī*

rājā kahe—the King inquired; *mukunda*—O Mukunda; *tumi paḍilā*—you fell; *ki lāgi’*—for what reason; *mukunda kahe*—Mukunda replied; *rājā*—my dear King; *mora*—of me; *vyādhi*—disease; *āche*—is; *mṛgī*—epilepsy.

“The King then inquired, ‘Mukunda, why did you fall down?’”

“Mukunda replied, ‘My dear King, I have a disease like epilepsy.’”

TEXT 127

*mahā-vidagdha rājā, sei saba jāne
mukundere haila tāñra ‘mahā-siddha’-jñāne*

mahā-vidagdha—highly intelligent; *rājā*—the King; *sei*—he; *saba jāne*—knows everything; *mukundere*—upon Mukunda; *haila*—was; *tāñra*—his; *mahā-siddha-jñāne*—calculation as the most perfect devotee.

“Being extraordinarily intelligent, the King could understand the whole affair. In his estimation, Mukunda was a most uncommon, exalted, liberated personality.”

TEXTS 128–129

*raghunandana sevā kare kṛṣṇera mandire
dvāre puṣkariṇī, tāra ghāṭera upare
kadambura eka vṛkṣe phuṭe bāra-māse
nitya dui phula haya kṛṣṇa-avataṁse*

raghunandana—Raghunandana; *sevā kare*—serves; *kṛṣṇera mandire*—in the temple of Lord Kṛṣṇa; *dvāre*—near the door; *puṣkariṇī*—a lake; *tāra*—of it; *ghāṭera upare*—on the bank; *kadambura*—of kadamba flowers; *eka vṛkṣe*—on one tree; *phuṭe*—blossom; *bāra-māse*—all year around; *nitya*—daily; *dui phala*—two flowers; *haya*—become; *kṛṣṇa-avataṁse*—decoration for Lord Kṛṣṇa.

“Raghunandana is constantly engaged in serving Lord Kṛṣṇa in the temple. Beside the entrance of the temple is a lake, and on its banks is a kadamba tree, which daily delivers two flowers to be used for Kṛṣṇa’s service.”

TEXT 130

*mukundere kahe punaḥ madhura vacana
‘tomāra kārya—dharme dhana-upārjana*

mukundere—to Mukunda; *kahe*—Lord Caitanya Mahāprabhu says; *punaḥ*—again; *madhura vacana*—sweet words; *tomāra kārya*—your duty; *dharme dhana-upārjana*—to earn both material and spiritual wealth.

Śrī Caitanya Mahāprabhu again spoke to Mukunda with sweet words: “Your duty is to earn both material and spiritual wealth.

TEXT 131

*raghunandanera kārya—kṛṣṇera sevana
kṛṣṇa-sevā vinā inhāra anya nāhi mana*

raghunandanera kārya—the duty of Raghunandana; *kṛṣṇera sevana*—worshiping Lord Kṛṣṇa; *kṛṣṇa-sevā vinā*—except for worshiping Kṛṣṇa; *inhāra*—of him; *anya*—other; *nāhi*—there is not; *mana*—intention.

“Furthermore, it is the duty of Raghunandana to always engage in Lord Kṛṣṇa’s service. He has no other intention but the service of Lord Kṛṣṇa.”

TEXT 132

*narahari rahu āmāra bhakta-gaṇa-sane,
ei tina kārya sadā karaha tina jane’*

narahari—Narahari; *rahu*—let him remain; *āmāra*—My; *bhakta-gaṇa-sane*—along with other devotees; *ei tina kārya*—these three divisions of duty; *sadā*—always; *karaha*—execute; *tina jane*—you three persons.

Śrī Caitanya Mahāprabhu then ordered Narahari: “I wish you to remain here with My devotees. In this way the three of you should always execute these three duties for the service of the Lord.”

Śrī Caitanya Mahāprabhu set forth three duties for three different people. Mukunda was to earn money and follow the religious principles, whereas Narahari was to remain with the Lord’s devotees, and Raghunandana was to engage in the Lord’s service in the temple. Thus one person worships in the temple, another earns money honestly by executing his professional duty, and yet another preaches Kṛṣṇa consciousness with the devotees. Apparently these three types of service appear separate, but actually they are not. When Kṛṣṇa or Śrī Caitanya Mahāprabhu is the center, everyone can engage in different activities for the service of the Lord. That is the verdict of Śrī Caitanya Mahāprabhu.

TEXT 133

*sārvabhauma, vidyā-vācaspati,—dui bhāi
dui-jane kṛpā kari’ kahena gosāñi*

sārvabhauma—Sārvabhauma Bhaṭṭācārya; *vidyā-vācaspati*—Vidyā-vācaspati; *dui bhāi*—two brothers; *dui-jane*—unto the two; *kṛpā kari’*—out of His causeless mercy; *kahena*—says; *gosāñi*—Śrī Caitanya Mahāprabhu.

Out of His causeless mercy, Śrī Caitanya Mahāprabhu gave the following directions to the brothers Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati.

TEXT 134

*‘dāru’-jala’-rūpe kṛṣṇa prakāṣa samprati
‘daraśana’-‘snāne’ kare jīvera mukati*

dāru—wood; *jala*—water; *rūpe*—in the forms of; *kṛṣṇa*—Lord Kṛṣṇa; *prakāṣa*—manifested; *samprati*—at the present moment; *daraśana*—by seeing; *snāne*—by bathing; *kare*—does; *jīvera mukati*—the deliverance of the conditioned souls.

Śrī Caitanya Mahāprabhu said, “In this Age of Kali, Kṛṣṇa is manifest in two forms—wood and water. Thus, by enabling the conditioned souls to see the wood and bathe in the water, He helps them become liberated.

TEXT 135

*‘dāru-brahma’-rūpe—sākṣāt śrī-puruṣottama
bhāgīrathī hana sākṣāt ‘jala-brahma’-sama*

dāru-brahma-rūpe—in the form of Brahman as wood; *sākṣāt*—directly; *śrī-puruṣottama*—Lord Jagannātha; *bhāgīrathī*—the river Ganges; *hana*—is; *sākṣāt*—directly; *jala-brahma-sama*—the Supreme in the form of water.

“Lord Jagannātha is the Supreme Lord Himself in the form of wood, and the river Ganges is the Supreme Lord Himself in the form of water.

The Vedas enjoin, *sarvaṁ khalv idaṁ brahma*: everything is the energy of the Supreme Personality of Godhead, the Supreme Brahman or Parambrahma. *Parasya brahmaṇaḥ śaktis tathedaṁ akhilaṁ jagat*: everything is a manifestation of the energy of the Supreme Brahman. Since the energy and energetic are identical, actually everything is Kṛṣṇa, Parambrahma. In the *Bhagavad-gītā* (9.4) Lord Kṛṣṇa confirms this:

*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ*

“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.”

Kṛṣṇa is spread throughout the whole universe in His impersonal form. Since everything is a manifestation of the Lord’s energy, the Lord can manifest Himself through any energy. In this age, the Lord is manifest through wood as Lord Jagannātha, and He is manifest through water as the river Ganges. Therefore Śrī Caitanya Mahāprabhu ordered the two brothers—Sārvabhauma Bhaṭṭācārya and Vidyā-vācaspati—to worship Lord Jagannātha and the river Ganges.

TEXT 136

*sārvabhauma, kara 'dāru-brahma'-ārādhana
vācaspati, kara jala-brahmera sevana*

sārvabhauma—O Sārvabhauma; *kara*—be engaged in; *dāru-brahma*—of wooden Brahman; *ārādhana*—worship; *vācaspati*—and you, Vācaspati; *kara*—do; *jala-brahmera*—of Parambrahma manifested in water; *sevana*—worship.

“Sārvabhauma Bhaṭṭācārya, you should engage in the worship of Lord Jagannātha Puruṣottama, and Vācaspati should worship mother Ganges.”

TEXT 137

*murāri-guptere prabhu kari' āliṅgana
tānra bhakti-niṣṭhā kahena, śune bhakta-gaṇa*

murāri-guptere—Murāri Gupta; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kari' āliṅgana*—embracing; *tānra*—his; *bhakti-niṣṭhā*—faith in devotional service; *kahena*—says; *śune bhakta-gaṇa*—all the devotees hear.

Śrī Caitanya Mahāprabhu then embraced Murāri Gupta and began to speak about his firm faith in devotional service. This was heard by all the devotees.

TEXT 138

*pūrve āmi inhāre lobhāila bāra bāra
parama madhura, gupta, vrajendra-kumāra*

pūrve—previously; *āmi*—I; *inhāre*—him; *lobhāila*—induced to be allured; *bāra bāra*—again and again; *parama madhura*—very sweet; *gupta*—O Gupta; *vrajendra-kumāra*—Lord Kṛṣṇa, the son of Nanda Mahārāja.

Śrī Caitanya Mahāprabhu said, “Previously I induced Murāri Gupta again and again to be allured by Lord Kṛṣṇa. I said to him, ‘My dear Gupta, Lord Śrī Kṛṣṇa, Vrajendra-kumāra, is the supreme sweetness.

TEXT 139

*svayam bhagavān kṛṣṇa—sarvāmśī, sarvāśraya
viśuddha-nirmala-prema, sarva-rasamaya*

svayam bhagavān kṛṣṇa—Lord Kṛṣṇa is the Supreme Personality of Godhead; *sarva-amśī*—the source of all others; *sarva-āśraya*—the reservoir of all energies; *viśuddha*—transcendental; *nirmala*—free from all material contamination; *prema*—love; *sarva-rasa-maya*—the reservoir of all pleasure.

“Kṛṣṇa is the Supreme Personality of Godhead, the origin of all incarnations and the source of everything. He is pure transcendental love itself, and He is the reservoir of all pleasure.

TEXT 140

*sakala-sadguṇa-vṛnda-ratna-ratnākara
vidagdha, catura, dhīra, rasika-śekhara*

sakala—all; *sat-guṇa*—transcendental qualities; *vṛnda*—multitude; *ratna*—of gems; *ratna-ākara*—the mine; *vidagdha*—intelligent; *catura*—expert; *dhīra*—sober; *rasika-śekhara*—master of all transcendental humors.

“Kṛṣṇa is the reservoir of all transcendental qualities. He is like a mine of gems. He is expert at everything, very intelligent and sober, and He is the summit of all transcendental humors.

TEXT 141

*madhura-caritra kṛṣṇera madhura-vilāsa
cāturya-vaidagdhya kare yāñra līlā-rasa*

madhura-caritra—pleasing character; *kṛṣṇera*—of Lord Kṛṣṇa; *madhura-vilāsa*—melodious pastimes; *cāturya*—expertise; *vaidagdhya*—intelligence; *kare*—manifests; *yāñra*—whose; *līlā*—of pastimes; *rasa*—mellows.



Kṛṣṇa is the Supreme Personality of Godhead, the origin of all incarnations and the source of everything. He is pure transcendental love itself, and He is the reservoir of all pleasure.

“His character is very sweet, and His pastimes are melodious. He is expert in intelligence, and thus He enjoys all His pastimes and mellows.’

TEXT 142

*sei kṛṣṇa bhaja tumi, hao kṛṣṇāśraya
kṛṣṇa vinā anya-upāsanā mane nāhi laya*

sei kṛṣṇa—that Lord Kṛṣṇa; *bhaja tumi*—engage yourself in His service; *hao kṛṣṇa-āśraya*—take shelter of Kṛṣṇa; *kṛṣṇa vinā*—except for Kṛṣṇa; *anya-upāsanā*—any other worship; *mane nāhi laya*—does not appeal to the mind.

“I then requested Murāri Gupta, ‘Worship Kṛṣṇa and take shelter of Him. But for His service, nothing appeals to the mind.’

TEXT 143

*ei-mata bāra bāra śuniyā vacana
āmāra gaurave kichu phiri’ gela mana*

ei-mata—in this way; *bāra bāra*—again and again; *śuniyā vacana*—hearing these words; *āmāra gaurave*—because of My influence; *kichu*—somewhat; *phiri’ gela*—transformed; *mana*—his mind.

“In this way, he heard from Me again and again. By My influence, his mind was a little converted.

TEXT 144

*āmāre kahena,—āmi tomāra kiṅkara
tomāra ājñā-kārī āmi nāhi svatantara*

āmāre kahena—he said unto Me; *āmi*—I; *tomāra kiṅkara*—Your servant; *tomāra ājñā-kārī*—Your order-carrier; *āmi*—I; *nāhi*—am not; *svatantara*—independent.

“Murāri Gupta then replied, ‘I am Your servant and Your order-carrier. I have no independent existence.’

TEXT 145

*eta bali’ ghare gela, cinti’ rātri-kāle
raghunātha-tyāga-cintāya ha-ila vikale*

eta bali’—saying this; *ghare gela*—went to his house; *cinti’*—thinking; *rātri-kāle*—at night; *raghunātha*—Lord Rāmacandra; *tyāga*—giving up; *cintāya*—by thoughts of; *ha-ila vikale*—became overwhelmed.

“After this, Murāri Gupta went home and spent the whole night thinking how he would have to give up the association of Raghunātha, Lord Rāmacandra. Thus he was overwhelmed.

TEXT 146

*kemane chāḍiba raghunāthera caraṇa
āji rātrye prabhu mora karāha maraṇa*

kemane chāḍiba—how shall I give up; *raghunāthera caraṇa*—the lotus feet of Lord Raghunātha; *āji rātrye*—this night; *prabhu*—O Lord Raghunātha; *mora*—my; *karāha maraṇa*—please cause death.

“Murāri Gupta then began to pray at the lotus feet of Lord Rāmacandra. He prayed that death would come that night because it was not possible for him to give up the service of the lotus feet of Raghunātha.

TEXT 147

*ei mata sarva-rātri karena krandana
mane soyāsti nāhi, rātri kaila jāgaraṇa*

ei mata—in this way; *sarva-rātri*—the whole night; *karena krandana*—cried; *mane*—in the mind; *soyāsti nāhi*—there is no rest; *rātri*—the whole night; *kaila*—kept; *jāgaraṇa*—awake.

“Thus Murāri Gupta cried the entire night. There was no rest for his mind; therefore he could not sleep but stayed awake the entire night.

TEXT 148

*prātaḥ-kāle āsi' mora dharila caraṇa
kāṇḍite kāṇḍite kichu kare nivedana*

prātaḥ-kāle—in the morning; *āsi'*—coming; *mora*—My; *dharila*—caught hold of; *caraṇa*—feet; *kāṇḍite kāṇḍite*—continuously crying; *kichu kare nivedana*—submits some appeals.

“In the morning Murāri Gupta came to see Me. Catching hold of My feet and crying, he submitted an appeal.

TEXT 149

*raghunāthera pāya muṇi veciyāchoṅ māthā
kāḍhite nā pāri māthā, mane pāi vyathā*

raghunāthera pāya—unto the lotus feet of Lord Raghunātha; *muṇi*—I; *veciyāchoṅ*—sold; *māthā*—head; *kāḍhite*—to cut off; *nā pāri*—I am unable; *māthā*—my head; *mane*—in my mind; *pāi vyathā*—I get too much pain.

“Murāri Gupta said, ‘I have sold my head unto the lotus feet of Raghunātha. I cannot withdraw my head, for that would give me too much pain.

TEXT 150

*śrī-raghunātha-caraṇa chāḍāna nā yāya
tava ājñā-bhaṅga haya, ki karoṅ upāya*

śrī-raghunātha-caraṇa—the lotus feet of Lord Rāmacandra; *chāḍāna nā yāya*—cannot be given up; *tava*—Your; *ājñā*—order; *bhaṅga*—broken; *haya*—is; *ki*—what; *karoṅ*—shall I do; *upāya*—remedy.

“It is not possible for me to give up the service of Raghunātha’s lotus feet. At the same time, if I do not do so I shall break Your order. What can I do?”

TEXT 151

*tāte more ei kṛpā kara, dayāmaya
tomāra āge mṛtyu ha-uka, yāuka saṁśaya*

tāte—therefore; *more*—unto me; *ei*—this; *kṛpā*—mercy; *kara*—bestow; *dayā-maya*—O merciful one; *tomāra āge*—before You; *mṛtyu ha-uka*—let me die; *yāuka saṁśaya*—and let all doubts go away.

“In this way Murāri Gupta appealed to Me, saying, ‘You are all-merciful, so kindly grant me this mercy: Let me die before You so that all my doubts will be finished.’

TEXT 152

*eta śuni’ āmi baḍa mane sukha pāiluṅ
inhāre uṭhāñā tabe āliṅgana kailuṅ*

eta śuni’—hearing this; *āmi*—I; *baḍa*—very great; *mane*—in the mind; *sukha*—happiness; *pāiluṅ*—got; *inhāre*—him; *uṭhāñā*—raising; *tabe*—at that time; *āliṅgana kailuṅ*—I embraced.

“Hearing this, I became very happy. I then raised Murāri Gupta and embraced him.

TEXT 153

*sādhu sādhu, gupta, tomāra sudṛḍha bhajana
āmāra vacaneha tomāra nā ṭalila mana*

sādhu sādhu—all glories unto you; *gupta*—Murāri Gupta; *tomāra*—your; *su-dṛḍha*—firmly fixed; *bhajana*—method of worship; *āmāra*—My; *vacaneha*—even on the request; *tomāra*—your; *nā ṭalila*—did not budge; *mana*—mind.

“I said to him, ‘All glories to you, Murāri Gupta! Your method of worship is very firmly fixed—so much so that even upon My request your mind did not turn.

TEXT 154

*ei-mata sevakera prīti cāhi prabhu-ṣāya
prabhu chāḍāileha, pada chāḍāna nā yāya*

ei-mata—like this; *sevakera*—of the servitor; *prīti*—love; *cāhi*—is wanted; *prabhu-ṣāya*—unto the lotus feet of the Lord; *prabhu chāḍāileha*—even though the Lord causes separation; *pada*—the lotus feet of the Lord; *chāḍāna nā yāya*—cannot be given up.

“The servitor must have love and affection for the lotus feet of the Lord exactly like this. Even if the Lord wants separation, a devotee cannot abandon the shelter of His lotus feet.

The word *prabhu*, or master, indicates that the Lord is to be continuously served by His devotee. The original *prabhu* is the Lord, Śrī Kṛṣṇa. Nonetheless, there are many devotees attached to Lord Rāmacandra, and Murāri Gupta is a vivid example of such unalloyed devotion. He never agreed to give up Lord Rāmacandra’s worship, not even upon Śrī Caitanya Mahāprabhu’s request. Such is the chastity of devotional service, as stated in the *Antya-līlā* of Śrī Caitanya-caritāmṛta (4.46–47):

*sei bhakta dhanya, ye nā chāḍe prabhura caraṇa
sei prabhu dhanya, ye nā chāḍe nija-jana
durdaive sevaka yadi yāya anya sthāne
sei ṭhākura dhanya tāre cule dhari’ āne*

In a firm relationship with the Lord, the devotee does not give up the Lord’s service under any circumstance. As far as the Lord Himself is concerned, if the devotee chooses to leave, the Lord brings him back again, dragging him by the hair.

TEXT 155

*ei-mata tomāra niṣṭhā jānibāra tare
tomāre āgraha āmi kailuṅ bāre bāre*

ei-mata—in this way; *tomāra*—your; *niṣṭhā*—firm faith; *jānibāra tare*—to understand; *tomāre*—unto you; *āgraha*—persistence; *āmi kailuṅ*—I did; *bāre bāre*—again and again.

“Just to test your firm faith in your Lord, I requested you again and again to change your worship from Lord Rāmacandra to Kṛṣṇa.’

TEXT 156

*sākṣāt hanumān tumi śrī-rāma-kiṅkara
tumi kene chāḍibe tāṅra caraṇa-kamala*

sākṣāt—directly; *hanumān*—Hanumān; *tumi*—you; *śrī-rāma-kiṅkara*—the servant of Śrī Rāma; *tumi*—you; *kene*—why; *chāḍibe*—should give up; *tāṅra*—His; *caraṇa-kamala*—lotus feet.

“In this way, I congratulated Murāri Gupta, saying, ‘Indeed, you are the incarnation of Hanumān. Consequently you are the eternal servant of Lord Rāmacandra. Why should you give up the worship of Lord Rāmacandra and His lotus feet?’”

TEXT 157

*sei murāri-gupta ei—mora prāṇa sama
inhāra dainya śuni’ mora phāṭaye jīvana*

sei murāri-gupta—that Murāri Gupta; *ei*—this; *mora prāṇa sama*—not different from My life and soul; *inhāra*—of him; *dainya*—humility; *śuni’*—hearing; *mora*—My; *phāṭaye*—perturbs; *jīvana*—life.

Śrī Caitanya Mahāprabhu continued, “I accept this Murāri Gupta as My life and soul. When I hear of his humility, it perturbs My very life.”

TEXT 158

*tabe vāsudeve prabhu kari' āliṅgana
tānra guṇa kahe hañā sahasra-vadana*

tabe—then; *vāsudeve*—Vāsudeva; *prabhu*—Śrī Caitanya Mahāprabhu; *kari' āliṅgana*—embracing; *tānra guṇa*—his good qualities; *kahe*—began to explain; *hañā*—becoming; *sahasra-vadana*—possessing thousands of mouths.

Śrī Caitanya Mahāprabhu then embraced Vāsudeva Datta and began to speak of his glories as if He had a thousand mouths.

TEXT 159

*nija-guṇa śuni' datta mane lajjā pāñā
nivedana kare prabhura caraṇe dhariyā*

nija-guṇa—his personal qualities; *śuni'*—hearing; *datta*—Vāsudeva Datta; *mane*—in the mind; *lajjā pāñā*—being ashamed; *nivedana kare*—submits; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*—catching the lotus feet.

When Caitanya Mahāprabhu glorified him, Vāsudeva Datta immediately became very much embarrassed and shy. He then submitted himself, touching the Lord's lotus feet.

TEXT 160

*jagat tārīte prabhu tomāra avatāra
mora nivedana eka karaha aṅgikāra*

jagat tārīte—to deliver the whole world; *prabhu*—my Lord; *tomāra*—Your; *avatāra*—incarnation; *mora*—my; *nivedana*—petition; *eka*—one; *karaha aṅgikāra*—please accept.

Vāsudeva Datta told Caitanya Mahāprabhu, “My dear Lord, You incarnate just to deliver all conditioned souls. I now have one petition, which I wish You would accept.

TEXT 161

*karite samartha tumi hao, dayāmaya
tumi mana kara, tabe anāyāse haya*

karite—to execute; *samartha*—capable; *tumi*—You; *hao*—are; *dayā-maya*—O merciful one; *tumi mana kara*—if You so desire; *tabe*—then; *anāyāse*—without difficulty; *haya*—it becomes possible.

“My Lord, You are certainly able to do whatever You like, and You are indeed merciful. If You so desire, You can very easily do whatever You want.

TEXT 162

*jīvera duḥkha dekhi’ mora hṛdaya bidare
sarva-jīvera pāpa prabhu deha’ mora śire*

jīvera—of all conditioned souls; *duḥkha dekhi’*—by seeing the sufferings; *mora*—my; *hṛdaya*—heart; *bidare*—breaks; *sarva-jīvera*—of all living entities; *pāpa*—the sinful reactions; *prabhu*—my dear Lord; *deha’*—just put; *mora śire*—upon my head.

“My Lord, my heart breaks to see the sufferings of all the conditioned souls; therefore I request You to transfer the karma of their sinful lives upon my head.

TEXT 163

*jīvera pāpa lañā muñi karoṅ naraka bhoga
sakala jīvera, prabhu, ghucāha bhava-roga*

jīvera—of all conditioned souls; *pāpa lañā*—accepting the sinful reactions; *muñi*—I; *karoṅ*—do; *naraka*—hellish life; *bhoga*—experience; *sakala jīvera*—of all living entities; *prabhu*—my dear Lord; *ghucāha*—please finish; *bhava-roga*—the material disease.

“My dear Lord, let me suffer perpetually in a hellish condition, accepting all the sinful reactions of all living entities. Please finish their diseased material life.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on this verse. In the Western countries, Christians believe that Lord Jesus Christ, their spiritual master, appeared in order to eradicate all the sins of his disciples. To this end, Lord Jesus Christ appeared and disappeared. Here, however, we find Śrī Vāsudeva Datta Ṭhākura and Śrīla Haridāsa Ṭhākura to be many millions of times more advanced even when compared with Lord Jesus Christ. Jesus Christ relieved only his followers from all sinful reactions, but Vāsudeva Datta is here prepared to accept the sins of everyone in the universe. So the comparative position of Vāsudeva Datta is millions of times better than that of Lord Jesus Christ. A Vaiṣṇava is so liberal that he is prepared to risk everything to rescue the conditioned souls from material existence. Śrīla Vāsudeva Datta Ṭhākura is universal love itself, for he was willing to sacrifice everything and fully engage in the service of the Supreme Lord.

Śrīla Vāsudeva Datta knew very well that Śrī Caitanya Mahāprabhu was the original Personality of Godhead, Transcendence itself, above the material conception of illusion and *māyā*. Lord Jesus Christ certainly finished the sinful reactions of his followers by his mercy, but that does not mean he completely delivered them from the pangs of material existence. A person may be relieved from sins once, but it is a practice among Christians to confess sins and yet commit them again. By getting freed from sins and again engaging in them, one cannot attain freedom from the pangs of material existence. A diseased person may go to a physician for relief, but after he leaves the hospital he may again be infected due to his unclean habits. Thus material existence continues. Śrīla Vāsudeva Datta wanted to completely relieve the conditioned souls from material existence so that they would no longer have an opportunity to commit sinful acts. This is the significant difference between Śrīla Vāsudeva Datta and Lord Jesus Christ. It is a great offense to receive pardon for sins and then commit the same sins again. Such an offense is more dangerous than the sinful activity itself. Vāsudeva Datta was so liberal that he requested Śrī Caitanya Mahāprabhu to transfer all offensive activity upon him so the conditioned souls would be purified and go back home, back to Godhead. This prayer was certainly without duplicity.

Vāsudeva Datta's example is unique not only within this world but within the universe. It is beyond the conception of fruitive actors or the speculation of mundane philosophers. Due to being illusioned by the external energy and due to a poor fund of knowledge, people tend to envy one another. Because of this they are entangled in fruitive activity, and they try to escape this fruitive activity by mental speculation. Consequently neither *karmīs* nor *jñānīs* are purified. In the words of Śrīla Bhaktisiddhānta Ṭhākura, they are *kukarmīs* and *kujñānīs*—bad fruitive actors and bad speculators. The Māyāvādīs and *karmīs* should therefore turn their attention to the magnanimous Vāsudeva Datta, who wanted to suffer for others in a hellish condition. No one should consider Vāsudeva Datta a mundane philanthropist or welfare worker. Nor was he interested in merging into the Brahman effulgence or in gaining material honor or reputation. He was far, far above philanthropists, philosophers and fruitive actors. He was the most exalted personality to ever show mercy to the conditioned souls. This is not an exaggeration of his transcendental qualities. It is perfectly true. Actually, there cannot be any comparison to Vāsudeva Datta. As the perfect Vaiṣṇava, he was *para-duḥkha-duḥkhī*, very much aggrieved to see others suffer. The entire world is purified simply by the appearance of such a great devotee. Indeed, by his transcendental presence the whole world is glorified and all conditioned souls are also glorified. As Narottama dāsa Ṭhākura confirms, Vāsudeva Datta is the ideal devotee of Śrī Caitanya Mahāprabhu:

*gaurāṅgera saṅgi-gaṇe, nitya-siddha kari' māne,
se yāya vrajendrasuta-ṇṇāsa*

One who executes Śrī Caitanya Mahāprabhu's mission must be considered eternally liberated. He is a transcendental person and does not belong to this material world. Such a devotee, engaging in the deliverance of the total population, is as magnanimous as Śrī Caitanya Mahāprabhu Himself.

*namo mahā-vadānyāya kṛṣṇa-ṇṇema-ṇṇadāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*
[Cc. Madhya 19.53]

Such a personality factually represents Śrī Caitanya Mahāprabhu because his heart is always filled with compassion for all conditioned souls.

TEXT 164

*eta śuni' mahāprabhura citta dravilā
aśru-kamṇa-svarabhaṅge kahite lāgilā*

eta śuni'—hearing this; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *citta*—heart; *dravilā*—became softened; *aśru*—tears; *kamṇa*—trembling; *svara-bhaṅge*—with faltering of the voice; *kahite*—to speak; *lāgilā*—began.

When Śrī Caitanya Mahāprabhu heard Vāsudeva Datta's statement, His heart became very soft. Tears flowed from His eyes, and He began to tremble. In a faltering voice He spoke as follows.

TEXT 165

*“tomāra vicitra nahe, tumi—sākṣāt prahlāda
tomāra upare kṛṣṇera sampūrṇa prasāda*

tomāra—in you; *vicitra nahe*—this is not extraordinary; *tumi*—you; *sākṣāt prahlāda*—incarnation of Prahāda Mahārāja; *tomāra upare*—upon you; *kṛṣṇera*—of Lord Kṛṣṇa; *sampūrṇa*—complete; *prasāda*—mercy.

Accepting Vāsudeva Datta as a great devotee, the Lord said, “Such a statement is not at all astonishing because you are the incarnation of Prahāda Mahārāja. It appears that Lord Kṛṣṇa has bestowed complete mercy upon you. There is no doubt about it.

TEXT 166

*kṛṣṇa sei satya kare, yei māge bhṛtya
bhṛtya-vāñchā-pūrti vinu nāhi anya kṛtya*

kṛṣṇa—Lord Kṛṣṇa; *sei*—that; *satya kare*—fulfills as true; *yei*—whatever; *māge*—wants; *bhṛtya*—servant; *bhṛtya-vāñchā*—the desire of His servant; *pūrti*—fulfilling; *vinu*—without; *nāhi*—there is not; *anya*—other; *kṛtya*—duty.

“Whatever a pure devotee wants from his master, Lord Kṛṣṇa doubtlessly grants because He has no duty other than to fulfill the desire of His devotee.

TEXT 167

*brahmāṇḍa jīvera tumi vāñchile nistāra
vinā pāpa-bhoge habe sabāra uddhāra*

brahmāṇḍa—of the universe; *jīvera*—of all living entities; *tumi vāñchile*—if you desire; *nistāra*—deliverance; *vinā*—without; *pāpa-bhoge*—undergoing tribulations of sinful activities; *habe*—there will be; *sabāra*—everyone’s; *uddhāra*—liberation.

“If you desire the deliverance of all living entities within the universe, then all of them can be delivered even without your undergoing the tribulations of sinful activity.

TEXT 168

*asamartha nahe kṛṣṇa, dhare sarva bala
tomāke vā kene bhuñjāibe pāpa-phala?*

asamartha nahe—is not unable; *kṛṣṇa*—Lord Kṛṣṇa; *dhare*—possesses; *sarva bala*—all potencies; *tomāke*—you; *vā*—then; *kene*—why; *bhuñjāibe*—would cause to suffer; *pāpa-phala*—results of sinful reactions.

“Kṛṣṇa is not incapable, for He has all potencies. Why would He induce you to suffer the sinful reactions of other living entities?

TEXT 169

*tumi yāñra hita vāñcha’, se haila ‘vaiṣṇava’
vaiṣṇavera pāpa kṛṣṇa dūra kare saba*

tumi—you; *yāñra*—of whom; *hita vāñcha’*—desire the welfare; *se*—such a person; *haila*—immediately becomes; *vaiṣṇava*—a devotee; *vaiṣṇavera*—of a Vaiṣṇava; *pāpa*—the accidental sinful life; *kṛṣṇa*—Lord Kṛṣṇa; *dūra kare*—vanquishes; *saba*—all.

“Whosever welfare you desire immediately becomes a Vaiṣṇava, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions of their past sinful activities.

Śrī Caitanya Mahāprabhu here informed Vāsudeva Datta that since Kṛṣṇa is all-powerful, He can immediately deliver all conditioned souls from material existence. In essence, Śrī Caitanya Mahāprabhu said, “You desire the liberation of all kinds of living entities without discrimination. You are very anxious for their good fortune, and I say that simply by your prayer all living entities within the universe can be liberated. You do not even have to take up the burden of their sinful activities. Thus there is no need for you to suffer for their sinful lives. Whoever receives your compassion becomes a Vaiṣṇava immediately, and Kṛṣṇa delivers all Vaiṣṇavas from the reactions to their past sinful activities.” Kṛṣṇa also promises this in the *Bhagavad-gītā* (18.66):

*sarva-dharmān parityajya mām ekaṁ śaraṇam vraja
aham tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.”

As soon as one fully surrenders to Kṛṣṇa, he becomes a Vaiṣṇava. In this verse from the *Bhagavad-gītā* Kṛṣṇa promises to relieve His devotee from all the reactions to sinful life. It is a fact that a fully surrendered Vaiṣṇava is completely out of the range of material infection. This is to say that he does not suffer the results of his previous pious or impious actions. Unless one is freed from sinful life, one cannot become a Vaiṣṇava. In other words, if one is a Vaiṣṇava, his sinful life is certainly ended. According to the *Padma Purāṇa*:

*aprārabdha-phalaṁ pāpaṁ kūṭaṁ bījaṁ phalonmukham
krameṇaiva pralīyeta viṣṇu-bhakti-ratātmanām*

“There are different stages of dormant reactions to sinful activities to be observed in a sinful life. Sinful reactions may be just waiting to take effect [*phalonmukha*], reactions may be still further dormant [*kūṭa*], or the reactions may be in a seedlike state [*bīja*]. In any case, all types of sinful reactions are vanquished one after another if a person engages in the devotional service of Lord Viṣṇu.”

TEXT 170

*yas tv indra-gopam atha vendram aho sva-karma-
bandhānurūpa-phala-bhājanam ātanoti
karmāṇi nirdahati kintu ca bhakti-bhājām
govindam ādi-puruṣam tam aham bhajāmi*

yaḥ—He who (Govinda); *tu*—but; *indra-gopam*—to the small red insect called *indra-gopa*; *atha vā*—or even; *indram*—to Indra, King of heaven; *aho*—oh; *sva-karma*—of one’s own fruitive activities; *bandha*—bondage; *anurūpa*—according to; *phala*—of reactions; *bhājanam*—enjoying or suffering; *ātanoti*—bestows; *karmāṇi*—all fruitive activities and their reactions; *nirdahati*—destroys; *kintu*—but; *ca*—certainly; *bhakti-bhājām*—of persons engaged in devotional service; *govindam*—unto Lord Govinda; *ādi-puruṣam*—the original person; *tam*—unto Him; *aham*—I; *bhajāmi*—offer my obeisances.

“Let me offer my respectful obeisances unto the original Personality of Godhead, Govinda, who regulates the sufferings and enjoyments due to fruitive activity. He does this for everyone—from the heavenly King Indra down to the smallest insect [indra-gopa]. That very Personality of Godhead destroys the karmic reactions of one engaged in devotional service.’

This is a quotation from the *Brahma-saṁhitā* (5.54).

TEXT 171

*tomāra icchā-mātre habe brahmāṇḍa-mocana
sarva mukta karite kṛṣṇera nāhi kichu śrama*

tomāra icchā-mātre—simply by your desire; *habe*—there will be; *brahmāṇḍa-mocana*—deliverance of the universe; *sarva*—everyone; *mukta karite*—to liberate; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhi*—there is not; *kichu*—even a little; *śrama*—labor.

“Because of your honest desire, all living entities within the universe will be delivered, for Kṛṣṇa does not have to do anything to deliver all the living entities of the universe.

TEXT 172

*eka uḍumbara vṛkṣe lāge koṭi-phale
koṭi ye brahmāṇḍa bhāse virajāra jale*

eka uḍumbara vṛkṣe—in one uḍumbara tree; *lāge*—there are; *koṭi-phale*—millions of fruits; *koṭi*—millions; *ye*—which; *brahmāṇḍa*—of universes; *bhāse*—float; *virajāra*—of the Virajā River; *jale*—in the water.

“Just as there are millions of fruits on the uḍumbara tree, millions of universes float on the waters of the river Virajā.

Virajā is a river that divides the material world from the spiritual world. On one side of the river Virajā is the effulgence of Brahmāloka and innumerable Vaikuṅṭha planets, and on the other side is this material world. It is to be understood that this side of the Virajā River is filled with material planets floating in the Causal Ocean. The name Virajā indicates a marginal position between the spiritual and material worlds, but the Virajā River is not under the control of the material energy. Consequently it is devoid of the three *guṇas*.

TEXT 173

*tāra eka phala paḍi' yadi naṣṭa haya
tathāpi vṛkṣa nāhi jāne nija-apacaya*

tāra—of the tree; *eka phala*—one fruit; *paḍi'*—falling down; *yadi*—if; *naṣṭa haya*—becomes destroyed; *tathāpi*—still; *vṛkṣa*—the tree; *nāhi jāne*—does not know; *nija-apacaya*—its loss.

“The uḍumbara tree is filled with millions of fruits, and if one falls down and is destroyed, the tree does not even consider the loss.

TEXT 174

*taiche eka brahmāṇḍa yadi mukta haya
tabu alpa-hāni kṛṣṇera mane nāhi laya*

taiche—similarly; *eka brahmāṇḍa*—one universe; *yadi*—if; *mukta haya*—becomes liberated; *tabu*—still; *alpā-hāni*—very little loss; *kṛṣṇera*—of Lord Kṛṣṇa; *mane*—the mind; *nāhi laya*—does not take it very seriously.

“In the same way, if one universe is vacated due to the living entities’ having been liberated, that is a very little thing for Kṛṣṇa. He does not take it very seriously.

TEXT 175

ananta aiśvarya kṛṣṇera vaikuṅṭhādi-dhāma
tāra gaḍa-khāi—kāraṇābdhi yāra nāma

ananta—unlimited; *aiśvarya*—opulence; *kṛṣṇera*—of Lord Kṛṣṇa; *vaikuṅṭha-ādi-dhāma*—innumerable Vaikuṅṭha planets; *tāra*—of Vaikuṅṭhaloka; *gaḍa-khāi*—surrounding water; *kāraṇa-abdhi*—Causal Ocean; *yāra*—of which; *nāma*—name.

“The entire spiritual world constitutes the unlimited opulence of Kṛṣṇa, and there are innumerable Vaikuṅṭha planets there. The Causal Ocean is considered the surrounding waters of Vaikuṅṭhaloka.

TEXT 176

tāte bhāse māyā lañā ananta brahmāṇḍa
gaḍa-khāite bhāse yena rāi-pūrṇa bhāṇḍa

tāte—in that water; *bhāse*—floats; *māyā*—the material energy; *lañā*—taking; *ananta*—unlimited; *brahmāṇḍa*—universes; *gaḍa-khāite*—in the surrounding water; *bhāse*—floats; *yena*—as if; *rāi-pūrṇa bhāṇḍa*—a pot filled with mustard seeds.

“Māyā and her unlimited material universes are situated in that Causal Ocean. Indeed, māyā appears to be floating like a pot filled with mustard seeds.

TEXT 177

tāra eka rāi-nāśe hāni nāhi māni
aiche eka aṇḍa-nāśe kṛṣṇera nāhi hāni

tāra—of it; *eka*—one; *rāi-nāśe*—loss of a mustard seed; *hāni*—loss; *nāhi*—does not; *māni*—notice; *aiche*—in that way; *eka*—one; *aṇḍa*—universe; *nāśe*—being lost; *kṛṣṇera*—of Kṛṣṇa; *nāhi hāni*—there is no loss.

“Of the millions of mustard seeds floating in that pot, if one seed is lost, the loss is not at all significant. Similarly, if one universe is lost, it is not significant to Lord Kṛṣṇa.

TEXT 178

saba brahmāṇḍa saha yadi 'māyā'ra haya kṣaya
tathāpi nā māne kṛṣṇa kichu apacaya

saba brahmāṇḍa—all the universes; *saha*—with; *yadi*—if; *māyāra*—of the material energy; *haya kṣaya*—there is destruction; *tathāpi*—still; *nā*—not; *māne*—considers; *kṛṣṇa*—Lord Kṛṣṇa; *kichu*—any; *apacaya*—lost.

“To say nothing of one universal mustard seed, even if all the universes and the material energy [māyā] are destroyed, Kṛṣṇa does not even consider the loss.

TEXT 179

koṭi-kāmadhenu-ṭatira chāgī yaiche mare
ṣaḍ-aiśvarya-ṭati kṛṣṇera māyā kibā kare?

koṭi—of millions; *kāma-dhenu*—of desire cows; *ṭatira*—of the master; *chāgī*—one she-goat; *yaiche*—as; *mare*—dies; *ṣaḍ-aiśvarya-ṭati*—the master of six opulences; *kṛṣṇera*—of Kṛṣṇa; *māyā*—external energy; *kibā*—what; *kare*—can do.

“If a person possessing millions of wish-fulfilling cows loses one she-goat, he does not consider the loss. Kṛṣṇa owns all six opulences in full. If the entire material energy is destroyed, what does He lose?”

Śrīla Bhaktivinoda Ṭhākura, in clarifying verses 171–179, states that the meaning of these stanzas is very simple but that the purport is a little difficult to understand. Generally, the conditioned souls forget Kṛṣṇa when they are enticed by the material, external energy. Consequently they are called *kṛṣṇa-bahirmukha*, bereft of their relationship with Kṛṣṇa. When such a living entity comes under the jurisdiction of the material energy, he is sent into one of the innumerable material universes created by the material energy to give a chance to conditioned souls to fulfill their desires in the material world. Being very eager to enjoy the fruits of their activities, conditioned souls become involved in the actions and reactions of material life. Consequently they enjoy and suffer the results of *karma*. However, if a conditioned soul becomes Kṛṣṇa conscious, the *karma* of his pious and impious activities is completely destroyed. Simply by becoming a devotee, one is freed of all the reactions of *karma*. Similarly, simply by the desire of a devotee, a conditioned soul can attain liberation and transcend the results of *karma*. Since everyone can be liberated in this way, one may conclude that it is according to the sweet will of the devotee whether the material world exists or does not exist. Ultimately, however, it is not the sweet will of the devotee but the will of the Supreme Personality of Godhead, who, if He so desires, can completely annihilate the material creation. There is no loss on His part. The owner of millions of cows does not consider the loss of one she-goat. Similarly, Lord Kṛṣṇa is the proprietor of both the material and spiritual universes. The material world constitutes only one-fourth of His creative energy. If, according to the desire of the devotee, the Lord completely destroys the creation, He is so opulent that He will not mind the loss.

TEXT 180

*jaya jaya jahy ajām ajita doṣa-gṛbhīta-guṇām
tvam asi yad ātmanā samavaruddha-samasta-bhagaḥ
aga-jagad-okasām akhila-śakty-avabodhaka te
kvacid ajayātmanā ca carato ’nucaren nigamaḥ“*

jaya jaya—kindly exhibit Your glory; *jahi*—please conquer; *ajām*—nescience, *māyā*; *ajita*—O unconquerable one; *doṣa*—faulty; *gṛbhīta-guṇām*—by which the qualities are accepted; *tvam*—You; *asi*—are; *yat*—because; *ātmanā*—by Your internal potency; *samavaruddha*—

possessing; *samasta-bhagaḥ*—all kinds of opulences; *aga*—nonmoving; *jagat*—moving; *okasām*—of the embodied living entities; *akhila*—all; *śakti*—of potencies; *avabodhaka*—master; *te*—You; *kvacit*—sometimes; *ajayā*—by the external energy; *ātmanā*—of Your self; *ca*—also; *carataḥ*—manifesting pastimes (by Your glance); *anucaret*—confirm; *nigamaḥ*—all the *Vedas*.

Śrī Caitanya Mahāprabhu continued, “O my Lord, O unconquerable one, O master of all potencies, please exhibit Your internal potency to conquer the nescience of all moving and inert living entities. Due to nescience, they accept all kinds of faulty things, thus provoking a fearful situation. O Lord, please show Your glories! You can do this very easily, for Your internal potency is beyond the external potency, and You are the reservoir of all opulence. You are also the demonstrator of the material potency. You are also always engaged in Your pastimes in the spiritual world, where You exhibit Your reserved, internal potency, and sometimes You exhibit the external potency by glancing over it. Thus You manifest Your pastimes. The *Vedas* confirm Your two potencies and accept both types of pastimes due to them.”

This verse is taken from *Śrīmad-Bhāgavatam* (10.87.14). It is from the prayers of the *śruti-gaṇa*, the personified *Vedas*, who glorify the Lord. The almighty Personality of Godhead has three potencies—internal, external and marginal. The conditioned souls, who are condemned due to their forgetfulness of the Lord, are put under the control of the external potency when she creates the material world. The three modes of material nature keep the living entity in a constant state of fear (*bhayaṁ dviṭiyābhiniveśataḥ*). The conditioned soul is always fearful due to being controlled by the external potency; therefore the conditioned soul should always pray to the almighty Lord to conquer the external potency (*māyā*) so that she will no longer manifest her powers, which bind all living entities, moving and inert. By praying in this way one will become eligible to remain constantly in the association of the Lord, thus fulfilling the mission of going back home, back to Godhead.

TEXT 181

*ei mata sarva-bhaktera kahi' saba guṇa
sabāre vidāya dila kari' āliṅgana*

ei mata—in this way; *sarva-bhaktera*—of all the devotees; *kahi'*—describing; *saba guṇa*—all the good qualities; *sabāre*—unto everyone; *vidāya dila*—bade farewell; *kari' āliṅgana*—embracing.

In this way, Śrī Caitanya Mahāprabhu described the good qualities of His devotees one after the other. He then embraced them and bade them farewell.

TEXT 182

*prabhura vicchede bhakta karena rodana
bhaktera vicchede prabhura viṣaṅṅa haila mana*

prabhura—from Lord Śrī Caitanya Mahāprabhu; *vicchede*—by separation; *bhakta*—all the devotees; *karena*—do; *rodana*—crying; *bhaktera*—of the devotees; *vicchede*—by the separation; *prabhura*—of Lord Caitanya Mahāprabhu; *viṣaṅṅa*—morose; *haila*—became; *mana*—the mind.

Due to the impending separation from Śrī Caitanya Mahāprabhu, all the devotees began to cry. The Lord was also morose due to separation from the devotees.

TEXT 183

*gadādhara-paṇḍita rahilā prabhura pāṣe
yameśvare prabhu yāñre karāilā āvāse*

gadādhara-paṇḍita—Gadādhara Paṇḍita; *rahilā*—remained; *prabhura pāṣe*—along with Śrī Caitanya Mahāprabhu; *yameśvare*—at Yameśvara; *prabhu*—Śrī Caitanya Mahāprabhu; *yāñre*—unto whom; *karāilā*—made to take; *āvāse*—residence.

Gadādhara Paṇḍita remained with Śrī Caitanya Mahāprabhu, and he was given a place to live at Yameśvara.

Yameśvara is on the southwest side of the Jagannātha temple. Gadādhara Paṇḍita resided there, and there was a small garden and a sandy beach known as Yameśvara-ṭoṭā.

TEXTS 184–185

*purī-gosāñi, jagadānanda, svarūpa-dāmodara
dāmodara-ṇḍita, āra govinda, kāśīśvara
ei-saba-saṅge prabhu vaise nīlācale
jagannātha-daraśana nitya kare prātaḥ-kāle*

purī-gosāñi—Paramānanda Purī; *jagadānanda*—Jagadānanda; *svarūpa-dāmodara*—Svarūpa Dāmodara; *dāmodara-ṇḍita*—Dāmodara Paṇḍita; *āra*—and; *govinda*—Govinda; *kāśīśvara*—Kāśīśvara; *ei-saba*—all these personalities; *saṅge*—accompanied by; *prabhu*—Śrī Caitanya Mahāprabhu; *vaise*—stays; *nīlācale*—at Jagannātha Purī; *jagannātha-daraśana*—seeing Lord Jagannātha; *nitya*—daily; *kare*—does; *prātaḥ-kāle*—in the morning.

Śrī Caitanya Mahāprabhu remained at Jagannātha Purī, Nīlācala, with Paramānanda Purī, Jagadānanda, Svarūpa Dāmodara, Dāmodara Paṇḍita, Govinda and Kāśīśvara. It was Śrī Caitanya Mahāprabhu’s daily practice to see Lord Jagannātha in the morning.

TEXT 186

*prabhu-pāśa āsi’ sārvabhauma eka dina
yoḍa-hāta kari’ kichu kaila nivedana*

prabhu-pāśa—in the presence of Śrī Caitanya Mahāprabhu; *āsi’*—coming; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *eka dina*—one day; *yoḍa-hāta kari’*—with folded hands; *kichu*—some; *kaila*—did; *nivedana*—submission.

One day Sārvabhauma Bhaṭṭācārya came before Śrī Caitanya Mahāprabhu with folded hands and submitted a request.

TEXT 187

*ebe saba vaiṣṇava gauḍa-deśe cali' gela
ebe prabhura nimantraṇe avasara haila*

ebe—now; *saba*—all; *vaiṣṇava*—devotees; *gauḍa-deśe*—to Bengal; *cali' gela*—have returned; *ebe*—now; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *nimantraṇe*—for invitations; *avasara haila*—there is a chance.

Since all the Vaiṣṇavas had returned to Bengal, there was a good chance that the Lord would accept an invitation.

TEXT 188

*ebe mora ghare bhikṣā karaha 'māsa' bhari'
prabhu kahe,—dharma nahe, karite nā pāri*

ebe—now; *mora ghare*—at my place; *bhikṣā*—lunch; *karaha*—accept; *māsa bhari'*—for one month; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *dharma*—religious principle; *nahe*—it is not; *karite*—to do; *nā pāri*—I am unable.

Sārvabhauma Bhaṭṭācārya said, “Please accept my invitation for lunch for one month.”

The Lord replied, “That is not possible, because it is against the religious principles of a sannyāsī.”

TEXT 189

*sārvabhauma kahe,—bhikṣā karaha biśa dina
prabhu kahe,—eha nahe yati-dharma-cihna*

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; *bhikṣā karaha*—accept lunch; *biśa dina*—for twenty days; *prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *eha nahe*—this is not; *yati-dharma-cihna*—the symptom of a person in the renounced order of life.

Sārvabhauma then said, “Please accept the invitation for twenty days.”

But Śrī Caitanya Mahāprabhu replied, “It is not a religious principle of the renounced order.”

TEXT 190

sārvabhauma kahe punaḥ,—*dina* ‘*pañca-daśa*’
prabhu kahe,—*tomāra bhikṣā* ‘*eka*’ *divasa*

sārvabhauma kahe—Sārvabhauma Bhaṭṭācārya said; *punaḥ*—again; *dina pañca-daśa*—fifteen days; *prabhu kahe*—the Lord replied; *tomāra bhikṣā*—lunch at your place; *eka divasa*—only one day.

When Sārvabhauma requested Caitanya Mahāprabhu to accept lunch for fifteen days, the Lord said, “I shall accept lunch at your place for one day only.”

TEXT 191

tabe sārvabhauma prabhura caraṇe dhariyā
‘daśa-dina bhikṣā kara’ kahe vinati kariyā

tabe—thereafter; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*—catching the lotus feet; *daśa-dina*—for ten days; *bhikṣā kara*—accept lunch; *kahe*—says; *vinati kariyā*—with great submission.

Sārvabhauma Bhaṭṭācārya then caught hold of the Lord’s lotus feet and submissively begged, “Please accept lunch for at least ten days.”

TEXT 192

prabhu krame krame pāñca-dina ghāṭāila
pāñca-dina tāñra bhikṣā niyama karila

prabhu—Śrī Caitanya Mahāprabhu; *krame krame*—gradually; *pāñca-dina*—to five days; *ghāṭāila*—reduced; *pāñca-dina*—for five days; *tāñra*—his; *bhikṣā*—invitation for lunch; *niyama karila*—accepted regularly.

In this way, by and by, Śrī Caitanya Mahāprabhu reduced the duration to five days. Thus for five days He regularly accepted the Bhaṭṭācārya’s invitation to lunch.

TEXT 193

tabe sārvabhauma kare āra nivedana
tomāra sañge sannyāsī āche daśa-jana

tabe—thereafter; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *kare*—does; *āra*—another; *nivedana*—submission; *tomāra sañge*—with You; *sannyāsī*—in the renounced order of life; *āche*—there are; *daśa-jana*—ten persons.

After this, Sārvabhauma Bhaṭṭācārya said, “My Lord, there are ten sannyāsīs with You.”

A *sannyāsī* should not cook food for himself or accept an invitation to eat at a devotee’s house continuously for many days. Śrī Caitanya Mahāprabhu was very kind and affectionate toward His devotees, yet He would not accept a long invitation at Sārvabhauma’s house. Out of affection, He accepted only five days in the month. The ten *sannyāsīs* living with the Lord were (1) Paramānanda Purī, (2) Svarūpa Dāmodara, (3) Brahmānanda Purī, (4) Brahmānanda Bhāratī, (5) Viṣṇu Purī, (6) Keśava Purī, (7) Kṛṣṇānanda Purī, (8) Nṛsimha Tīrtha, (9) Sukhānanda Purī and (10) Satyānanda Bhāratī.

TEXT 194

*purī-gosāñira bhikṣā pāñca-dina mora ghare
pūrve āmi kahiyāchoṅ tomāra gocare*

purī-gosāñira—of Paramānanda Purī; *bhikṣā*—invitation for lunch; *pāñca-dina*—five days; *mora ghare*—at my home; *pūrve*—previously; *āmi*—I; *kahiyāchoṅ*—mentioned; *tomāra gocare*—it is known to You.

Sārvabhauma Bhaṭṭācārya then submitted that Paramānanda Purī Gosvāmī would accept a five-day invitation at his place. This had already been settled before the Lord.

TEXT 195

*dāmodara-svarūpa,—ei bāndhava āmāra
kabhu tomāra saṅge yābe, kabhu ekeśvara*

dāmodara-svarūpa—Svarūpa Dāmodara Gosvāmī; *ei*—this; *bāndhava āmāra*—my very intimate friend; *kabhu*—sometimes; *tomāra saṅge*—with You; *yābe*—will come; *kabhu*—sometimes; *ekeśvara*—alone.

Sārvabhauma Bhaṭṭācārya said, “Dāmodara Svarūpa is my intimate friend. He will come sometimes with You and sometimes alone.

TEXT 196

*āra aṣṭa sannyāsīra bhikṣā dui dui divase
eka eka-dina, eka eka jane pūrṇa ha-ila māse*

āra—other; *aṣṭa*—eight; *sannyāsīra*—of *sannyāsīs*; *bhikṣā*—invitation for lunch; *dui dui divase*—two days each; *eka eka-dina*—on each day; *eka eka jane*—one person; *pūrṇa*—filled; *ha-ila*—will be; *māse*—the month.

“The other eight sannyāsīs will accept invitations for two days each. In this way there will be engagements for each and every day during the entire month.

During the entire month, consisting of thirty days, Śrī Caitanya Mahāprabhu would visit Sārvabhauma Bhaṭṭācārya for five days, Paramānanda Purī Gosvāmī would visit for five days, Svarūpa Dāmodara for four days, and the eight other *sannyāsīs* for two days each. In this way the thirty days of the month would be filled.

TEXT 197

*bahuta sannyāsī yadi āise eka ṭhāñi
sammāna karite nāri, aparādha pāi*

bahuta sannyāsī—many *sannyāsīs*; *yadi*—if; *āise*—come; *eka ṭhāñi*—together; *sammāna karite nāri*—I cannot receive them properly; *aparādha pāi*—I shall be an offender.

“If all the *sannyāsīs* came together, it would not be possible for me to pay them proper respects. Therefore I would be an offender.

TEXT 198

*tumiha nija-chāye āsibe mora ghara
kabhu saṅge āsibena svarūpa-dāmodara*

tumiha—You; *nija-chāye*—alone; *āsibe*—will come; *mora ghara*—to my place; *kabhu*—sometimes; *saṅge*—with You; *āsibena*—will come; *svarūpa-dāmodara*—Svarūpa Dāmodara Gosvāmī.

“Sometimes You will come alone to my place, and sometimes You will be accompanied by Svarūpa Dāmodara.”

TEXT 199

*prabhura iṅgita pāñā ānandita mana
sei dina mahāprabhura kaila nimantraṇa*

prabhura—of Śrī Caitanya Mahāprabhu; *iṅgita*—acceptance; *pāñā*—receiving; *ānandita*—very happy; *mana*—mind; *sei dina*—on that day; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kaila*—made; *nimantraṇa*—invitation.

Having this arrangement confirmed by Śrī Caitanya Mahāprabhu, the Bhaṭṭācārya became very glad and immediately invited the Lord to his house on that very day.

TEXT 200

‘ṣāṭhīra mātā’ nāma, bhaṭṭācāryera gṛhiṇī
prabhura mahā-bhakta teṅho, snehete janānī

ṣāṭhīra mātā—the mother of Ṣāṭhī; nāma—named; bhaṭṭācāryera gṛhiṇī—the wife of Sārvabhauma Bhaṭṭācārya; prabhura—of Śrī Caitanya Mahāprabhu; mahā-bhakta—a great devotee; teṅho—she; snehete—in affection; janānī—just like a mother.

Sārvabhauma Bhaṭṭācārya’s wife was known as Ṣāṭhīra Mātā, the mother of Ṣāṭhī. She was a great devotee of Śrī Caitanya Mahāprabhu, and she was affectionate like a mother.

TEXT 201

ghare āsi’ bhaṭṭācārya tānre ājñā dila
ānande ṣāṭhīra mātā pāka caḍāila

ghare āsi’—coming home; bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; tānre—her; ājñā dila—ordered; ānande—with great satisfaction; ṣāṭhīra mātā—the mother of Ṣāṭhī; pāka caḍāila—began cooking.

After returning to his home, Sārvabhauma Bhaṭṭācārya gave orders to his wife, and his wife, Ṣāṭhīra Mātā, began cooking with great pleasure.

TEXT 202

bhaṭṭācāryera gṛhe saba dravya āche bhari’
yebā śāka-phalādika, ānāila āhari’

bhaṭṭācāryera gṛhe—at the house of Sārvabhauma Bhaṭṭācārya; saba dravya—all kinds of ingredients; āche—there are; bhari’—filling; yebā—

whatever; *śāka*—spinach; *phala-ādika*—fruits and so on; *ānāila*—he brought; *āhari*—collecting.

At Sārvabhauma Bhaṭṭācārya’s house, there was always a full stock of food. Whatever spinach, vegetables, fruit and so on were required, he collected and brought back home.

TEXT 203

*āpani bhaṭṭācārya kare pākera saba karma
ṣāṭhīra mātā—vicakṣaṇā, jāne pāka-marma*

āpani—personally; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *kare*—arranges; *pākera*—of cooking; *saba karma*—all activities; *ṣāṭhīra mātā*—the mother of Ṣāṭhī; *vicakṣaṇā*—very experienced; *jāne*—knows; *pāka-marma*—how to cook.

Sārvabhauma Bhaṭṭācārya personally began to help Ṣāṭhīra Mātā cook. She was very experienced, and she knew how to cook nicely.

TEXT 204

*pāka-śālāra dakṣiṇe—dui bhogālaya
eka-ghare śālagrāmera bhoga-sevā haya*

pāka-śālāra dakṣiṇe—on the southern side of the kitchen; *dui bhoga-ālaya*—two rooms for offering food; *eka-ghare*—in one room; *śālagrāmera*—of Lord Śālagrāma; *bhoga-sevā*—offering of food; *haya*—there is.

On the southern side of the kitchen were two rooms for offering food, and in one of them the food was offered to Śālagrāma Nārāyaṇa.

Among the followers of the Vedic way, the *śālagrāma-śilā*, the *vighraha* of Nārāyaṇa, is worshiped in the form of a stone ball. In India, every *brāhmaṇa* still worships the *śālagrāma-śilā* in his home. The *vaiśyas* and *kṣatriyas* may also engage in this worship, but it is compulsory in the house of a *brāhmaṇa*.

TEXT 205

*āra ghara mahāprabhura bhikṣāra lāgiyā
nibhṛte kariyāche bhaṭṭa nūtana kariyā*

āra ghara—the other room; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bhikṣāra lāgiyā*—for taking lunch; *nibhṛte kariyāche*—constructed in a solitary place; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *nūtana kariyā*—newly done.

The other room was for Śrī Caitanya Mahāprabhu’s lunch. The Lord’s lunchroom was very secluded, and it was newly constructed by the Bhaṭṭācārya.

TEXT 206

*bāhye eka dvāra tāra, prabhu praveśite
pāka-śālāra eka dvāra anna pariveśite*

bāhye—outside; *eka dvāra*—one door; *tāra*—of this room; *prabhu praveśite*—for the entrance of Lord Śrī Caitanya Mahāprabhu; *pāka-śālāra*—of the kitchen; *eka dvāra*—another door; *anna*—food; *pariveśite*—to serve.

The room was so constructed that there was only one door opening on the outside, which served as an entrance for Śrī Caitanya Mahāprabhu. There was another door attached to the kitchen, and it was through this door that the food was brought.

TEXT 207

*battiśā-āṭhiyā kalāra āṅgaṭiyā pāte
tina-māna taṇḍulera ubhārila bhāte*

battiśā-āṭhiyā—named *battiśā-āṭhiyā*; *kalāra*—of the banana tree; *āṅgaṭiyā*—without being divided; *pāte*—on a leaf; *tina*—three; *māna-mānas* (a certain weight); *taṇḍulera*—of rice; *ubhārila*—poured; *bhāte*—cooked rice.

First, three mānas of cooked rice—almost six pounds—was poured onto a big banana leaf.

This is the beginning of a description of the food prepared for Śrī Caitanya Mahāprabhu. This description is given by Kavirāja Gosvāmī, who, it is assumed, was an expert cook who knew both how to prepare and how to serve food.

TEXT 208

*pīta-sugandhi-ghṛte anna sikta kaila
cāri-dike pāte ghṛta vahiyā calila*

pīta—yellowish; *su-gandhi*—fragrant; *ghṛte*—with clarified butter; *anna*—rice; *sikta*—mixed; *kaila*—made; *cāri-dike*—on all sides; *pāte*—the leaf; *ghṛta*—the clarified butter; *vahiyā calila*—began to flood.

Then the whole stack of rice was mixed with so much yellowish and fragrant clarified butter that it began to overflow the leaf.

TEXT 209

*keyāpatra-kalākkholā-ḍoṅgā sāri sāri
cāri-dike dhariyāche nānā vyañjana bhari'*

keyā-patra—the leaf of the *keyā* plant; *kalā-kholā*—the skin of the banana tree; *ḍoṅgā*—pots; *sāri sāri*—one after another; *cāri-dike*—on all sides; *dhariyāche*—were holding; *nānā*—various; *vyañjana*—cooked vegetables; *bhari'*—filled.

There were a number of pots made of the bark of banana trees and the leaves of the keyā plant. These pots were filled with various cooked vegetables and placed on all sides of the leaf.

TEXT 210

*daśa-prakāra śāka, nimba-tikta-sukhta-jhola
maricera jhāla, chānā-baḍā, baḍi ghola*

daśa-prakāra śāka—spinach of ten varieties; *nimba-tikta-sukhta-jhola*—a soup called *sukhta*, made with bitter *nimba* leaf; *maricera jhāla*—a pungent preparation made with black pepper; *chānā-baḍā*—a mild cake made of fried curd; *baḍi ghola*—buttermilk with small pieces of fried dhal.

There were about ten kinds of spinach, a soup called *sukhta*, which was made with bitter *nimba* leaves, a pungent preparation made with black pepper, a mild cake made of fried curd, and buttermilk mixed with small fried pieces of dhal.

TEXT 211

dugdha-tumbī, dugdha-kuṣmāṇḍa, vesara, lāphrā
mocā-ghaṇṭa, mocā-bhājā, vividha śākrā

dugdha-tumbī—squash cooked with milk; *dugdha-kuṣmāṇḍa*—pumpkin cooked with milk; *vesara*—a preparation made from chick-pea flour; *lāphrā*—a combination of several vegetables; *mocā-ghaṇṭa*—boiled banana flowers; *mocā-bhājā*—fried banana flowers; *vividha*—various; *śākrā*—vegetables.

There were preparations of *dugdha-tumbī*, *dugdha-kuṣmāṇḍa*, *vesara*, *lāphrā*, *mocā-ghaṇṭa*, *mocā-bhājā* and other vegetables.

TEXT 212

vṛddha-kuṣmāṇḍa-baḍīra vyañjana apāra
phulabaḍī-phala-mūla vividha prakāra

vṛddha-kuṣmāṇḍa-baḍīra—of small pieces of fried dhal mixed with ripe pumpkin; *vyañjana*—vegetables; *apāra*—unlimited; *phula-baḍī*—small fried pieces of another kind of dhal; *phala*—fruits; *mūla*—roots; *vividha prakāra*—of different varieties.

There were unlimited quantities of *vṛddha-kuṣmāṇḍa-baḍī*, *phula-baḍī*, fruits and various roots.

TEXT 213

*nava-nimbapatra-saha bhṛṣṭa-vārtākī
phula-baḍī paṭola-bhājā, kuṣmāṇḍa-māna-cākī*

nava—newly grown; *nimba-patra-nimba* leaves; *saha*—along with; *bhṛṣṭa-vārtākī*—fried eggplant; *phula-baḍī*—light baḍī; *paṭola-bhājā*—fried paṭola vegetable; *kuṣmāṇḍa*—of pumpkin; *māna*—of squash; *cākī*—rounds.

Other preparations included eggplant mixed with newly grown nimba leaves fried together, light baḍī, fried paṭola and fried rounds of squash and pumpkin.

TEXT 214

*bhṛṣṭa-māṣa-mudga-sūpa amṛta nindaya
madhurāmla, baḍāmlādi amla pāñca chaya*

bhṛṣṭa—fried; *māṣa*—urad dhal; *mudga*—mung dhal; *sūpa*—soup; *amṛta*—nectar; *nindaya*—defeating; *madhura-amlā*—sweet chutney; *baḍa-amlā*—sour preparation made with fried dhal; *ādi*—and so on; *amlā*—sour; *pāñca chaya*—five or six kinds.

There was a soup made with fried urad dhal and mung dhal, defeating nectar. There were also sweet chutney and five or six kinds of sour preparations, beginning with baḍāmla.

TEXT 215

*mudga-baḍā, māṣa-baḍā, kalā-baḍā miṣṭa
kṣīra-puli, nārikela-puli āra yata piṣṭa*

mudga-baḍā—fried cakes made of mung dhal; *māṣa-baḍā*—fried cakes made of urad dhal; *kalā-baḍā*—fried cakes made of banana; *miṣṭa*—very sweet; *kṣīra-puli*—cakes made with sweet rice; *nārikela-puli*—coconut cake; *āra*—and; *yata*—varieties of; *piṣṭa*—cakes.

There were *baḍās* made of mung dhal, of urad dhal and of sweet bananas, and there were sweet-rice cakes, coconut cakes and various other cakes.

TEXT 216

kāñji-baḍā, dugdha-ciḍā, dugdha-laklakī
āra yata piṭhā kaila, kahite nā śaki

kāñji-baḍā—cakes made with sour rice-water; *dugdha-ciḍā*—sweet rice mixed with milk; *dugdha-laklakī*—another preparation of milk and cakes to be licked up; *āra*—and; *yata*—various types of; *piṭhā*—cakes; *kaila*—made; *kahite*—to describe; *nā śaki*—I am not able.

There were *kāñji-baḍā, dugdha-ciḍā, dugdha-laklakī* and various cakes that I am unable to describe.

TEXT 217

ghṛta-sikta paramānna, mṛt-kuṇḍikā bhari'
cāñpākalā-ghanadugdha-āmra tāhā dhari

ghṛta-sikta parama-anna—sweet rice mixed with ghee; *mṛt-kuṇḍikā bhari'*—filling an earthen pot; *cāñpā-kalā*—a kind of banana; *ghanadugdha*—condensed milk; *āmra*—mango pulp; *tāhā*—that; *dhari*—including.

Sweet rice mixed with ghee was poured into an earthen pot and mixed with *cāñpā-kalā*, condensed milk and mango.

TEXT 218

rasālā-mathita dadhi, sandeśa apāra
gauḍe utkale yata bhakṣyera prakāra

rasālā—delicious; *mathita*—churned; *dadhi*—curd; *sandeśa*—a sweetmeat; *apāra*—unlimited; *gauḍe*—in Bengal; *utkale*—in Orissa; *yata*—all; *bhakṣyera*—of eatables; *prakāra*—kinds.

Other preparations included a very delicious churned curd and a variety of sandeśa sweetmeats. Indeed, all the various eatables available in Bengal and Orissa were prepared.

TEXT 219

śraddhā kari' bhaṭṭācārya saba karāila
śubhra-piṭhopari sūkṣma vasana pātīla

śraddhā kari'—with great respect; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *saba karāila*—had them all prepared; *śubhra*—white; *piṭha*—a wooden platform; *upari*—over; *sūkṣma*—fine; *vasana*—cloth; *pātīla*—spread.

Thus the Bhaṭṭācārya prepared a great variety of food and spread a fine cloth over a white wooden platform.

TEXT 220

dui pāśe sugandhi śītala jala-jhārī
anna-vyañjanopari dila tulasī-mañjarī

dui pāśe—on two sides; *su-gandhi*—nicely scented; *śītala*—cold; *jala-jhārī*—pitchers of water; *anna-vyañjana-upari*—over the rice and vegetables; *dila*—placed; *tulasī-mañjarī*—flowers of *tulasī*.

On two sides of the stack of food were pitchers filled with scented cold water. The flowers of the *tulasī* tree were placed atop the mound of rice.

TEXT 221

amṛta-guṭikā, piṭhā-pānā ānāila
jagannātha-prasāda saba pṛthak dharila

amṛta-guṭikā—the sweet named *amṛta-guṭikā*; *piṭhā-pānā*—cakes and sweet rice; *ānāila*—brought; *jagannātha-prasāda*—remnants of the food of Lord Jagannātha; *saba*—all; *pṛthak dharila*—kept separately.

Sārvabhauma Bhaṭṭācārya also included several types of food that had been offered to Lord Jagannātha. These included sweetballs known as amṛtaguṭikā, sweet rice and cakes. All these were kept separate.

Although the remnants of food left by Jagannātha were brought into the Bhaṭṭācārya's house, they were kept separate from the preparations he had made at his home. It sometimes happens that *prasādam* is mixed with a larger quantity of food and then distributed, but in this case we find that Sārvabhauma Bhaṭṭācārya kept the *jagannātha-prasādam* separate. He kept it aside particularly for the satisfaction of Śrī Caitanya Mahāprabhu.

TEXT 222

*hena-kāle mahāprabhu madhyāhna kariyā
ekale āila tāñra hṛdaya jāniyā*

hena-kāle—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *madhyāhna kariyā*—finishing His midday duties; *ekale*—alone; *āila*—came; *tāñra*—of Sārvabhauma Bhaṭṭācārya; *hṛdaya*—the heart; *jāniyā*—knowing.

When everything was ready, Śrī Caitanya Mahāprabhu came there alone after finishing His midday duties. He knew the heart of Sārvabhauma Bhaṭṭācārya.

TEXT 223

*bhaṭṭācārya kaila tabe pāda prakṣālana
gharera bhitarē gelā karite bhojana*

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *kaila*—performed; *tabe*—thereafter; *pāda prakṣālana*—washing the feet; *gharera bhitarē*—within the room; *gelā*—entered; *karite bhojana*—to take lunch.

After Sārvabhauma Bhaṭṭācārya washed the Lord's feet, the Lord entered the room to take His lunch.

TEXT 224

*annādi dekhiyā prabhu vismita hañā
bhaṭṭācārye kahe kichu bhaṅgi kariyā*

anna-ādi dekhiyā—seeing the arrangement of food; *prabhu*—Śrī Caitanya Mahāprabhu; *vismita hañā*—being astonished; *bhaṭṭācārye kahe*—said to the Bhaṭṭācārya; *kichu*—some; *bhaṅgi*—gesture; *kariyā*—making.

Śrī Caitanya Mahāprabhu was a little astonished to see the gorgeous arrangement, and gesturing, He spoke to Sārvabhauma Bhaṭṭācārya.

TEXT 225

*alaukika ei saba anna-vyañjana
dui prahara bhitare kaiche ha-ila randhana?*

alaukika—uncommon; *ei*—this; *saba*—all; *anna-vyañjana*—rice and vegetables; *dui prahara bhitare*—within six hours; *kaiche*—how; *ha-ila randhana*—cooking was finished.

“This is most uncommon! How was this arrangement of rice and vegetables finished within six hours?”

TEXT 226

*śata culāya śata jana pāka yadi kare
tabu śīghra eta dravya rāndhite nā pāre*

śata culāya—on one hundred stoves; *śata jana*—one hundred men; *pāka yadi kare*—if engaged in cooking; *tabu*—still; *śīghra*—so soon; *eta dravya*—so many preparations; *rāndhite nā pāre*—could not cook.

“Even a hundred men cooking on a hundred stoves could not possibly finish all these preparations within so short a time.”

TEXT 227

*kṛṣṇera bhoga lāgāñācha,—anumāna kari
upare dekhiye yāte tulasī-mañjarī*

kṛṣṇera bhoga lāgāñācha—you have offered to Kṛṣṇa; *anumāna kari*—I hope; *upare*—upon the food; *dekhiye*—I see; *yāte*—since; *tulasī-mañjarī*—flowers of the *tulasī* tree.

“I hope the food has already been offered to Kṛṣṇa, since I see there are *tulasī* flowers on it.

TEXT 228

*bhāgyavān tumi, sa-phala tomāra udyoga
rādhā-kṛṣṇe lāgāñācha etādṛśa bhoga*

bhāgyavān tumi—you are fortunate; *sa-phala*—successful; *tomāra*—your; *udyoga*—endeavor; *rādhā-kṛṣṇe*—unto Their Lordships Rādhā and Kṛṣṇa; *lāgāñācha*—you offered; *etādṛśa*—such; *bhoga*—food.

“You are most fortunate, and your endeavor is successful, for you have offered such wonderful food to Rādhā-Kṛṣṇa.

TEXT 229

*annera saurabhya, varṇa—ati manorama
rādhā-kṛṣṇa sākṣāt ihāñ kariyāchena bhojana*

annera saurabhya—the fragrance of the cooked rice; *varṇa*—color; *ati manorama*—very attractive; *rādhā-kṛṣṇa*—Lord Kṛṣṇa and Rādhārāṇī; *sākṣāt*—directly; *ihāñ*—all this; *kariyāchena bhojana*—have eaten.

“The color of the rice is so attractive and its aroma so good that it appears Rādhā and Kṛṣṇa have directly taken it.

TEXT 230

*tomāra bahuta bhāgya kata praśamsiba
āmi—bhāgyavān, ihāra avaśeṣa pāba*

tomāra—your; bahuta—great; bhāgya—fortune; kata—how much; praśamsiba—shall I praise; āmi—I; bhāgyavān—fortunate; ihāra—of this; avaśeṣa—remnants; pāba—shall get.

“My dear Bhaṭṭācārya, your fortune is very great. How much shall I praise you? I also am very fortunate to be able to take the remnants of this food.

TEXT 231

*kṛṣṇera āsana-pīṭha rākhaha uṭhāñā
more prasāda deha’ bhinna pātrete kariyā*

kṛṣṇera—of Lord Kṛṣṇa; āsana-pīṭha—the sitting place; rākhaha—keep aside; uṭhāñā—raising; more—unto Me; prasāda-prasādam; deha’—give; bhinna—separate; pātrete—on a plate; kariyā—putting.

“Take away Kṛṣṇa’s sitting place and put it aside. Then give Me prasādam on a different plate.”

TEXT 232

*bhaṭṭācārya bale—prabhu nā karaha vismaya
yei khābe, tāñhāra śaktye bhoga siddha haya*

bhaṭṭācārya bale—the Bhaṭṭācārya said; prabhu—my Lord; nā karaha vismaya—do not become astonished; yei khābe—whoever shall eat; tāñhāra śaktye—by His grace; bhoga—the food; siddha haya—has been prepared.

Sārvabhauma Bhaṭṭācārya said, “It is not so wonderful, my Lord. Everything has been made possible by the energy and mercy of Him who will eat the food.

TEXT 233

*udyoga nā chila mora gṛhiṇīra randhane
yāñra śaktye bhoga siddha, sei tāhā jāne*

udyoga—exertion; *nā chila*—there was not; *mora*—of me; *gṛhiṇīra*—of my wife; *randhane*—in cooking; *yāñra śaktye*—by whose potency; *bhoga siddha*—the food has been prepared; *sei*—He; *tāhā jāne*—knows that.

“My wife and I did not especially exert ourselves in the cooking. He by whose power the food has been prepared knows everything.

TEXT 234

*eita āsane vasi’ karaha bhojana
prabhu kahe,—pūjya ei kṛṣṇera āsana*

eita āsane—on this sitting place; *vasi’*—sitting; *karaha bhojana*—take Your lunch; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *pūjya*—worshipable; *ei*—this; *kṛṣṇera āsana*—sitting place of Kṛṣṇa.

“Now please sit in this place and take Your lunch.”

Caitanya Mahāprabhu replied, “This place is worshipable because it was used by Kṛṣṇa.”

According to etiquette, things used by Kṛṣṇa should not be used by anyone else. Similarly, things used by the spiritual master should also not be used by anyone else. That is etiquette. Whatever is used by Kṛṣṇa or the spiritual master is worshipable. In particular, their sitting or eating places should not be used by anyone else. A devotee must be very careful to observe this.

TEXT 235

*bhaṭṭa kahe,—anna, pīṭha,—samāna prasāda
anna khābe, pīṭhe vasite kāhāñ aparādha?*

bhaṭṭa kahe—Sārvabhauma Bhaṭṭācārya said; *anna*—food; *pīṭha*—sitting place; *samāna*—equal; *prasāda*—mercy remnants of the Lord; *anna khābe*—You will eat the food; *pīṭhe vasite*—to sit on the place; *kāhāṇ aparādha*—where is the offense.

The Bhaṭṭācārya said, “Both the food and the sitting place are the Lord’s mercy. If You can eat the remnants of the food, what is the offense in Your sitting in this place?”

TEXT 236

prabhu kahe,—*bhāla kaile*, *śāstra-ājñā haya*
kṛṣṇera sakala śeṣa bhṛtya āsvādaya

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *bhāla kaile*—you have spoken correctly; *śāstra-ājñā haya*—there is such an order in the revealed scripture; *kṛṣṇera sakala śeṣa*—everything left by Kṛṣṇa; *bhṛtya*—the servant; *āsvādaya*—partakes of.

Caitanya Mahāprabhu then said, “Yes, you have spoken correctly. The śāstras enjoin that the devotee can partake of everything left by Kṛṣṇa.

TEXT 237

tvayopayukta-srag-gandha-
vāso 'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās
tava māyām jayema hi

tvayā—by You; *upayukta*—used; *srag*—flower garlands; *gandha*—scented substances like sandalwood pulp; *vāsaḥ*—garments; *alaṅkāra*—ornaments; *carcitāḥ*—being decorated with; *ucchiṣṭa*—remnants of food; *bhojinaḥ*—eating; *dāsāḥ*—servants; *tava*—Your; *māyām*—illusory energy; *jayema*—can conquer over; *hi*—certainly.

“My dear Lord, the garlands, scented substances, garments, ornaments and other such things that have been offered to You may later be used by

Your servants. By partaking of these things and eating the remnants of food You have left, we will be able to conquer the illusory energy.”

This is a quotation from *Śrīmad-Bhāgavatam* (11.6.46). In the Hare Kṛṣṇa movement, the chanting of the Hare Kṛṣṇa *mahā-mantra*, the dancing in ecstasy and the eating of the remnants of food offered to the Lord are very, very important. One may be illiterate or incapable of understanding the philosophy, but if he partakes of these three items, he will certainly be liberated without delay.

This verse was spoken by Uddhava to Lord Kṛṣṇa. This was during the time when the *Uddhava-gītā* was spoken. At that time there was some disturbance in Dvārakā, and Lord Kṛṣṇa decided to leave the material world and enter the spiritual world. Uddhava could understand the situation, and he talked with the Supreme Personality of Godhead. The verse quoted above is an excerpt from their conversation. Śrī Kṛṣṇa’s pastimes in this material world are called *prakaṣa-līlā* (manifested pastimes), and His pastimes in the spiritual world are called *aprakaṣa-līlā* (unmanifested pastimes). By “unmanifested” we mean that they are not present before our eyes. It is not that Lord Kṛṣṇa’s pastimes are nonexistent. They are going on exactly as the sun is shining perpetually, but when the sun is present before our eyes, we call it daytime (manifest), and when it is not present, we call it night (unmanifest). Those who are above the jurisdiction of night are always in the spiritual world, where the Lord’s pastimes are constantly manifest to them. As the *Brahma-saṁhītā* (5.37–38) confirms:

*ānanda-cinmaya-rasa-pratibhāvītābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acīntyā-guṇa-svarūpaṁ
govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

“I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who

embodies the ecstatic potency [*hlādinī*]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa*. I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself, with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love.”

TEXT 238

*tathāpi eteka anna khāona nā yāya
bhaṭṭa kahe,—jāni, khāo yateka yuyāya*

tathāpi—still; *eteka*—so much; *anna*—food; *khāona*—eating; *nā yāya*—is not possible; *bhaṭṭa kahe*—the Bhaṭṭācārya said; *jāni*—I know; *khāo*—You can eat; *yateka*—how much; *yuyāya*—is possible.

Śrī Caitanya Mahāprabhu then said, “There is so much food here that it is impossible to eat it all.”

The Bhaṭṭācārya replied, “I know how much You can eat.

TEXT 239

*nīlācale bhojana tumi kara bāyānna bāra
eka eka bhogera anna śata śata bhāra*

nīlācale—at Jagannātha Purī; *bhojana*—accepting lunch; *tumi*—You; *kara*—do; *bāyānna bāra*—fifty-two times; *eka eka bhogera*—of each and every offering; *anna*—eatables; *śata śata bhāra*—hundreds of buckets.

“After all, at Jagannātha Purī You eat fifty-two times a day, and each time You eat hundreds of buckets filled with prasādam.

TEXT 240

*dvārakāte śola-sahasra mahiṣi-mandire
aṣṭādaśa mātā, āra yādavera ghare*

dvāarakāte—at Dvāarakā-dhāma; *ṣola-sahasra*—sixteen thousand; *mahiṣī*—queens; *mandire*—palaces; *aṣṭādaśa mātā*—eighteen mothers; *āra*—and; *yādavera ghare*—in the house of the Yadu dynasty.

“At Dvāarakā, You keep sixteen thousand queens in sixteen thousand palaces. Also, there are eighteen mothers and numerous friends and relatives of the Yadu dynasty.

TEXT 241

*vraje jyēṭhā, kḥuḍā, māmā, piśādi goṇa-gaṇa
sakhā-vṛnda sabāra ghare dvisandhyā-bhojana*

vraje—at Vṛndāvana; *jyēṭhā*—the father’s elder brothers; *kḥuḍā*—the father’s younger brothers; *māmā*—the mother’s brothers; *piśā*—the husbands of aunts; *ādi*—and so on; *goṇa-gaṇa*—cowherd men; *sakhā-vṛnda*—hundreds of friends; *sabāra*—of all of them; *ghare*—in the houses; *dvi-sandhyā*—twice a day; *bhojana*—eating.

“In Vṛndāvana You also have Your father’s elder brothers, Your father’s younger brothers, maternal uncles, husbands of Your father’s sisters and many cowherd men. There are also cowherd boyfriends, and You eat twice a day, morning and evening, in the house of each and every one.

In Dvāarakā, Lord Kṛṣṇa had eighteen mothers—Devakī, Rohiṇī and others. Besides these was His foster mother, Yaśodā, in Vṛndāvana. Lord Kṛṣṇa also had many uncles. As stated by Śrīla Rūpa Gosvāmī in his *Bṛhat Śrī Śrī Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā* (32), *upanando ‘bhinandaś ca piṭṛvyau pūrva-jau pituḥ*: “The elder brothers of Nanda Mahārāja were Upananda and Abhinanda.” Similarly, in the same verse the names of the younger brothers of Nanda Mahārāja are given: *piṭṛvyau tu kanīyāmsau syātām sannanda-nandanau*. “Sannanda and Nandana [also known as Sunanda and Pāṇḍava] were the younger brothers of Kṛṣṇa’s father, Nanda Mahārāja.” Śrī Kṛṣṇa’s maternal uncles are also described in this book (in verse 46): *yaśodhara-yaśodeva-sudevādyās tu mātulāḥ*. “Yaśodhara, Yaśodeva and Sudeva were the maternal uncles of Kṛṣṇa.” Also mentioned in the *Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā* (38) are Kṛṣṇa’s uncles who were the husbands of Nanda Mahārāja’s sisters: *mahānilaḥ sunīlaś ca ramaṇāv etayoḥ kramāt*. “Mahānila and Sunīla are the husbands of Kṛṣṇa’s aunts.”

TEXT 242

*govardhana-yajñe anna khāilā rāśi rāśi
tāra lekhāya ei anna nahe eka grāsī*

govardhana-yajñe—in the Govardhana-pūjā sacrifice; *anna*—food; *khāilā*—You ate; *rāśi rāśi*—stacks; *tāra*—to that; *lekhāya*—in comparison; *ei*—this; *anna*—food; *nahe*—not; *eka grāsī*—one morsel.

“Indeed,” Sārvabhauma Bhaṭṭācārya continued, “at the Govardhana-pūjā ceremony You ate stacks of rice. In comparison to that, this small quantity is not even a morsel for You.

TEXT 243

*tumi ta’ īśvara, muñi—kṣudra jīva chāra
eka-grāsa mādhu-karī karaha aṅgikāra*

tumi—You; *ta’*—certainly; *īśvara*—the Supreme Personality of Godhead; *muñi*—I; *kṣudra jīva*—insignificant living being; *chāra*—worthless; *eka-grāsa*—one small quantity; *mādhu-karī*—as collected by the bees; *karaha*—please do; *aṅgikāra*—accept.

“You are the Supreme Personality of Godhead, whereas I am a most insignificant living being. Therefore please accept a little quantity of food from my house.”

A *sannyāsī* is expected to collect a little food from each and every householder. That is to say, he should take whatever he requires to eat. This system is called *mādhu-karī*. The word *mādhu-karī* comes from the word *madhukara* and means “honey-collecting bees.” Bees collect a little honey from each flower, but all these small quantities of honey accumulate to become a beehive. *Sannyāsīs* should collect a little from each and every householder and should eat simply what is necessary to maintain the body. Being a *sannyāsī*, Lord Caitanya Mahāprabhu could collect a little food from the house of Sārvabhauma Bhaṭṭācārya, and this was the Bhaṭṭācārya’s request. Compared to the food eaten by the Lord on other occasions, the Bhaṭṭācārya’s feast was not even a morsel. This is what the Bhaṭṭācārya is pointing out to the Lord.

TEXT 244

*eta śuni' hāsi' prabhu vasilā bhojane
jagannāthera prasāda bhaṭṭa dena harṣa-mane*

eta śuni'—hearing this; *hāsi'*—smiling; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vasilā bhojane*—sat down to eat; *jagannāthera*—of Lord Jagannātha; *prasāda*—remnants of food; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *dena harṣa-mane*—delivers in great happiness.

Hearing this, Śrī Caitanya Mahāprabhu smiled and sat down to eat. The Bhaṭṭācārya, with great pleasure, first offered Him the prasādam from the Jagannātha temple.

TEXT 245

*hena-kāle 'amogha,'—bhaṭṭācāryera jāmātā
kulīna, nindaka teṅho ṣāṭhī-kanyāra bhartā*

hena-kāle—exactly at this time; *amogha*—Amogha; *bhaṭṭācāryera jāmātā*—the son-in-law of the Bhaṭṭācārya; *kulīna*—of aristocratic birth; *nindaka*—blasphemer; *teṅho*—he; *ṣāṭhī-kanyāra bhartā*—the husband of Sārvabhauma Bhaṭṭācārya's daughter Ṣāṭhī.

At this time the Bhaṭṭācārya had a son-in-law named Amogha, who was the husband of his daughter Ṣāṭhī. Although born in an aristocratic brāhmaṇa family, Amogha was a great faultfinder and blasphemer.

TEXT 246

*bhojana dekhite cāhe, āsite nā pāre
lāṭhi-hāte bhaṭṭācārya āchena dūyāre*

bhojana—the eating; *dekhite cāhe*—he wanted to see; *āsite nā pāre*—could not come; *lāṭhi-hāte*—with a stick in his hand; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *āchena*—was; *dūyāre*—on the threshold.

Amogha wanted to see Śrī Caitanya Mahāprabhu eat, but he was not allowed to enter. Indeed, the Bhaṭṭācārya guarded the threshold of his house with a stick in his hand.

TEXT 247

*teṅho yadi prasāda dite hailā āna-mana
amogha āsi' anna dekhi' karaye nindana*

teṅho—he (the Bhaṭṭācārya); *yadi*—when; *prasāda dite*—supplying the *prasādam*; *hailā*—became; *āna-mana*—inattentive; *amogha*—Amogha; *āsi'*—coming; *anna dekhi'*—seeing the food; *karaye nindana*—began blaspheming.

However, as soon as the Bhaṭṭācārya began distributing *prasādam* and was a little inattentive, Amogha came in. Seeing the quantity of food, he began to blaspheme.

TEXT 248

*ei anne tṛpta haya daśa bāra jana
ekelā sannyaśī kare eteka bhakṣaṇa!*

ei anne—with so much food; *tṛpta haya*—can be satisfied; *daśa bāra jana*—at least ten to twelve men; *ekelā*—alone; *sannyaśī*—this person in the renounced order; *kare*—does; *eteka*—so much; *bhakṣaṇa*—eating.

“This much food is sufficient to satisfy ten or twelve men, but this *sannyaśī* alone is eating so much!”

TEXT 249

*śunitei bhaṭṭācārya ulaṭi' cāhila
tāṅra avadhāna dekhi' amogha palāila*

śunitei—hearing; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ulaṭi' cāhila*—turned his eyes upon him; *tāṅra*—his; *avadhāna*—attention; *dekhi'*—seeing; *amogha*—Amogha; *palāila*—left.

As soon as Amogha said this, Sārvabhauma Bhaṭṭācārya turned his eyes upon him. Seeing the Bhaṭṭācārya's attitude, Amogha immediately left.

TEXT 250

bhaṭṭācārya lāṭhi lañā mārīte dhāila
palāila amogha, tāra lāga nā pāila

bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *lāṭhi lañā*—taking a stick; *mārīte*—to strike; *dhāila*—ran; *palāila*—fled; *amogha*—Amogha; *tāra*—him; *lāga nā pāila*—could not catch.

The Bhaṭṭācārya ran after him to strike him with a stick, but Amogha fled so fast that the Bhaṭṭācārya could not catch him.

TEXT 251

tabe gāli, śāpa dite bhaṭṭācārya āilā
nindā śuni' mahāprabhu hāsīte lāgilā

tabe—at that time; *gāli*—calling by ill names; *śāpa dite*—cursing; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *āilā*—came back; *nindā śuni'*—hearing the criticism; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsīte lāgilā*—began to laugh.

The Bhaṭṭācārya then began to curse his son-in-law and call him ill names. When the Bhaṭṭācārya returned, he saw that Śrī Caitanya Mahāprabhu was laughing to hear him criticize Amogha.

TEXT 252

śuni' śāṭhīra mātā śire-buke ghāta māre
'śāṭhī rāṇḍī ha-uka'—ihā bale bāre bāre

śuni'—hearing; *śāṭhīra mātā*—the mother of Śāṭhī; *śire*—on the head; *buke*—on the chest; *ghāta māre*—strikes; *śāṭhī rāṇḍī ha-uka*—let Śāṭhī become a widow; *ihā bale*—says this; *bāre bāre*—again and again.

When Śāṭhī’s mother, the Bhaṭṭācārya’s wife, heard of this incident, she immediately began to strike her head and chest, saying again and again, “Let Śāṭhī become a widow!”

TEXT 253

*duñhāra duḥkha dekhi’ prabhu duñhā prabodhiyā
duñhāra icchāte bhojana kaila tuṣṭa hañā*

duñhāra duḥkha dekhi’—seeing the lamentation of both; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *duñhā prabodhiyā*—pacifying them; *duñhāra icchāte*—by the will of both of them; *bhojana kaila*—took His lunch; *tuṣṭa hañā*—with great satisfaction.

Seeing the lamentation of both husband and wife, Śrī Caitanya Mahāprabhu tried to pacify them. According to their desire, He ate the prasādam and was very satisfied.

TEXT 254

*ācamana karāñā bhaṭṭa dila mukha-vāsa
tulasī-mañjarī, lavaṅga, elāci rasa-vāsa*

ācamana karāñā—providing water for Śrī Caitanya Mahāprabhu to wash His mouth, hands and legs; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *dila mukha-vāsa*—gave some flavored spices; *tulasī-mañjarī*—the flowers of *tulasī*; *lavaṅga*—cloves; *elāci*—cardamom; *rasa-vāsa*—that which brings saliva.

After Śrī Caitanya Mahāprabhu finished eating, the Bhaṭṭācārya poured water for the Lord to wash His mouth, hands and legs and offered Him flavored spices, *tulasī-mañjarīs*, cloves and cardamom.

TEXT 255

*sarvāṅge parāila prabhura mālya-candana
daṇḍavat hañā bale sadainya vacana*

sarva-aṅge—all over the body; *parāila*—put; *prabhura*—of the Lord; *mālya-candana*—a flower garland and sandalwood pulp; *daṇḍavat hañā*—offering obeisances; *bale*—says; *sa-dainya*—humble; *vacana*—statement.

The Bhaṭṭācārya then placed a flower garland over Śrī Caitanya Mahāprabhu and smeared His body with sandalwood pulp. After offering obeisances, the Bhaṭṭācārya submitted the following humble statement.

TEXT 256

nindā karāite tomā āninu nija-ghare
ei aparādha, prabhu, kṣamā kara more

nindā karāite—just to cause blasphemy; *tomā*—You; *āninu*—I brought; *nija-ghare*—to my place; *ei aparādha*—this offense; *prabhu*—my Lord; *kṣamā kara*—please pardon; *more*—me.

“I brought You to my home just to have You blasphemed. This is a great offense. Please excuse me. I beg Your pardon.”

TEXT 257

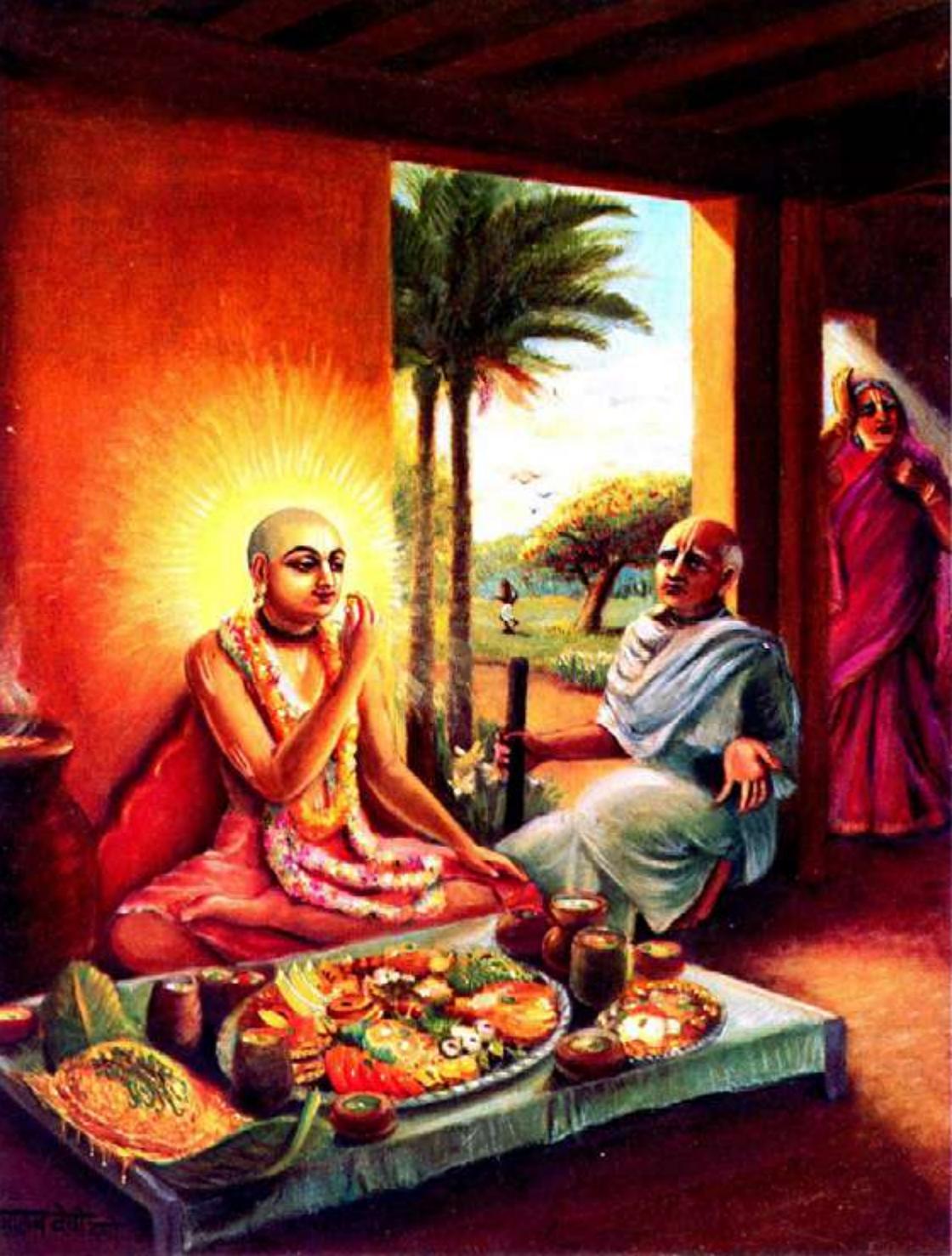
prabhu kahe,—nindā nahe, ‘sahaja’ kahila
ihāte tomāra kibā aparādha haila?

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *nindā nahe*—not blasphemy; *sahaja*—rightly; *kahila*—he spoke; *ihāte*—in this; *tomāra*—your; *kibā*—what; *aparādha*—offense; *haila*—was there.

Śrī Caitanya Mahāprabhu said, “What Amogha has said is correct; therefore it is not blasphemy. What is your offense?”

TEXT 258

eta bali’ mahāprabhu calilā bhavane
bhaṭṭācārya tāñra ghare gelā tāñra sane



Seeing the lamentation of both husband and wife, Śrī Caitanya Mahāprabhu tried to pacify them. According to their desire, He ate the prasādam and was very satisfied.

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā bhavane*—returned to His residence; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *tānra ghare*—to His place; *gelā*—went; *tānra sane*—with Him.

After saying this, Śrī Caitanya Mahāprabhu left and returned to His residence. Sārvabhauma Bhaṭṭācārya followed Him.

TEXT 259

prabhu-pade paḍi' bahu ātma-nindā kaila
tānre śānta kari' prabhu ghare pāṭhāila

prabhu-pade—at the feet of Lord Śrī Caitanya Mahāprabhu; *paḍi'*—falling down; *bahu*—much; *ātma-nindā kaila*—made self-reproach; *tānre*—him; *śānta kari'*—making pacified; *prabhu*—Śrī Caitanya Mahāprabhu; *ghare pāṭhāila*—sent back to his home.

Falling down at the Lord's feet, Sārvabhauma Bhaṭṭācārya said many things in self-reproach. The Lord then pacified him and sent him back to his home.

TEXT 260

ghare āsi' bhaṭṭācārya ṣāṭhīra mātā-sane
āpanā nindiyā kichu balena vacane

ghare āsi'—returning home; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *ṣāṭhīra mātā-sane*—with the mother of Ṣāṭhī; *āpanā nindiyā*—condemning himself; *kichu*—some; *balena vacane*—speaks words.

After returning to his home, Sārvabhauma Bhaṭṭācārya consulted with his wife, the mother of Ṣāṭhī. After personally condemning himself, he began to speak as follows.

TEXT 261

*caitanya-gosāñira nindā śunila yāhā haite
tāre vadha kaile haya pāpa-prāyaścitte*

caitanya-gosāñira—of Śrī Caitanya Mahāprabhu; *nindā*—blasphemy; *śunila*—I have heard; *yāhā haite*—from whom; *tāre vadha kaile*—if he is killed; *haya*—there is; *pāpa-prāyaścitte*—atonement for the sinful act.

“If the man who blasphemed Śrī Caitanya Mahāprabhu is killed, his sinful action may be atoned.”

The *Hari-bhakti-vilāsa* cites the following quotation from the *Skanda Purāṇa* concerning the blaspheming of a Vaiṣṇava:

*yo hi bhāgavataṁ lokam upahāsaṁ nṛpottama
karoti tasya naśyanti artha-dharma-yaśaḥ-sutāḥ*

*nindāṁ kurvanti ye mūḍhā vaiṣṇavānāṁ mahātmanām
patanti piṭṛbhiḥ sārddhaṁ mahā-raurava-samjñite*

*hanti nindati vai dveṣṭi vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ darśane patanāni ṣaṭ*

In a conversation between Mārkaṇḍeya and Bhagīratha, it is said, “My dear King, one who derides an exalted devotee loses the results of his pious activities, his opulence, his reputation and his sons. Vaiṣṇavas are all great souls. Whoever blasphemes them falls down to the hell known as Mahāraurava, accompanied by his forefathers. Whoever kills or blasphemes a Vaiṣṇava and whoever is envious of a Vaiṣṇava or angry with him, or whoever does not offer him obeisances or feel joy upon seeing him, certainly falls into a hellish condition.”

Also, the *Hari-bhakti-vilāsa* (10.314) gives the following quotation from the *Dvārakā-māhātmya*:

*kara-patrais ca phālyante su-tivrair yama-sāsanaiḥ
nindāṁ kurvanti ye pāpā vaiṣṇavānāṁ mahātmanām*

In a conversation between Prahāda Mahārāja and Bali Mahārāja, it is said, “Those sinful people who blaspheme Vaiṣṇavas, who are all great souls, are subjected very severely to the punishment offered by Yamarāja.”

In his *Bhakti-sandarbha* (313), Jīva Gosvāmī quotes this statement concerning the blaspheming of Lord Viṣṇu:

*ye nindanti hṛṣīkeśam tad-bhaktam puṇya-rūpiṇam
śata-janmārjitam puṇyam teṣām naśyati niścitam*

*te paçyante mahā-ghore kumbhīpāke bhayānake
bhakṣitāḥ kīṭa-saṅghena yāvaca candra-divākarau*

*śrī-viṣṇor avamānanād gurutaram śrī-vaiṣṇavollaṅghanam
tadīya-dūṣaka-janān na paśyeta puruṣādhamān*

taiḥ sārddham vañcaka-janaiḥ saha-vāsam na kārayeta

“One who criticizes Lord Viṣṇu and His devotees loses all the benefits accrued in a hundred pious births. Such a person rots in the Kumbhīpāka hell and is bitten by worms as long as the sun and moon exist. One should therefore not even see the face of a person who blasphemes Lord Viṣṇu and His devotees. Never try to associate with such persons.”

In his *Bhakti-sandarbha* (265), Jīva Gosvāmī further quotes from *Śrīmad-Bhāgavatam* (10.74.40):

*nindām bhagavataḥ śṛṇvamāns tat-paraśya janasya vā
tato nāpaiti yaḥ so 'pi yāty adhaḥ sukṛtāc cyutaḥ*

“If one does not immediately leave upon hearing the Lord or the Lord’s devotee blasphemed, he falls down from devotional service.” Similarly, Lord Śiva’s wife Satī states in *Śrīmad-Bhāgavatam* (4.4.17):

*karṇau pidhāya nirayād yad akalpa īśe
dharmāvitary aṣṇibhir nṛbhir asyamāne
chindyāt prasahya ruśatīm asatīm praḥṣuś cej
jihvām asūn api tato viśṛjet sa dharmah*

“If one hears an irresponsible person blaspheme the master and controller of religion, he should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer’s tongue and kill the offender, and after that he should give up his own life.”

TEXT 262

*kimvā nija-prāṇa yadi kari vimocana
dui yogya nahe, dui śarīra brāhmaṇa*

kimvā—or; *nija-prāṇa*—my own life; *yadi*—if; *kari vimocana*—I give up; *dui*—both such actions; *yogya nahe*—are not befitting; *dui śarīra*—both the bodies; *brāhmaṇa-brāhmaṇas*.

Sārvabhauma Bhaṭṭācārya continued, “Or, if I give up my own life, this sinful action may be atoned. However, neither of these ideas is befitting because both bodies belong to brāhmaṇas.

TEXT 263

*punaḥ sei nindakera mukha nā dekhiba
parityāga kailuṅ, tāra nāma nā la-iba*

punaḥ—again; *sei*—that; *nindakera*—of the blasphemer; *mukha*—face; *nā*—not; *dekhiba*—I shall see; *parityāga*—giving up; *kailuṅ*—I do; *tāra*—his; *nāma*—name; *nā*—not; *la-iba*—I shall speak.

“Instead, I shall never see the face of that blasphemer. I reject him and give up my relationship with him. I shall never even speak his name.

TEXT 264

*śāṭhīre kaha—tāre chāḍuka, se ha-ila ‘patita’
‘patita’ ha-ile bhartā tyajite ucita*

śāṭhīre kaha—inform Śāṭhī; *tāre chāḍuka*—let her give him up; *se ha-ila*—he has become; *patita*—fallen; *patita ha-ile*—when one has fallen; *bhartā*—such a husband; *tyajite*—to give up; *ucita*—is the duty.

“Inform my daughter Śāthī to abandon her relationship with her husband because he has fallen down. When the husband falls down, it is the wife’s duty to relinquish the relationship.

Śrīla Sārvabhauma Bhaṭṭācārya considered that if Amogha were killed, the killer would suffer sinful reactions for killing the body of a *brāhmaṇa*. For the same reason, it would have been undesirable for the Bhaṭṭācārya to commit suicide because he also was a *brāhmaṇa*. Since neither course could be accepted, the Bhaṭṭācārya decided to give up his relationship with Amogha and never see his face.

As far as killing the body of a *brāhmaṇa* is concerned, Śrīmad-Bhāgavatam (1.7.53) gives the following injunction concerning a *brahma-bandhu*, a person born of a *brāhmaṇa* father but devoid of brahminical qualities:

*śrī-bhagavān uvāca
brahma-bandhur na hantavya
ātātāyī vadhār-haṇaḥ*

“The Personality of Godhead Śrī Kṛṣṇa said, ‘A *brahma-bandhu* is not to be killed, but if he is an aggressor, he must be killed.’”

Quoting from the *smṛti*, Śrīla Śrīdhara Svāmī comments on this quotation from Śrīmad-Bhāgavatam:

*ātātāyīnam āyāntam api vedānta-pāragam
jighām̐ santam̐ jighāmsīyān na tena brahma-hā bhavet*

“An aggressor intent on killing may be a very learned scholar of Vedānta, yet he should be killed because of his envy in killing others. In such a case, it is not sinful to kill a *brāhmaṇa*.”

It is also stated in Śrīmad-Bhāgavatam (1.7.57):

*vapaṇam̐ draviṇādānam̐ sthānān niryāpaṇam̐ tathā
eṣa hi brahma-bandhūnām̐ vadho nānyo ’sti daihikaḥ*

“Cutting the hair from his head, depriving him of his wealth and driving him from his residence are the prescribed punishments for a *brahma-bandhu*. There is no injunction for killing the body.”

As far as Śāṭhī, the daughter of Sārvabhauma Bhaṭṭācārya, was concerned, she was advised to give up her relationship with her husband. Concerning this, *Śrīmad-Bhāgavatam* (5.5.18) states, *na patiś ca sa syān na mocayed yaḥ samuṣeta-mṛtyum*: “One cannot be a husband if he cannot liberate his dependents from inevitable death.” If a person is not in Kṛṣṇa consciousness and is bereft of spiritual power, he cannot protect his wife from the path of repeated birth and death. Consequently such a person cannot be accepted as a husband. A wife should dedicate her life and everything to Kṛṣṇa for further advancement in Kṛṣṇa consciousness. If her husband abandons Kṛṣṇa consciousness and she gives up her connection with him, she follows in the footsteps of the *dvija-patnīs*, the wives of the *brāhmaṇas* who were engaged in performing sacrifices. The wife is not to be condemned for cutting off such a relationship. In this regard, Śrī Kṛṣṇa assures the *dvija-patnīs* in *Śrīmad-Bhāgavatam* (10.23.31–32):

*patayo nābhyasūyeraṇ piṭṛ-bhrāṭṛ-sutādayaḥ
lokāś ca vo mayoṣetā devā apy anumanvate
na prītaye ’nurāgāya hy aṅga-saṅgo nṛṇām iha
tan mano mayi yuñjānā acirān mām avāpsyatha*

“My dear *dvija-patnīs*, rest assured that your husbands will not neglect you on your return, nor will your brothers, sons or fathers refuse to accept you. Because you are My pure devotees, not only your relatives but also people in general, as well as the demigods, will be satisfied with you. Transcendental love for Me does not depend upon bodily connection, but anyone whose mind is always absorbed in Me will surely, very soon, come to Me for My eternal association.”

TEXT 265

patim ca patitam tyajet

patim—husband; *ca*—and; *patitam*—fallen; *tyajet*—one should give up.

“When a husband is fallen, one’s relationship with him must be given up.”

This is a quotation from the *smṛti-śāstra*. As stated in *Śrīmad-Bhāgavatam* (7.11.28):

*santuṣṭālolupā dakṣā dharmajñā priya-satya-vāk
apramattā śuciḥ snigdhā patiṁ tv apatitaṁ bhajet*

“A wife who is satisfied, who is not greedy, who is expert and knows religious principles, who speaks what is dear and truthful and is not bewildered, and who is always clean and affectionate should be very much devoted to her husband if he is not fallen.”

TEXT 266

*sei rātre amogha kāhān palāñā gela
prātaḥ-kāle tāra visūcikā-vyādhi haila*

sei rātre—that night; *amogha*—the son-in-law of Sārvabhauma Bhaṭṭācārya; *kāhān*—where; *palāñā gela*—fled; *prātaḥ-kāle*—in the morning; *tāra*—his; *visūcikā-vyādhi*—infection of cholera; *haila*—there was.

That night Amogha, Sārvabhauma Bhaṭṭācārya’s son-in-law, fled, and in the morning he immediately fell sick with cholera.

TEXT 267

*amogha marena—śuni’ kahe bhaṭṭācārya
sahāya ha-iyā daiva kaila mora kārya*

amogha marena—Amogha is dying; *śuni’*—hearing; *kahe bhaṭṭācārya*—the Bhaṭṭācārya said; *sahāya ha-iyā*—helping; *daiva*—Providence; *kaila*—did; *mora*—my; *kārya*—duty.

When the Bhaṭṭācārya heard that Amogha was dying of cholera, he thought, “It is the favor of Providence that He is doing what I want to do.

TEXT 268

*īsvare ta’ aparādha phale tata-kṣaṇa
eta bali’ paḍe dui śāstrera vacana*

īsvare—unto the Supreme Personality of Godhead; *ta'*—indeed; *aṅparādha*—offense; *phale*—brings results; *tata-kṣaṇa*—immediately; *eta bali'*—saying this; *paḍe*—recites; *dui*—two; *sāstrera vacana*—quotations from the revealed scriptures.

“When one offends the Supreme Personality of Godhead, karma immediately takes effect.” After saying this, he recited two verses from the revealed scripture.

TEXT 269

*mahatā hi prayatnena
hasty-aśva-ratha-pattibhiḥ
asmābhir yat anuṣṭheyam
gandharvais tad anuṣṭhitam*

mahatā—very great; *hi*—certainly; *prayatnena*—by endeavor; *hasti*—elephants; *aśva*—horses; *ratha*—chariots; *pattibhiḥ*—and by infantry soldiers; *asmābhiḥ*—by ourselves; *yat*—whatever; *anuṣṭheyam*—has to be arranged; *gandharvaiḥ*—by the Gandharvas; *tat*—that; *anuṣṭhitam*—done.

“What we have had to arrange with great endeavor by collecting elephants, horses, chariots and infantry soldiers has already been accomplished by the Gandharvas.’

This is a quotation from the *Mahābhārata* (*Vana-parva* 241.15). Bhīmasena made this statement when all the Pāṇḍavas were living in exile in the forest. At that time there was a fight between the Kauravas and the Gandharvas. The Kaurava soldiers were under the command of Karṇa, but the commander-in-chief of the Gandharvas was able to arrest all the Kauravas by virtue of superior military strength. At that time Duryodhana’s ministers and commanders requested Mahārāja Yudhiṣṭhira to help. After being thus petitioned, Bhīmasena spoke the verse given above, remembering Duryodhana’s former nefarious and atrocious activities against them. Indeed, Bhīmasena felt it very fitting that Duryodhana and his company were arrested. This could have been accomplished by the Pāṇḍavas only with great endeavor.

TEXT 270

āyuh śriyam yaśo dharmam
lokān āśiṣa eva ca
hanti śreyāmsi sarvāṇi
pumso mahad-atikramah

āyuh—duration of life; śriyam—opulence; yaśah—reputation; dharmam—religion; lokān—possessions; āśiṣah—benedictions; eva—certainly; ca—and; hanti—destroys; śreyāmsi—good fortune; sarvāṇi—all; pumśah—of a person; mahat—of great souls; atikramah—violation.

“When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.”

This statement (Śrīmad-Bhāgavatam 10.4.46) was made by Śukadeva Gosvāmī to Mahārāja Parikṣit. This quotation concerns the attempted killing of Kṛṣṇa’s sister (Yogamāyā), who appeared before Kṛṣṇa’s birth as the daughter of mother Yaśodā. This daughter Yogamāyā and Kṛṣṇa were born simultaneously, and Vasudeva replaced Yogamāyā with Kṛṣṇa and took Yogamāyā away. When she was brought to Mathurā and Kāmsa attempted to kill her, Yogamāyā slipped out of his hands. She could not be killed. She then informed Kāmsa about the birth of his enemy, Kṛṣṇa, and being thus baffled, Kāmsa consulted his associates, who were all demons. When this big conspiracy was taking place, this verse was spoken by Śukadeva Gosvāmī. He points out that a demon can lose everything because of his nefarious activities.

The word *mahad-atikrama*, meaning “envy of Lord Viṣṇu and His devotees,” is significant in this verse. The word *mahat* indicates a great personality, a devotee or the Supreme Personality of Godhead Himself. Being always engaged in the Lord’s service, the devotees themselves are as great as the Supreme Personality of Godhead. The word *mahat* is also explained by Lord Kṛṣṇa in the *Bhagavad-gītā* (9.13):

*mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso jñātvā bhūtādim avyayam*

“O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional

service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.”

Being envious of the Lord and His devotees is not at all auspicious for a demon. By such envy, a demon loses everything considered beneficial.

TEXT 271

*gopīnāthācārya gelā prabhu-daraśane
prabhu tāñre puchila bhaṭṭācārya-vivaraṇe*

gopīnāthācārya—Gopīnātha Ācārya; *gelā*—went; *prabhu-daraśane*—to see Lord Śrī Caitanya Mahāprabhu; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāñre*—unto Him; *puchila*—inquired; *bhaṭṭācārya-vivaraṇe*—the affairs in the house of Sārvabhauma Bhaṭṭācārya.

At this time, Gopīnātha Ācārya went to see Śrī Caitanya Mahāprabhu, and the Lord asked him about the events taking place in Sārvabhauma Bhaṭṭācārya’s house.

TEXT 272

*ācārya kahe,—upavāsa kaila dui jana
visūcikā-vyādhite amogha chāḍiche jīvana*

ācārya kahe—Gopīnātha Ācārya informed; *upavāsa*—fasting; *kaila*—observed; *dui jana*—the two persons; *visūcikā-vyādhite*—by the disease of cholera; *amogha*—Amogha; *chāḍiche jīvana*—is going to die.

Gopīnātha Ācārya informed the Lord that both the husband and the wife were fasting and that their son-in-law, Amogha, was dying of cholera.

TEXT 273

*śuni’ kṛpāmaya prabhu āilā dhāñā
amoghere kahe tāra buke hasta diyā*

śuni’—hearing; *kṛpā-maya*—merciful; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *āilā*—came; *dhāñā*—running; *amoghere*—unto Amogha;

kahe—He says; *tāra*—his; *buke*—on the chest; *hasta diyā*—keeping His hand.

As soon as Caitanya Mahāprabhu heard that Amogha was going to die, He immediately ran to him in great haste. Placing His hand on Amogha’s chest, He spoke as follows.

TEXT 274

sahaje nirmala ei ‘brāhmaṇa’-hṛdaya
kṛṣṇera vasite ei yogya-sthāna haya

sahaje—by nature; *nirmala*—without contamination; *ei*—this; *brāhmaṇa-hṛdaya*—heart of a *brāhmaṇa*; *kṛṣṇera*—of Lord Kṛṣṇa; *vasite*—to sit down; *ei*—this; *yogya-sthāna*—proper place; *haya*—is.

“The heart of a *brāhmaṇa* is by nature very clean; therefore it is a proper place for Kṛṣṇa to sit.

TEXT 275

‘mātsarya’-caṇḍāla kene ihān vasāile
parama pavitra sthāna apavitra kaile

mātsarya—jealousy; *caṇḍāla*—the lowest of men; *kene*—why; *ihān*—here; *vasāile*—you allowed to sit; *parama pavitra*—most purified; *sthāna*—place; *apavitra*—impure; *kaile*—you have made.

“Why have you allowed the *caṇḍāla* of jealousy to sit here also? In this way you have contaminated a most purified place, your heart.

TEXT 276

sārvabhauma-saṅge tomāra ‘kaluṣa’ haila kṣaya
‘kalmaṣa’ ghucile jīva ‘kṛṣṇa-nāma’ laya

sārvabhauma-saṅge—by the association of Sārvabhauma; *tomāra*—your; *kaluṣa*—contamination; *haila kṣaya*—is now vanquished; *kalmaṣa*—contamination; *ghucile*—when dispelled; *jīva*—the living entity; *kṛṣṇa-nāma*—the Hare Kṛṣṇa *mahā-mantra*; *laya*—can chant.

“However, due to the association of Sārvabhauma Bhaṭṭācārya, all your contamination is now vanquished. When a person’s heart is cleansed of all contamination, he is able to chant the mahā-mantra, Hare Kṛṣṇa.

TEXT 277

*uṭhaha, amogha, tumi lao kṛṣṇa-nāma
acire tomāre kṛpā karibe bhagavān*

uṭhaha—get up; *amogha*—Amogha; *tumi*—you; *lao*—chant; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *acire*—very soon; *tomāre*—unto you; *kṛpā*—mercy; *karibe*—will bestow; *bhagavān*—the Supreme Personality of Godhead.

“Therefore, Amogha, get up and chant the Hare Kṛṣṇa mahā-mantra! If you do so, Kṛṣṇa will unfailingly bestow mercy upon you.”

The Absolute Truth is realized in three phases—impersonal Brahman, Paramātmā and the Supreme Personality of Godhead, Bhagavān. All of these are one and the same truth, but Brahman, Paramātmā and Bhagavān constitute three different features. Whoever understands Brahman is called a *brāhmaṇa*, and when a *brāhmaṇa* engages in the Lord’s devotional service, he is called a Vaiṣṇava. Unless one comes to understand the Supreme Personality of Godhead, his realization of impersonal Brahman is imperfect. A *brāhmaṇa* can chant the Hare Kṛṣṇa *mantra* on the platform of *nāmābhāsa*, but not on the platform of pure vibration. When a *brāhmaṇa* engages in the Lord’s service, fully understanding his eternal relationship, his devotional service is called *abhidheya*. When one attains that stage, he is called a *bhāgavata*, or Vaiṣṇava. This indicates that he is free from contamination and material attachment. Lord Kṛṣṇa confirms this in the *Bhagavad-gītā* (7.28):

*yeṣāṁ tv anta-gataṁ pāpam janānām puṇya-karmaṇām
te dvandva-moha-nirmuktā bhajante mām dṛḍha-vratāḥ*

“Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the duality of delusion, and they engage themselves in My service with determination.”

A *brāhmaṇa* may be a very learned scholar, but this does not mean that he is free from material contamination. A *brāhmaṇa*'s contamination, however, is in the mode of goodness. In the material world, the three modes are goodness, passion and ignorance, and all of these are simply different gradations of contamination. Unless a *brāhmaṇa* transcends such contamination and approaches the platform of unalloyed devotional service, he cannot be accepted as a Vaiṣṇava. An impersonalist may be aware of the impersonal Brahman feature of the Absolute Truth, but his activities are on the impersonal platform. Sometimes he imagines a form of the Lord (*saguṇa-upāsānā*), but such an attempt is never successful in helping one attain complete realization. The impersonalist may consider himself a *brāhmaṇa* and may be situated in the mode of goodness, but nonetheless he is conditioned by one of the modes of material nature. This means that he is not yet liberated, for liberation cannot be attained unless one is completely free from the modes. In any case, the Māyāvāda philosophy keeps one conditioned. If one becomes a Vaiṣṇava through proper initiation, he automatically becomes a *brāhmaṇa*. There is no doubt about it. The *Garuḍa Purāṇa* confirms this:

*brāhmaṇānām sahasrebhyaḥ satra-yāji viśiṣyate
satra-yāji-sahasrebhyaḥ sarva-vedānta-pāragāḥ
sarva-vedānta-vit-koṭyā viṣṇu-bhakto viśiṣyate*

“Out of many thousands of *brāhmaṇas*, one may become qualified to perform *yajña*. Out of many thousands of such qualified *brāhmaṇas*, one may be fully aware of the Vedānta philosophy. Out of many millions of learned Vedānta scholars, there may be one *viṣṇu-bhakta*, or devotee of Lord Viṣṇu. It is he who is most exalted.”

Unless one is a fully qualified *brāhmaṇa*, he cannot advance in the spiritual science. A real *brāhmaṇa* is never envious of Vaiṣṇavas. If he is, he is considered an imperfect neophyte. Impersonalist *brāhmaṇas* are always

opposed to Vaiṣṇava principles. They are envious of Vaiṣṇavas because they do not know the goal of life. *Na te viduḥ svārtha-gatiṁ hi viṣṇum* [SB 7.5.31]. However, when a *brāhmaṇa* becomes a Vaiṣṇava, there is no duality. If a *brāhmaṇa* does not become a Vaiṣṇava, he certainly falls down from the *brāhmaṇa* platform. This is confirmed by *Śrīmad-Bhāgavatam* (11.5.3): *na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ*.

We can actually see that in this Age of Kali many so-called *brāhmaṇas* are envious of Vaiṣṇavas. The Kali-contaminated *brāhmaṇas* consider Deity worship to be imaginative: *arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ*. Such a contaminated *brāhmaṇa* may superficially imagine a form of the Lord, but actually he considers the Deity in the temple to be made of stone or wood. Similarly, such a contaminated *brāhmaṇa* considers the *guru* to be an ordinary human being, and he objects when a Vaiṣṇava is created by the Kṛṣṇa consciousness movement. Many so-called *brāhmaṇas* attempt to fight us, saying, “How can you create a *brāhmaṇa* out of a European or American? A *brāhmaṇa* can be born only in a *brāhmaṇa* family.” They do not consider that this is never stated in any revealed scripture. Lord Kṛṣṇa specifically states in the *Bhagavad-gītā* (4.13), *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*: “According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me.”

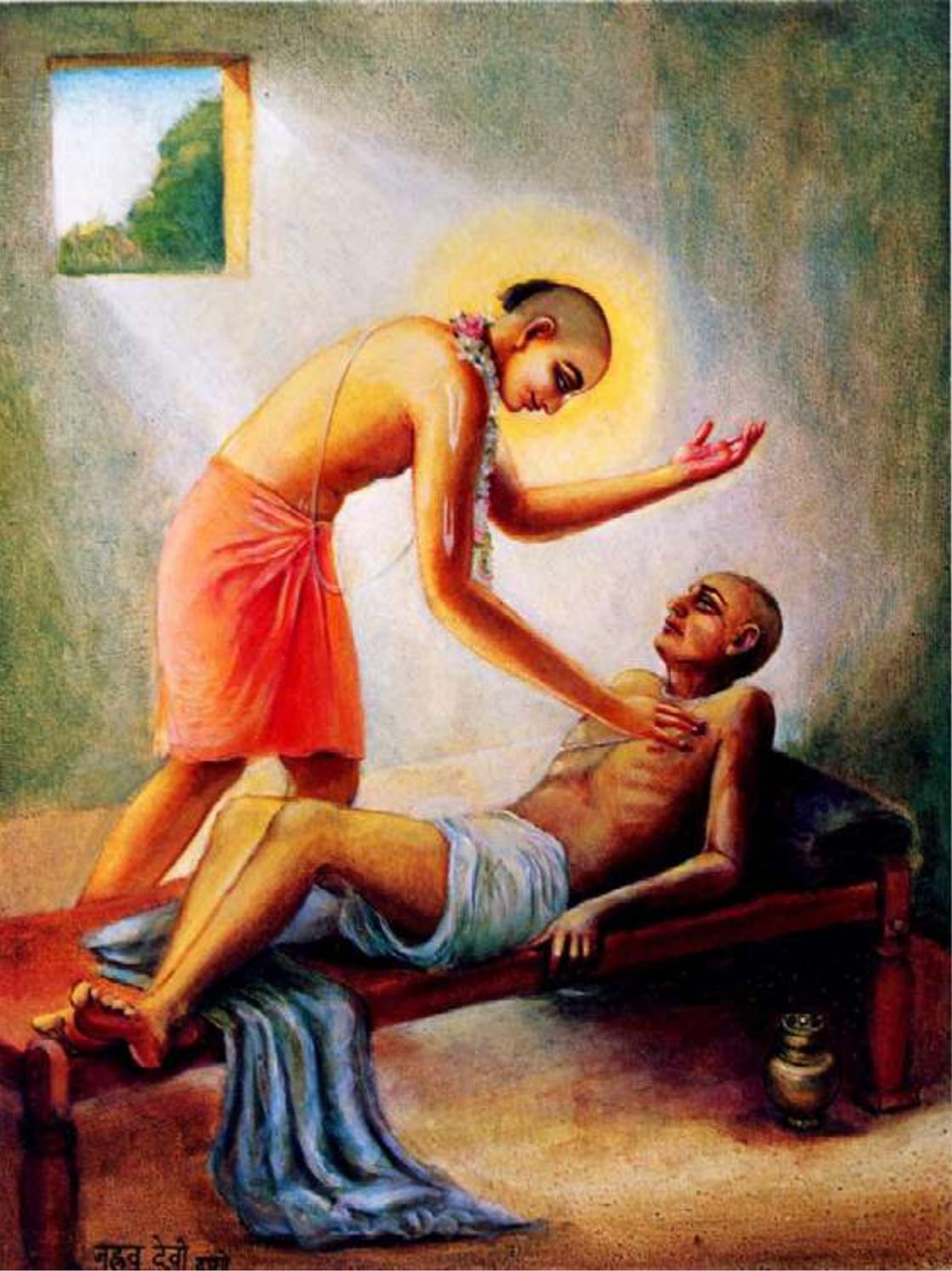
Thus a *brāhmaṇa* is not a result of the caste system. He becomes a *brāhmaṇa* only by qualification. Similarly, a Vaiṣṇava does not belong to a particular caste; rather, his designation is determined by the rendering of devotional service.

TEXT 278

śuni’ ‘*kṛṣṇa*’ ‘*kṛṣṇa*’ *bali*’ *amogha* *uṭhilā*
premonmāde *matta hañā nācite lāgilā*

śuni’—hearing; *kṛṣṇa kṛṣṇa*—the holy name of Kṛṣṇa; *bali*’—speaking; *amogha uṭhilā*—Amogha stood up; *premonmāde*—in ecstatic love of Kṛṣṇa; *matta hañā*—becoming maddened; *nācite lāgilā*—began to dance.

After hearing Śrī Caitanya Mahāprabhu and being touched by Him, Amogha, who was on his deathbed, immediately stood up and began to chant the holy name of Kṛṣṇa. Thus he became mad with ecstatic love and began to dance emotionally.



“Therefore, Amogha, get up and chant the Hare Kṛṣṇa mahā-mantra! If you do so, Kṛṣṇa will unfailingly bestow mercy upon you.”

TEXT 279

*kampa, aśru, pulaka, stambha, sveda, svāra-bhaṅga
prabhu hāse dekhi' tāra premera taraṅga*

kampa—trembling; *aśru*—tears; *pulaka*—jubilation; *stambha*—being stunned; *sveda*—perspiration; *svāra-bhaṅga*—faltering of the voice; *prabhu hāse*—Śrī Caitanya Mahāprabhu began to laugh; *dekhi'*—seeing; *tāra*—Amogha's; *premera taraṅga*—waves of ecstatic love.

While Amogha danced in ecstatic love, he manifested all the ecstatic symptoms—trembling, tears, jubilation, trance, perspiration and a faltering voice. Seeing these waves of ecstatic emotion, Śrī Caitanya Mahāprabhu began to laugh.

TEXT 280

*prabhura caraṇe dhari' karaye vinaya
aparādha kṣama more, prabhu, dayāmaya*

prabhura caraṇe—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *dhari'*—catching; *karaye*—does; *vinaya*—submission; *aparādha*—offense; *kṣama*—kindly excuse; *more*—me; *prabhu*—O Lord; *dayā-maya*—merciful.

Amogha then fell before the Lord's lotus feet and submissively said, “O merciful Lord, please excuse my offense.”

TEXT 281

*ei chāra mukhe tomāra karinu nindane
eta bali' āpana gāle caḍāya āpane*

ei chāra mukhe—in this abominable mouth; *tomāra*—Your; *karinu*—I did; *nindane*—blaspheming; *eta bali'*—saying this; *āpana*—his own; *gāle*—cheeks; *caḍāya*—he slapped; *āpane*—himself.

Not only did Amogha beg the Lord's pardon, but he also began slapping his own cheeks, saying, “By this mouth I have blasphemed You.”

TEXT 282

*caḍāite caḍāite gāla phulāila
hāte dhari' gopīnāthācārya niṣedhila*

caḍāite caḍāite—slapping over and over again; *gāla*—the cheeks; *phulāila*—he made them swollen; *hāte dhari'*—catching his hands; *gopīnātha-ācārya*—Gopīnātha Ācārya; *niṣedhila*—forbade.

Indeed, Amogha continued slapping his face over and over until his cheeks were swollen. Finally Gopīnātha Ācārya stopped him by catching hold of his hands.

TEXT 283

*prabhu āśvāsana kare sparśi' tāra gātra
sārvabhauma-sambandhe tumi mora sneha-pātra*

prabhu—Śrī Caitanya Mahāprabhu; *āśvāsana kare*—pacifies; *sparśi'*—touching; *tāra*—his; *gātra*—body; *sārvabhauma-sambandhe*—because of a relation to Sārvabhauma Bhaṭṭācārya; *tumi*—you; *mora*—My; *sneha-pātra*—object of affection.

After this, Śrī Caitanya Mahāprabhu pacified Amogha by touching his body and saying, “You are the object of My affection because you are the son-in-law of Sārvabhauma Bhaṭṭācārya.

TEXT 284

*sārvabhauma-grhe dāsa-dāsī, ye kukkura
seha mora priya, anya jana rahu dūra*

sārvabhauma-grhe—at the house of Sārvabhauma Bhaṭṭācārya; *dāsa-dāsī*—servants and maidservants; *ye kukkura*—even a dog; *seha*—all of them; *mora*—to Me; *priya*—very dear; *anya jana*—others; *rahu dūra*—what to speak of.

“Everyone in Sārvabhauma Bhaṭṭācārya’s house is very dear to Me, including his maids and servants and even his dog. And what to speak of his relatives?”

TEXT 285

*aparādha’ nāhi, sadā lao kṛṣṇa-nāma
eta bali’ prabhu āilā sārvabhauma-sthāna*

aparādha’ nāhi—do not commit offenses; *sadā*—always; *lao*—chant; *kṛṣṇa-nāma*—the Hare Kṛṣṇa mahā-mantra; *eta bali’*—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *sārvabhauma-sthāna*—to the place of Sārvabhauma Bhaṭṭācārya.

“Amogha, always chant the Hare Kṛṣṇa mahā-mantra and do not commit any further offenses.” After giving Amogha this instruction, Śrī Caitanya Mahāprabhu went to Sārvabhauma’s house.

TEXT 286

*prabhu dekhi’ sārvabhauma dharilā caraṇe
prabhu tānre āliṅgiyā vasilā āsane*

prabhu dekhi’—seeing Lord Śrī Caitanya Mahāprabhu; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *dharilā caraṇe*—caught hold of His feet; *prabhu*—Śrī Caitanya Mahāprabhu; *tānre*—him; *āliṅgiyā*—embracing; *vasilā āsane*—sat down on the seat.

Upon seeing the Lord, Sārvabhauma Bhaṭṭācārya immediately caught hold of His lotus feet. The Lord embraced him and then sat down.

TEXT 287

*prabhu kahe,—amogha śiśu, kibā tāra doṣa
kene uṇvāsa kara, kene kara roṣa*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *amogha śiṣu*—Amogha is a child; *kibā*—what; *tāra doṣa*—his fault; *kene*—why; *upavāsa kara*—are you fasting; *kene*—why; *kara roṣa*—are you angry.

Śrī Caitanya Mahāprabhu pacified Sārvabhauma, saying, “After all, Amogha, your son-in-law, is a child. So what is his fault? Why are you fasting, and why are you angry?”

TEXT 288

uṭha, snāna kara, dekha jagannātha-mukha
śīghra āsi, bhojana kara, tabe mora sukha

uṭha—get up; *snāna kara*—take your bath; *dekha*—see; *jagannātha-mukha*—Lord Jagannātha’s face; *śīghra āsi*—coming back very soon; *bhojana kara*—take your lunch; *tabe mora sukha*—then I shall be very happy.

“Just get up and take your bath and go see the face of Lord Jagannātha. Then return here to eat your lunch. In this way I shall be happy.

TEXT 289

tāvat rahiba āmi ethāya vasiyā
yāvat nā khāibe tumi prasāda āsiyā

tāvat—as long as; *rahiba*—shall stay; *āmi*—I; *ethāya*—here; *vasiyā*—sitting; *yāvat*—as long as; *nā khāibe*—will not eat; *tumi*—you; *prasāda*—remnants of the food of Jagannātha; *āsiyā*—coming here.

“I shall stay here until you return to take Lord Jagannātha’s remnants for your lunch.”

TEXT 290

prabhu-pada dhari’ bhaṭṭa kahite lāgilā
marita’ amogha, tāre kene jīyāilā

prabhu-pada—Śrī Caitanya Mahāprabhu’s lotus feet; *dhari*’—catching hold of; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *kaḥite lāgilā*—began to speak; *marita’ amogha*—Amogha would have died; *tāre*—him; *kene*—why; *jīyāilā*—have You brought to life.

Catching hold of Śrī Caitanya Mahāprabhu’s lotus feet, the Bhaṭṭācārya said, “Why did You bring Amogha back to life? It would have been better had he died.”

TEXT 291

prabhu kahe,—*amogha śiśu*, *tomāra bālaka*
bālaka-doṣa nā laya pitā, *tāhāte pālaka*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *amogha śiśu*—Amogha is a child; *tomāra bālaka*—your son; *bālaka-doṣa*—the offense of a child; *nā laya*—does not accept; *pitā*—the father; *tāhāte*—unto him; *pālaka*—the maintainer.

Śrī Caitanya Mahāprabhu said, “Amogha is a child and your son. The father does not take the faults of his son seriously, especially when he is maintaining him.

TEXT 292

ebe ‘vaiṣṇava’ haila, *tāra gela ‘aparādha’*
tāhāra upare ebe karaha prasāda

ebe—now; *vaiṣṇava haila*—has become a Vaiṣṇava; *tāra*—his; *gela*—went away; *aparādha*—offenses; *tāhāra upare*—upon him; *ebe*—now; *karaha prasāda*—show mercy.

“Now that he has become a Vaiṣṇava, he is offenseless. You can bestow your mercy upon him without hesitation.”

TEXT 293

*bhaṭṭa kahe,—cala, prabhu, īśvara-daraśane
snāna kari' tāñhā muñi āsichoṅ ekhane*

bhaṭṭa kahe—the Bhaṭṭācārya said; *cala*—go; *prabhu*—my Lord; *īśvara-daraśane*—to see Lord Jagannātha, the Personality of Godhead; *snāna kari'*—taking my bath; *tāñhā*—there; *muñi*—I; *āsichoṅ*—shall come back; *ekhane*—here.

Sārvabhauma Bhaṭṭācārya said, “Please go, my Lord, to see Lord Jagannātha. After taking my bath, I shall go there and then return.”

TEXT 294

*prabhu kahe,—goṣṇātha, ihāñi rahibā
iñho prasāda pāile, vārtā āmāke kahibā*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *goṣṇātha*—Gopīnātha; *ihāñi rahibā*—please stay here; *iñho*—Sārvabhauma Bhaṭṭācārya; *prasāda pāile*—when he takes his lunch; *vārtā*—the news; *āmāke kahibā*—inform Me.

Śrī Caitanya Mahāprabhu then told Gopīnātha, “Stay here and inform Me when Sārvabhauma Bhaṭṭācārya has taken his prasādam.”

TEXT 295

*eta bali' prabhu gelā īśvara-daraśane
bhaṭṭa snāna darśana kari' karilā bhojane*

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *īśvara-daraśane*—to see Lord Jagannātha; *bhaṭṭa*—Sārvabhauma Bhaṭṭācārya; *snāna darśana kari'*—finishing his bathing and seeing of Lord Jagannātha; *karilā bhojane*—accepted food.

After saying this, Śrī Caitanya Mahāprabhu went to see Lord Jagannātha. Sārvabhauma Bhaṭṭācārya completed his bath, went to see Lord Jagannātha and then returned to his house to accept food.

TEXT 296

*sei amogha haila prabhura bhakta 'ekānta'
preme nāce, kṛṣṇa-nāma laya mahā-śānta*

sei amogha—that same Amogha; *haila*—became; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta*—devotee; *ekānta*—unflinching; *preme nāce*—dances in ecstasy; *kṛṣṇa-nāma laya*—chants the Hare Kṛṣṇa mahā-mantra; *mahā-śānta*—very peaceful.

Thereafter, Amogha became an unalloyed devotee of Śrī Caitanya Mahāprabhu. He danced in ecstasy and peacefully chanted the holy name of Lord Kṛṣṇa.

TEXT 297

*aiche citra-līlā kare śacīra nandana
yei dekhe, śune, tāñra vismaya haya mana*

aiche—in this way; *citra-līlā*—varieties of pastimes; *kare*—performs; *śacīra nandana*—the son of mother Śacī; *yei dekhe*—anyone who sees; *śune*—hears; *tāñra*—his; *vismaya*—astonished; *haya*—becomes; *mana*—mind.

In this way, Śrī Caitanya Mahāprabhu performed His various pastimes. Whoever sees them or hears them recounted becomes truly astonished.

TEXT 298

*aiche bhaṭṭa-gr̥he kare bhojana-vilāsa
tāra madhye nānā citra-caritra-prakāśa*

aiche—in this way; *bhaṭṭa-gr̥he*—in the house of Sārvabhauma Bhaṭṭācārya; *kare*—performs; *bhojana-vilāsa*—pastime of eating; *tāra madhye*—within that pastime; *nānā*—various; *citra-caritra*—of varieties of activities; *prakāśa*—manifestation.

Thus Śrī Caitanya Mahāprabhu enjoyed eating in Sārvabhauma Bhaṭṭācārya’s house. Within that one pastime, many wonderful pastimes were manifested.

TEXT 299

sārvabhauma-ghare ei bhojana-carita
sārvabhauma-prema yānhā ha-ilā vidita

sārvabhauma-ghare—in the house of Sārvabhauma Bhaṭṭācārya; *ei*—these; *bhojana-carita*—eating affairs; *sārvabhauma-prema*—love of Sārvabhauma Bhaṭṭācārya; *yānhā*—where; *ha-ilā*—became; *vidita*—well known.

These are the peculiar characteristics of Śrī Caitanya Mahāprabhu’s pastimes. Thus the Lord ate in Sārvabhauma Bhaṭṭācārya’s house, and in this way Sārvabhauma’s love for the Lord has become very well known.

As stated in the *Śākhā-nirṇayāmṛta*:

amogha-pañḍitaṁ vande śrī-gaureṇātma-sātkṛtam
prema-gadgada-sāndrāṅgaṁ pulakākula-vigraham

“I offer my obeisances unto Amogha Paṇḍita, who was accepted by Lord Śrī Caitanya Mahāprabhu. As a result of this acceptance, he was always merged in ecstatic love, and he manifested ecstatic symptoms such as choking of the voice and standing of the hairs on his body.”

TEXT 300

ṣāṭhīra mātāra prema, āra prabhura prasāda
bhakta-sambandhe yāhā kṣamila aparādha

ṣāṭhīra mātāra prema—the love of the mother of Ṣāṭhī; *āra*—and; *prabhura prasāda*—the mercy of Śrī Caitanya Mahāprabhu; *bhakta-sambandhe*—because of a relationship with a devotee; *yāhā*—where; *kṣamila aparādha*—Śrī Caitanya Mahāprabhu excused the offense.

Thus I have related the ecstatic love of Sārvabhauma’s wife, who is known as the mother of Ṣāṭhī. I have also related Śrī Caitanya Mahāprabhu’s great mercy, which He manifested by excusing Amogha’s offense. He did so due to Amogha’s relationship with a devotee.

Amogha was an offender because he blasphemed the Lord. As a result, he was about to die of cholera. Amogha did not receive an opportunity to be freed from all offenses after being attacked by the disease, but Sārvabhauma Bhaṭṭācārya and his wife were very dear to the Lord. Because of their relationship, Śrī Caitanya Mahāprabhu excused Amogha. Instead of being punished by the Lord, he was saved by the Lord’s mercy. All this was due to the unflinching love of Sārvabhauma Bhaṭṭācārya for Śrī Caitanya Mahāprabhu. Externally, Amogha was Sārvabhauma Bhaṭṭācārya’s son-in-law, and he was being maintained by Sārvabhauma. Consequently if Amogha were not excused, his punishment would have directly affected Sārvabhauma. Amogha’s death would have indirectly brought about the death of Sārvabhauma Bhaṭṭācārya.

TEXT 301

*śraddhā kari’ ei lilā śune yei jana
acirāt pāya sei caitanya-caraṇa*

śraddhā kari’—with faith and love; *ei lilā*—this pastime; *śune*—hears; *yei jana*—whoever; *acirāt*—very soon; *pāya*—attains; *sei*—he; *caitanya-caraṇa*—the lotus feet of Lord Caitanya.

Whoever hears these pastimes of Śrī Caitanya Mahāprabhu with faith and love will attain the shelter of the Lord’s lotus feet very soon.

TEXT 302

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrī Rūpa Gosvāmī; raghunātha—Śrīla Raghunātha dāsa Gosvāmī; pade—at the lotus feet; yāra—whose; āśa—expectation; Caitanya-caritāmṛta—the book named Caitanya-caritāmṛta; kahe—describes; kṛṣṇadāsa—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Fifteenth Chapter, describing the Lord's eating at the house of Sārvabhauma Bhaṭṭācārya.

CHAPTER SIXTEEN

The Lord's Attempt to go to Vṛndāvana.

Śrīla Bhaktivinoda Ṭhākura gives the following summary of this chapter in his *Amṛta-pravāha-bhāṣya*. When Śrī Caitanya Mahāprabhu wanted to go to Vṛndāvana, Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya indirectly presented many obstructions. In due course of time, all the devotees of Bengal visited Jagannātha Purī for the third year. This time, all the wives of the Vaiṣṇavas brought many types of food, intending to extend invitations to Śrī Caitanya Mahāprabhu at Jagannātha Purī. When the devotees arrived, Caitanya Mahāprabhu sent His blessings in the form of garlands. In that year also, the Guṇḍicā temple was cleansed, and when the Cāturmāsya period was over, all the devotees returned to their homes in Bengal. Caitanya Mahāprabhu forbade Nityānanda to visit Nīlācala every year. Questioned by the inhabitants of Kulīna-grāma, Caitanya Mahāprabhu again repeated the symptoms of a Vaiṣṇava. Vidyānidhi also came to Jagannātha Purī and saw the festival of Oḍana-ṣaṣṭhī. When the devotees bade farewell to the Lord, the Lord was determined to go to Vṛndāvana, and on the day of Vijaya-daśamī, He departed.

Mahārāja Pratāparudra made various arrangements for Śrī Caitanya Mahāprabhu's trip to Vṛndāvana. When He crossed the river Citrotpalā, Rāmānanda Rāya, Mardarāja and Haricandana went with Him. Śrī Caitanya Mahāprabhu requested Gadādhara Paṇḍita to return to Nīlācala, Jagannātha Purī, but he did not abide by this order. From Kaṭaka, Śrī Caitanya Mahāprabhu again requested Gadādhara Paṇḍita to return to Nīlācala, and He bade farewell to Rāmānanda Rāya from Bhadraka. After this, Śrī Caitanya Mahāprabhu crossed the border of Orissa state, and He arrived at Pānihāṭi by boat. Thereafter He visited the house of Rāghava Paṇḍita, and from there He went to Kumārahaṭṭa and eventually to Kuliyā, where He excused many offenders. From there He went to Rāmakeli, where He saw Śrī Rūpa and Sanātana and accepted them as His chief disciples. Returning from Rāmakeli, He met Raghunātha dāsa and after giving him instructions sent him back home. Thereafter the Lord returned to Nīlācala and began to make plans to go to Vṛndāvana without a companion.

TEXT 1

*gauḍodyānaṁ gaura-meghaḥ
siñcan svālokanāmṛtaiḥ
bhavāgni-dagdha-janatā-
vīrudhaḥ samajīvayat*

gauḍa-udyānam—upon the garden known as Gauḍa-deśa; *gaura-meghaḥ*—the cloud known as Gaura; *siñcan*—pouring water; *sva*—His own; *ālokana-amṛtaiḥ*—with the nectar of the glance; *bhava-agni*—by the blazing fire of material existence; *dagdha*—having been burnt; *janatā*—the people in general; *vīrudhaḥ*—who are like creepers and plants; *samajīvayat*—revived.

By the nectar of His personal glance, the cloud known as Śrī Caitanya Mahāprabhu poured water upon the garden of Gauḍa-deśa and revived the people, who were like creepers and plants burning in the forest fire of material existence.

TEXT 2

*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *gauracandra*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda!
All glories to Advaitacandra! And all glories to all the devotees of the Lord!

TEXT 3

*prabhura ha-ila icchā yāite vṛndāvana
śuniyā pratāparudra ha-ilā vimana*

prabhura—of Lord Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *icchā*—the desire; *yāite*—to go; *vṛndāvana*—to Vṛndāvana; *śuniyā*—hearing; *pratāparudra*—Mahārāja Pratāparudra; *ha-ilā vimana*—became morose.

Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana, and Mahārāja Pratāparudra became very morose upon hearing this news.

TEXT 4

sārvabhauma, rāmānanda, āni' dui jana
duñhāke kahena rājā vinaya-vacana

sārvabhauma—Sārvabhauma; *rāmānanda*—Rāmānanda; *āni'*—calling; *dui jana*—two persons; *duñhāke*—unto both of them; *kahena*—said; *rājā*—the King; *vinaya-vacana*—submissive words.

The King therefore called for Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, and he spoke the following submissive words to them.

TEXT 5

nīlādri chāḍi' prabhura mana anyatra yāite
tomarā karaha yatna tāñhāre rākhite

nīlādri—Jagannātha Purī; *chāḍi'*—giving up; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *anyatra*—elsewhere; *yāite*—to go; *tomarā*—both of you; *karaha*—make; *yatna*—endeavor; *tāñhāre*—Him; *rākhite*—to keep.

Pratāparudra Mahārāja said, “Please endeavor to keep Śrī Caitanya Mahāprabhu here at Jagannātha Purī, for now He is thinking of going elsewhere.

TEXT 6

tāñhā vinā ei rājya more nāhi bhāya
gosāñi rākhite karaha nānā upāya

tānhā vinā—without Him; *ei rājya*—this kingdom; *more*—to me; *nāhi bhāya*—is not very pleasing; *gosāñi*—Śrī Caitanya Mahāprabhu; *rākhite*—to keep; *karaha*—do; *nānā upāya*—various sorts of devices.

“Without Śrī Caitanya Mahāprabhu, this kingdom is not pleasing to me. Therefore please try to devise some plan to enable the Lord to stay here.”

TEXT 7

*rāmānanda, sārvaḥauma, dui-janā-sthāne
tabe yukti kare prabhu*—‘yāba vṛndāvane’

rāmānanda—Rāmānanda; *sārvaḥauma*—Sārvaḥauma; *dui-janā-sthāne*—before the two persons; *tabe*—then; *yukti kare*—consulted; *prabhu*—Śrī Caitanya Mahāprabhu; *yāba vṛndāvane*—I shall go to Vṛndāvana.

After this, Śrī Caitanya Mahāprabhu Himself consulted Rāmānanda Rāya and Sārvaḥauma Bhaṭṭācārya, saying, “I shall go to Vṛndāvana.”

TEXT 8

duñhe kahe,—*ratha-yātrā kara daraśana
kārtika āile, tabe kariha gamana*

duñhe kahe—both of them said; *ratha-yātrā*—the Ratha-yātrā festival; *kara daraśana*—please see; *kārtika āile*—when the month of Kārtika arrives; *tabe*—at that time; *kariha gamana*—You can go.

Rāmānanda Rāya and Sārvaḥauma Bhaṭṭācārya requested the Lord to first observe the Ratha-yātrā festival. Then when the month of Kārtika arrived, He could go to Vṛndāvana.

TEXT 9

kārtika āile kahe—*ebe mahā-śīta
dola-yātrā dekhi’ yāo*—*ei bhāla rīta*

kārtika āile—when the month of Kārtika arrived; *kahe*—both of them said; *ebe*—now; *mahā-śīta*—very cold; *dola-yātrā dekhi'*—after seeing the Dola-yātrā ceremony; *yāo*—You go; *ei*—this; *bhāla rīta*—a very nice program.

However, when the month of Kārtika came, they both told the Lord, “Now it is very cold. It is better that You wait to see the Dola-yātrā festival and then go. That will be very nice.”

TEXT 10

āji-kāli kari' uṭhāya vividha upāya
yāite sammati nā deya vicchedera bhaya

āji-kāli kari'—delaying today and tomorrow; *uṭhāya*—they put forward; *vividha upāya*—many devices; *yāite*—to go; *sammati*—permission; *nā deya*—did not give; *vicchedera bhaya*—because of fearing separation.

In this way they both presented many impediments, indirectly not granting the Lord permission to go to Vṛndāvana. They did this because they were afraid of separation from Him.

TEXT 11

yadyapi svatantra prabhu nahe nivāraṇa
bhakta-icchā vinā prabhu nā kare gamana

yadyapi—although; *svatantra*—fully independent; *prabhu*—Śrī Caitanya Mahāprabhu; *nahe nivāraṇa*—there is no checking Him; *bhakta-icchā vinā*—without the permission of devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *nā kare gamana*—does not go.

Although the Lord is completely independent and no one can check Him, He still did not go without the permission of His devotees.

TEXT 12

*ṭṛtīya vatsare saba gauḍera bhakta-gaṇa
nīlācale calite sabāra haila mana*

ṭṛtīya vatsare—in the third year; *saba*—all; *gauḍera bhakta-gaṇa*—devotees from Bengal; *nīlācale*—to Jagannātha Purī; *calite*—to go; *sabāra*—of everyone; *haila*—there was; *mana*—the mind.

Then, for the third year, all the devotees of Bengal wanted to return again to Jagannātha Purī.

TEXT 13

*sabe meli' gelā advaita ācāryera pāṣe
prabhu dekhite ācārya calilā ullāse*

sabe—everyone; *meli'*—after assembling together; *gelā*—went; *advaita*—Advaita; *ācāryera*—of the leader of Navadvīpa; *pāṣe*—in the presence; *prabhu dekhite*—to see Lord Śrī Caitanya Mahāprabhu; *ācārya*—Advaita Ācārya; *calilā*—departed; *ullāse*—in great jubilation.

All the Bengali devotees gathered around Advaita Ācārya, and in great jubilation the Ācārya departed for Jagannātha Purī to see Śrī Caitanya Mahāprabhu.

TEXTS 14–15

*yadyapi prabhura ājñā gauḍete rahite
nityānanda-prabhuke prema-bhakti prakāṣite
tathāpi calilā mahāprabhure dekhite
nityānandera prema-ceṣṭā ke pāre bujhite*

yadyapi—although; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā*—the order; *gauḍete rahite*—to stay in Bengal; *nityānanda-prabhuke*—unto Nityānanda Prabhu; *prema-bhakti*—ecstatic love of Godhead; *prakāṣite*—to preach; *tathāpi*—still; *calilā*—departed; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *nityānandera*—of Lord Nityānanda

Prabhu; *prema-ceṣṭā*—the activities of ecstatic love; *ke*—who; *pāre*—is able; *bujhite*—to understand.

Although the Lord told Nityānanda Prabhu to stay in Bengal and spread ecstatic love of God, Nityānanda left to go see Caitanya Mahāprabhu. Who can understand Nityānanda Prabhu's ecstatic love?

TEXTS 16–17

*ācāryaratna, vidyānidhi, śrīvāsa, rāmāi
vāsudeva, murāri, govindādi tina bhāi
rāghava paṇḍita nija-jhāli sājāñā
kulīna-grāma-vāsī cale paṭṭa-ḍorī lañā*

ācāryaratna—Ācāryaratna; *vidyānidhi*—Vidyānidhi; *śrīvāsa*—Śrīvāsa; *rāmāi*—Rāmāi; *vāsudeva*—Vāsudeva; *murāri*—Murāri; *govinda-ādi tina bhāi*—Govinda and his two brothers; *rāghava paṇḍita*—Rāghava Paṇḍita; *nija-jhāli*—his own bags; *sājāñā*—assorting; *kulīna-grāma-vāsī*—the inhabitants of Kulīna-grāma; *cale*—went; *paṭṭa-ḍorī lañā*—taking silken ropes.

All the devotees of Navadvīpa departed, including Ācāryaratna, Vidyānidhi, Śrīvāsa, Rāmāi, Vāsudeva, Murāri, Govinda and his two brothers and Rāghava Paṇḍita, who took bags of assorted foods. The inhabitants of Kulīna-grāma, carrying silken ropes, also departed.

TEXT 18

*khaṇḍa-vāsī narahari, śrī-rāghunandana
sarva-bhakta cale, tāra ke kare gaṇana*

khaṇḍa-vāsī narahari—Narahari, a resident of the village Khaṇḍa; *śrī-rāghunandana*—Śrī Rāghunandana; *sarva-bhakta*—all the devotees; *cale*—went; *tāra*—of that; *ke*—who; *kare gaṇana*—can count.

Narahari and Śrī Rāghunandana, who were from the village of Khaṇḍa, and many other devotees also departed. Who can count them?

TEXT 19

*śivānanda-sena kare ghāṭi samādhāna
sabāre pālana kari' sukhe lañā yāna*

śivānanda-sena—Śivānanda Sena; *kare*—made; *ghāṭi samādhāna*—arrangements for expenditures to clear the tax collecting centers; *sabāre*—everyone; *pālana*—maintaining; *kari'*—doing; *sukhe*—in happiness; *lañā*—taking; *yāna*—goes.

Śivānanda Sena, who was in charge of the party, made arrangements to clear the tax collecting centers. He took care of all the devotees and happily traveled with them.

TEXT 20

*sabāra sarva-kārya karena, dena vāsā-sthāna
śivānanda jāne uḍiyā-pathera sandhāna*

sabāra—of all of them; *sarva-kārya*—everything necessary to be done; *karena*—he does; *dena*—gives; *vāsā-sthāna*—residential places; *śivānanda*—Śivānanda; *jāne*—knows; *uḍiyā-pathera*—of the roads in Orissa; *sandhāna*—the junctions.

Śivānanda Sena took care of all the necessities the devotees required. In particular, he made arrangements for residential quarters, and he knew the roads of Orissa.

TEXT 21

*se vatsara prabhu dekhite saba ṭhākuraṇī
calilā ācārya-saṅge acyuta-jananī*

se vatsara—that year; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *saba ṭhākuraṇī*—all the wives of the devotees; *calilā*—went; *ācārya-saṅge*—with Advaita Ācārya; *acyuta-jananī*—the mother of Acyutānanda.

That year all the devotees' wives [ṭhākuraṇīs] also went to see Śrī Caitanya Mahāprabhu. Sītādevī, the mother of Acyutānanda, went with Advaita Ācārya.

TEXT 22

*śrīvāsa paṇḍita-saṅge calilā mālinī
śivānanda-saṅge cale tānhāra gṛhiṇī*

śrīvāsa paṇḍita-saṅge—with Śrīvāsa Paṇḍita; *calilā*—went; *mālinī*—his wife, Mālinī; *śivānanda-saṅge*—with Śivānanda Sena; *cale*—goes; *tānhāra*—his; *gṛhiṇī*—wife.

Śrīvāsa Paṇḍita also took his wife, Mālinī, and the wife of Śivānanda Sena also went with her husband.

TEXT 23

*śivānandera bālaka, nāma—caitanya-dāsa
teṅho caliyāche prabhure dekhite ullāsa*

śivānandera bālaka—the son of Śivānanda; *nāma*—named; *caitanya-dāsa*—Caitanya dāsa; *teṅho*—he; *caliyāche*—was going; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *ullāsa*—jubilantly.

Caitanya dāsa, the son of Śivānanda Sena, also jubilantly accompanied them as they went to see the Lord.

TEXT 24

*ācāryaratna-saṅge cale tānhāra gṛhiṇī
tānhāra premera kathā kahite nā jāni*

ācāryaratna-saṅge—with Candraśekhara; *cale*—goes; *tānhāra*—his; *gṛhiṇī*—wife; *tānhāra*—his; *premera kathā*—the description of the ecstatic love; *kahite*—to speak; *nā jāni*—I do not know how.

The wife of Candrasēkhara [Ācāryaratna] also went. I cannot describe the greatness of Candrasēkhara's love for the Lord.

TEXT 25

*saba ṭhākuraṅṅī mahāprabhuke bhikṣā dite
prabhura nānā priya dravya nila ghara haite*

saba ṭhākuraṅṅī—all the wives of the great devotees; *mahāprabhuke*—to Śrī Caitanya Mahāprabhu; *bhikṣā dite*—to offer food; *prabhura*—of Śrī Caitanya Mahāprabhu; *nānā*—various; *priya dravya*—pleasing foods; *nila*—took; *ghara haite*—from home.

To offer Śrī Caitanya Mahāprabhu various types of food, all the wives of the great devotees brought from home various dishes that pleased Caitanya Mahāprabhu.

TEXT 26

*śivānanda-sena kare saba samādhāna
ghāṭiyāla prabodhi' dena sabāre vāsā-sthāna*

śivānanda-sena—Śivānanda Sena; *kare*—does; *saba samādhāna*—all arrangements; *ghāṭiyāla*—the men in charge of levying taxes; *prabodhi'*—satisfying; *dena*—gives; *sabāre*—to everyone; *vāsā-sthāna*—resting places.

As stated, Śivānanda Sena made all arrangements for the party's necessities. In particular, he pacified the men in charge of levying taxes and found resting places for everyone.

TEXT 27

*bhakṣya diyā karena sabāra sarvatra pālāne
parama ānande yāna prabhura daraśane*

bhakṣya diyā—supplying food; *karena*—he does; *sabāra*—of everyone; *sarvatra*—everywhere; *pālāne*—maintenance; *parama ānande*—in

great pleasure; *yāna*—he goes; *prabhura daraśane*—to see Śrī Caitanya Mahāprabhu.

Śivānanda Sena also supplied food to all the devotees and took care of them along the way. In this way, feeling great happiness, he went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī.

TEXT 28

*remuṇāya āsiyā kaila goṣṇīnātha daraśana
ācārya karila tāhān kīrtana, nartana*

remuṇāya—to Remuṇā; *āsiyā*—after coming; *kaila*—performed; *goṣṇīnātha daraśana*—visiting the temple of Gopīnātha; *ācārya*—Advaita Ācārya; *karila*—performed; *tāhān*—there; *kīrtana*—chanting; *nartana*—dancing.

When they all arrived at Remuṇā, they went to see Lord Gopīnātha. In the temple there, Advaita Ācārya danced and chanted.

TEXT 29

*nityānandera ṣaricaya saba sevaka sane
bahuta sammāna āsi' kaila sevaka-gaṇe*

nityānandera—of Lord Nityānanda Prabhu; *ṣaricaya*—there was acquaintance; *saba*—all; *sevaka sane*—with the priests of the temple; *bahuta sammāna*—great respect; *āsi'*—coming; *kaila*—offered; *sevaka-gaṇe*—all the priests.

All the priests of the temple had been previously acquainted with Śrī Nityānanda Prabhu; therefore they all came to offer great respects to the Lord.

TEXT 30

*sei rātri saba mahānta tāhāñi rahilā
bāra kṣīra āni' āge sevaka dharilā*

sei rātri—that night; *saba mahānta*—all the great devotees; *tāhāñi rahilā*—remained there; *bāra*—twelve pots; *kṣīra*—condensed milk; *āni'*—bringing; *āge*—in front of Nityānanda Prabhu; *sevaka*—the priests; *dharilā*—placed.

That night, all the great devotees remained in the temple, and the priests brought twelve pots of condensed milk, which they placed before Lord Nityānanda Prabhu.

TEXT 31

*kṣīra bāñṭi' sabāre dila prabhu-nityānanda
kṣīra-prasāda pāñā sabāra bāḍila ānanda*

kṣīra—the condensed milk; *bāñṭi'*—dividing; *sabāre*—unto everyone; *dila*—gave; *prabhu-nityānanda*—Nityānanda Prabhu; *kṣīra-prasāda*—remnants of condensed milk from the Deity; *pāñā*—getting; *sabāra*—of everyone; *bāḍila*—increased; *ānanda*—the transcendental bliss.

When the condensed milk was placed before Nityānanda Prabhu, He distributed the prasādam to everyone, and thus everyone's transcendental bliss increased.

TEXT 32

*mādhava-purīra kathā, gopāla-sthāpana
tānhāre gopāla yaiche māgila candana*

mādhava-purīra kathā—the narration of Mādhavendra Purī; *gopāla-sthāpana*—installation of the Deity of Gopāla; *tānhāre*—unto him; *gopāla*—Lord Gopāla; *yaiche*—just as; *māgila*—He begged; *candana*—sandalwood.

They then all discussed the story of Śrī Mādhavendra Purī's installation of the Gopāla Deity, and they discussed how Gopāla begged sandalwood from him.

TEXT 33

*tāñra lāgi' gopīnātha kṣīra curi kaila
mahāprabhura mukhe āge e kathā śunila*

tāñra lāgi'—for him (Mādhavendra Purī); *gopīnātha*—the Deity named Gopīnātha; *kṣīra*—condensed milk; *curi*—stealing; *kaila*—performed; *mahāprabhura mukhe*—from the mouth of Śrī Caitanya Mahāprabhu; *āge*—previously; *e kathā*—this incident; *śunila*—heard.

It was Gopīnātha who stole condensed milk for the sake of Mādhavendra Purī. This incident had been previously related by Śrī Caitanya Mahāprabhu Himself.

TEXT 34

*sei kathā sabāra madhye kahe nityānanda
śuniyā vaiṣṇava-mane bāḍila ānanda*

sei kathā—that incident; *sabāra madhye*—among all of them; *kahe*—relates; *nityānanda*—Lord Nityānanda Prabhu; *śuniyā*—hearing; *vaiṣṇava-mane*—in the minds of all the Vaiṣṇavas; *bāḍila*—increased; *ānanda*—the transcendental bliss.

This same narration was again related by Lord Nityānanda to all the devotees, and their transcendental bliss increased as they heard the story again.

The words *mahāprabhura mukhe*, “from the mouth of Śrī Caitanya Mahāprabhu,” are significant because Śrī Caitanya Mahāprabhu first heard the story of Mādhavendra Purī from His spiritual master, Śrīpāda Īśvara Purī. (See *Madhya-līlā*, Chapter Four, verse 18.) After staying at Śrī Advaita's house in Śāntipura for some time, the Lord narrated the story of Mādhavendra Purī to Nityānanda Prabhu, Jagadānanda Prabhu,

Dāmodara Paṇḍita and Mukunda dāsa. When they went to Remuṇā, to the temple of Gopīnātha, He described Mādhavendra Purī’s installation of the Gopāla Deity as well as Gopīnātha’s stealing condensed milk. Due to this incident, Lord Gopīnātha became well known as Kṣīracorā, the thief who stole condensed milk.

TEXT 35

*ei-mata cali’ cali’ kaṭaka āilā
sākṣi-gopāla dekhi’ sabe se dina rahilā*

ei-mata—in this way; *cali’ cali’*—walking and walking; *kaṭaka āilā*—they reached the town known as Kaṭaka; *sākṣi-gopāla dekhi’*—after seeing the Deity known as Sākṣi-gopāla; *sabe*—all the devotees; *se dina*—that day; *rahilā*—stayed.

Walking and walking in this way, the devotees arrived at the city of Kaṭaka, where they remained for a day and saw the temple of Sākṣi-gopāla.

TEXT 36

*sākṣi-gopālera kathā kahe nityānanda
śuniyā vaiṣṇava-mane bāḍila ānanda*

sākṣi-gopālera—of the Deity known as Sākṣi-gopāla; *kathā*—the narration; *kahe*—describes; *nityānanda*—Nityānanda Prabhu; *śuniyā*—hearing; *vaiṣṇava-mane*—in the minds of all the Vaiṣṇavas; *bāḍila*—increased; *ānanda*—the transcendental bliss.

When Nityānanda Prabhu described all the activities of Sākṣi-gopāla, transcendental bliss increased in the minds of all the Vaiṣṇavas.

For these activities refer to *Madhya-līlā*, Chapter Five, verses 8–138.

TEXT 37

*prabhuke milite sabāra utkaṅṭhā antare
śīghra kari’ āilā sabe śrī-nīlācale*

prabhuke milite—to see Śrī Caitanya Mahāprabhu; *sabāra*—of everyone; *utkaṅṭhā*—anxiety; *antare*—within the heart; *śīghra kari'*—making great haste; *āilā*—reached; *sabe*—all of them; *śrī-nīlācale*—Jagannātha Purī.

Everyone in the party was very anxious at heart to see Caitanya Mahāprabhu; therefore they hastily went on to Jagannātha Purī.

TEXT 38

āṭhāranālāke āilā gosāñi śuniyā
dui-mālā pāṭhāilā govinda-hāte diyā

āṭhāranālāke—Āṭhāranālā; *āilā*—they have reached; *gosāñi*—Śrī Caitanya Mahāprabhu; *śuniyā*—hearing; *dui-mālā*—two garlands; *pāṭhāilā*—sent; *govinda-hāte diyā*—through the hands of Govinda.

When they all arrived at a bridge called Āṭhāranālā, Śrī Caitanya Mahāprabhu, hearing the news of their arrival, sent two garlands with Govinda.

TEXT 39

dui mālā govinda dui-jane parāila
advaita, avadhūta-gosāñi baḍa sukha pāila

dui mālā—the two garlands; *govinda*—Govinda; *dui-jane parāila*—placed on the necks of two personalities; *advaita*—Advaita Ācārya; *avadhūta-gosāñi*—Nityānanda Prabhu; *baḍa sukha pāila*—became very happy.

Govinda offered the two garlands to Advaita Ācārya and Nityānanda Prabhu, and They both became very happy.

TEXT 40

tāhāñi ārambha kaila kṛṣṇa-saṅkīrtana
nācite nācite cali' āilā dui-jana

tāhāñi—on that very spot; *ārambha kaila*—began; *kṛṣṇa-saṅkīrtana*—chanting the holy name of Lord Kṛṣṇa; *nācite nācite*—dancing and dancing; *cali'*—going; *āilā*—reached; *dui-jana*—both of Them.

Indeed, They began chanting the holy name of Kṛṣṇa on that very spot, and in this way, dancing and dancing, Advaita Ācārya and Nityānanda Prabhu reached Jagannātha Purī.

TEXT 41

punaḥ mālā diyā svarūpādi nija-gaṇa
āgu bāḍi' pāṭhāila śacīra nandana

punaḥ—again; *mālā*—garlands; *diyā*—offering; *svarūpa-ādi*—Svarūpa Dāmodara Gosvāmī and others; *nija-gaṇa*—personal associates; *āgu bāḍi'*—going forward; *pāṭhāila*—sent; *śacīra nandana*—the son of mother Śacī.

Then, for the second time, Śrī Caitanya Mahāprabhu sent garlands through Svarūpa Dāmodara and other personal associates. Thus they went forward, sent by the son of mother Śacī.

TEXT 42

narendra āsiyā tāhān sabāre mililā
mahāprabhura datta mālā sabāre parāilā

narendra—to the lake named Narendra; *āsiyā*—coming; *tāhān*—there; *sabāre*—everyone; *mililā*—met; *mahāprabhura*—by Śrī Caitanya Mahāprabhu; *datta*—given; *mālā*—garlands; *sabāre parāilā*—offered to everyone.

When the devotees from Bengal reached Lake Narendra, Svarūpa Dāmodara and the others met them and offered them the garlands given by Śrī Caitanya Mahāprabhu.

TEXT 43

*simha-dvāra-nikaṭe āilā śuni' gaurarāya
āpane āsiyā prabhu mililā sabāya*

simha-dvāra—the lion gate; *nikaṭe*—near; *āilā*—arrived; *śuni'*—hearing; *gaurarāya*—Lord Śrī Caitanya Mahāprabhu; *āpane*—personally; *āsiyā*—coming; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mililā sabāya*—met them all.

When the devotees finally reached the lion gate, Śrī Caitanya Mahāprabhu heard the news and personally went to meet them.

TEXT 44

*sabā lañā kaila jagannātha-daraśana
sabā lañā āilā punaḥ āpana-bhavana*

sabā lañā—taking all of them; *kaila*—performed; *jagannātha-daraśana*—seeing Lord Jagannātha; *sabā lañā*—taking them all; *āilā*—went back; *punaḥ*—again; *āpana-bhavana*—to His own residence.

Then Śrī Caitanya Mahāprabhu and all His devotees visited Lord Jagannātha. Finally, accompanied by them all, He returned to His own residence.

TEXT 45

*vāñinātha, kāśi-miśra prasāda ānila
svahaste sabāre prabhu prasāda khāoyāila*

vāñinātha—Vāñinātha; *kāśi-miśra*—Kāśi Miśra; *prasāda ānila*—brought all kinds of *prasādam*; *sva-haste*—with His own hand; *sabāre*—unto everyone; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda*—the remnants of the food of Jagannātha; *khāoyāila*—fed.

Vāñinātha Rāya and Kāśi Miśra then brought a large quantity of *prasādam*, and Śrī Caitanya Mahāprabhu distributed it with His own hand and fed them all.

TEXT 46

*pūrva vatsare yāñra yei vāsā-sthāna
tāhāñ sabā pāṭhāñā karāila viśrāma*

pūrva vatsare—in the previous year; *yāñra*—of whom; *yei*—wherever; *vāsā-sthāna*—place to stay; *tāhāñ*—there; *sabā*—all of them; *pāṭhāñā*—sending; *karāila viśrāma*—made them rest.

In the previous year, everyone had his own particular residence, and the same residences were again offered. Thus they all went to take rest.

TEXT 47

*ei-mata bhakta-gaṇa rahilā cāri māsa
prabhura sahita kare kīrtana-vilāsa*

ei-mata—in this way; *bhakta-gaṇa*—the devotees; *rahilā*—remained; *cāri māsa*—for four months; *prabhura sahita*—with Śrī Caitanya Mahāprabhu; *kare*—performed; *kīrtana-vilāsa*—the pastimes of *saṅkīrtana*.

For four continuous months all the devotees remained there and enjoyed chanting the Hare Kṛṣṇa mahā-mantra with Śrī Caitanya Mahāprabhu.

TEXT 48

*pūrvavat ratha-yātrā-kāla yābe āila
sabā lañā guṇḍicā-mandira prakṣālila*

pūrva-vat—as in the previous year; *ratha-yātrā-kāla*—the time for Ratha-yātrā festival; *yābe*—when; *āila*—arrived; *sabā lañā*—taking all of them; *guṇḍicā-mandira*—the temple of Guṇḍicā; *prakṣālila*—washed.

As in the previous year, they all washed the Guṇḍicā temple when the time for Ratha-yātrā arrived.

TEXT 49

*kulīna-grāmī paṭṭa-ḍorī jagannāthe dila
pūrvavat ratha-agre nartana karila*

kulīna-grāmī—the residents of Kulīna-grāma; *paṭṭa-ḍorī*—silken ropes; *jagannāthe dila*—offered to Lord Jagannātha; *pūrvavat*—as in the previous year; *ratha-agre*—in front of the car; *nartana karila*—danced.

The inhabitants of Kulīna-grāma delivered silken ropes to Lord Jagannātha, and, as previously, they all danced before the Lord's car.

TEXT 50

*bahu nṛtya kari' punaḥ calila udyāne
vāpī-tīre tāhān yāi' karila viśrāme*

bahu nṛtya kari'—after dancing a great deal; *punaḥ*—again; *calila*—started for; *udyāne*—the garden; *vāpī-tīre*—on the bank of the lake; *tāhān yāi'*—going there; *karila viśrāme*—took rest.

After dancing a great deal, they all went to a nearby garden and took rest beside a lake.

TEXT 51

*rāḍhī eka vipra, teṅho—nityānanda dāsa
mahā-bhāgyavān teṅho, nāma—kṛṣṇadāsa*

rāḍhī eka vipra—a brāhmaṇa resident of Rāḍha-deśa (where the Ganges does not flow); *teṅho*—he; *nityānanda dāsa*—servant of Lord Nityānanda; *mahā-bhāgyavān*—greatly fortunate; *teṅho*—he; *nāma*—named; *kṛṣṇadāsa*—Kṛṣṇadāsa.

A brāhmaṇa named Kṛṣṇadāsa, who was a resident of Rāḍha-deśa and a servant of Lord Nityānanda's, was a very fortunate person.

TEXT 52

*ghaṭa bhari' prabhura teṅho abhiṣeka kaila
tānra abhiṣeke prabhu mahā-trṛpta haila*

ghaṭa bhari'—filling a waterpot; *prabhura*—of Lord Caitanya Mahāprabhu; *teṅho*—he; *abhiṣeka kaila*—performed the bathing; *tānra*—his; *abhiṣeke*—by the act of bathing the Lord; *prabhu*—Śrī Caitanya Mahāprabhu; *mahā-trṛpta haila*—became very satisfied.

It was Kṛṣṇadāsa who filled a great waterpot and poured it over the Lord while He was taking His bath. The Lord was greatly satisfied by this.

TEXT 53

*balagaṇḍi-bhogera bahu prasāda āila
sabā saṅge mahāprabhu prasāda khāila*

balagaṇḍi-bhogera—of the food offered at Balagaṇḍi; *bahu prasāda*—a great quantity of *prasādam*; *āila*—arrived; *sabā saṅge*—with all the devotees; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *prasāda*—remnants of the food of Jagannātha; *khāila*—ate.

The remnants of food offered to the Lord at Balagaṇḍi then arrived in great quantity, and Śrī Caitanya Mahāprabhu and all His devotees ate it.

In reference to Balagaṇḍi, see *Madhya-līlā* 13.193.

TEXT 54

*pūrvavat ratha-yātrā kaila daraśana
herā-pañcamī-yātrā dekhe lañā bhakta-gaṇa*

pūrvavat—as in the previous year; *ratha-yātrā*—the car festival; *kaila daraśana*—saw; *herā-pañcamī-yātrā*—the festival of Herā-pañcamī; *dekhe*—He sees; *lañā bhakta-gaṇa*—with all the devotees.

As in the previous year, the Lord, with all the devotees, saw the Ratha-yātrā festival and the Herā-pañcamī festival as well.

TEXT 55

*ācārya-gosāñi prabhura kaila nimantraṇa
tāra madhye kaila yaiche jhaḍa-variṣaṇa*

ācārya-gosāñi—Advaita Ācārya; *prabhura*—of Śrī Caitanya Mahāprabhu; *kaila*—made; *nimantraṇa*—invitation; *tāra madhye*—within that episode; *kaila*—occurred; *yaiche*—just as; *jhaḍa-variṣaṇa*—rainstorm.

Advaita Ācārya then extended an invitation to Śrī Caitanya Mahāprabhu, and there was a great rainstorm connected with that incident.

TEXT 56

*vistāri' varṇiyāchena dāsa-vṛndāvana
śrīvāsa prabhure tabe kaila nimantraṇa*

vistāri'—elaborating; *varṇiyāchena*—has described; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *śrīvāsa*—Śrīvāsa; *prabhure*—to Śrī Caitanya Mahāprabhu; *tabe*—then; *kaila nimantraṇa*—gave an invitation.

All these episodes have been elaborately described by Śrīla Vṛndāvana dāsa Ṭhākura. Then one day Śrīvāsa Ṭhākura extended an invitation to the Lord.

The *Caitanya-bhāgavata* (*Antya-khaṇḍa*, Chapter Nine) gives the following description. One day Śrīla Advaita Ācārya, having extended an invitation to Caitanya Mahāprabhu, thought that if the Lord came alone He would feed Him to His great satisfaction. It then so happened that when the other *sannyāsīs* were going to Advaita Ācārya's to take lunch, there was a big rainstorm, and they could not reach His house. Thus, according to Advaita Ācārya's desires, Śrī Caitanya Mahāprabhu came alone and accepted the *prasādam*.

TEXT 57

*prabhura priya-vyañjana saba rāndhena mālinī
'bhaktye dāsī'-abhimāna, 'snehete janani'*

prabhura—of Lord Śrī Caitanya Mahāprabhu; *priya-vyañjana*—favorite vegetables; *saba*—all; *rāndhena*—cooks; *mālinī*—the wife of Śrīvāsa Ṭhākura; *bhaktye dāsī*—in devotion she was just like a maidservant; *abhimāna*—it was her conception; *snehete*—in affection; *jananī*—exactly like a mother.

The Lord's favorite vegetables were cooked by Mālinīdevī, the wife of Śrīvāsa Ṭhākura. She devotedly considered herself a maidservant of Śrī Caitanya Mahāprabhu, but in affection she was just like a mother.

TEXT 58

ācāryaratna-ādi yata mukhya bhakta-gaṇa
madhye madhye prabhure karena nimantraṇa

ācāryaratna—Candraśekhara; *ādi*—and others; *yata*—all; *mukhya bhakta-gaṇa*—chief devotees; *madhye madhye*—at intervals; *prabhure*—to Śrī Caitanya Mahāprabhu; *karena nimantraṇa*—gave invitations.

All the chief devotees, headed by Candraśekhara [Ācāryaratna], used to extend invitations to Śrī Caitanya Mahāprabhu periodically.

TEXT 59

cāturmāsya-ante punaḥ nityānande lañā
kibā yukti kare nitya nibhṛte vasiyā

cāturmāsya-ante—at the end of Cāturmāsya; *punaḥ*—again; *nityānande*—Śrī Nityānanda Prabhu; *lañā*—taking into confidence; *kibā*—what; *yukti kare*—They consult; *nitya*—daily; *nibhṛte*—in a solitary place; *vasiyā*—sitting.

At the end of the four-month Cāturmāsya period, Caitanya Mahāprabhu again consulted with Nityānanda Prabhu daily in a solitary place. No one could understand what Their consultation was about.

TEXT 60

*ācārya-gosāñi prabhuke kahe ṭhāre-ṭhore
ācārya tarjā paḍe, keha bujhite nā pāre*

ācārya-gosāñi—Advaita Ācārya; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *kahe*—speaks; *ṭhāre-ṭhore*—by indications; *ācārya*—Advaita Ācārya; *tarjā paḍe*—reads some poetic passages; *keha*—anyone; *bujhite*—to understand; *nā pāre*—was not able.

Then Śrīla Advaita Ācārya said something to Caitanya Mahāprabhu through gestures and read some poetic passages, which no one understood.

TEXT 61

*tānra mukha dekhi' hāse śacīra nandana
aṅgikāra jāni' ācārya karena nartana*

tānra mukha—His face; *dekhi'*—seeing; *hāse*—smiles; *śacīra nandana*—Lord Śrī Caitanya Mahāprabhu; *aṅgikāra jāni'*—understanding the acceptance; *ācārya*—Advaita Ācārya; *karena*—performed; *nartana*—dancing.

Seeing the face of Advaita Ācārya, Lord Śrī Caitanya Mahāprabhu smiled. Understanding that the Lord had accepted the proposal, Advaita Ācārya started to dance.

TEXT 62

*kibā prārthanā, kibā ājñā—keha nā bujhila
āliṅgana kari' prabhu tānre vidāya dila*

kibā—what; *prārthanā*—the request; *kibā*—what; *ājñā*—the order; *keha*—anyone; *nā bujhila*—did not know; *āliṅgana kari'*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *tānre*—to Him; *vidāya dila*—bade farewell.

No one knew what Advaita Ācārya requested or what the Lord ordered. After embracing the Ācārya, Śrī Caitanya Mahāprabhu bade Him farewell.

TEXT 63

*nityānande kahe prabhu,—śunaha, śrīpāda
ei āmi māgi, tumi karaha prasāda*

nityānande—unto Śrī Nityānanda Prabhu; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *śunaha*—please hear; *śrīpāda*—O holy man; *ei*—this; *āmi*—I; *māgi*—request; *tumi*—You; *karaha*—kindly show; *prasāda*—mercy.

Śrī Caitanya Mahāprabhu then told Nityānanda Prabhu, “Please hear Me, O holy man: I now request something of You. Kindly grant My request.

TEXT 64

*prati-varṣa nīlācale tumi nā āsibā
gauḍe rahi’ mora icchā saphala karibā*

prati-varṣa—every year; *nīlācale*—to Jagannātha Purī; *tumi*—You; *nā āsibā*—do not come; *gauḍe rahi’*—staying in Bengal; *mora icchā*—My desire; *sa-phala karibā*—make successful.

“Do not come to Jagannātha Purī every year, but stay in Bengal and fulfill My desire.”

The mission of Śrī Caitanya Mahāprabhu is to spread the only medicine effective in this fallen Age of Kali—the chanting of the Hare Kṛṣṇa *mahā-mantra*. Following the orders of His mother, Śrī Caitanya Mahāprabhu was residing at Jagannātha Purī, and the devotees were coming to see Him. However, the Lord felt that this message must be spread very elaborately in Bengal, and in His absence there was not a second person capable of doing it. Consequently the Lord requested Nityānanda Prabhu to stay there and broadcast the message of Kṛṣṇa consciousness. The Lord also entrusted a similar preaching responsibility to Rūpa Gosvāmī and Sanātana Gosvāmī. Nityānanda Prabhu was requested not to come every

year to Jagannātha Purī, although seeing Lord Jagannātha greatly benefits everyone. Does this mean that the Lord was refusing Nityānanda Prabhu a fortunate opportunity? No. One who is a faithful servant of Śrī Caitanya Mahāprabhu must execute His order, even if one has to sacrifice going to Jagannātha Purī to see Lord Jagannātha there. In other words, it is a greater fortune to carry out Śrī Caitanya Mahāprabhu's order than to satisfy one's senses by seeing Lord Jagannātha.

Preaching Caitanya Mahāprabhu's cult throughout the world is more important than staying in Vṛndāvana or Jagannātha Purī for one's own personal satisfaction. Spreading Kṛṣṇa consciousness is Śrī Caitanya Mahāprabhu's mission; therefore His sincere devotees must carry out His desire.

*pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma*

The devotees of Lord Caitanya must preach Kṛṣṇa consciousness in every village and town in the world. That will satisfy the Lord. It is not that one should act whimsically for his own personal satisfaction. This order comes down through the *paramparā* system, and the spiritual master presents these orders to the disciple so that he can spread the message of Śrī Caitanya Mahāprabhu. It is the duty of every disciple to carry out the order of the bona fide spiritual master and spread Lord Caitanya's message all over the world.

TEXT 65

*tāhān siddhi kare—hena anye nā dekhiye
āmāra 'duṣkara' karma, tomā haite haye*

tāhān—there; *siddhi*—success; *kare*—makes; *hena*—such; *anye*—other person; *nā*—not; *dekhiye*—I see; *āmāra*—My; *duṣkara*—difficult to perform; *karma*—work; *tomā*—You; *haite*—from; *haye*—becomes successful.

Śrī Caitanya Mahāprabhu continued, “You can perform a task that even I cannot do. But for You, I cannot find anyone in Gauḍa-deśa who can fulfill My mission there.”

Lord Caitanya's mission is to deliver the fallen souls of this age. In this Age of Kali, practically cent percent of the population is fallen. Śrī Caitanya Mahāprabhu certainly delivered many fallen souls, but His disciples mainly came from the upper classes. For example, He delivered Śrīlā Rūpa Gosvāmī, Sanātana Gosvāmī, Sārvabhauma Bhaṭṭācārya and many others who were socially elevated but fallen from the spiritual point of view. Śrīlā Rūpa and Sanātana Gosvāmīs were situated in government service, and Sārvabhauma Bhaṭṭācārya was the topmost scholar of India. Similarly, Prakāśānanda Sarasvatī was a leader of many thousands of Māyāvādī *sannyāsīs*. It was Śrīlā Nityānanda Prabhu, however, who delivered persons like Jagāi and Mādhāi. Therefore, Lord Caitanya says, *āmāra 'duṣkara' karma, tomā haite haye*. Jagāi and Mādhāi were delivered solely by Nityānanda Prabhu's mercy. When they injured Nityānanda Prabhu, Lord Caitanya became angry and decided to kill them with His Sudarśana *cakra*, but Nityānanda Prabhu saved them from the Lord's wrath and delivered them. In the incarnation of Gaura-Nitāi, the Lord is not supposed to kill demons but is supposed to deliver them by preaching Kṛṣṇa consciousness. In the case of Jagāi and Mādhāi, Śrī Caitanya Mahāprabhu was so angry that He would have immediately killed them, but Nityānanda Prabhu was so kind that He not only saved them from death but elevated them to the transcendental position. Thus what was not possible for Śrī Caitanya Mahāprabhu was carried out by Nityānanda Prabhu.

Similarly, if one is true to Gaura-Nitāi's service in the disciplic succession, he can even excel Nityānanda Prabhu's service. This is the process of disciplic succession. Nityānanda Prabhu delivered Jagāi and Mādhāi, but a servant of Nityānanda Prabhu, by His grace, can deliver many thousands of Jagāis and Mādhāis. That is the special benediction of the disciplic succession. One who is situated in the disciplic succession can be understood by the result of his activities. This is always true as far as the activities of the Lord and His devotees are concerned. Therefore Lord Śiva says:

*ārāadhanānām sarveṣām viṣṇor ārādhanam param
tasmāt parataram devi tadīyānām samarcanam*

“Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava.”
(*Padma Purāṇa*)

By the grace of Viṣṇu, a Vaiṣṇava can render better service than Viṣṇu; that is the special prerogative of a Vaiṣṇava. The Lord actually wants to see His servants work more gloriously than Himself. For instance, on the Battlefield of Kurukṣetra, Śrī Kṛṣṇa provoked Arjuna to fight because all the warriors on the battlefield were to die by Kṛṣṇa's plan. Kṛṣṇa Himself did not want to take credit; rather, He wanted Arjuna to take credit. Therefore He asked him to fight and win fame:

*tasmāt tvam uttiṣṭha yaśo labhasva
jītvā śatrūn bhun̄kṣva rājyaṁ samṛddham
mayaiwaite nihatāḥ pūrvam eva
nimitta-mātraṁ bhava savya-sācin*

“Therefore get up. Prepare to fight and win glory. Conquer your enemies and enjoy a flourishing kingdom. They are already put to death by My arrangement, and you, O Savyasācī, can be but an instrument in the fight.” (Bg. 11.33)

Thus the Supreme Personality of Godhead gives credit to a devotee who performs any heavy task perfectly. Hanumānjī, or Vajrāṅgajī, the servant of Lord Rāmacandra, serves as another example. It was Hanumānjī who jumped over the sea in one leap and reached the shore of Laṅkā from the shore of Bhārata-varṣa. When Lord Rāmacandra chose to go there, He paved the way with stones, although by His will the stones were able to float on the sea. If we simply follow Śrī Caitanya Mahāprabhu's instructions and follow in the footsteps of Śrī Nityānanda Prabhu, this Kṛṣṇa consciousness movement can advance, and even more difficult tasks can be performed by the preachers remaining faithful to the service of the Lord.

TEXT 66

*nityānanda kahe,—āmi 'deha' tumi 'prāṇa'
'deha' 'prāṇa' bhinna nahe,—ei ta pramāṇa*

nityānanda kahe—Lord Nityānanda Prabhu said; *āmi*—I; *deha*—the body; *tumi*—You; *prāṇa*—the life; *deha*—the body; *prāṇa*—the life; *bhinna nahe*—not separate; *ei ta pramāṇa*—this is the evidence.

Nityānanda Prabhu replied, “O Lord, You are the life, and I am the body. There is no difference between the body and life itself, but life is more important than the body.”

TEXT 67

acintya-śaktye kara tumi tāhāra ghaṭana
ye karāha, sei kari, nāhika niyama

acintya-śaktye—by inconceivable energy; *kara*—do; *tumi*—You; *tāhāra*—of that relationship; *ghaṭana*—the operation; *ye*—whatever; *karāha*—You make Me do; *sei*—that; *kari*—I do; *nāhika*—there is not; *niyama*—restriction.

“By Your inconceivable energy, You can do whatever You like, and whatever You make Me do, I do without restriction.”

As stated in the beginning of *Śrīmad-Bhāgavatam*: *tene brahma hṛdā ya ādi-kavaye* [SB 1.1.1]. Lord Brahmā is the first living creature within this universe, and he is also the creator of this universe. How is this possible? Although he is the first living entity, Lord Brahmā is not in the category of *viṣṇu-tattva*. Rather, he is part of the *jīva-tattva*. Nonetheless, by the grace of the Lord, who instructed him through the heart (*tene brahma hṛdā*), Lord Brahmā could create a huge universe. Those who are actually pure devotees of the Lord are instructed by the Lord through the heart, where the Lord is always situated. *Īśvaraḥ sarva-bhūtānām hṛd-deśe ‘rjuna tiṣṭhati* (Bg. 18.61). If he follows the instructions of the Supreme Personality of Godhead, the living entity, even though an insignificant creature, can perform the most difficult tasks by the Lord’s grace. Lord Kṛṣṇa confirms this in the *Bhagavad-gītā* (10.10):

teṣāṁ satata-yuktānām bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.”

Everything is possible for a pure devotee because he acts under the instructions of the Supreme Personality of Godhead. Through His inconceivable energy, a pure devotee can perform tasks that are supposed to be very, very difficult. He can perform tasks not even previously performed by the Lord Himself. Therefore Nityānanda Prabhu told Śrī Caitanya Mahāprabhu, *ye karāha, sei kari, nāhika niyama*: “I do not know by what regulative principle I am carrying out this wonderful work, but I know for certain that I will do whatever You desire.” Although the Lord wants to give all credit to His devotee, the devotee himself never takes credit, for he acts only under the Lord’s direction. Consequently all credit goes to the Lord. This is the nature of the relationship between the Lord and His devotee. The Lord wants to give all credit to His servant, but the servant does not take any credit, for he knows that everything is carried out by the Lord.

TEXT 68

*tānre vidāya dila prabhu kari’ āliṅgana
ei-mata vidāya dila saba bhakta-gaṇa*

tānre—unto Him (Nityānanda Prabhu); *vidāya dila*—bade farewell; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kari’*—doing; *āliṅgana*—embracing; *ei-mata*—in this way; *vidāya dila*—bade farewell; *saba*—to all; *bhakta-gaṇa*—the devotees.

In this way, Śrī Caitanya Mahāprabhu embraced Nityānanda Prabhu and bade Him farewell. He then bade farewell to all the other devotees.

TEXT 69

*kulīna-grāmī pūrvavat kaila nivedana
“prabhu, ājñā kara,—āmāra kartavya sādhana”*

kulīna-grāmī—one of the residents of Kulīna-grāma; *pūrvavat*—as in the previous year; *kaila*—submitted; *nivedana*—petition; *prabhu*—my Lord; *ājñā kara*—order; *āmāra*—my; *kartavya*—necessary; *sādhana*—performance.

As in the previous year, one of the inhabitants of Kulīna-grāma submitted a petition to the Lord, saying, “My Lord, kindly tell me what my duty is and how I should execute it.”

TEXT 70

*prabhu kahe,—“vaiṣṇava-sevā, nāma-saṅkīrtana
dui kara, śīghra pābe śrī-kṛṣṇa-caraṇa”*

prabhu kahe—the Lord replied; *vaiṣṇava-sevā*—service to the Vaiṣṇavas; *nāma-saṅkīrtana*—chanting the holy name of the Lord; *dui kara*—you perform these two things; *śīghra*—very soon; *pābe*—you will get; *śrī-kṛṣṇa-caraṇa*—shelter at the lotus feet of the Lord, Śrī Kṛṣṇa.

The Lord replied, “You should engage yourself in the service of the servants of Kṛṣṇa and always chant the holy name of Kṛṣṇa. If you do these two things, you will very soon attain shelter at Kṛṣṇa’s lotus feet.”

TEXT 71

*teṅho kahe,—“ke vaiṣṇava, ki tāñra lakṣaṇa?”
tabe hāsi’ kahe prabhu jāni’ tāñra mana*

teṅho kahe—he said; *ke*—who; *vaiṣṇava*—a Vaiṣṇava; *ki*—what; *tāñra*—of him; *lakṣaṇa*—the symptoms; *tabe*—thereafter; *hāsi’*—smiling; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *jāni’*—knowing; *tāñra mana*—his mind.

The inhabitant of Kulīna-grāma said, “Please let me know who is actually a Vaiṣṇava and what his symptoms are.” Understanding his mind, Śrī Caitanya Mahāprabhu smiled and gave the following reply.

TEXT 72

*“kṛṣṇa-nāma nirantara yāñhāra vadane
sei vaiṣṇava-śreṣṭha, bhaja tāñhāra caraṇe*

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *nirantara*—incessantly; *yānhāra*—whose; *vadane*—in the mouth; *sei*—such a person; *vaiṣṇava-śreṣṭha*—a first-class Vaiṣṇava; *bhaja*—worship; *tānhāra carāṇe*—his lotus feet.

“A person who is always chanting the holy name of the Lord is to be considered a first-class Vaiṣṇava, and your duty is to serve his lotus feet.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that any Vaiṣṇava who is constantly chanting the holy name of the Lord should be considered to have attained the second platform of Vaiṣṇavism. Such a devotee is superior to a neophyte Vaiṣṇava who has just learned to chant the holy name of the Lord. A neophyte devotee simply tries to chant the holy name, whereas the advanced devotee is accustomed to chanting and takes pleasure in it. Such an advanced devotee is called a *madhyama-bhāgavata*, which indicates that he has attained the intermediate stage between the neophyte and the perfect devotee. Generally a devotee in the intermediate stage becomes a preacher. A neophyte devotee or an ordinary person should worship the *madhyama-bhāgavata*, who is a *via medium*.

In his *Upadeśāmṛta* (5) Śrīla Rūpa Gosvāmī says, *praṇatibhiḥ ca bhajantam iṣam*. This means that *madhyama-adhikārī* devotees should exchange obeisances between themselves.

The word *nirantara*, meaning “without cessation, continuously, constantly,” is very important in this verse. The word *antara* means “interval.” If one has desires other than a desire to perform devotional service—in other words, if one sometimes engages in devotional service and sometimes strives for sense gratification—his service will be interrupted. A pure devotee, therefore, should have no desire other than to serve Kṛṣṇa. He should be above fruitive activity and speculative knowledge. In his *Bhakti-rasāmṛta-sindhu* [*Bhakti-rasāmṛta-sindhu* 1.1.11], Śrīla Rūpa Gosvāmī says:

*anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanam bhaktir uttamā
[Cc. Madhya 19.167]*

This is the platform of pure devotional service. One should not be motivated by fruitive activity or mental speculation but should simply serve Kṛṣṇa favorably. That is first-class devotion.

Another meaning of *antara* is “this body.” The body is an impediment to self-realization because it is always engaged in sense gratification. Similarly, *antara* means “money.” If money is not used in Kṛṣṇa’s service, it is also an impediment. *Antara* also means *janatā*, “people in general.” The association of ordinary persons may destroy the principles of devotional service. Similarly, *antara* may mean “greed”—greed to acquire more money or enjoy more sense gratification. Finally, the word *antara* may also mean “atheistic ideas,” by which one considers the temple Deity to be made of stone, wood or gold. All of these are impediments. The Deity in the temple is not material—He is the Supreme Personality of Godhead Himself. Similarly, considering the spiritual master an ordinary human being (*guruṣu nara-matiḥ*) is also an impediment. Nor should one consider a Vaiṣṇava a member of a particular caste or nation. Nor should a Vaiṣṇava be considered material. *Caraṇāmṛta* should not be considered ordinary drinking water, and the holy name of the Lord should not be considered an ordinary sound vibration. Nor should one look on Lord Kṛṣṇa as an ordinary human being, for He is the origin of all *viṣṇu-tattvas*; nor should one regard the Supreme Lord as a demigod. Intermingling the spiritual with the material causes one to look on transcendence as material and the mundane as spiritual. This is all due to a poor fund of knowledge. One should not consider Lord Viṣṇu and things related to Him as being different. All this is offensive.

In the *Bhakti-sandarbhā* (265), Śrīla Jīva Gosvāmī writes: *nāmaikam yasya vāci smaraṇa-pātha-gatam ity-ādau deha-draviṇādi-nimittaka-‘pāṣaṇḍa’-śabdena ca daśa aparādhā lakṣyante, pāṣaṇḍa-mayatvāt teṣām*. “In the verse beginning *nāmaikam yasya*, we find the word *pāṣaṇḍa* [‘godlessness’]. The word literally indicates misuse of one’s body or property, but in that verse it implies the ten offenses against the Lord’s holy name, since each of these leads to such godless behavior.”

The Māyāvādīs look on Viṣṇu and Vaiṣṇavas imperfectly due to their poor fund of knowledge, and this is condemned. In *Śrīmad-Bhāgavatam* (11.2.46), the intermediate Vaiṣṇava is described as follows:

*īsvare tad-adhīneṣu bālīṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā yaḥ karoti sa madhyamaḥ*

“The intermediate Vaiṣṇava has to love God, make friends with the devotees, instruct the innocent and reject jealous people. These are the

four functions of the Vaiṣṇava in the intermediate stage.” In the *Caitanya-caritāmṛta* (*Madhya* 22.64) Śrī Sanātana Gosvāmī is taught:

śraddhāvān jana haya bhakti-adhikārī
‘uttama’, ‘madhyama’, ‘kaniṣṭha’—*śraddhā-anusārī*

“One who is faithful is a proper candidate for devotional service. In terms of one’s degree of faith in devotional service, one is a first-class, second-class or neophyte Vaiṣṇava.”

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
‘madhyama-adhikārī’ sei mahā-bhāgyavān

“One who has attained the intermediate stage is not very advanced in śāstric knowledge, but he has firm faith in the Lord. Such a person is very fortunate to be situated on the intermediate platform.” (Cc. *Madhya* 22.67)

rati-prema-tāratamye bhakta-taratama

“Attraction and love for God are the ultimate goal of devotional service. The degrees of such attraction and love distinguish the different stages of devotion—neophyte, intermediate and perfectional.” (Cc. *Madhya* 22.71) An intermediate devotee is greatly attracted to chanting the holy name, and by chanting he is elevated to the platform of love. If one chants the holy name of the Lord with great attachment, he can understand his position as an eternal servant of the spiritual master, other Vaiṣṇavas and Kṛṣṇa Himself. Thus the intermediate Vaiṣṇava considers himself *kṛṣṇa-dāsa*, Kṛṣṇa’s servant. He therefore preaches Kṛṣṇa consciousness to innocent neophytes and stresses the importance of chanting the Hare Kṛṣṇa *mahā-mantra*. An intermediate devotee can identify the nondevotee or motivated devotee. The motivated devotee or the nondevotee are on the material platform, and they are called *prākṛta*. The intermediate devotee does not mix with such materialistic people. However, he understands that the Supreme Personality of Godhead and everything related to Him are on the same transcendental platform. Actually none of them are mundane.

TEXT 73

*varṣāntare punaḥ tāñrā aiche praśna kaila
vaiṣṇavera tāratamya prabhu śikhāila*

varṣa-antare—after one year; *punaḥ*—again; *tāñrā*—they (the inhabitants of Kulīna-grāma); *aiche*—such; *praśna*—a question; *kaila*—made; *vaiṣṇavera*—of Vaiṣṇavas; *tāratamya*—upper and lower gradations; *prabhu*—Śrī Caitanya Mahāprabhu; *śikhāila*—taught.

The following year, the inhabitants of Kulīna-grāma again asked the Lord the same question. Hearing this question, Śrī Caitanya Mahāprabhu again taught them about the different types of Vaiṣṇavas.

TEXT 74

*yāñhāra darśane mukhe āise kṛṣṇa-nāma
tāñhāre jāniha tumi 'vaiṣṇava-pradhāna'*

yāñhāra darśane—by the sight of whom; *mukhe*—in the mouth; *āise*—automatically awakens; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *tāñhāre*—him; *jāniha*—must know; *tumi*—you; *vaiṣṇava-pradhāna*—the first-class Vaiṣṇava.

Śrī Caitanya Mahāprabhu said, “A first-class Vaiṣṇava is he whose very presence makes others chant the holy name of Kṛṣṇa.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that if an observer immediately remembers the holy name of Kṛṣṇa upon seeing a Vaiṣṇava, that Vaiṣṇava should be considered a *mahā-bhāgavata*, a first-class devotee. Such a Vaiṣṇava is always aware of his Kṛṣṇa conscious duty, and he is enlightened in self-realization. He is always in love with the Supreme Personality of Godhead, Kṛṣṇa, and this love is without adulteration. Because of this love, he is always awake to transcendental realization. Because he knows that Kṛṣṇa consciousness is the basis of knowledge and action, he sees everything as being connected with Kṛṣṇa. Such a person is able to chant the holy name of Kṛṣṇa perfectly. Such a *mahā-bhāgavata* Vaiṣṇava has the transcendental eyes to see who is sleeping under the

spell of *māyā*, and he engages himself in awakening sleeping conditioned beings by spreading the knowledge of Kṛṣṇa consciousness. He opens eyes that are closed by forgetfulness of Kṛṣṇa. Thus the living entity is liberated from the dullness of material energy and is engaged fully in the service of the Lord. The *madhyama-adhikārī* Vaiṣṇava can awaken others to Kṛṣṇa consciousness and engage them in duties whereby they can advance. It is therefore said in the *Caitanya-caritāmṛta* (*Madhya-līlā*, Chapter Six, verse 279):

*lohāke yāvat sparśi' hema nāhi kare
tāvat sparśa-maṇi keha cinite nā pāre*

“One cannot understand the value of touchstone until it turns iron into gold.” One should judge by action, not by promises. A *mahā-bhāgavata* can turn a living entity from abominable material life to the Lord's service. This is the test of a *mahā-bhāgavata*. Although preaching is not meant for a *mahā-bhāgavata*, a *mahā-bhāgavata* can descend to the platform of *madhyama-bhāgavata* just to convert others to Vaiṣṇavism. Actually a *mahā-bhāgavata* is fit to spread Kṛṣṇa consciousness, but he does not distinguish where Kṛṣṇa consciousness should be spread from where it should not. He thinks that everyone is competent to accept Kṛṣṇa consciousness if the chance is provided. A neophyte and an intermediate devotee should always be eager to hear the *mahā-bhāgavata* and serve him in every respect. The neophyte and intermediate devotees can gradually rise to the platform of *uttama-adhikārī* and become first-class devotees. Symptoms of a first-class devotee are given in *Śrīmad-Bhāgavatam* (11.2.45):

*sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany eṣa bhāgavatottamaḥ*

“The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently, he sees systematically everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.”

When teaching Sanātana Gosvāmī, the Lord further said:

śāstra-yuktye sunipūṇa, dṛḍha-śraddhā yānra
'uttama-adhikāri' se tārāye saṁsāra

“One who is expert in the Vedic literature and has full faith in the Supreme Lord is an *uttama-adhikāri*, a first-class Vaiṣṇava, a topmost Vaiṣṇava who can deliver the whole world and turn everyone to Kṛṣṇa consciousness.” (Cc. *Madhya* 22.65) With great love and affection, the *mahā-bhāgavata* observes the Supreme Personality of Godhead, devotional service and the devotee. He observes nothing beyond Kṛṣṇa, Kṛṣṇa consciousness and Kṛṣṇa’s devotees. The *mahā-bhāgavata* knows that everyone is engaged in the Lord’s service in different ways. He therefore descends to the middle platform to elevate everyone to the Kṛṣṇa conscious position.

TEXT 75

krama kari' kahe prabhu 'vaiṣṇava'-lakṣaṇa
'vaiṣṇava', 'vaiṣṇavatara', āra 'vaiṣṇavatama'

krama kari'—dividing according to grades; *kahe prabhu*—Śrī Caitanya Mahāprabhu spoke; *vaiṣṇava-lakṣaṇa*—the symptoms of Vaiṣṇavas; *vaiṣṇava*—the ordinary Vaiṣṇava (the positive platform); *vaiṣṇava-tara*—the better Vaiṣṇava (the comparative platform); *āra*—and; *vaiṣṇava-tama*—the best Vaiṣṇava (the superlative platform).

In this way, Śrī Caitanya Mahāprabhu taught the distinctions between different types of Vaiṣṇavas—the Vaiṣṇava, Vaiṣṇavatara and Vaiṣṇavatama. He thus successively explained all the symptoms of a Vaiṣṇava to the inhabitants of Kulīna-grāma.

TEXT 76

ei-mata saba vaiṣṇava gauḍe calilā
vidyānidhi se vatsara nīlādri rahilā

ei-mata—in this way; *saba*—all; *vaiṣṇava*—devotees; *gauḍe calilā*—returned to Bengal; *vidyānidhi*—Puṇḍarīka Vidyānidhi; *se vatsara*—that year; *nīlādri rahilā*—remained at Nīlādri, Jagannātha Purī.

Finally all the Vaiṣṇavas returned to Bengal, but that year Puṇḍarīka Vidyānidhi remained at Jagannātha Purī.

TEXT 77

*svarūpa-sahita tānra haya sakhya-prīti
dui-janāya kṛṣṇa-kathāya ekatra-i sthiti*

svarūpa-sahita—with Svarūpa Dāmodara Gosvāmī; *tānra*—his; *haya*—there is; *sakhya-prīti*—very intimate friendship; *dui-janāya*—both of them; *kṛṣṇa-kathāya*—in topics of Kṛṣṇa; *ekatra-i*—on the same level; *sthiti*—position.

Svarūpa Dāmodara Gosvāmī and Puṇḍarīka Vidyānidhi had a friendly, intimate relationship, and as far as discussing topics about Kṛṣṇa, they were situated on the same platform.

TEXT 78

*gadādhara-pañḍite teṅho punaḥ mantra dila
oḍana-ṣaṣṭhīra dine yātrā ye dekhila*

gadādhara-pañḍite—unto Gadādhara Paṇḍita; *teṅho*—Puṇḍarīka Vidyānidhi; *punaḥ*—again, the second; *mantra*—initiation; *dila*—gave; *oḍana-ṣaṣṭhīra dine*—on the day of performing the Oḍana-ṣaṣṭhī function; *yātrā*—festival; *ye*—indeed; *dekhila*—he saw.

Puṇḍarīka Vidyānidhi initiated Gadādhara Paṇḍita for the second time, and on the day of Oḍana-ṣaṣṭhī Puṇḍarīka Vidyānidhi saw the festival.

At the beginning of winter, there is a ceremony known as the Oḍana-ṣaṣṭhī. This ceremony indicates that from that day forward, a winter covering should be given to Lord Jagannātha. That covering is directly purchased from a weaver. According to the *arcana-mārga*, a cloth should first be washed to remove all the starch, and then it can be used to cover the Lord. Puṇḍarīka Vidyānidhi saw that the priest neglected to wash the cloth before covering Lord Jagannātha. Since he wanted to find some fault in the devotees, he became indignant.

TEXT 79

*jagannātha parena tathā 'māḍuyā' vasana
dekhīyā saghṛṇa haila vidyānidhira mana*

jagannātha—Lord Jagannātha; *parena*—puts on; *tathā*—there; *māḍuyā vasana*—cloth with starch; *dekhīyā*—seeing; *sa-ghṛṇa*—with hatred; *haila*—was; *vidyānidhira mana*—the mind of Vidyānidhi.

When Puṇḍarīka Vidyānidhi saw that Lord Jagannātha was given a starched garment, he became a little hateful. In this way his mind was polluted.

TEXT 80

*sei rātrye jagannātha-balāi āsiyā
dui-bhāi caḍā'na tāṅre hāsiyā hāsiyā*

sei rātrye—on that night; *jagannātha*—Lord Jagannātha; *balāi*—Lord Balarāma; *āsiyā*—coming; *dui-bhāi*—both brothers; *caḍā'na*—slapped; *tāṅre*—him; *hāsiyā hāsiyā*—smiling.

That night the brothers Lord Jagannātha and Balarāma came to Puṇḍarīka Vidyānidhi and, smiling, began to slap him.

TEXT 81

*gāla phulila, ācārya antare ullāsa
vistāri' varṇiyāchena vṛndāvana-dāsa*

gāla—the cheeks; *phulila*—became swollen; *ācārya*—Puṇḍarīka Vidyānidhi; *antare*—within the heart; *ullāsa*—very happy; *vistāri'*—elaborating; *varṇiyāchena*—has narrated; *vṛndāvana-dāsa*—Śrīla Vṛndāvana dāsa Ṭhākura.

Although his cheeks were swollen from the slapping, Puṇḍarīka Vidyānidhi was very happy within. This incident has been elaborately described by Ṭhākura Vṛndāvana dāsa.



When Puṇḍarīka Vidyānidhi saw that Lord Jagannātha was given a starched garment, he became a little hateful. In this way his mind was polluted. That night the brothers Lord Jagannātha and Balarāma came to Puṇḍarīka Vidyānidhi and, smiling, began to slap him. Although his cheeks were swollen from the slapping, Puṇḍarīka Vidyānidhi was very happy within.

TEXT 82

*ei-mata prati-abda āise gauḍera bhakta-gaṇa
prabhu-saṅge rahi' kare yātrā-daraśana*

ei-mata—in this way; *prati-abda*—every year; *āise*—come; *gauḍera*—of Bengal; *bhakta-gaṇa*—the devotees; *prabhu-saṅge*—with Lord Śrī Caitanya Mahāprabhu; *rahi'*—residing; *kare*—do; *yātrā-daraśana*—observing the Ratha-yātrā festival.

Every year the devotees of Bengal would come and stay with Śrī Caitanya Mahāprabhu to see the Ratha-yātrā festival.

TEXT 83

*tāra madhye ye ye varṣe āchaye viśeṣa
vistāriyā āge tāhā kahiba niḥśeṣa*

tāra madhye—within those episodes; *ye ye*—whatever; *varṣe*—in years; *āchaye*—there is; *viśeṣa*—particular occurrence; *vistāriyā*—elaborating; *āge*—ahead; *tāhā*—that; *kahiba*—I shall say; *niḥśeṣa*—completely.

Whatever happened during those years that is worth noting shall be described later.

TEXT 84

*ei-mata mahāprabhura cāri vatsara gela
dakṣiṇa yāñā āsite dui vatsara lāgila*

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *cāri*—four; *vatsara*—years; *gela*—passed; *dakṣiṇa yāñā*—after touring southern India; *āsite*—to come back; *dui vatsara lāgila*—He took two years.

Thus Śrī Caitanya Mahāprabhu passed four years. He spent the first two years on His tour in South India.

TEXT 85

*āra dui vatsara cāhe vṛndāvana yāite
rāmānanda-haṭhe prabhu nā pāre calite*

āra dui vatsara—another two years; *cāhe*—He wanted; *vṛndāvana yāite*—to go to Vṛndāvana; *rāmānanda-haṭhe*—by the tricks of Rāmānanda Rāya; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā pāre*—was not able; *calite*—to go.

The other two years, Śrī Caitanya Mahāprabhu wanted to go to Vṛndāvana, but He could not leave Jagannātha Purī because of Rāmānanda Rāya's tricks.

TEXT 86

*pañcama vatsare gauḍera bhakta-gaṇa āilā
ratha dekhi' nā rahilā, gauḍere calilā*

pañcama vatsare—in the fifth year; *gauḍera*—of Bengal; *bhakta-gaṇa*—the devotees; *āilā*—came; *ratha dekhi'*—seeing the Ratha-yātrā festival; *nā rahilā*—did not stay; *gauḍere calilā*—returned to Bengal.

During the fifth year, the devotees from Bengal came to see the Ratha-yātrā festival. After seeing it, they did not stay but returned to Bengal.

TEXT 87

*tabe prabhu sārvabhauma-rāmānanda-sthāne
āliṅgana kari' kahe madhura vacane*

tabe—then; *prabhu*—Śrī Caitanya Mahāprabhu; *sārvabhauma-rāmānanda-sthāne*—before Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya; *āliṅgana kari'*—embracing; *kahe*—says; *madhura vacane*—sweet words.

Then Śrī Caitanya Mahāprabhu placed a proposal before Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. He embraced them and spoke sweet words.

TEXT 88

*bahuta utkaṅṭhā mora yāite vṛndāvana
tomāra haṭhe dui vatsara nā kailuṅ gamana*

bahuta utkaṅṭhā—great anxiety; *mora*—My; *yāite vṛndāvana*—to go to Vṛndāvana; *tomāra haṭhe*—by your tricks; *dui vatsara*—for two years; *nā kailuṅ*—I did not do; *gamana*—going.

Caitanya Mahāprabhu said, “My desire to go to Vṛndāvana has very much increased. Because of your tricks, I have not been able to go there for the past two years.

TEXT 89

*avaśya caliba, duṅhe karaha sammati
tomā-duṅhā vinā mora nāhi anya gati*

avaśya—certainly; *caliba*—I shall go; *duṅhe*—both of you; *karaha sammati*—kindly agree to this proposal; *tomā-duṅhā vinā*—except you two; *mora*—My; *nāhi*—there is not; *anya gati*—other resort.

“This time I must go. Will you please give Me permission? Save for you two, I have no other resort.

TEXT 90

*gauḍa-deśe haya mora ‘dui samāśraya’
‘jananī’ ‘jāhnavī’,—ei dui dayāmaya*

gauḍa-deśe—in Bengal; *haya*—there are; *mora*—My; *dui*—two; *samāśraya*—shelters; *jananī*—the mother; *jāhnavī*—mother Ganges; *ei dui*—these two; *dayā-maya*—very merciful.

“In Bengal I have two shelters—My mother and the river Ganges. Both of them are very merciful.

TEXT 91

*gauḍa-deśa diyā yāba tān-sabā dekhiyā
tumi duñhe ājñā deha' parasanna hañā*

gauḍa-deśa—the country known as Bengal; *diyā*—through; *yāba*—I shall go; *tān-sabā*—both of them; *dekhiyā*—seeing; *tumi duñhe*—both of you; *ājñā deha'*—give Me permission; *parasanna hañā*—being very pleased.

“I shall go to Vṛndāvana through Bengal and see both My mother and the river Ganges. Now would you two be pleased to give Me permission?”

TEXT 92

*śuniyā prabhura vāñi mane vicāraya
prabhu-sane ati haṭha kabhu bhāla naya*

śuniyā—hearing; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *vāñi*—the words; *mane*—in their minds; *vicāraya*—considered; *prabhu-sane*—with Lord Caitanya Mahāprabhu; *ati*—very much; *haṭha*—tricks; *kabhu*—at any time; *bhāla naya*—is not very good.

When Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya heard these words, they began to consider that it was not at all good that they had played so many tricks on the Lord.

TEXT 93

*duñhe kahe,—ebe varṣā, calite nāribā
vijayā-daśamī āile avaśya calibā*

duñhe kahe—both of them said; *ebe*—now; *varṣā*—rainy season; *calite nāribā*—You will not be able to go; *vijayā-daśamī*—the Vijayā-daśamī day; *āile*—when it arrives; *avaśya*—certainly; *calibā*—You will go.

They both said, “Now that the rainy season is here, it will be difficult for You to travel. It is better to wait for Vijayā-daśamī before departing for Vṛndāvana.”

TEXT 94

*ānande mahāprabhu varṣā kaila samādhāna
vijayā-daśamī-dine karila payāna*

ānande—in great pleasure; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *varṣā*—the rainy season; *kaila samādhāna*—passed; *vijayā-daśamī-dine*—on Vijayā-daśamī, the day when the victory was won by Lord Rāmacandra; *karila payāna*—He departed.

Śrī Caitanya Mahāprabhu was very pleased to thus receive their permission. He waited until the rainy season passed, and when the day of Vijayā-daśamī arrived, He departed for Vṛndāvana.

TEXT 95

*jagannāthera prasāda prabhu yata pāñāchila
kaḍāra, candana, ḍora, saba saṅge laila*

jagannāthera—of Lord Jagannātha; *prasāda*—the remnants of food; *prabhu*—Śrī Caitanya Mahāprabhu; *yata*—all; *pāñāchila*—had obtained; *kaḍāra*—a kind of *tilaka*; *candana*—sandalwood; *ḍora*—ropes; *saba*—all; *saṅge laila*—He took with Him.

The Lord collected whatever remnants of food were left by Lord Jagannātha. He also took remnants of the Lord's kaḍāra ointment, sandalwood and ropes with Him.

TEXT 96

*jagannāthe ājñā māgi' prabhāte calilā
uḍiyā-bhakta-gaṇa saṅge pāche cali' āilā*

jagannāthe—from Lord Jagannātha; *ājñā māgi'*—taking permission; *prabhāte*—early in the morning; *calilā*—departed; *uḍiyā-bhakta-gaṇa*—all the devotees of Orissa; *saṅge*—with Him; *pāche*—following; *cali' āilā*—went.

After taking Lord Jagannātha's permission early in the morning, Śrī Caitanya Mahāprabhu departed, and all the devotees of Orissa began following Him.

TEXT 97

*uḍiyā-bhakta-gaṇe prabhu yatne nivārilā
nija-gaṇa-saṅge prabhu 'bhavānīpura' āilā*

uḍiyā-bhakta-gaṇe—the devotees of Orissa; *prabhu*—Śrī Caitanya Mahāprabhu; *yatne*—with great care; *nivārilā*—stopped; *nija-gaṇa-saṅge*—with His personal associates; *prabhu*—Śrī Caitanya Mahāprabhu; *bhavānīpura āilā*—came to Bhavānīpura.

With great care Caitanya Mahāprabhu forbade the Orissan devotees to follow Him. Then, accompanied by His personal associates, He first went to Bhavānīpura.

One goes through Bhavānīpura before reaching a well-known place named Jānkādei-pura, or Jānakīdevī-pura.

TEXT 98

*rāmānanda āilā pāche dolāya caḍiyā
vāṇīnātha bahu prasāda dila pāṭhāñā*

rāmānanda—Rāmānanda Rāya; *āilā*—came; *pāche*—behind; *dolāya caḍiyā*—riding on a palanquin; *vāṇīnātha*—Vāṇīnātha Rāya; *bahu*—a large quantity of; *prasāda*—remnants of the food of Jagannātha; *dila*—gave; *pāṭhāñā*—sending.

After Lord Caitanya reached Bhavānīpura, Rāmānanda Rāya arrived on his palanquin, and Vāṇīnātha Rāya had a large quantity of prasādam sent to the Lord.

TEXT 99

*prasāda bhोजना kari' tathāya rahilā
prātaḥ-kāle cali' prabhu 'bhuvaneśvara' āilā*

prasāda bhोजना kari'—after taking the *prasādam*; *tathāya rahilā*—He stayed there; *prātaḥ-kāle*—early in the morning; *cali'*—walking; *prabhu*—Śrī Caitanya Mahāprabhu; *bhuvaneśvara āilā*—reached the place known as Bhuvaneśvara.

After taking *prasādam*, Śrī Caitanya Mahāprabhu remained there for the night. Early in the morning He began walking, and finally He reached Bhuvaneśvara.

TEXT 100

*'kaṭake' āsiyā kaila 'gopāla' daraśana
svapneśvara-vipra kaila prabhura nimantraṇa*

kaṭake—to the city of Kaṭaka; *āsiyā*—coming; *kaila*—did; *gopāla daraśana*—seeing Lord Gopāla; *svapneśvara-vipra*—the *brāhmaṇa* named Svapneśvara; *kaila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation.

After reaching the city of Kaṭaka, He saw the temple of Gopāla, and a *brāhmaṇa* there named Svapneśvara invited the Lord to eat.

TEXT 101

*rāmānanda-rāya saba-gaṇe nimantrila
bāhira udyāne āsi' prabhu vāsā kaila*

rāmānanda-rāya—Rāmānanda Rāya; *saba-gaṇe*—all the followers of Śrī Caitanya Mahāprabhu; *nimantrila*—invited; *bāhira udyāne*—in an outside garden; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *vāsā kaila*—made His resting place.

Rāmānanda Rāya invited all the others for their meals, and Śrī Caitanya Mahāprabhu made His resting place in a garden outside the temple.

TEXT 102

*bhikṣā kari' bakula-tale karilā viśrāma
pratāparudra-ṭhāñi rāya karila payāna*

bhikṣā kari'—after taking lunch; *bakula-tale*—underneath a *bakula* flower tree; *karilā viśrāma*—took rest; *pratāparudra-ṭhāñi*—to the presence of Mahārāja Pratāparudra; *rāya*—Rāmānanda Rāya; *karila payāna*—departed.

While Śrī Caitanya Mahāprabhu was taking rest beneath a bakula tree, Rāmānanda Rāya immediately went to Mahārāja Pratāparudra.

TEXT 103

*śuni' ānandita rājā ati-śighra āilā
prabhu dekhi' daṇḍavat bhūmete paḍilā*

śuni'—hearing; *ānandita*—very pleased; *rājā*—the King; *ati-śighra*—hastily; *āilā*—came; *prabhu dekhi'*—seeing Lord Śrī Caitanya Mahāprabhu; *daṇḍavat*—obeisances offered falling flat; *bhūmete*—on the ground; *paḍilā*—fell down.

The King was very happy to hear the news, and he hastily went there. Upon seeing the Lord, he fell flat to offer Him obeisances.

TEXT 104

*punaḥ uṭhe, punaḥ paḍe praṇaya-vihvala
stuti kare, pulakāṅga, paḍe aśru-jala*

punaḥ—again; *uṭhe*—he arose; *punaḥ*—again; *paḍe*—he fell down; *praṇaya-vihvala*—overwhelmed with love; *stuti kare*—offers prayers; *pulaka-aṅga*—the entire body quivering in joy; *paḍe*—fell down; *aśru-jala*—tears.

Being overwhelmed with love, the King again and again got up and fell down. When he offered prayers, his whole body shivered, and tears fell from his eyes.

TEXT 105

*tāñra bhakti dekhi' prabhura tuṣṭa haila mana
uthi' mahāprabhu tāñre kailā āliṅgana*

tāñra bhakti—his devotion; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *tuṣṭa*—pleased; *haila*—was; *mana*—mind; *uthi'*—standing up; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *kailā āliṅgana*—embraced.

Śrī Caitanya Mahāprabhu was very pleased to see the devotion of the King, and He therefore stood up and embraced him.

TEXT 106

*punaḥ stuti kari' rājā karaye praṇāma
prabhu-kṛpā-aśrute tāñra deha haila snāna*

punaḥ—again; *stuti kari'*—offering prayers; *rājā*—the King; *karaye praṇāma*—offered obeisances; *prabhu kṛpā*—of the mercy of the Lord; *aśrute*—by the tears; *tāñra*—of the Lord; *deha*—the body; *haila*—became; *snāna*—bathed.

When the Lord embraced the King, the King again and again offered prayers and obeisances. In this way, the Lord's mercy brought tears from the King, and the Lord's body was bathed with these tears.

TEXT 107

*sustha kari, rāmānanda rājāre vasāilā
kāya-mano-vākye prabhu tāñre kṛpā kailā*

sustha kari—comforting him; *rāmānanda*—Rāya Rāmānanda; *rājāre vasāilā*—made the King sit down; *kāya-mano-vākye*—with body, mind and words; *prabhu*—Śrī Caitanya Mahāprabhu; *tānre*—unto the King; *kṛpā kailā*—showed His mercy.

Finally Rāmānanda Rāya pacified the King and made him sit down. The Lord bestowed mercy upon him through His body, mind and words.

TEXT 108

aiche tānhāre kṛpā kaila gaurarāya
“*pratāparudra-santrātā*” *nāma haila yāya*

aiche—such; *tānhāre*—unto the King; *kṛpā*—mercy; *kaila*—showed; *gaurarāya*—Śrī Caitanya Mahāprabhu; *pratāparudra-santrātā*—the deliverer of Mahārāja Pratāparudra; *nāma*—the name; *haila*—became; *yāya*—by which.

Śrī Caitanya Mahāprabhu showed such mercy to the King that from that day on the Lord became known as Pratāparudra-santrātā, the deliverer of Mahārāja Pratāparudra.

TEXT 109

rāja-pātra-gaṇa kaila prabhura vandana
rājāre vidāya dilā śacīra nandana

rāja-pātra-gaṇa—the officers of the King; *kaila*—did; *prabhura vandana*—glorifying the Lord; *rājāre*—unto the King; *vidāya dilā*—bade farewell; *śacīra nandana*—the son of mother Śacī.

All the governmental officers also paid their respects to the Lord, and finally the King and his men were bade farewell by the son of mother Śacī.

TEXT 110

bāhire āsi' rājā ājñā-patra lekhāila
nija-rājye yata 'viṣayī', tāhāre pāṭhāila

bāhire āsi'—coming outside; *rājā*—the King; *ājñā-patra*—letters of command; *lekhāila*—had written; *nija-rājye*—in his own kingdom; *yata*—all; *viṣayī*—government servants; *tāhāre*—unto them; *pāṭhāila*—sent.

The King then went outside and had orders written down and sent to the government servants within his kingdom.

TEXT 111

'grāme-grāme' nūtana āvāsa karibā
pāñca-sāta navya-gr̥he sāmāgrye bharibā

grāme-grāme—in every village; *nūtana*—new; *āvāsa*—residential places; *karibā*—you should construct; *pāñca-sāta*—five to seven; *navya-gr̥he*—in new houses; *sāmāgrye*—with food; *bharibā*—you should fill.

His orders read: “In every village you should construct new residences, and in five or seven new houses you should store all kinds of food.

TEXT 112

āṇi prabhuke lañā tāhān uttaribā
rātri-dibā vetra-haste sevāya rahibā

āṇi—personally, yourself; *prabhuke*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *tāhān uttaribā*—you should go there; *rātri-dibā*—night and day; *vetra-haste*—with a cane in the hands; *sevāya rahibā*—should remain engaged in His service.

“You should personally take the Lord to these newly constructed houses. Day and night you should engage in His service with a stick in your hands.”

TEXT 113

dui mahā-pātra,—‘haricandana’, ‘mardarāja’
tāñre ājñā dila rājā—‘kariha sarva kāya

dui mahā-pātra—two respectable officers; *haricandana*—Haricandana; *mardarāja*—Mardarāja; *tāñre*—to them; *ājñā dila*—gave orders; *rājā*—the King; *kariha*—do; *sarva kāya*—everything needed.

The King ordered two respectable officers named Haricandana and Mardarāja to do whatever was necessary to carry out these orders.

TEXTS 114–115

eka navya-naukā āni’ *rākhaha nadī-tīre*
yāhāñ snāna kari’ *prabhu yā’na nadī-pāre*
tāhāñ stambha ropaṇa kara ‘*mahā-tīrtha*’ *kari*’
nitya snāna kariba tāhāñ, tāhāñ yena mari

eka—one; *navya*—new; *naukā*—boat; *āni*’—bringing; *rākhaha*—keep; *nadī-tīre*—on the bank of the river; *yāhāñ*—where; *snāna kari*’—taking a bath; *prabhu*—Śrī Caitanya Mahāprabhu; *yā’na*—goes; *nadī-pāre*—on the other bank of the river; *tāhāñ*—there; *stambha*—a memorial column; *ropaṇa kara*—establish; *mahā-tīrtha kari*’—making that place a great place of pilgrimage; *nitya*—daily; *snāna kariba*—I shall bathe; *tāhāñ*—there; *tāhāñ*—there; *yena mari*—let me die.

The King also ordered them to maintain a new boat on the banks of the river, and wherever Śrī Caitanya Mahāprabhu took His bath or crossed to the other side of the river, they should establish a memorial column and make that place a great place of pilgrimage. “Indeed,” said the King, “I will take my bath there. And let me also die there.”

TEXT 116

caturdvāre karaḥa uttama navya vāsa
rāmānanda, yāha tumi mahāprabhu-pāśa

caturdvāre—at the place named Caturdvāra; *karaha*—make; *uttama*—very nice; *navya vāsa*—new residential quarters; *rāmānanda*—Rāmānanda Rāya; *yāha tumi*—you please go; *mahāprabhu-pāśa*—near Śrī Caitanya Mahāprabhu.

The King continued, “At Caturdvāra, please construct new residential quarters. Now, Rāmānanda, you can return to Śrī Caitanya Mahāprabhu.”

TEXT 117

sandhyāte calibe prabhu,—nṛpati śunila
hastī-upara tāmbu-gr̥he strī-gaṇe caḍāila

sandhyāte—in the evening; *calibe prabhu*—the Lord will start; *nṛpati śunila*—the King heard; *hastī-upara*—upon the backs of elephants; *tāmbu-gr̥he*—in tents; *strī-gaṇe*—all the ladies; *caḍāila*—made get up.

When the King heard that the Lord was leaving that evening, he immediately made arrangements for some elephants with small tents on their backs to be brought there. Then all the ladies of the palace got on the elephants.

TEXT 118

prabhura calibāra pathe rahe sāri hañā
sandhyāte calilā prabhu nija-gaṇa lañā

prabhura—of the Lord; *calibāra pathe*—on the route of walking; *rahe*—remained; *sāri hañā*—being in a line; *sandhyāte*—in the evening; *calilā prabhu*—the Lord departed; *nija-gaṇa lañā*—taking His own men.

All these ladies went to the road the Lord was taking and remained there in a line. That evening, the Lord departed with His devotees.

TEXT 119

‘citrotpalā-nadī’ āsi’ ghāte kaila snāna
mahiṣī-sakala dekhi’ karaye praṇāma

citrotpalā-nadī—to the river named Citrotpalā; *āsi'*—coming; *ghāṭe*—on the bank; *kaila snāna*—took a bath; *mahiṣī-sakala*—all the queens and ladies of the palace; *dekhi'*—seeing; *karaye praṇāma*—offered their obeisances.

When Śrī Caitanya Mahāprabhu went to the bank of the river Citrotpalā to take His bath, all the queens and ladies of the palace offered their obeisances to Him.

TEXT 120

prabhura daraśane sabe haila premamaya
kṛṣṇa' 'kṛṣṇa' kahe, netra aśru variṣaya

prabhura daraśane—by seeing the Lord; *sabe*—all of them; *haila*—became; *prema-maya*—overwhelmed with love; *kṛṣṇa kṛṣṇa kahe*—chanted the holy name of Kṛṣṇa; *netra*—the eyes; *aśru*—tears; *variṣaya*—poured.

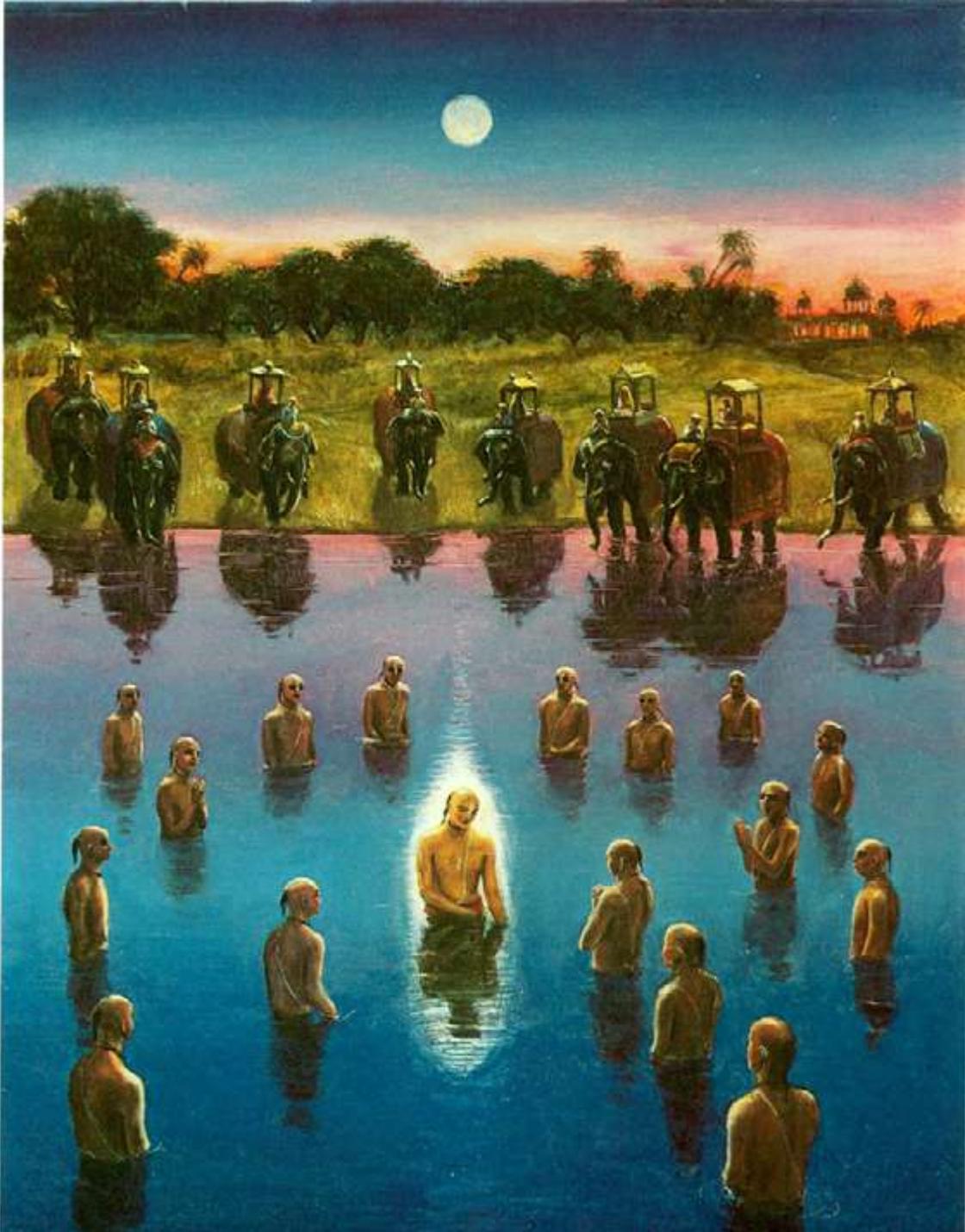
Upon seeing the Lord, they all felt themselves overwhelmed with love of Godhead, and, tears pouring from their eyes, they began to chant the holy name, “Kṛṣṇa! Kṛṣṇa!”

TEXT 121

emana kṛpālu nāhi śuni tribhuvane
kṛṣṇa-premā haya yāñra dūra daraśane

emana kṛpālu—such a merciful person; *nāhi*—not; *śuni*—we hear; *tribhuvane*—within the three worlds; *kṛṣṇa-premā haya*—one gets love of Kṛṣṇa; *yāñra*—of whom; *dūra daraśane*—by seeing from a distance.

There is no one as merciful as Śrī Caitanya Mahāprabhu within all three worlds. Simply by seeing Him from a distance, one is overwhelmed with love of Godhead.



When Śrī Caitanya Mahāprabhu went to the bank of the river Citrotpalā to take His bath, all the queens and ladies of the palace offered their obeisances to Him. Upon seeing the Lord, they all felt themselves overwhelmed with love of Godhead, and, tears pouring from their eyes, they began to chant the holy name, “Kṛṣṇa! Kṛṣṇa!”

TEXT 122

*naukāte caḍiyā prabhu haila nadī pāra
jyotsnāvati rātrye cali' āilā caturdvāra*

naukāte caḍiyā—getting on the boat; *prabhu*—Śrī Caitanya Mahāprabhu; *haila*—was; *nadī pāra*—across the river; *jyotsnāvati*—lighted by the full moon; *rātrye*—in the night; *cali'*—walking; *āilā*—came; *caturdvāra*—to Caturdvāra.

The Lord then got into a new boat and crossed the river. Walking in the full moonlight, He finally reached the town known as Caturdvāra.

TEXT 123

*rātrye tathā rahi' prāte snāna-kṛtya kaila
hena-kāle jagannāthera mahā-prasāda āila*

rātrye—on that night; *tathā rahi'*—staying there; *prāte*—in the morning; *snāna-kṛtya kaila*—took His bath; *hena-kāle*—at that time; *jagannāthera*—of Lord Jagannātha; *mahā-prasāda āila*—remnants of food arrived.

The Lord spent the night there and in the morning took His bath. At that time, remnants of Lord Jagannātha's food arrived.

TEXT 124

*rājāra ājñāya paḍichā pāṭhāya dine-dine
bahuta prasāda pāṭhāya diyā bahu-jane*

rājāra ājñāya—by the order of the King; *paḍichā*—the superintendent of the temple; *pāṭhāya*—sent; *dine-dine*—day after day; *bahuta prasāda*—a large quantity of food; *pāṭhāya*—he sent; *diyā bahu-jane*—carried by many persons.

Following the King's orders, the superintendent of the temple sent large quantities of prasādam every day, and it was carried by many persons.

TEXT 125

*svagaṇa-sahite prabhu prasāda aṅgīkari’
uṭhiyā calilā prabhu bali’ ‘hari’ ‘hari’*

sva-gaṇa-sahite—with His personal associates; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda*—the remnants of food; *aṅgīkari’*—accepting; *uṭhiyā*—standing up; *calilā*—started; *prabhu*—Śrī Caitanya Mahāprabhu; *bali’*—uttering; *hari hari*—Hari, Hari.

After accepting the prasādam, Śrī Caitanya Mahāprabhu stood up and started to go, chanting the holy names, “Hari! Hari!”

TEXT 126

*rāmānanda, mardarāja, śrī-haricandana
saṅge sevā kari’ cale ei tina jana*

rāmānanda—Rāmānanda; *mardarāja*—Mardarāja; *śrī-haricandana*—Śrī Haricandana; *saṅge*—in company; *sevā kari’*—rendering service; *cale*—went; *ei tina jana*—these three gentlemen.

Rāmānanda Rāya, Mardarāja and Śrī Haricandana always went with Śrī Caitanya Mahāprabhu and rendered various services.

TEXTS 127–129

*prabhu-saṅge purī-gosāñi, svarūpa-dāmodara
jagadānanda, mukunda, govinda, kāśīśvara
haridāsa-ṭhākura, āra paṇḍita-vakreśvara
gopīnāthācārya, āra paṇḍita-dāmodara
rāmāi, nandāi, āra bahu bhakta-gaṇa
pradhāna kahiluṅ, sabāra ke kare gaṇana*

prabhu-saṅge—with Śrī Caitanya Mahāprabhu; *purī-gosāñi*—Paramānanda Purī; *svarūpa-dāmodara*—Svarūpa Dāmodara; *jagadānanda*—Jagadānanda; *mukunda*—Mukunda; *govinda*—Govinda; *kāśīśvara*—Kāśīśvara; *haridāsa-ṭhākura*—Haridāsa Ṭhākura; *āra*—and;

paṇḍita-vakreśvara—Paṇḍita Vakreśvara; *gopīnātha-ācārya*—Gopīnātha Ācārya; *āra*—and; *paṇḍita-dāmodara*—Paṇḍita Dāmodara; *rāmāi*—Rāmāi; *nandāi*—Nandāi; *āra*—and; *bahu bhakta-gaṇa*—many devotees; *pradhāna*—the chief; *kahiluṅ*—I have mentioned; *sabāra*—of all of them; *ke*—who; *kare gaṇana*—can make an account.

Paramānanda Purī Gosvāmī, Svarūpa Dāmodara, Jagadānanda, Mukunda, Govinda, Kāśīśvara, Haridāsa Ṭhākura, Vakreśvara Paṇḍita, Gopīnātha Ācārya, Dāmodara Paṇḍita, Rāmāi, Nandāi and many other devotees accompanied the Lord. I have mentioned only the chief devotees. No one can describe the total number.

TEXT 130

gadādhara-paṇḍita yabe saṅgete calilā
‘*kṣetra-sannyāsa nā chāḍiha*’—*prabhu niṣedhilā*

gadādhara-paṇḍita—Gadādhara Paṇḍita; *yabe*—when; *saṅgete*—with Śrī Caitanya Mahāprabhu; *calilā*—started to go; *kṣetra-sannyāsa*—the renounced order of life at a holy place of pilgrimage; *nā chāḍiha*—do not give up; *prabhu niṣedhilā*—Lord Śrī Caitanya Mahāprabhu forbade.

When Gadādhara Paṇḍita started to go with the Lord, he was forbidden to come and was asked not to give up the vow of kṣetra-sannyāsa.

When one takes *kṣetra-sannyāsa*, he leaves his household life and goes to a place of pilgrimage devoted to Lord Viṣṇu. Such places include Puruṣottama (Jagannātha Purī), Navadvīpa-dhāma and Mathurā-dhāma. The *kṣetra-sannyāsī* lives in these places alone or with his family. Śrīla Bhaktivinoda Ṭhākura considers *kṣetra-sannyāsa* to be the preferable *vānaprastha* situation in this Age of Kali. Sārvabhauma Bhaṭṭācārya lived in this way, and he has been called a *kṣetra-sannyāsī*—that is, a *sannyāsī* living in Jagannātha Purī.

TEXT 131

paṇḍita kahe,—“*yāhāṅ tumi, sei nīlācala*
kṣetra-sannyāsa mora yāuka rasātala”

paṇḍita kahe—Gadādhara Paṇḍita said; *yāhān*—wherever; *tumi*—You are situated; *sei*—that; *nīlācala*—Jagannātha Purī; *kṣetra-sannyāsa*—vow to remain in a holy place of pilgrimage; *mora*—my; *yāuka*—let it go; *rasātala*—to hell.

When he was requested to return to Jagannātha Purī, Gadādhara Paṇḍita told the Lord, “Wherever You are staying is Jagannātha Purī. Let my so-called kṣetra-sannyāsa go to hell.”

TEXT 132

prabhu kahe,—“*inhā kara goṇinātha sevana*”
paṇḍita kahe,—“*koṭi-sevā tvat-pāda-darśana*”

prabhu kahe—Śrī Caitanya Mahāprabhu said; *inhā*—here; *kara*—just do; *goṇinātha sevana*—worship of Gopīnātha; *paṇḍita kahe*—the *paṇḍita* said; *koṭi-sevā*—millions of times the service; *tvat-pāda-darśana*—seeing Your lotus feet.

When Śrī Caitanya Mahāprabhu asked Gadādhara Paṇḍita to remain at Jagannātha Purī and engage in Gopīnātha’s service, Gadādhara Paṇḍita replied, “One renders service to Gopīnātha a million times simply by seeing Your lotus feet.”

TEXT 133

prabhu kahe,—“*sevā chāḍibe, āmāya lāge doṣa*
inhā rahi’ sevā kara,—*āmāra santoṣa*”

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *sevā chāḍibe*—you will give up the service; *āmāya*—to Me; *lāge*—will attach; *doṣa*—fault; *inhā rahi’*—staying here; *sevā kara*—just be engaged in service; *āmāra*—My; *santoṣa*—satisfaction.

Śrī Caitanya Mahāprabhu then said, “If you abandon His service, it will be My fault. It is better that you remain here and render service. That will be My satisfaction.”

TEXT 134

*paṇḍita kahe,—“saba doṣa āmāra upara
tomā-saṅge nā yāiba, yāiba ekeśvara*

paṇḍita kahe—the Paṇḍita said; *saba*—all; *doṣa*—fault; *āmāra upara*—upon me; *tomā-saṅge*—with You; *nā yāiba*—I shall not go; *yāiba*—I shall go; *ekeśvara*—alone.

The Paṇḍita replied, “Do not worry. All the faults will be on my head. I shall not accompany You but shall go alone.

TEXT 135

*āi'ke dekhite yāiba, nā yāiba tomā lāgi'
'pratijñā'-'sevā'-tyāga-doṣa, tāra āmi bhāgī"*

āi'ke—mother Śacīdevī; *dekhite*—to see; *yāiba*—I shall go; *nā yāiba*—I shall not go; *tomā lāgi'*—for Your sake; *pratijñā-sevā*—the vow and service to Gopīnātha; *tyāga-doṣa*—the fault of giving up; *tāra*—for that; *āmi bhāgī*—I am responsible.

“I shall go to see Śacīmātā, but I shall not go for Your sake. I shall be responsible for the abandoning of my vow and service to Gopīnātha.”

TEXT 136

*eta bali' paṇḍita-gosāñi pṛthak calilā
kaṭaka āsi' prabhu tāñre saṅge ānāilā*

eta bali'—saying this; *paṇḍita-gosāñi*—Gadādhara Paṇḍita; *pṛthak calilā*—proceeded separately; *kaṭaka āsi'*—when He came to Kaṭaka; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *saṅge*—with Him; *ānāilā*—brought.

Thus Gadādhara Paṇḍita Gosvāmī traveled alone, but when they all arrived at Kaṭaka, Śrī Caitanya Mahāprabhu called him, and he went into the Lord's company.

TEXT 137

paṇḍitera gaurāṅga-prema bujhana nā yāya
‘pratijñā’, ‘śrī-kṛṣṇa-sevā’ chāḍila ṭṛṇa-prāya

paṇḍitera—of Gadādhara Paṇḍita; *gaurāṅga-prema*—the love for Śrī Caitanya Mahāprabhu; *bujhana*—understanding; *nā yāya*—is not possible; *pratijñā*—a vow; *śrī-kṛṣṇa-sevā*—the service of the Lord; *chāḍila*—gave up; *ṭṛṇa-prāya*—almost like straw.

No one can understand the loving intimacy between Gadādhara Paṇḍita and Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita gave up his vow and service to Gopīnātha just as one gives up a piece of straw.

Just to get Śrī Caitanya Mahāprabhu’s association, Gadādhara Paṇḍita gave up his life’s vow to engage in Gopīnātha’s service. This kind of loving affection can be understood only by very confidential devotees. Ordinarily, no one can understand its purport.

TEXT 138

tānhāra caritre prabhu antare santoṣa
tānhāra hāte dhari’ kahe kari’ praṇaya-roṣa

tānhāra caritre—in his behavior; *prabhu*—Śrī Caitanya Mahāprabhu; *antare*—within His heart; *santoṣa*—very much satisfied; *tānhāra hāte dhari’*—catching his hand; *kahe*—says; *kari’*—exhibiting; *praṇaya-roṣa*—anger in love.

Gadādhara Paṇḍita’s behavior was very pleasing to Śrī Caitanya Mahāprabhu’s heart. Nevertheless, the Lord took his hand and spoke to him, displaying the anger of love.

TEXT 139

‘pratijñā’, ‘sevā’ chāḍibe,—e tomāra ‘uddeśa’
se siddha ha-ila—chāḍi’ āilā dūra deśa

pratiñā—the vow; *sevā*—and service; *chāḍibe*—will give up; *e*—this; *tomāra*—your; *uddeśa*—purpose; *se*—that; *siddha*—complete; *ha-ila*—has become; *chāḍi'*—giving up; *āilā*—have come; *dūra deśa*—to a distant place.

“You have abandoned Gopīnātha’s service and broken your vow to live in Purī. All that is now complete because you have come so far.

TEXT 140

āmāra saṅge rahite cāha,—vāñcha nija-sukha
tomāra dui dharma yāya,—āmāra haya ‘duḥkha’

āmāra saṅge—with Me; *rahite*—to remain; *cāha*—you want; *vāñcha*—you desire; *nija-sukha*—your own sense gratification; *tomāra*—your; *dui dharma*—two principles; *yāya*—go away; *āmāra*—of Me; *haya*—there is; *duḥkha*—unhappiness.

“Your wanting to go with Me is simply a desire for sense gratification. In this way, you are breaking two religious principles, and because of this I am very unhappy.

TEXT 141

mora sukha cāha yadi, nīlācale cala
āmāra śapatha, yadi āra kichu bala

mora—of Me; *sukha*—the satisfaction; *cāha*—you want; *yadi*—if; *nīlācale cala*—go back to Jagannātha Purī (Nīlācala); *āmāra śapatha*—My condemnation; *yadi*—if; *āra*—more; *kichu*—something; *bala*—you say.

“If you want My happiness, please return to Nīlācala. You will simply condemn Me if you say any more about this matter.”

TEXT 142

*eta bali' mahāprabhu naukāte caḍilā
mūrcchita hañā paṇḍita tathāi paḍilā*

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *naukāte caḍilā*—got on a boat; *mūrcchita hañā*—fainting; *paṇḍita*—Gadādhara Paṇḍita Gosvāmī; *tathāi*—there; *paḍilā*—fell down.

Saying this, Śrī Caitanya Mahāprabhu got into a boat, and Gadādhara Paṇḍita immediately fell down unconscious.

TEXT 143

*paṇḍite lañā yāite sārvabhaume ājñā dilā
bhaṭṭācārya kahe,—“uṭha, aiche prabhura līlā*

paṇḍite lañā—taking the Paṇḍita; *yāite*—to go; *sārvabhaume*—unto Sārvabhauma Bhaṭṭācārya; *ājñā dilā*—gave an order; *bhaṭṭācārya kahe*—Sārvabhauma Bhaṭṭācārya said; *uṭha*—please get up; *aiche*—such; *prabhura līlā*—the way of the Lord's pastimes.

Śrī Caitanya Mahāprabhu ordered Sārvabhauma Bhaṭṭācārya to take Gadādhara Paṇḍita with him. The Bhaṭṭācārya told Gadādhara Paṇḍita, “Get up! Such are the pastimes of Śrī Caitanya Mahāprabhu.

TEXT 144

*tumi jāna, kṛṣṇa nija-pratijñā chāḍilā
bhakta kṛpā-vaśe bhīṣmera pratijñā rākhilā*

tumi jāna—you know; *kṛṣṇa*—Lord Kṛṣṇa; *nija-pratijñā*—His own promise; *chāḍilā*—gave up; *bhakta kṛpā-vaśe*—being obliged by the devotional service of a devotee; *bhīṣmera*—of Grandfather Bhīṣma; *pratijñā rākhilā*—kept the promise.

“You should know that Lord Kṛṣṇa Himself violated His own promise just to keep the promise of Grandfather Bhīṣma.



“If you want My happiness, please return to Nīlācala. You will simply condemn Me if you say any more about this matter.” Saying this, Śrī Caitanya Mahāprabhu got into a boat, and Gadādhara Paṇḍita immediately fell down unconscious.

TEXT 145

*sva-nigamam apahāya mat-pratijñām
ṛtam adhikartum avapluto ratha-sthaḥ
dhṛta-ratha-caraṇo 'bhyayāc calad-gur
harir iva hantum ibhaṁ gatottariyaḥ*

sva-nigamam—His own promise not to take a weapon and fight on behalf of the Pāṇḍavas; *apahāya*—giving up; *mat-pratijñām*—my promise; *ṛtam*—true; *adhikartum*—to make more; *avaplutaḥ*—having jumped down; *ratha-sthaḥ*—who was on the chariot (Lord Kṛṣṇa); *dhṛta*—who took up; *ratha-caraṇaḥ*—the wheel of the chariot; *abhyayāt*—ran forward; *calat-guḥ*—making the entire planet tremble; *hariḥ*—a lion; *iva*—like; *hantum*—to kill; *ibham*—an elephant; *gata-uttariyaḥ*—losing the outer garment.

“Intending to make my promise true, Lord Kṛṣṇa broke His own promise not to take up a weapon at Kurukṣetra. With His outer garment falling off, Lord Śrī Kṛṣṇa jumped from His chariot, picked up a wheel and came running at me to kill me. Indeed, He rushed at me like a lion going to kill an elephant, and He caused the whole earth to tremble.’

Lord Kṛṣṇa promised not to fight in the Battle of Kurukṣetra or even take up a weapon. But when Bhīṣma wanted to keep his own promise to break the promise of the Lord, the Lord immediately got down from the chariot, and to make Bhīṣma’s promise true He picked up a chariot wheel and rushed forward to kill him. This is a quotation from *Śrīmad-Bhāgavatam* (1.9.37).

TEXT 146

*ei-mata prabhu tomāra viccheda sahiyā
tomāra pratijñā rakṣā kaila yatna kariyā*”

ei-mata—in this way; *prabhu*—Śrī Caitanya Mahāprabhu; *tomāra*—of you; *viccheda sahiyā*—tolerating the separation; *tomāra pratijñā*—your vow; *rakṣā kaila*—protected; *yatna kariyā*—with great endeavor.

“Similarly, tolerating separation from you, Śrī Caitanya Mahāprabhu has protected your vow with great endeavor.”

TEXT 147

*ei-mata kahi' tāñre prabodha karilā
dui-jane śokākula nīlācale āilā*

ei-mata—in this way; *kahi'*—speaking; *tāñre*—him; *prabodha karilā*—awoke; *dui-jane*—the two persons; *śoka-ākula*—overwhelmed with grief; *nīlācale*—to Jagannātha Purī; *āilā*—went back.

In this way Sārvabhauma Bhaṭṭācārya revived Gadādhara Paṇḍita. Then both of them, very much grief-stricken, returned to Jagannātha Purī, Nīlācala.

TEXT 148

*prabhu lāgi' dharma-karma chāḍe bhakta-gaṇa
bhakta-dharma-hāni prabhura nā haya sahana*

prabhu lāgi'—for the sake of Śrī Caitanya Mahāprabhu; *dharma-karma*—all prescribed duties; *chāḍe*—give up; *bhakta-gaṇa*—all the devotees; *bhakta-dharma*—of the duty of a devotee; *hāni*—the abandonment; *prabhura*—to Śrī Caitanya Mahāprabhu; *nā haya*—is not; *sahana*—tolerable.

All the devotees would abandon all kinds of duties for Śrī Caitanya Mahāprabhu's sake, yet the Lord did not like the devotees' giving up their promised duties.

TEXT 149

*'premera vivarta' ihā śune yei jana
acire miliye tāñre caitanya-caraṇa*

premera vivarta—the misgivings of loving affairs; *ihā*—this; *śune*—listens; *yei jana*—any person who; *acire*—very soon; *miliye*—meet; *tāñre*—him; *caitanya-caraṇa*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

All these are the misgivings of loving affairs. Whoever listens to these incidents gets the shelter of Śrī Caitanya Mahāprabhu's lotus feet very soon.

TEXT 150

*dui rāja-pātra yei prabhu-saṅge yāya
'yājapura' āsi' prabhu tāre dilena vidāya*

dui rāja-pātra—the two government officers; *yei*—who; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *yāya*—go; *yājapura āsi'*—when coming to Yājapura; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—unto them; *dilena vidāya*—bade farewell.

When Śrī Caitanya Mahāprabhu and His party arrived at Yājapura, the Lord asked the two government officers who had come with Him to return.

The place called Yājapura is very well known in Orissa. It is a subdivision of the Kaṭaka district and is situated on the southern side of the Vaitaraṇī River. Formerly great sages performed sacrifices on the northern bank of the Vaitaraṇī River; consequently the place is known as Yājapura, “the place where sacrifices are performed.” Some people say that this was one of the capital cities of King Yayāti and that from the name Yayāti-nagara the name Yājapura has come. As stated in the *Mahābhārata* (*Vana-parva*, Chapter 114):

*ete kaliṅgāḥ kaunteya yatra vaitaraṇī nadī
yatrāyajata dharmo 'pi devān śaraṇam etya vai
atra vai ṛṣayo 'nye ca purā kratubhir ijire*

According to the *Mahābhārata*, great sages formerly performed sacrifices in this place. There are still many temples of demigods and incarnations there, and there is also a Deity of Śrī Varāhadēva. This Deity is especially important and is visited by many pilgrims. Those who worship the Supreme Lord's energy worship Vārāhī, Vaiṣṇavī and Indrāṇī, as well as many similar forms of Devī, the internal energy. There are many deities of Lord Śiva, and there are many places along the river known as Daśāśvamedha-ghāṭa. Sometimes Yājapura is also called Nābhi-gayā or Virajā-kṣetra.



The place known as Yājapura on the bank of the Vaitaraṇī River, where great sages formerly performed sacrifices. Śrī Caitanya Mahāprabhu visited this tīrtha on His way to Vṛndāvana.

TEXT 151

*prabhu vidāya dila, rāya yāya tāñra sane
kṛṣṇa-kathā rāmānanda-sane rātri-dine*

prabhu vidāya dila—the Lord bade them farewell; *rāya*—Rāmānanda Rāya; *yāya*—goes; *tāñra sane*—with Him; *kṛṣṇa-kathā*—discussion of topics of Lord Kṛṣṇa; *rāmānanda-sane*—with Rāmānanda; *rātri-dine*—day and night.

Śrī Caitanya Mahāprabhu bade farewell to the officers, and Rāya Rāmānanda continued on with the Lord. The Lord talked to Rāmānanda Rāya about Śrī Kṛṣṇa day and night.

TEXT 152

*prati-grāme rāja-ājñāya rāja-bhṛtya-gaṇa
navya gṛhe nānā-dravye karaye sevana*

prati-grāme—in each village; *rāja-ājñāya*—by the order of the King; *rāja-bhṛtya-gaṇa*—the government servants; *navya gṛhe*—in newly constructed houses; *nānā-dravye*—with all kinds of food grains; *karaye sevana*—rendered service.

In each and every village, in compliance with the King’s order, government officers constructed new houses and filled each of them with stocks of grain. Thus they served the Lord.

TEXT 153

*ei-mata cali’ prabhu ‘remuṇā’ āilā
tathā haite rāmānanda-rāye vidāya dilā*

ei-mata—in this way; *cali’*—walking; *prabhu*—Śrī Caitanya Mahāprabhu; *remuṇā āilā*—came to Remuṇā; *tathā haite*—from there; *rāmānanda-rāye*—unto Rāmānanda Rāya; *vidāya dilā*—bade farewell.

Śrī Caitanya Mahāprabhu finally arrived at Remuṇā, where He bade farewell to Śrī Rāmānanda Rāya.

It was stated in the First Chapter of *Madhya-līlā*, verse 149, that Rāmānanda Rāya was bade farewell from Bhadraka. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that in those days the place called Remuṇā also included Bhadraka.

TEXT 154

*bhūmete paḍilā rāya nāhika cetana
rāye kole kari' prabhu karaye krandana*

bhūmete paḍilā—fell down on the ground; *rāya*—Rāmānanda Rāya; *nāhika cetana*—there was no consciousness; *rāye*—Rāmānanda Rāya; *kole kari'*—taking on the lap; *prabhu*—Śrī Caitanya Mahāprabhu; *karaye krandana*—began crying.

When Rāmānanda Rāya fell to the ground and lost consciousness, Śrī Caitanya Mahāprabhu took him upon His lap and began to cry.

TEXT 155

*rāyera vidāya-bhāva nā yāya sahana
kahite nā pāri ei tāhāra varṇana*

rāyera vidāya-bhāva—feelings of separation from Rāmānanda Rāya; *nā yāya*—not possible; *sahana*—to tolerate; *kahite*—to speak; *nā pāri*—I am not able; *ei*—this; *tāhāra*—of that; *varṇana*—a description.

Caitanya Mahāprabhu's feelings of separation from Rāmānanda Rāya are very difficult to describe. Indeed, it is almost intolerable to do so, and therefore I cannot describe them further.

TEXT 156

*tabe 'oḍhra-deśa-sīmā' prabhu cali' āilā
tathā rāja-adhikārī prabhure mililā*

tabe—thereafter; *oḍhra-deśa-sīmā*—the boundary of Orissa; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *cali'*—traveling; *āilā*—reached; *tathā*—there; *rāja-adhikārī*—a government officer; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

When Śrī Caitanya Mahāprabhu finally arrived at the border of the state of Orissa, a government officer came there to meet Him.

TEXT 157

*dina dui-cāri teṅho karila sevana
āge calibāre sei kahe vivaraṇa*

dina dui-cāri—two or four days; *teṅho*—he; *karila sevana*—served the Lord; *āge*—forward; *calibāre*—for going; *sei*—that officer; *kahe*—spoke; *vivaraṇa*—detailed information.

For two or four days, the government officer served the Lord. He also gave the Lord detailed information of what was ahead.

TEXT 158

*madyapa yavana-rājāra āge adhikāra
tāṅra bhaye pathe keha nāre calibāra*

madyapa—drunkard; *yavana*—Muslim; *rājāra*—of a king; *āge*—ahead; *adhikāra*—the government; *tāṅra bhaye*—being afraid of such a king; *pathe*—on the road; *keha*—anyone; *nāre*—not able; *calibāra*—to travel.

He informed the Lord that the territory ahead was ruled by a Muslim governor who was a drunkard. Out of fear of this king, no one could walk the road freely.

TEXT 159

*pichaladā paryanta saba tāṅra adhikāra
tāṅra bhaye nadī keha haite nāre pāra*

pichaladā—the place named Pichaladā; *ṣaryanta*—up to; *saba*—everything; *tāñra*—of him; *adhikāra*—under the authority; *tāñra bhaye*—because of fear of him; *nadī*—the river; *keha*—anyone; *haite*—to cross; *nāre*—not able; *ṣāra*—to the other side.

The jurisdiction of the Muslim government extended up to Pichaladā. Due to fear of the Muslims, no one would cross the river.

During the old days, Pichaladā was part of Tamaluka and Bengal. Pichaladā is located about fourteen miles south of Tamaluka. The river Rūpa-nārāyaṇa is well known in Tamaluka, and Pichaladā was situated on the bank of the Rūpa-nārāyaṇa River.

TEXT 160

dina kata raha—sandhi kari' tāñra sane
tabe sukhe naukāte karāiba gamane

dina kata raha—stay here for a few days; *sandhi kari'*—making peaceful negotiations; *tāñra sane*—with him; *tabe*—then; *sukhe*—in happiness; *naukāte*—on the boat; *karāiba gamane*—I will help You start.

Mahārāja Pratāparudra's government officer further informed Śrī Caitanya Mahāprabhu that He should stay at the Orissa border for some days so that a peaceful agreement could be negotiated with the Muslim governor. In that way, the Lord would be able to cross the river peacefully in a boat.

TEXT 161

sei kāle se yavanera eka anucara
'uḍiyā-kaṭake' āila kari' veśāntara

sei kāle—at that time; *se yavanera*—of the Muslim governor; *eka anucara*—one follower; *uḍiyā-kaṭake*—to the camp of Orissan soldiers; *āila*—came; *kari' veśa-antara*—changing the dress.

At that time, a follower of the Muslim governor arrived at the Orissa encampment dressed in disguise.

TEXTS 162–163

*prabhura sei adabhuta caritra dekhiyā
hindu-cara kahe sei yavana-pāśa giyā
'eka sannyāsī āila jagannātha ha-ite
aneka siddha-puruṣa haya tānhāra sahite*

prabhura—of Śrī Caitanya Mahāprabhu; *sei*—that; *adabhuta caritra*—wonderful characteristics; *dekhiyā*—seeing; *hindu-cara*—the Hindu spy; *kahe*—says; *sei*—that; *yavana-pāśa giyā*—going to the Muslim King; *eka sannyāsī*—one mendicant; *āila*—has come; *jagannātha ha-ite*—from Jagannātha Purī; *aneka*—many; *siddha-puruṣa*—liberated persons; *haya*—are; *tānhāra sahite*—with Him.

The Muslim spy saw the wonderful characteristics of Śrī Caitanya Mahāprabhu, and when he returned to the Muslim governor, he told him, “A mendicant has come from Jagannātha Purī with many liberated persons.

TEXT 164

*nirantara kare sabe kṛṣṇa-saṅkīrtana
sabe hāse, nāce, gāya, karaye krandaṇa*

nirantara—without stopping; *kare*—perform; *sabe*—all; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of the Lord; *sabe*—all of them; *hāse*—laugh; *nāce*—dance; *gāya*—sing; *karaye krandaṇa*—and cry.

“All these saintly people incessantly chant the Hare Kṛṣṇa mahā-mantra, and they all laugh, dance, chant and cry.

TEXT 165

*lakṣa lakṣa loka āise tāhā dekhibāre
tāñre dekhi' punarapi yāite nāre ghare*

lakṣa lakṣa—millions upon millions; *loka*—people; *āise*—come; *tāhā*—that; *dekhibāre*—to see; *tāñre dekhi'*—after seeing Him; *punarapi*—again; *yāite*—to go; *nāre*—are not able; *ghare*—home.

“Many millions upon millions of people come to see Him, and after they see Him, they cannot return home.

TEXT 166

*sei saba loka haya bāulera prāya
'kṛṣṇa' kahi' nāce, kānde, gaḍāgaḍi yāya*

sei saba loka—all those persons; *haya*—are; *bāulera prāya*—almost like madmen; *kṛṣṇa kahi'*—chanting the holy name of Kṛṣṇa; *nāce*—they dance; *kānde*—they cry; *gaḍāgaḍi yāya*—they roll on the ground.

“All these people become like madmen. They simply chant the holy name of Kṛṣṇa and dance. Sometimes they even cry and roll on the ground.

TEXT 167

*kahibāra kathā nahe—dekhile se jāni
tānhāra prabhāve tānre 'īśvara' kari' māni'*

kahibāra kathā—describable topic; *nahe*—this is not; *dekhile*—if one sees; *se jāni*—he can understand; *tānhāra prabhāve*—by His influence; *tānre*—Him; *īśvara kari'*—as the Supreme Personality of Godhead; *māni*—I accept.

“Actually these things cannot even be described. One can understand them only by seeing. Considering His influence, I accept Him as the Supreme Personality of Godhead.”

TEXT 168

*eta kahi' sei cara 'hari' 'kṛṣṇa' gāya
hāse, kānde, nāce, gāya bāulera prāya*

eta kahi'—saying this; *sei cara*—that messenger; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *gāya*—chants; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—sings; *bāulera prāya*—just like a madman.

After saying this, the messenger began to chant the holy names of Hari and Kṛṣṇa. He also began to laugh and cry, dance and sing exactly like a madman.

TEXT 169

*eta śuni' yavanera mana phiri' gela
āpana-'viśvāsa' uḍiyā sthāne pāṭhāila*

eta śuni'—after hearing this; *yavanera*—of the Muslim governor; *mana*—the mind; *phiri' gela*—became changed; *āpana*—own; *viśvāsa*—secretary; *uḍiyā*—of the representative of the Orissan government; *sthāne*—to the place; *pāṭhāila*—sent.

When the Muslim governor heard this, his mind changed. He then sent his secretary to the representative of the Orissan government.

TEXT 170

*'viśvāsa' āsiyā prabhura caraṇa vandila
'kṛṣṇa' 'kṛṣṇa' kahi' preme vihvala ha-ila*

viśvāsa—the secretary; *āsiyā*—coming; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa*—the lotus feet; *vandila*—worshiped; *kṛṣṇa kṛṣṇa*—the holy name of the Lord, “Kṛṣṇa, Kṛṣṇa”; *kahi*—uttering; *preme*—in ecstasy; *vihvala*—overwhelmed; *ha-ila*—became.

The Muslim secretary came to see Śrī Caitanya Mahāprabhu. When he offered his respects to the Lord's lotus feet and uttered the holy name of the Lord, “Kṛṣṇa, Kṛṣṇa,” he also was overwhelmed with ecstatic love.

TEXT 171

*dhairya hañā uḍiyāke kahe namaskari'
'tomā-sthāne pāṭhāilā mleccha adhikāri*

dhairya hañā—becoming calm; *uḍiyāke*—to the representative of the Orissan government; *kahe*—says; *namaskari'*—offering respect; *tomā-sthāne*—to your place; *pāṭhāilā*—has sent; *mleccha*—the Muslim; *adhikāri*—governor.

After calming down, the Muslim secretary offered his respects and informed the representative of the Orissan government, “The Muslim governor has sent me here.

TEXT 172

tumi yadi ājñā deha' ethāke āsiyā
yavana adhikāri yāya prabhuke miliyā

tumi—you; *yadi*—if; *ājñā*—order; *deha'*—give; *ethāke*—here; *āsiyā*—coming; *yavana adhikāri*—the Muslim governor; *yāya*—may go; *prabhuke*—Lord Śrī Caitanya Mahāprabhu; *miliyā*—after meeting.

“If you agree, the Muslim governor will come here to meet Śrī Caitanya Mahāprabhu and then return.

TEXT 173

bahuta utkaṅṭhā tāñra, karyāche vinaya
tomā-sane ei sandhi, nāhi yuddha-bhaya'

bahuta—very much; *utkaṅṭhā*—anxiety; *tāñra*—his; *karyāche*—has made; *vinaya*—submissive petition; *tomā-sane*—with you; *ei*—this; *sandhi*—a peace proposal; *nāhi*—there is not; *yuddha-bhaya*—fear of fighting.

“The Muslim governor is very eager, and he has submitted this petition with great respect. It is a proposal for peace. You need not fear that we will fight.”

TEXT 174

śuni' mahā-pātra kahe hañā vismaya
'madyapa yavanera citta aiche ke karaya!

śuni'—hearing; *mahā-pātra*—the representative of the Orissan government; *kahe*—says; *hañā vismaya*—becoming astonished; *madyapa*—drunkard; *yavanera*—of the Muslim; *citta*—the heart; *aiche*—in this way; *ke karaya*—who has made.

Upon hearing this proposal, the representative of the Orissan government, the mahā-pātra, was very much astonished. He thought, “The Muslim governor is a drunkard. Who has changed his mind?”

TEXT 175

āpane mahāprabhu tāñra mana phirāila
darśana-smaraṇe yāñra jagat tārila'

āpane—personally; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñra*—his; *mana*—mind; *phirāila*—changed; *darśana*—by a personal visit; *smaraṇe*—by remembrance; *yāñra*—of whom; *jagat*—the whole world; *tārila*—He has delivered.

“It must be Śrī Caitanya Mahāprabhu Himself who has changed the Muslim’s mind. Due to His presence and even due to His remembrance, the whole world is liberated.”

From this we can understand that since the Muslim governor was a drunkard (*madyapa*), ordinarily there would have been no chance that he would change. But Lord Śrī Caitanya Mahāprabhu could turn anyone’s mind to Kṛṣṇa consciousness. One can be delivered from material existence simply by remembering Śrī Caitanya Mahāprabhu’s holy name or by visiting Him. This Kṛṣṇa consciousness movement is being spread throughout the world, but not even one *yavana* or *mleccha* addicted to drinking could have changed and accepted Kṛṣṇa consciousness without Śrī Caitanya Mahāprabhu’s grace. People are often astonished to see many thousands of Westerners converted to Vaiṣṇavism. Generally Westerners

are addicted to meat-eating, drinking, gambling and illicit sex; therefore their taking up Kṛṣṇa consciousness is astonishing. In India, especially, there is much astonishment at this. The answer, however, is given here: *darśana-smaraṇe yāñra jagat tārila*. This change is made possible simply by the remembrance of Śrī Caitanya Mahāprabhu. The Western devotees are very sincerely chanting the holy names of Śrī Caitanya Mahāprabhu and His associates: *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. By the mercy of Śrī Caitanya Mahāprabhu and His associates, people are being purified and their consciousness directed from *māyā* to Kṛṣṇa.

The word *viśvāsa* refers to a secretary. This title is generally found among the *kāyastha* caste in the Hindu community. In Bengal, the title *viśvāsa* is still used by the *kāyasthas*. The word *viśvāsa* means “faithful,” and a *viśvāsī* is a person in whom one can place faith. Śrī Bhaktivinoda Ṭhākura states that during the Muslim reign in Bengal, there was a secretariat entitled *viśvāsa-khānā*. The office of *viśvāsa-khānā* was a secretariat office in which only the most reliable people were employed. They were elected from the *kāyastha* community, a community that is still very expert in managing business and government affairs. The secretariat, or *viśvāsa-khānā*, is generally a very reliable and faithful servant. Whenever some confidential service was needed, these officers were employed.

TEXT 176

eta bali' viśvāsere kahila vacana
 “bhāgya tāñra—āsi' karuka prabhu daraśana

eta bali'—saying this; *viśvāsere*—unto the secretary of the Muslim governor; *kahila vacana*—spoke the following words; *bhāgya*—great fortune; *tāñra*—his; *āsi'*—coming; *karuka*—let him do; *prabhu daraśana*—visiting Śrī Caitanya Mahāprabhu.

After thinking this, the mahā-pātra immediately informed the Muslim secretary, “It is a great fortune for your governor. Let him come visit Śrī Caitanya Mahāprabhu.

TEXT 177

*pratīta kariye—yadi nirastra hañā
āsibeka pāñca-sāta bhṛtya saṅge lañā?*

pratīta—understood; *kariye*—I make; *yadi*—if; *nirastra hañā*—being without weapons; *āsibeka*—he will come; *pāñca-sāta*—five to seven; *bhṛtya*—servants; *saṅge*—in company; *lañā*—taking.

“However, let me make it understood that he should come here without weapons. He may bring with him five or seven servants.”

TEXT 178

*‘viśvāsa’ yāñā tāñhāre sakala kahila
hindu-veśa dhari’ sei yavana āila*

viśvāsa—the secretary; *yāñā*—returning; *tāñhāre*—unto the Muslim governor; *sakala kahila*—told everything; *hindu-veśa dhari’*—accepting the dress of a Hindu; *sei yavana*—that Muslim governor; *āila*—came.

The secretary returned to the Muslim governor and informed him of this news. Dressing himself like a Hindu, the Muslim governor then came to see Śrī Caitanya Mahāprabhu.

TEXT 179

*dūra haite prabhu dekhi’ bhūmete paḍiyā
daṇḍavat kare aśru-pulakita hañā*

dūra haite—from a distance; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi’*—seeing; *bhūmete paḍiyā*—falling down on the ground; *daṇḍavat kare*—offered obeisances; *aśru*—tears; *pulakita*—jubilant; *hañā*—becoming.

Upon seeing Śrī Caitanya Mahāprabhu from a distant place, the Muslim governor fell to the ground and offered obeisances. Tears came to his eyes, and he was jubilant with ecstatic emotions.

TEXT 180

*mahā-pātra ānila tāñre kariyā sammāna
yoḍa-hāte prabhu-āge laya kṛṣṇa-nāma*

mahā-pātra—the Orissan representative; *ānila*—brought; *tāñre*—him; *kariyā sammāna*—showing great respect; *yoḍa-hāte*—with folded hands; *prabhu-āge*—before Śrī Caitanya Mahāprabhu; *laya kṛṣṇa-nāma*—chanted the holy name of Kṛṣṇa.

Arriving in that way, the Muslim governor was respectfully brought before Śrī Caitanya Mahāprabhu by the mahā-pātra. The governor then stood before the Lord with folded hands, and he chanted the holy name of Kṛṣṇa.

TEXT 181

*“adhama yavana-kule kena janma haila
vidhi more hindu-kule kena nā janmāila*

adhama—low; *yavana-kule*—in the family of a Muslim; *kena*—why; *janma haila*—there was birth; *vidhi*—Providence; *more*—me; *hindu-kule*—in the family of a Hindu; *kena*—why; *nā*—not; *janmāila*—caused to be born.

The governor then submissively asked, “Why was I born in a Muslim family? This is considered a low birth. Why didn’t supreme Providence grant me a birth in a Hindu family?”

TEXT 182

*‘hindu’ haile pāitāma tomāra caraṇa-sannidhāna
vyartha mora ei deha, yāuka parāṇa“*

hindu haile—if I had been born in a Hindu family; *pāitāma*—I would have gotten; *tomāra*—of You; *caraṇa*—of the lotus feet; *sannidhāna*—proximity; *vyartha*—useless; *mora*—my; *ei*—this; *deha*—body; *yāuka parāṇa*—let me die immediately.

“If I had taken birth in a Hindu family, it would have been easy for me to remain near Your lotus feet. Since my body is now useless, let me die immediately.”

TEXT 183

*eta śuni' mahā-pātra āviṣṭa hañā
prabhuke karena stuti caraṇe dhariyā*

eta śuni'—hearing this; *mahā-pātra*—the representative of the Orissan government; *āviṣṭa hañā*—being overwhelmed; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *karena*—makes; *stuti*—prayers; *caraṇe dhariyā*—catching His feet.

Upon hearing the governor's submissive statement, the mahā-pātra was overwhelmed with joy. He clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to offer the following prayers.

TEXT 184

*'caṇḍāla—pavitra yāñra śrī-nāma-śravaṇe
hena-tomāra ei jīva pāila daraśane*

caṇḍāla—the dog-eater, the lowest of mankind; *pavitra*—purified; *yāñra*—of whom; *śrī-nāma-śravaṇe*—by hearing the holy name; *hena-tomāra*—of such a one as You; *ei jīva*—this conditioned living entity; *pāila*—has gotten; *daraśane*—the personal visit.

“Simply by hearing Your holy name, a caṇḍāla, the lowest of men, can be purified. Now this conditioned soul has received Your personal interview.

TEXT 185

*inhāra ye ei gati, ithe ki vismaya?
tomāra darśana-prabhāva ei-mata haya'*

inhāra—of this Muslim governor; *ye*—which; *ei*—this; *gati*—result; *ithe*—in this; *ki*—what; *vismaya*—the wonder; *tomāra*—of You; *darśana-prabhāva*—influence of seeing; *ei-mata haya*—is like this.

“It is no wonder that this Muslim governor has attained such results. Simply by seeing You, all this is possible.

TEXT 186

*yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt*

yat—of whom; *nāmadheya*—of the name; *śravaṇa*—from hearing; *anukīrtanāt*—and thereafter from chanting; *yat*—to whom; *prahvaṇāt*—from offering respects; *yat*—of whom; *smaraṇāt*—from simply remembering; *api*—also; *kvacit*—sometimes; *śva-adaḥ*—a dog-eater; *api*—even; *sadyaḥ*—immediately; *savanāya*—for performing Vedic sacrifices; *kalpate*—becomes eligible; *kutaḥ*—what to speak; *punaḥ*—again; *te*—of You; *bhagavan*—O Supreme Personality of Godhead; *nu*—certainly; *darśanāt*—from seeing.

“To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.”

This is a quotation from *Śrīmad-Bhāgavatam* (3.33.6). According to this verse, it does not matter what position a person holds. One may be the lowest of the low—a *caṇḍāla*, or dog-eater—but if he takes to chanting and hearing the holy name of the Lord, he is immediately eligible to perform Vedic sacrifices. This is especially true in this Age of Kali.

*harer nāma harer nāma harer nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva gatir anyathā*
[Cc. Ādi 17.21]

“In this age of quarrel and hypocrisy, the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way.” A person born in a *brāhmaṇa* family cannot perform Vedic sacrifices until he is properly purified and has attained his sacred thread. However, according to the present verse of Śrī Caitanya-caritāmṛta (quoted from Śrīmad-Bhāgavatam), it is understood that even a lowborn person can immediately perform sacrifices if he sincerely chants and hears the holy name of the Lord. Sometimes envious people ask how Europeans and Americans in this Kṛṣṇa consciousness movement can become *brāhmaṇas* and perform sacrifices. They do not know that the Europeans and Americans have already been purified by chanting the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. This is the proof. *Śvādo ’pi sadyaḥ savanāya kalṣate*. One may be born in a family of dog-eaters, but he can perform sacrifices simply by chanting the *mahā-mantra*.

Those who find fault in the Western Vaiṣṇavas should consider this statement from Śrīmad-Bhāgavatam and the commentary on this verse by Śrīla Jīva Gosvāmī. In this regard, Śrīla Jīva Gosvāmī has stated that to become a *brāhmaṇa* one has to wait for purification and undergo the sacred thread ceremony, but a chanter of the holy name does not have to wait for the sacred thread ceremony. We do not allow devotees to perform sacrifices until they are properly initiated in the sacred thread ceremony. Yet according to this verse, an offenseless chanter of the holy name is already fit to perform a fire ceremony, even though he is not doubly initiated by the sacred thread ceremony. This is the verdict given by Devahūti, the mother of Lord Kapiladeva, when He was instructing her in pure Sāṅkhya philosophy.

TEXT 187

*tabe mahāprabhu tāñre kṛpā-dṛṣṭi kari’
āśvāsiyā kahe,—tumi kaha ‘kṛṣṇa’ hari’*

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *kṛpā-dṛṣṭi kari’*—glancing with mercy; *āśvāsiyā*—giving assurance; *kahe*—says; *tumi*—you; *kaha*—utter; *kṛṣṇa*—the holy name “Kṛṣṇa”; *hari*—the holy name “Hari.”

Śrī Caitanya Mahāprabhu then glanced with mercy at the Muslim governor. Giving him assurance, He asked him to chant the holy names “Kṛṣṇa” and “Hari.”

It is Śrī Caitanya Mahāprabhu’s mercy that He advises everyone—even *caṇḍālas*, *mlecchas* and *yavanas*—to chant the holy name of the Lord. In other words, one who has taken to chanting the holy names “Kṛṣṇa” and “Hari” has already received Śrī Caitanya Mahāprabhu’s mercy. The Lord’s request to chant the holy name of Kṛṣṇa is now extended to everyone in the world through the Kṛṣṇa consciousness movement. Whoever follows Śrī Caitanya Mahāprabhu’s instructions will certainly be purified, and one who sincerely chants the holy name offenselessly is already more than a *brāhmaṇa*. Unfortunately there are many fools and rascals in India who do not allow Western Vaiṣṇavas to enter certain temples. Such rascals do not clearly understand the *Vedas*. As stated previously, *yan-nāmadheya-śravaṇānukīrtanād . . . savanāya kalpate*.

TEXT 188

*sei kahe,—‘more yadi kailā aṅgikāra
eka ājñā deha,—sevā kari ye tomāra*

sei kahe—the Muslim governor said; *more*—me; *yadi*—if; *kailā aṅgikāra*—You have accepted; *eka ājñā*—one order; *deha*—give; *sevā*—service; *kari*—I may render; *ye*—so that; *tomāra*—Your.

The Muslim governor then said, “Since You have so kindly accepted me, please give me some order so that I can render You some service.”

If one is purified by following Śrī Caitanya Mahāprabhu’s orders—that is, by chanting the holy name of Kṛṣṇa—one must certainly be eager to render service to the Lord. This is the test. When one engages enthusiastically in the Lord’s service, it is to be understood that he is reaping the results of chanting the names of Kṛṣṇa and Hari.

TEXT 189

*go-brāhmaṇa-vaiṣṇave himsā karyāchi apāra
sei pāpa ha-ite mora ha-uka nistāra*

go-brāhmaṇa-vaiṣṇave—to the cows, *brāhmaṇas* and *Vaiṣṇavas*; *himsā*—violence and envy; *karyāchi*—I have done; *aṇḍāra*—unlimitedly; *sei pāpa ha-ite*—from those sinful activities; *mora*—my; *ha-uka*—let there be; *nistāra*—liberation.

The Muslim governor then prayed for liberation from the unlimited sinful reactions he had previously incurred by being envious of brāhmaṇas and Vaiṣṇavas and killing cows.

By chanting the holy names Kṛṣṇa and Hari, one is certainly liberated from the reactions to such sinful activities as killing cows or insulting *brāhmaṇas* and *Vaiṣṇavas*. It is most sinful to kill cows and insult *brāhmaṇas* and *Vaiṣṇavas*. The *karma* incurred by such activity is very great, but one can immediately nullify all this *karma* by surrendering to Lord Kṛṣṇa and chanting His holy name. After being released from one’s sinful reactions (*karma*), one becomes eager to serve the Lord. This is the test. Since the Muslim governor was immediately purified in the presence of Śrī Caitanya Mahāprabhu, he could utter the names of Kṛṣṇa and Hari. Consequently he was eager to render some service, and the Lord, eager to fulfill his desires, immediately had the devotee Mukunda Datta inform the governor that there was some service to render.

TEXT 190

*tabe mukunda datta kahe,—‘śuna, mahāśaya
gaṅgā-tīra yāite mahāprabhura mana haya*

tabe—thereafter; *mukunda datta kahe*—Mukunda Datta, a devotee of Śrī Caitanya Mahāprabhu, said; *śuna mahāśaya*—my dear sir, kindly hear me; *gaṅgā-tīra yāite*—to go to the bank of the Ganges; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind or desire; *haya*—is.

Mukunda Datta then told the Muslim governor, “My dear sir, please hear. Śrī Caitanya Mahāprabhu wishes to go to the bank of the Ganges.

TEXT 191

*tāhāṅ yāite kara tumi sahāya-prakāra
ei baḍa ājñā, ei baḍa upakāra'*

tāhāṅ yāite—to go there; *kara*—do; *tumi*—you; *sahāya-prakāra*—all kinds of assistance; *ei baḍa ājñā*—this is a great order; *ei baḍa upakāra*—this is a great favor.

“Please give Him all assistance so that He can go there. This is your first great order, and if you can comply, you will render a great service.”

TEXT 192

*tabe sei mahāprabhura caraṇa vandyā
sabāra caraṇa vandi' cale hṛṣṭa hañā*

tabe—thereafter; *sei*—the governor; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa vandyā*—after worshiping the lotus feet; *sabāra caraṇa vandi'*—offering respect to the feet of all the other devotees; *cale*—departed; *hṛṣṭa hañā*—being very pleased.

After this, the Muslim governor offered prayers to the lotus feet of Śrī Caitanya Mahāprabhu, as well as to the lotus feet of all His devotees. After that, the governor departed. Indeed, he was very pleased.

TEXT 193

*mahā-pātra tāṅra sane kaila kolākuli
aneka sāmagrī diyā karila mitāli*

mahā-pātra—the Orissan representative; *tāṅra sane*—with him; *kaila*—performed; *kolākuli*—embracing; *aneka*—various; *sāmagrī*—items; *diyā*—giving as gifts; *karila mitāli*—established friendship.

Before the governor left, the mahā-pātra embraced him and offered him many gifts. He thus established a friendship with him.

TEXT 194

*prātaḥ-kāle sei bahu naukā sājāñā
prabhuke ānite dila viśvāsa pāṭhāñā*

prātaḥ-kāle—in the morning; *sei*—the governor; *bahu*—many; *naukā*—boats; *sājāñā*—decorating; *prabhuke*—Śrī Caitanya Mahāprabhu; *ānite*—to bring; *dila*—gave; *viśvāsa*—the secretary; *pāṭhāñā*—sending.

The next morning the governor sent his secretary with many nicely decorated boats to bring Śrī Caitanya Mahāprabhu to the other side of the river.

TEXT 195

*mahā-pātra cali' āilā mahāprabhura sane
mleccha āsi' kaila prabhura caraṇa vandane*

mahā-pātra—the Orissan government representative; *cali'*—moving; *āilā*—went; *mahāprabhura sane*—with Śrī Caitanya Mahāprabhu; *mleccha*—the governor of the other side; *āsi'*—coming; *kaila*—performed; *prabhura caraṇa vandane*—worshiping the lotus feet of the Lord.

The mahā-pātra crossed the river with Śrī Caitanya Mahāprabhu, and when they reached the other shore, the Muslim governor personally received the Lord and worshiped His lotus feet.

TEXT 196

*eka navīna naukā, tāra madhye ghara
sva-gaṇe caḍāilā prabhu tāhāra upara*

eka—one; *navīna*—new; *naukā*—boat; *tāra*—of which; *madhye*—in the middle; *ghara*—a room; *sva-gaṇe*—with His associates; *caḍāilā*—put on board; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhāra upara*—on it.

One of the boats had been newly constructed, and it had a room in the middle. It was on this boat that they put Śrī Caitanya Mahāprabhu and His associates.

TEXT 197

*mahā-pātre mahāprabhu karilā vidāya
kāndite kāndite sei tīre rahi' cāya*

mahā-pātre—unto the *mahā-pātra*; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karilā vidāya*—bade farewell; *kāndite kāndite*—crying and crying; *sei*—that *mahā-pātra*; *tīre*—on the bank; *rahi' cāya*—stood and watched.

Finally Śrī Caitanya Mahāprabhu bade farewell to the *mahā-pātra*. Standing on the riverbank and looking at the boat, the *mahā-pātra* began to cry.

TEXT 198

*jala-dasyu-bhaye sei yavana calila
daśa naukā bhari' bahu sainya saṅge nila*

jala-dasyu-bhaye—because of fearing pirates; *sei*—that; *yavana*—Muslim governor; *calila*—went along; *daśa naukā bhari'*—filling ten boats; *bahu*—many; *sainya*—soldiers; *saṅge*—with him; *nila*—took.

The Muslim governor then personally accompanied Śrī Caitanya Mahāprabhu. Because of pirates, the governor took ten boats full of many soldiers.

TEXT 199

*'mantreśvara'-duṣṭa-nade pāra karāila
'pichaldā' paryanta sei yavana āila*

mantreśvara—named Mantreśvara; *duṣṭa-nade*—at a dangerous spot in the river; *pāra karāila*—arranged to cross; *pichaldā paryanta*—up to the place named Pichaldā; *sei*—that; *yavana*—Muslim governor; *āila*—accompanied Śrī Caitanya Mahāprabhu.

The Muslim governor accompanied Śrī Caitanya Mahāprabhu past Mantreśvara. This place was very dangerous due to pirates. He took the Lord to a place named Pichaldā, which was near Mantreśvara.

The very wide mouth of the Ganges near present-day Diamond Harbor was called Mantreśvara. Through the Ganges, the boat entered the Rūpa-nārāyaṇa River and reached the village of Pichaldā. Pichaldā and Mantreśvara are located very close together. After passing Mantreśvara, the Muslim governor accompanied the Lord as far as Pichaldā.

TEXT 200

*tānre vidāya dila prabhu sei grāma haite
se-kāle tānra prema-ceṣṭā nā pāri varṇite*

tānre—unto the governor; *vidāya dila*—bade farewell; *prabhu*—Śrī Caitanya Mahāprabhu; *sei grāma haite*—from the village known as Pichaldā; *se-kāle*—in those days; *tānra*—his; *prema-ceṣṭā*—activities in ecstatic love; *nā pāri*—I am not able; *varṇite*—to describe.

Finally Śrī Caitanya Mahāprabhu bade the governor farewell. The intense ecstatic love exhibited by the governor cannot be described.

Śrī Caitanya Mahāprabhu bade farewell to the Muslim governor at Pichaldā. Kṛṣṇadāsa Kavirāja Gosvāmī herein states that the governor experienced symptoms of ecstatic love due to being separated from Śrī Caitanya Mahāprabhu. These symptoms, he admits, cannot be described.

TEXT 201

*alaukika līlā kare śrī-kṛṣṇa-caitanya
yei ihā śune tānra janma, deha dhanya*

alaukika—uncommon; *līlā*—pastimes; *kare*—performs; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu; *yei*—anyone who; *ihā*—this; *śune*—hears; *tānra*—his; *janma*—birth; *deha*—body; *dhanya*—glorified.

Lord Śrī Caitanya Mahāprabhu’s pastimes are all uncommon. Whoever listens to His activities becomes glorious, and his life becomes perfect.

TEXT 202

*sei naukā caḍi' prabhu āilā 'pānihāṭi'
nāvikere parāila nija-kṛpā-sāṭi*

sei naukā caḍi'—boarding the same boat; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—reached; *pānihāṭi*—the place named Pānihāṭi; *nāvikere*—the captain of the boat; *parāila*—He put on; *nija-kṛpā-sāṭi*—His own used cloth as special mercy.

The Lord finally reached Pānihāṭi, and as an act of mercy He gave the captain of the boat one of His personal garments.

TEXT 203

*'prabhu āilā' bali' loke haila kolāhala
manuṣya bharila saba, kibā jala, sthala*

prabhu āilā—the Lord has arrived; *bali'*—saying; *loke*—among the residents; *haila*—there was; *kolāhala*—great broadcasting; *manuṣya*—all kinds of men; *bharila*—filled; *saba*—all; *kibā jala*—either on the water; *sthala*—or on land.

The place called Pānihāṭi was located on the bank of the Ganges. After hearing that Śrī Caitanya Mahāprabhu had arrived, all kinds of men assembled both on land and on the water.

The village of Pānihāṭi is situated on the banks of the Ganges near Khaḍadaha.

TEXT 204

*rāghava-paṇḍita āsi' prabhu lañā gelā
pathe yāite loka-bhiḍe kaṣṭe-sṛṣṭye āilā*

rāghava-paṇḍita—Rāghava Paṇḍita; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *gelā*—went to his place; *pathe yāite*—passing on the road; *loka-bhiḍe*—in the crowd of men; *kaṣṭe-sṛṣṭye*—with great difficulty; *āilā*—reached.

At length Śrī Caitanya Mahāprabhu was taken away by Rāghava Paṇḍita. There was a great crowd assembled along the way, and the Lord reached Rāghava Paṇḍita's residence with great difficulty.

TEXT 205

*eka-dina prabhu tathā kariyā nivāsa
prāte kumārahaṭṭe āilā,—yāhān śrīnivāsa*

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *tathā*—there; *kariyā nivāsa*—residing; *prāte*—in the morning; *kumārahaṭṭe*—the town named Kumārahaṭṭa; *āilā*—reached; *yāhān*—where; *śrīnivāsa*—the home of Śrīvāsa Ṭhākura.

The Lord stayed at Rāghava Paṇḍita's place for only one day. The next morning, He went to Kumārahaṭṭa, where Śrīvāsa Ṭhākura lived.

The present name of Kumārahaṭṭa is Hālisahara. After Śrī Caitanya Mahāprabhu accepted *sannyāsa*, Śrīvāsa Ṭhākura left Navadvīpa due to separation from Him and went to Hālisahara to live.

From Kumārahaṭṭa, Śrī Caitanya Mahāprabhu went to Kāñcanapallī (also known as Kāñcaḍāpāḍā), where Śivānanda Sena lived. After staying two days at Śivānanda's house, the Lord went to the house of Vāsudeva Datta. From there He went to the western side of Navadvīpa, to the village called Vidyānagara. From Vidyānagara He went to Kuliyā-grāma and stayed at Mādhava dāsa's house. He stayed there one week and excused the offenses of Devānanda and others. Due to Kavirāja Gosvāmī's mentioning the name of Śāntipurācārya, some people think that Kuliyā is a village near Kāñcaḍāpāḍā. Due to this mistaken idea, they invented another place known as New Kuliyāra Pāṭa. Actually such a place does not exist. Leaving the house of Vāsudeva Datta, Śrī Caitanya Mahāprabhu went to the house of Advaita Ācārya. From there He went to the western side of Navadvīpa, to Vidyānagara, and stayed at the house of Vidyā-vācaspati. These accounts are given in the *Caitanya-bhāgavata*, *Caitanya-maṅgala*, *Caitanya-candrodaya-nāṭaka* and *Caitanya-carita-kāvya*. Śrīla Kavirāja Gosvāmī has not vividly described this entire tour; therefore, on the basis of *Caitanya-caritāmṛta*, some unscrupulous people have invented a place called Kuliyāra Pāṭa near Kāñcaḍāpāḍā.



The house of Śrī Rāghava Paṇḍita, Lord Caitanya Mahāprabhu's original follower, located in Pāṇihāṭī, West Bengal.

TEXT 206

*tāhān haite āge gelā śivānanda-ghara
vāsudeva-gṛhe pāche āilā īśvara*

tāhān haite—from there; *āge*—ahead; *gelā*—Lord Śrī Caitanya Mahāprabhu proceeded; *śivānanda-ghara*—to the house of Śivānanda Sena; *vāsudeva-gṛhe*—to the house of Vāsudeva Datta; *pāche*—after this; *āilā*—came; *īśvara*—the Lord.

From the house of Śrīvāsa Ṭhākura, the Lord went to the house of Śivānanda Sena and then to the house of Vāsudeva Datta.

TEXT 207

*‘vācaspati-gṛhe’ prabhu yemate rahilā
loka-bhīḍa bhaye yaiche ‘kuliya’ āilā*

vācaspati-gṛhe—at the house of Vidyā-vācaspati; *prabhu*—the Lord; *yemate*—as; *rahilā*—stayed there for some time; *loka-bhīḍa bhaye*—due to fear of crowds of people; *yaiche*—just as; *kuliya āilā*—He came to Kuliya, the present city of Navadvīpa.

The Lord remained some time at the house of Vidyā-vācaspati, but then, because it was too crowded, He went to Kuliya.

The house of Vidyā-vācaspati was located at Vidyānagara, which was near Koladvīpa, or Kuliya. It was here that Devānanda Paṇḍita was residing. This information is found in the *Caitanya-bhāgavata* (*Madhya-khaṇḍa*, Chapter Twenty-one). In the *Caitanya-candrodaya-nāṭaka*, the following statement is given about Kuliya. *Tataḥ kumārahaṭṭe śrīvāsa-pañḍita-vāṭyām abhyāyayau*: “From there the Lord went to the house of Śrīvāsa Paṇḍita in Kumārahaṭṭa”; *tato ’dvaita-vāṭīm abhyetya haridāsenābhivanditas tathaiva taraṇī-vartmanā navadvīpasya pāre kuliya-nāma-grāme mādharma-dāsa-vāṭyām uttīrṇavān. evaṁ sapta-dināni tatra sthitvā punas taṭa-vartmanā eva calitavān*: “From the house of Śrīvāsa Ācārya, the Lord went to the house of Advaita Ācārya, where He was offered obeisances by Haridāsa Ṭhākura. The Lord then took a boat to the other side of Navadvīpa, to a

place called Kuliyā, where He stayed seven days at the house of Mādhava dāsa. He then proceeded along the banks of the Ganges.”

In the *Śrī Caitanya-carita-mahā-kāvya*, it is stated, *anye-dyuh sa śrī-navadvīpa-bhūmeḥ pāre gaṅgām paścime kvāpi deśe, śrīmān sarva-prāṇinām tat-tad-aṅgair netrānandaṁ samyag āgatya tene*: “The Lord went to the western side of the Ganges at Navadvīpa, and everyone was pleased to see the Lord coming.”

In the *Caitanya-bhāgavata* (*Antya-khaṇḍa*, Chapter Three), it is stated, *sarva-pāriṣada-saṅge śrī-gaurasundara/ ācāmbite āsi' uttarilā tānra ghara*: “The Lord suddenly came to Vidyānagara with a full party and stayed there in the house of Vidyā-vācaspati.” *Navadvīpādi sarva-dike haila dhvani*: “Thus throughout Navadvīpa, the Lord's arrival was made known.” *Vācaspati-ghare āilā nyāsi-cūḍāmaṇi*: “Thus the chief of all the *sannyāsīs*, Śrī Caitanya Mahāprabhu, arrived at the house of Vidyā-vācaspati.” As further stated:

ananta arbuda loka bali' 'hari' 'hari'
calilena dekhibāre gaurāṅga śrī-hari

patha nāhi pāya keho lokera gahale
vanaḍāla bhāṅgi' loka daśa-dike cale

lokera gahale yata araṇya āchila
kṣaṇeke sakala divya pathamaya haila

kṣaṇeke āila saba loka kheyā-ghāṭe
kheyāri karite pāra paḍila saṅkaṭe

satvare āsilā vācaspati mahāśaya
karilena aneka naukāra samuccaya

naukāra apekṣā āra keho nāhi kare
nānā mate pāra haya ye yemate pāre

hena-mate gaṅgā pāra ha-i' sarva-jana
sabhei dharena vācaspatira caraṇa

lukāñā gelā prabhu kuliyā-nagara
kuliyāya āilena vaikuṅṭha-īśvara

sarva-loka 'hari' bali' vācaspati-saṅge
sei-kṣaṇe sabhe calilena mahā-raṅge

kuliyā-nagare āilena nyāsi-maṇi
sei-kṣaṇe sarva-dike haila mahā-dhvani

sabe gaṅgā madhye nadīyāya-kuliyāya
śuni' mātra sarva-loke mahānande dhāya

vācaspatira grāme (vidyānagare) chila yateka gahala
tāra koṭi koṭi-guṇe pūriḷa sakala

lakṣa lakṣa naukā vā āila kothā haite
nā jāni kateka pāra haya kata-mate

lakṣa lakṣa loka bhāse jāhnavīra jale
sabhe pāra hayena parama kutūhale

gaṅgāya hañā pāra āpanā-āpani
kolākoli kari' sabhe kare hari-dhvani

kṣaṇeke kuliyā-grāma—nagara prāntara
paripūrṇa haila sthala, nāhi avasara

kṣaṇeke āilā mahāśaya vācaspati
teṅho nāhi pāyena prabhura kothā sthiti

kuliyāya prakāśe yateka pāpī chila
uttama, madhyama, nīca,—sabe pāra haila

kuliyā-grāmete āsi' śrī-kṛṣṇa-caitanya
hena nāhi, yāre prabhu nā karilā dhanya

“When Śrī Caitanya Mahāprabhu stayed at Vidyā-vācaspati’s house, many hundreds of thousands of people went to see Him and chant the holy name of Hari. It was so crowded that people could not even find a place to walk; therefore they made room by clearing out the jungles near the village. Many roads were automatically excavated, and many people also came by boat to see the Lord. So many came that it was difficult for the boatmen to get them across the river. When Vidyā-vācaspati suddenly arrived, he made arrangements for many boats to receive these people, but the people would not wait for the boats. Somehow or other they crossed the river and hurried toward the house of Vidyā-vācaspati. Due to this great crowd, Śrī Caitanya Mahāprabhu secretly went to Kuliya-nagara. After the Lord left Vidyā-nagara, however, all the people heard news of His leaving. They then accompanied Vācaspati to Kuliya-nagara. Since the news of the Lord’s arrival was immediately broadcast, large crowds arrived and greeted Śrī Caitanya Mahāprabhu with great jubilation. Indeed, when the crowd went to see Śrī Caitanya Mahāprabhu, it increased ten thousand times in number. No one could say how many people crossed the river to see Him, but many hundreds of thousands made a great tumult when crossing the river Ganges. After crossing the river, everyone began to embrace one another because they heard the good news of Śrī Caitanya Mahāprabhu’s arrival. Thus all the inhabitants of Kuliya—the sinful, intermediate and spiritually advanced—were delivered and glorified by Śrī Caitanya Mahāprabhu.”

As stated in the *Caitanya-bhāgavata* (*Antya-khaṇḍa*, Chapter Six):

*khānāyoḍā, baḍagāchi, āra dogāchiyā
gaṅgāra opāra kabhu yāyena ‘kuliya’*

“Śrī Caitanya Mahāprabhu passed through Khānāyoḍā, Baḍagāchi and Dogāchiyā and then crossed the Ganges before arriving in Kuliya.”

As stated in the *Caitanya-maṅgala*:

*gaṅgā-snāna kari prabhu rāḍha-deśa diyā
krame krame uttarilā nagara ‘kuliya’
māyera vacane punaḥ gelā navadvīpa
vārakoṇā-ghāṭa, nija vāḍira samīpa*

“Śrī Caitanya Mahāprabhu walked through Rāḍha-deśa and gradually arrived at the Ganges. After bathing in the river, he crossed it and went to Kuliyā. Because He had promised His mother He would return to Navadvīpa, He went to Vārakoṇā-ghāṭa, a village near His house.”

In the commentary of Premadāsa it is said:

*nadīyāra mājhakhāne, sakala lokete
jāne, ‘kuliyā-pāhāḍapura’ nāme sthāna*

“Everyone knows that in the middle of Nadia is a village named Kuliyā-pāhāḍapura.”

Śrī Narahari Cakravartī, or Ghanaśyāma dāsa, has written in his *Bhakti-ratnākara*:

*kuliyā pāhāḍapura dekha śrīnivāsa
pūrve ‘koladvīpa’-parvatākhyā—e pracāra*

“He said, ‘O Śrīnivāsa, just see the town of Kuliyā-pāhāḍapura, which was previously known as Koladvīpa.’”

In a book named *Navadvīpa-dhāma-parikramā*, also written by Ghanaśyāma dāsa, it is stated: *kuliyā-pāhāḍapura grāma pūrve koladvīpa-parvatākhyānanda nāma*. “The town of Kuliyā-pāhāḍapura was previously named Koladvīpa-parvatākhyānanda.”

Therefore one can conclude that the present-day city of Navadvīpa and the places known as Bāhiradvīpa, Kolera Gañja, Kola-āmāda, Kolera Daha, Gadakhāli, etc., were known as Kuliyā, but the so-called Kuliyāra Pāḍa is not the original Kuliyā.

TEXT 208

*mādhava-dāsa-grhe tathā śacīra nandana
lakṣa-koṭi loka tathā pāila daraśana*

mādhava-dāsa-grhe—at the house of Mādhava dāsa; *tathā*—there; *śacīra nandana*—the son of mother Śacī; *lakṣa-koṭi loka*—many hundreds of thousands of people; *tathā*—there; *pāila daraśana*—got His audience.



A reconstruction of the house in Hālisahara where Śrīvāsa Ṭhākura lived feeling separation from Śrī Caitanya Mahāprabhu after the Lord accepted sannyāsa.

When the Lord stayed at the house of Mādhava dāsa, many hundreds of thousands of people came to see Him.

Mādhava dāsa is identified as follows. In the family of Śrīkara Caṭṭopādhyāya, Yudhiṣṭhira Caṭṭopādhyāya took his birth. Formerly, he and his family members lived in Bilvagrāma and Pāṭūli. From there he went to Kuliyā-pāhāḍapura, formerly known as Pāḍapura. The eldest son of Yudhiṣṭhira Caṭṭopādhyāya was known as Mādhava dāsa, the second son was called Haridāsa, and the youngest son was called Kṛṣṇasampatti Caṭṭopādhyāya. The three brothers' nicknames were Chakaḍi, Tinakaḍi and Dukaḍi. The grandson of Mādhava dāsa was named Vamśivadana, and, during the time of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, his grandson Rāmācandra and their descendants were still living at Vāghnāpāḍā, or Vaiñcī.

TEXT 209

*sāta dina rahi' tathā loka nistārilā
saba aparādhi-gaṇe prakāre tārilā*

sāta dina—seven days; *rahi'*—staying; *tathā*—there; *loka*—the people; *nistārilā*—He liberated; *saba*—all; *aparādhi-gaṇe*—the offenders; *prakāre*—in some fashion; *tārilā*—delivered.

The Lord stayed there for seven days and delivered all kinds of offenders and sinners.

TEXT 210

*'śāntipurācārya'-gṛhe aiche āilā
śacī-mātā mili' tānra duḥkha khaṇḍāilā*

śāntipura-ācārya—of Advaita Ācārya; *gṛhe*—to the house; *aiche*—similarly; *āilā*—went; *śacī-mātā*—mother Śacī; *mili'*—meeting; *tānra*—her; *duḥkha*—unhappiness; *khaṇḍāilā*—pacified.

After leaving Kuliyā, Śrī Caitanya Mahāprabhu visited the house of Advaita Ācārya at Śāntipura. It was there that the Lord's mother, Śacīmātā, met Him and was thus relieved of her great unhappiness.

TEXT 211

*tabe 'rāmakeli'-grāme prabhu yaiche gelā
'nāṭasālā' haite prabhu punaḥ phiri' āilā*

tabe—thereafter; *rāmakeli-grāme*—in the village known as Rāmakeli; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *yaiche*—similarly; *gelā*—went; *nāṭasālā*—the place known as Kānāi Nāṭasālā; *haite*—from; *prabhu*—Śrī Caitanya Mahāprabhu; *punaḥ*—again; *phiri' āilā*—returned.

The Lord then visited the village known as Rāmakeli and the place known as Kānāi Nāṭasālā. From there He returned to Śāntipura.

TEXT 212

*śāntipure punaḥ kaila daśa-dina vāsa
vistāri' varṇiyāchena vṛndāvana-dāsa*

śāntipure—at Śāntipura; *punaḥ*—again; *kaila*—made; *daśa-dina*—for ten days; *vāsa*—residence; *vistāri'*—elaborating; *varṇiyāchena*—has described; *vṛndāvana-dāsa*—Vṛndāvana dāsa Ṭhākura.

Śrī Caitanya Mahāprabhu stayed in Śāntipura for ten days. This has all been described very elaborately by Vṛndāvana dāsa Ṭhākura.

TEXT 213

*ataeva ihāñ tāra nā kailuñ vistāra
punarukti haya, grantha bāḍaye apāra*

ataeva—therefore; *ihāñ*—here; *tāra*—of that incident; *nā kailuñ*—I did not give; *vistāra*—elaboration; *punarukti*—repetition; *haya*—it is; *grantha*—the book; *bāḍaye*—increases; *apāra*—unlimitedly.

I will not narrate these incidents because they have already been described by Vṛndāvana dāsa Ṭhākura. There is no need to repeat the same information, for such repetition would unlimitedly increase the size of this book.



In Śāntipura, a reconstruction of the house of Śrī Advaita Ācārya (left) and a temple commemorating the site where He resided (right). Lord Caitanya Mahāprabhu visited Advaita Ācārya there before returning to Jagannātha Puri

TEXTS 214–215

*tāra madhye mililā yaiche rūpa-sanātana
nṛsimhānanda kaila yaiche pathera sājana
sūtra-madhye sei līlā āmi ta' varṇiluṅ
ataeva punaḥ tāhā ihān nā likhiluṅ*

tāra madhye—within that; *mililā*—He met; *yaiche*—how; *rūpa-sanātana*—the two brothers Rūpa and Sanātana; *nṛsimhānanda*—Nṛsimhānanda; *kaila*—did; *yaiche*—how; *pathera sājana*—decoration of the road; *sūtra-madhye*—in the synopsis; *sei līlā*—those pastimes; *āmi*—I; *ta'*—indeed; *varṇiluṅ*—have described; *ataeva*—therefore; *punaḥ*—again; *tāhā*—that; *ihān*—here; *nā likhiluṅ*—I have not written.

Those narrations tell how Śrī Caitanya Mahāprabhu met the brothers Rūpa and Sanātana and how Nṛsimhānanda decorated the road. I have already described these in an earlier synopsis of this book; therefore I will not repeat the narrations here.

This information is given in *Ādi-līlā* 10.35 and *Madhya-līlā* 1.155–162 and 175–226.

TEXT 216

*punarapi prabhu yadi 'śāntipura' āilā
raghunātha-dāsa āsi' prabhure mililā*

punarapi—again; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *śāntipura āilā*—came to Śāntipura; *raghunātha-dāsa*—Raghunātha dāsa; *āsi'*—coming; *prabhure mililā*—met Śrī Caitanya Mahāprabhu.

When Śrī Caitanya Mahāprabhu returned to Śāntipura, Raghunātha dāsa came to meet Him.

TEXT 217

*'hiraṇya', 'govardhana',—dui sahodara
saptagrāme bāra-lakṣa mudrāra īśvara*

hiraṇya—Hiraṇya; *govardhana*—Govardhana; *dui sahodara*—two brothers; *saptagrāme*—in the village named Saptagrāma; *bāra-lakṣa*—1,200,000; *mudrāra*—of coins; *īśvara*—the masters.

Two brothers named Hiraṇya and Govardhana, who were residents of Saptagrāma, had an annual income of 1,200,000 rupees.

Hiraṇya and Govardhana were inhabitants of Saptagrāma in the district of Hugli. Actually they were inhabitants not of Saptagrāma but of a nearby village named Kṛṣṇapura. They took their birth in a big *kāyastha* family, and although their family title has not been ascertained, it is known that they came from an aristocratic family. The elder brother's name was Hiraṇya Majumadāra, and the younger brother's name was Govardhana Majumadāra. Śrī Raghunātha dāsa was the son of Govardhana Majumadāra. Their family priest was Balarāma Ācārya, who was a favorite of Haridāsa Ṭhākura's, and the family's spiritual master was Yadunandana Ācārya, a favorite of Vāsudeva Datta's.

The village of Saptagrāma is located on the Eastern Railway from Calcutta to Burdwan, and presently the railway station is called Triśabighā. In those days there was a large river there known as the Sarasvatī, and present-day Triśabighā is a great port. In 1592, the Pāṭhānas invaded, and due to a flooding of the Sarasvatī River in the year 1632, this great port was partially destroyed. It is said that in the seventeenth and eighteenth centuries, Portuguese businessmen used to come aboard their ships. In those days, Saptagrāma, situated on the southern side of Bengal, was very rich and popular. The merchants, who were the principal residents, were called Saptagrāma *suvarṇa-vaṇiks*. There were very many rich people there, and Hiraṇya Majumadāra and Govardhana Majumadāra belonged to the *kāyastha* community. They also were very rich, so much so that it is mentioned in this verse that their annual income as landlords amounted to 1,200,000 rupees. In this connection, one may refer to *Ādi-līlā* (Chapter Eleven, verse 41), which describes Uddhāraṇa Datta, who also belonged to the Saptagrāmī *suvarṇa-vaṇik* community.

TEXT 218

*mahaiśvarya-yukta duṁhe—vadānya, brahmaṇya
sadācārī, satkulīna, dhārmikāgra-gaṇya*

mahā-aiśvarya-yukta—very opulent in riches; *duñhe*—both the brothers; *vadānya*—very magnanimous; *brahmaṇya*—devoted to brahminical culture; *sat-ācārī*—well behaved; *sat-kulīna*—aristocratic; *dhārmika-agra-gaṇya*—on the top of the list of religious persons.

Both Hiraṇya Majumadāra and Govardhana Majumadāra were very opulent and magnanimous. They were well behaved and devoted to brahminical culture. They belonged to an aristocratic family, and among religionists they were predominant.

TEXT 219

nadīyā-vāsī, brāhmaṇera upajīvyā-prāya
artha, bhūmi, grāma diyā karena sahāya

nadīyā-vāsī—inhabitants of Nadia; *brāhmaṇera*—of all *brāhmaṇas*; *upajīvyā-prāya*—almost the entire source of income; *artha*—money; *bhūmi*—land; *grāma*—villages; *diyā*—giving as charity; *karena sahāya*—give help.

Practically all the *brāhmaṇas* residing in Nadia were dependent on the charity of Hiraṇya and Govardhana, who gave them money, land and villages.

Although Navadvīpa was very opulent and populous during Śrī Caitanya Mahāprabhu's time, practically all the *brāhmaṇas* depended on the charity of Hiraṇya and Govardhana. Because the brothers highly respected the *brāhmaṇas*, they very liberally gave them money.

TEXT 220

nīlāmbara cakravartī—ārādhya duñhāra
cakravartī kare duñhāya 'bhrāṭṛ'-vyavahāra

nīlāmbara cakravartī—the grandfather of Śrī Caitanya Mahāprabhu; *ārādhya duñhāra*—very worshipable for these two; *cakravartī*—Nīlāmbara Cakravartī; *kare*—does; *duñhāya*—to the two of them; *bhrāṭṛ-vyavahāra*—treating as brothers.

Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, was much worshiped by the two brothers, but Nīlāmbara Cakravartī used to treat them as his own brothers.

TEXT 221

*miśra-purandarera pūrve karyāchena sevane
ataeva prabhu bhāla jāne dui-jane*

miśra-purandarera—to Purandara Miśra, the father of Śrī Caitanya Mahāprabhu; *pūrve*—previously; *karyāchena sevane*—had rendered service; *ataeva*—therefore; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāla*—very well; *jāne*—knew; *dui-jane*—the two brothers.

Formerly, these two brothers had rendered much service to Miśra Purandara, the father of Śrī Caitanya Mahāprabhu. Because of this, the Lord knew them very well.

TEXT 222

*sei govardhanera putra—raghunātha dāsa
bālya-kāla haite teṅho viṣaye udāsa*

sei—that; *govardhanera putra*—son of Govardhana Majumadāra; *raghunātha dāsa*—Raghunātha dāsa; *bālya-kāla haite*—from his very childhood; *teṅho*—he; *viṣaye udāsa*—indifferent to material happiness.

Raghunātha dāsa was the son of Govardhana Majumadāra. From childhood, he was uninterested in material enjoyment.

TEXT 223

*sannyāsa kari' prabhu yabe śāntipura āilā
tabe āsi' raghunātha prabhure mililā*

sannyāsa kari'—after accepting the *sannyāsa* order; *prabhu*—the Lord; *yabe*—when; *śāntipura āilā*—went to Śāntipura; *tabe*—at that time;

āsi'—coming; *raghunātha*—Raghunātha dāsa; *prabhura*—Śrī Caitanya Mahāprabhu; *mililā*—met.

When Śrī Caitanya Mahāprabhu returned to Śāntipura after accepting the renounced order, Raghunātha dāsa met Him.

TEXT 224

*prabhura caraṇe paḍe premāviṣṭa hañā
prabhu pāda-sparśa kaila karuṇā kariyā*

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the lotus feet; *paḍe*—fell down; *prema-āviṣṭa*—absorbed in ecstatic love; *hañā*—becoming; *prabhu*—Śrī Caitanya Mahāprabhu; *pāda-sparśa kaila*—touched with His feet; *karuṇā*—mercy; *kariyā*—showing.

When Raghunātha dāsa went to see Śrī Caitanya Mahāprabhu, he fell at the Lord's lotus feet in ecstatic love. Showing him mercy, the Lord touched him with His feet.

TEXT 225

*tānra pitā sadā kare ācārya-sevana
ataeva ācārya tānre hailā parasanna*

tānra pitā—his father; *sadā*—always; *kare*—performs; *ācārya-sevana*—worship of Advaita Ācārya; *ataeva ācārya*—therefore Advaita Ācārya; *tānre*—upon him; *hailā parasanna*—became pleased.

Raghunātha dāsa's father, Govardhana, always rendered much service to Advaita Ācārya. Consequently Advaita Ācārya was very pleased with the family.

TEXT 226

*ācārya-prasāde pāila prabhura ucchiṣṭa-pāta
prabhura caraṇa dekhe dina pāñca-sāta*

ācārya-prasāde—by the mercy of Advaita Ācārya; *pāila*—got; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *ucchiṣṭa-pāta*—remnants of food; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet; *dekhe*—sees; *dina*—days; *pāñca-sāta*—five to seven.

When Raghunātha dāsa was there, Advaita Ācārya favored him by giving him the food remnants left by the Lord. Raghunātha dāsa was thus engaged for five or seven days in rendering service to the Lord’s lotus feet.

TEXT 227

prabhu tāñre vidāya diyā gelā nīlācala
teñho ghare āsi’ hailā premete pāgala

prabhu—Śrī Caitanya Mahāprabhu; *tāñre*—unto Raghunātha dāsa; *vidāya diyā*—bidding farewell; *gelā*—went back; *nīlācala*—to Jagannātha Purī; *teñho*—he; *ghare āsi’*—returning home; *hailā*—became; *premete pāgala*—mad in ecstatic love.

After bidding farewell to Raghunātha dāsa, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī. After returning home, Raghunātha dāsa became mad with ecstatic love.

TEXT 228

bāra bāra palāya teñho nīlādri yāite
pitā tāñre bāndhi’ rākhe āni’ patha haite

bāra bāra—again and again; *palāya*—leaves home; *teñho*—he; *nīlādri yāite*—to go to Jagannātha Purī; *pitā*—his father; *tāñre*—him; *bāndhi’*—binding; *rākhe*—keeps; *āni’*—bringing back; *patha haite*—from the road.

Raghunātha dāsa used to run away from home again and again to go to Jagannātha Purī, but his father kept binding him and bringing him back.

TEXT 229

*pañca pāika tāñre rākhe rātri-dine
cāri sevaka, dui brāhmaṇa rahe tāñra sane*

pañca—five; *pāika*—watchmen; *tāñre*—him (Raghunātha dāsa); *rākhe*—keep; *rātri-dine*—day and night; *cāri sevaka*—four personal servants; *dui brāhmaṇa*—two *brāhmaṇas* to cook; *rahe*—remain; *tāñra sane*—with him.

His father even had five watchmen guard him day and night. Four personal servants were employed to look after his comfort, and two brāhmaṇas were employed to cook for him.

TEXT 230

*ekādaśa jana tāñre rākhe nirantara
nīlācale yāite nā pāya, duḥkhita antara*

ekādaśa—eleven; *jana*—persons; *tāñre*—him; *rākhe*—keep; *nirantara*—day and night; *nīlācale*—to Jagannātha Purī; *yāite*—to go; *nā pāya*—was not able; *duḥkhita antara*—very unhappy within the mind.

In this way, eleven people were incessantly keeping Raghunātha dāsa under control. Thus he could not go to Jagannātha Purī, and because of this he was very unhappy.

TEXT 231

*ebe yadi mahāprabhu 'śāntipura' āilā
śuniyā pitāre raghunātha nivedilā*

ebe—now; *yadi*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *śāntipura*—to Śāntipura; *āilā*—came; *śuniyā*—hearing; *pitāre*—unto his father; *raghunātha*—Raghunātha dāsa; *nivedilā*—submitted.

When Raghunātha dāsa learned that Śrī Caitanya Mahāprabhu had arrived at Śāntipura, he submitted a request to his father.

TEXT 232

“*ājñā deha*’, *yāñā dekhi prabhura caraṇa*
anyathā, nā rahe mora śarīre jīvana”

ājñā deha’—kindly give me permission; *yāñā*—going; *dekhi*—I may see; *prabhura caraṇa*—the lotus feet of the Lord; *anyathā*—otherwise; *nā rahe*—will not remain; *mora*—my; *śarīre*—within the body; *jīvana*—life.

Raghunātha dāsa asked his father, “Please give me permission to go see the lotus feet of the Lord. If you do not, my life will not remain within this body.”

TEXT 233

śuni’ *tāñra pitā bahu loka-dravya diyā*
pāṭhāila bali’ ‘*śighra āsiha phiriyā*’

śuni’—hearing; *tāñra*—his; *pitā*—father; *bahu*—many; *loka-dravya*—servants and materials; *diyā*—giving; *pāṭhāila*—sent; *bali*’—saying; *śighra*—very soon; *āsiha*—come; *phiriyā*—returning.

Hearing this request, Raghunātha dāsa’s father agreed. Giving him many servants and materials, the father sent him to see Śrī Caitanya Mahāprabhu, requesting him to return soon.

TEXT 234

sāta dina śāntipure prabhu-saṅge rahe
rātri-divase ei manaḥ-kathā kahe

sāta dina—for seven days; *śāntipure*—at Śāntipura; *prabhu-saṅge*—in the association of Śrī Caitanya Mahāprabhu; *rahe*—stayed; *rātri-divase*—both day and night; *ei*—these; *manaḥ-kathā*—words in his mind; *kahe*—says.

For seven days Raghunātha dāsa associated with Śrī Caitanya Mahāprabhu in Śāntipura. During those days and nights, he had the following thoughts.

TEXT 235

*‘rakṣakera hāte muñi kemane chuṭiba!
kemane prabhura saṅge nīlācale yāba?’*

rakṣakera hāte—from the clutches of the watchmen; *muñi*—I; *kemane*—how; *chuṭiba*—shall get release; *kemane*—how; *prabhura saṅge*—with Śrī Caitanya Mahāprabhu; *nīlācale*—to Jagannātha Purī; *yāba*—I shall go.

Raghunātha dāsa thought, “How shall I be able to get free from the hands of the watchmen? How shall I be able to go with Śrī Caitanya Mahāprabhu to Nīlācala?”

TEXT 236

*sarvajña gaurāṅga-prabhu jāni’ tānra mana
śikṣā-rūpe kahe tānre āśvāsa-vacana*

sarva-jña—omniscient; *gaurāṅga-prabhu*—Śrī Caitanya Mahāprabhu; *jāni’*—knowing; *tānra*—his; *mana*—mind; *śikṣā-rūpe*—as an instruction; *kahe*—says; *tānre*—unto Raghunātha dāsa; *āśvāsa-vacana*—words of assurance.

Since Śrī Caitanya Mahāprabhu was omniscient, He could understand Raghunātha dāsa’s mind. The Lord therefore instructed him with the following reassuring words.

TEXT 237

*“sthira hañā ghare yāo, nā hao vātula
krame krame pāya loka bhava-sindhu-kūla*

sthira hañā—being patient; *ghare yāo*—go back home; *nā*—do not; *hao*—become; *vātula*—crazy; *krame krame*—gradually; *pāya*—gets; *loka*—a person; *bhava-sindhu-kūla*—the far shore of the ocean of material existence.

“Be patient and return home. Don’t be a crazy fellow. By and by you will be able to cross the ocean of material existence.

As stated in *Śrīmad-Bhāgavatam* (10.14.58):

*samāśritā ye pada-pallava-plavaṁ
mahat-padaṁ puṇya-yaśo murāreḥ
bhavāmbudhir vatsa-padaṁ paraṁ padaṁ
padaṁ padaṁ yad vipadāṁ na teṣāṁ*

This material world is just like a big ocean. It begins with Brahmaloḥka and extends to Pātālaloka, and there are many planets, or islands, in this ocean. Not knowing about devotional service, the living entity wanders about this ocean, just as a man tries to swim to reach the shore. Our struggle for existence is similar to this. Everyone is trying to get out of the ocean of material existence. One cannot immediately reach the coast, but if one endeavors, he can cross the ocean by Śrī Caitanya Mahāprabhu’s mercy. One may be very eager to cross this ocean, but he cannot attain success by acting like a madman. He must swim over the ocean very patiently and intelligently under the instructions of Śrī Caitanya Mahāprabhu or His representative. Then, one day, he will reach the shore and return home, back to Godhead.

TEXT 238

*markaṭa-vairāgya nā kara loka dekhāñā
yathā-yogyā viśaya bhuñja’ anāsakta hañā*

markaṭa-vairāgya—monkey renunciation; *nā kara*—do not do; *loka*—to the people; *dekhāñā*—showing off; *yathā-yogyā*—as it is befitting; *viśaya*—material things; *bhuñja’*—enjoy; *anāsakta*—without attachment; *hañā*—being.

“You should not make yourself a showbottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it.”

The word *markaṭa-vairāgya*, indicating false renunciation, is very important in this verse. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in

commenting on this word, points out that monkeys make an external show of renunciation by not accepting clothing and by living naked in the forest. In this way they consider themselves renunciants, but actually they are very busy enjoying sense gratification with dozens of female monkeys. Such renunciation is called *markaṭa-vairāgya*—the renunciation of a monkey. One cannot be really renounced until one actually becomes disgusted with material activity and sees it as a stumbling block to spiritual advancement. Renunciation should not be *phalgu*, temporary, but should exist throughout one's life. Temporary renunciation, or monkey renunciation, is like the renunciation one feels at a cremation ground. When a man takes a dead body to the crematorium, he sometimes thinks, "This is the final end of the body. Why am I working so hard day and night?" Such sentiments naturally arise in the mind of any man who goes to a crematorial *ghāṭa*. However, as soon as he returns from the cremation grounds, he again engages in material activity for sense enjoyment. This is called *śmaśāna-vairāgya*, or *markaṭa-vairāgya*.

In order to render service to the Lord, one may accept necessary things. If one lives in this way, he may actually become renounced. In the *Bhakti-rasāmṛta-sindhu* (1.2.108), it is said:

*yāvatā syāt sva-nirvāhaḥ svī-kuryāt tāvad artha-vit
ādihikye nyūnatāyām ca cyavate paramārthataḥ*

"The bare necessities of life must be accepted, but one should not superfluously increase his necessities. Nor should they be unnecessarily decreased. One should simply accept what is necessary to help one advance spiritually."

In his *Durgama-saṅgamaṇī*, Śrī Jīva Gosvāmī comments that the word *sva-nirvāhaḥ* actually means *sva-sva-bhakti-nirvāhaḥ*. The experienced devotee will accept only those material things that will help him render service to the Lord. In the *Bhakti-rasāmṛta-sindhu* (1.2.256), *markaṭa-vairāgya*, or *phalgu-vairāgya*, is explained as follows:

*prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo vairāgyam phalgu kathyate*

"When persons eager to achieve liberation renounce things related to the Supreme Personality of Godhead, thinking them to be material,

their renunciation is called incomplete.” Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing. *Yukta-vairāgya*, or befitting renunciation, is thus explained:

*anāsaktasya viṣayān yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate*

“Things should be accepted for the Lord’s service and not for one’s personal sense gratification. If one accepts something without attachment and accepts it because it is related to Kṛṣṇa, one’s renunciation is called *yukta-vairāgya*.” Since Kṛṣṇa is the Absolute Truth, whatever is accepted for His service is also the Absolute Truth.

The word *markaṭa-vairāgya* is used by Śrī Caitanya Mahāprabhu to indicate so-called Vaiṣṇavas who dress themselves in loincloths trying to imitate Śrīla Rūpa Gosvāmī. Such people carry a bead bag and chant, but at heart they are always thinking about getting women and money. Unknown to others, these *markaṭa-vairāgīs* maintain women but externally present themselves as renunciants. Śrī Caitanya Mahāprabhu was very much opposed to these *markaṭa-vairāgīs*, or pseudo Vaiṣṇavas.

TEXT 239

*antare niṣṭhā kara, bāhye loka-vyavahāra
acirāt kṛṣṇa tomāya karibe uddhāra*

antare—within the heart; *niṣṭhā kara*—keep strong faith; *bāhye*—externally; *loka-vyavahāra*—behavior like ordinary men; *acirāt*—very soon; *kṛṣṇa*—Lord Kṛṣṇa; *tomāya*—unto you; *karibe*—will do; *uddhāra*—liberation.

Śrī Caitanya Mahāprabhu continued, “Within your heart you should keep yourself very faithful, but externally you may behave like an ordinary man. Thus Kṛṣṇa will soon be very pleased and deliver you from the clutches of *māyā*.”

TEXT 240

*vṛndāvana dekhi' yabe āsiba nīlācale
tabe tumi āmā-pāśa āsiha kona chale*

vṛndāvana dekhi'—after visiting Vṛndāvana; *yabe*—when; *āsiba*—I shall come back; *nīlācale*—to Jagannātha Purī; *tabe*—at that time; *tumi*—you; *āmā-pāśa*—to Me; *āsiha*—please come; *kona chale*—by some pretext.

“You may see me at Nīlācala, Jagannātha Purī, when I return after visiting Vṛndāvana. By that time you can think of some trick to escape.

TEXT 241

*se chala se-kāle kṛṣṇa sphurābe tomāre
kṛṣṇa-kṛpā yāñre, tāre ke rākhite pāre“*

se chala—that trick; *se-kāle*—at that time; *kṛṣṇa*—Lord Kṛṣṇa; *sphurābe*—will show; *tomāre*—unto you; *kṛṣṇa-kṛpā*—the mercy of Kṛṣṇa; *yāñre*—upon whom; *tāre*—him; *ke*—who; *rākhite*—to keep; *pāre*—is able.

“What kind of means you will have to use at that time will be revealed by Kṛṣṇa. If one has Kṛṣṇa’s mercy, no one can check him.”

Although Śrīla Raghunātha dāsa was very anxious to join Śrī Caitanya Mahāprabhu, the Lord advised him to wait for the mercy of Lord Kṛṣṇa. He recommended that Raghunātha dāsa keep his Kṛṣṇa consciousness firmly fixed in his heart while externally behaving like an ordinary man. This is a trick for everyone advanced in Kṛṣṇa consciousness. One can live in society like an ordinary human being, but at the same time one’s own business should be to satisfy Kṛṣṇa and spread His glories. A Kṛṣṇa conscious person should not be absorbed in material things, for his only business is the devotional service of the Lord. If one is engaged in this way, Kṛṣṇa will certainly bestow His mercy. As Śrī Caitanya Mahāprabhu advised Raghunātha dāsa, *yathā-yogya viśaya bhūñja' anāsakta hañā*. The same is repeated, *antare niṣṭhā kara, bāhye loka-vyavahāra*. This means that one must have no desire within his heart other than to serve Kṛṣṇa. On the basis of such a conviction, one can cultivate Kṛṣṇa consciousness. This is confirmed in the *Bhakti-rasāmṛta-sindhu* (1.2.200):

*laukikī vaidikī vāpi yā kriyā kriyate mune
hari-sevānukūlaiva sā kāryā bhaktim icchatā*

A devotee may act as an ordinary human being or as a strict follower of Vedic injunctions. In either case, everything he does is favorable for the advancement of devotional service because he is in Kṛṣṇa consciousness.

TEXT 242

*eta kahi' mahāprabhu tānre vidāya dila
ghare āsi' mahāprabhura śikṣā ācarila*

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tānre*—unto Raghunātha dāsa; *vidāya dila*—bade farewell; *ghare āsi'*—returning home; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *śikṣā*—the instruction; *ācarila*—practiced.

In this way, Śrī Caitanya Mahāprabhu bade farewell to Raghunātha dāsa, who returned home and did exactly what the Lord told him.

TEXT 243

*bāhya vairāgya, vātulatā sakala chāḍiyā
yathā-yogyā kārya kare anāsakta hañā*

bāhya vairāgya—external renunciation; *vātulatā*—craziness; *sakala*—all; *chāḍiyā*—giving up; *yathā-yogyā*—as it is befitting; *kārya*—duties; *kare*—performs; *anāsakta hañā*—being without attachment.

After returning home, Raghunātha dāsa gave up all craziness and external pseudo renunciation and engaged in his household duties without attachment.

TEXT 244

*dekhi' tānra pitā-mātā baḍa sukha pāila
tānhāra āvaraṇa kichu śithila ha-ila*

dekhi'—seeing; *tānra*—his; *pitā-mātā*—father and mother; *baḍa*—very much; *sukha*—happiness; *pāila*—got; *tānhāra āvaraṇa*—strong vigilance upon him; *kichu*—something; *śithila ha-ila*—became slackened.

When Raghunātha dāsa's father and mother saw that their son was acting like a householder, they became very happy. Because of this, they slackened their guard.

When Raghunātha dāsa's father and mother saw that their son was no longer acting like a crazy fellow and was responsibly attending to his duties, they became very happy. The eleven people—five watchmen, four personal servants and two *brāhmaṇas*—who were guarding him became less strict in their vigilance. When Raghunātha dāsa actually took up his household affairs, his parents reduced the number of guards.

TEXTS 245–246

ihāñ prabhu ekatra kari' saba bhakta-gaṇa
advaita-nityānandādi yata bhakta-jana
sabā āliṅgana kari' kahena gosāñi
sabe ājñā deha'—āmi nīlācale yāi

ihāñ—here (at Śāntipura); *prabhu*—Śrī Caitanya Mahāprabhu; *ekatra kari'*—assembling in one place; *saba bhakta-gaṇa*—all the devotees; *advaita-nityānanda-ādi*—headed by Advaita Ācārya and Nityānanda Prabhu; *yata bhakta-jana*—all the devotees; *sabā āliṅgana kari'*—embracing every one of them; *kahena gosāñi*—Śrī Caitanya Mahāprabhu said; *sabe*—all of you; *ājñā deha'*—just give Me permission; *āmi*—I; *nīlācale*—to Nīlācala, Jagannātha Purī; *yāi*—may go.

Meanwhile, at Śāntipura, Śrī Caitanya Mahāprabhu assembled all His devotees—headed by Advaita Ācārya and Nityānanda Prabhu—embraced them all and asked their permission to return to Jagannātha Purī.

TEXT 247

sabāra sahita ihāñ āmāra ha-ila milana
e varṣa 'nīlādri' keha nā kariha gamana

sabāra sahita—with everyone; *ihāṅ*—here; *āmāra*—of Me; *ha-ila*—there was; *milana*—meeting; *e varṣa*—this year; *nīlādri*—to Jagannātha Purī; *keha*—any of you; *nā*—not; *kariha gamana*—go.

Because He had met them all at Śāntipura, Śrī Caitanya Mahāprabhu requested all the devotees not to go to Jagannātha Purī that year.

TEXT 248

*tāhāṅ haite avaśya āmi 'vṛndāvana' yāba
sabe ājñā deha', tabe nirviḡhne āsiba*

tāhāṅ haite—from there; *avaśya*—certainly; *āmi*—I; *vṛndāvana yāba*—shall go to Vṛndāvana; *sabe*—all of you; *ājñā deha'*—give Me permission; *tabe*—then; *nirviḡhne*—without disturbance; *āsiba*—I shall come back.

Śrī Caitanya Mahāprabhu said, “I shall certainly go to Vṛndāvana from Jagannātha Purī. If all of you give Me permission, I shall return here again without difficulty.”

TEXT 249

*mātāra caraṇe dhari' bahu vinaya karila
vṛndāvana yāite tāṅra ājñā la-ila*

mātāra—of Śacīmātā; *caraṇe*—the feet; *dhari'*—catching; *bahu vinaya karila*—submitted most humbly; *vṛndāvana yāite*—to go to Vṛndāvana; *tāṅra*—her; *ājñā*—permission; *la-ila*—took.

Clasping the feet of His mother, Śrī Caitanya Mahāprabhu very humbly requested her permission. Thus she gave Him leave to go to Vṛndāvana.

TEXT 250

*tabe navadvīpe tāṅre dila pāṭhāṅā
nīlādri calilā saṅge bhakta-gaṇa laṅā*

tabe—thereafter; *navadvīpe*—to Navadvīpa; *tānre*—her; *dila pāṭhāñā*—sent back; *nīlādri*—to Jagannātha Purī; *calilā*—departed; *sañge*—with Him; *bhakta-gaṇa lañā*—taking all the devotees.

Śrīmatī Śacīdevī was sent back to Navadvīpa, and the Lord and His devotees started for Jagannātha Purī, Nīlādri.

TEXT 251

*sei saba loka pathe karena sevana
sukhe nīlācala āilā śacīra nandana*

sei saba loka—all those persons; *pathe*—on the road; *karena sevana*—rendered all service; *sukhe*—in great happiness; *nīlācala*—to Jagannātha Purī; *āilā*—came back; *śacīra nandana*—the son of mother Śacī.

The devotees who accompanied Śrī Caitanya Mahāprabhu rendered all kinds of service on the way to Nīlācala, Jagannātha Purī. Thus in great happiness the Lord returned.

TEXT 252

*prabhu āsi' jagannātha daraśana kaila
'mahāprabhu āilā'—grāme kolāhala haila*

prabhu—Śrī Caitanya Mahāprabhu; *āsi'*—returning; *jagannātha*—to Lord Jagannātha; *daraśana*—visit; *kaila*—made; *mahāprabhu āilā*—Śrī Caitanya Mahāprabhu has come back; *grāme*—in the town; *kolāhala haila*—there was great agitation.

When Śrī Caitanya Mahāprabhu arrived in Jagannātha Purī, He visited the temple of the Lord. News then spread all over the city that He had returned.

TEXT 253

*ānandita bhakta-gaṇa āsiyā mililā
prema-āliṅgana prabhu sabāre karilā*

ānandita—very pleased; *bhakta-gaṇa*—all the devotees; *āsiyā*—came; *mililā*—met; *prema-āliṅgana*—embracing in love; *prabhu*—the Lord; *sabāre*—to all devotees; *karilā*—offered.

All the devotees then came and met the Lord with great happiness. The Lord embraced each of them in great ecstatic love.

TEXT 254

*kāśī-miśra, rāmānanda, pradyumna, sārvaḥmauma
vāṇinātha, śikhi-ādi yata bhakta-gaṇa*

kāśī-miśra—Kāśī Miśra; *rāmānanda*—Rāmānanda; *pradyumna*—Pradyumna; *sārvaḥmauma*—Sārvaḥmauma; *vāṇinātha*—Vāṇinātha; *śikhi-ādi*—Śikhi Māhiti and others; *yata bhakta-gaṇa*—all the devotees.

Kāśī Miśra, Rāmānanda Rāya, Pradyumna, Sārvaḥmauma Bhaṭṭācārya, Vāṇinātha Rāya, Śikhi Māhiti and all the other devotees met Śrī Caitanya Mahāprabhu.

TEXT 255

*gadādhara-ṇḍita āsi' prabhure mililā
sabāra agrete prabhu kahite lāgilā*

gadādhara-ṇḍita—Gadādhara Paṇḍita; *āsi'*—coming; *prabhure mililā*—met the Lord; *sabāra agrete*—in front of all the devotees; *prabhu*—the Lord; *kahite lāgilā*—began to say.

Gadādhara Paṇḍita also came and met the Lord. Then, before all the devotees, Śrī Caitanya Mahāprabhu began to speak as follows.

TEXT 256

‘vṛndāvana yāba āmi gauḍa-deśa diyā
nija-mātāra, gaṅgāra caraṇa dekhiyā

vṛndāvana yāba—shall go to Vṛndāvana; *āmi*—I; *gauḍa-deśa diyā*—through Bengal; *nija-mātāra*—of My own mother; *gaṅgāra*—of the river Ganges; *caraṇa*—the feet; *dekhiyā*—seeing.

“It was My decision to go to Vṛndāvana through Bengal in order to see My mother and the river Ganges.

TEXT 257

eta mate kari’ kailuṅ gauḍere gamana
sahasreka saṅge haila nija-bhakta-gaṇa

eta—such; *mate*—decision; *kari’*—making; *kailuṅ*—I did; *gauḍere*—to Bengal; *gamana*—going; *sahasreka*—thousands of men; *saṅge*—with Me; *haila*—there were; *nija-bhakta-gaṇa*—My own devotees.

“Thus I went to Bengal, but thousands of devotees began to follow Me.

TEXT 258

lakṣa lakṣa loka āise kautuka dekhite
lokerā saṅghaṭṭe patha nā pāri calite

lakṣa lakṣa loka—many thousands of people; *āise*—came; *kautuka*—out of curiosity; *dekhite*—to see; *lokerā saṅghaṭṭe*—by the assembly of so many men; *patha*—the road; *nā pāri*—I was not able; *calite*—to pass through.

“Many hundreds of thousands of people came to see Me out of curiosity, and due to such a large crowd I could not travel very freely on the road.

TEXT 259

yathā rahi, tathā ghara-prācīra haya cūrṇa
yathā netra paḍe tathā loka dekhi pūrṇa

yathā rahi—wherever I stayed; *tathā*—there; *ghara-prācīra*—the building and the boundary walls; *haya*—became; *cūrṇa*—broken; *yathā*—wherever; *netra*—the eyes; *paḍe*—fell; *tathā*—there; *loka*—people; *dekhi*—I see; *pūrṇa*—filled.

“Indeed, the crowd was so large that the house and the boundary walls of the house where I stayed were destroyed, and wherever I looked I could see only large crowds.

TEXT 260

kaṣṭe-sṛṣṭye kari’ gelāṇa rāmakeli-grāma
āmāra ṭhāñi āilā ‘rūpa’ ‘sanātana’ nāma

kaṣṭe-sṛṣṭye—with great difficulty; *kari’*—doing; *gelāṇa*—I went; *rāmakeli-grāma*—to the village of Rāmakeli; *āmāra ṭhāñi*—before Me; *āilā*—came; *rūpa sanātana nāma*—the two brothers named Rūpa and Sanātana.

“With great difficulty I went to the town of Rāmakeli, where I met two brothers named Rūpa and Sanātana.

TEXT 261

dui bhāi—bhakta-rāja, kṛṣṇa-kṛpā-pātra
vyavahāre—rāja-mantrī haya rāja-pātra

dui bhāi—two brothers; *bhakta-rāja*—kings of devotees; *kṛṣṇa-kṛpā-pātra*—suitable candidates for Kṛṣṇa’s mercy; *vyavahāre*—in behavior; *rāja-mantrī*—ministers of the government; *haya*—are; *rāja-pātra*—government officers.

“These two brothers are great devotees and suitable recipients of Kṛṣṇa’s mercy, but in their ordinary dealings they are government officials, ministers to the King.

TEXT 262

*vidyā-bhakti-buddhi-bale parama pravīṇa
tabu āpanāke māne tṛṇa haite hīna*

vidyā—education; *bhakti*—devotion; *buddhi*—and intelligence; *bale*—in strength; *parama*—very; *pravīṇa*—experienced; *tabu*—still; *āpanāke*—themselves; *māne*—they think; *tṛṇa*—a straw; *haite*—than; *hīna*—lower.

“Śrīla Rūpa and Sanātana are very much experienced in education, devotional service, intelligence and strength, yet they think themselves inferior to straw in the street.

TEXTS 263–264

*tānra dainya dekhi’ śuni’ pāṣāṇa vidare
āmi tuṣṭa hañā tabe kahiluṅ doṅhāre
“uttama hañā hīna kari’ mānaha āpanāre
acire karibe kṛṣṇa tomāra uddhāre”*

tānra dainya dekhi’—by seeing their humility; *śuni’*—or even hearing about it; *pāṣāṇa*—stone; *vidare*—becomes melted; *āmi*—I; *tuṣṭa hañā*—being very pleased; *tabe*—then; *kahiluṅ doṅhāre*—said to both of them; *uttama hañā*—being actually superior in every respect; *hīna*—inferior; *kari’*—proposing as; *mānaha*—you accept; *āpanāre*—yourselves; *acire*—very soon; *karibe*—will do; *kṛṣṇa*—Lord Kṛṣṇa; *tomāra*—of you; *uddhāre*—liberation.

“Indeed, the humility of these two brothers could even melt stone. Because I was very pleased with their behavior, I told them, ‘Although you are both very much exalted, you consider yourselves inferior, and because of this, Kṛṣṇa will very soon deliver you.’

Such are the qualifications of a pure devotee. Materially one may be very opulent, experienced, influential and educated, but if one still thinks himself lower than straw in the street, one attracts the attention of Śrī Caitanya Mahāprabhu or Lord Kṛṣṇa. Although Mahārāja Pratāparudra was a king, he took up a broom to cleanse the road for Lord Jagannātha’s

ratha (chariot). Because of this humble service, Śrī Caitanya Mahāprabhu was very pleased with the King, and for that reason the Lord embraced him. According to Śrī Caitanya Mahāprabhu's instructions, a devotee should never be puffed up by material power. He should know that material power is the result of one's past good activities (*karma*) and is consequently transient. At any moment all one's material opulence can be finished; therefore a devotee is never proud of such opulence. He is always humble and meek, considering himself lower than a piece of straw. Because of this, the devotees are eligible to return home, back to Godhead.

TEXTS 265–266

*eta kahi' āmi yabe vidāya tāñre dila
gamana-kāle sanātana 'prahelī' kahila
yāñra sañge haya ei loka lakṣa koṭi
vṛndāvana yāibāra ei nahe pariṇāṭi*

eta kahi'—saying this; *āmi*—I; *yabe*—when; *vidāya*—farewell; *tāñre*—unto them; *dila*—gave; *gamana-kāle*—while going; *sanātana*—Sanātana; *prahelī*—enigma; *kahila*—said; *yāñra sañge*—with whom; *haya*—is; *ei*—this; *loka*—crowd of people; *lakṣa koṭi*—hundreds of thousands; *vṛndāvana*—to Vṛndāvana-dhāma; *yāibāra*—for going; *ei*—this; *nahe*—not; *pariṇāṭi*—the method.

“After speaking to them in this way, I bade them farewell. As I was leaving, Sanātana told Me, ‘It is not appropriate for one to be followed by a crowd of thousands when going to Vṛndāvana.’

TEXT 267

*tabu āmi śuniluñ mātra, nā kailuñ avadhāna
prāte cali' āilāna 'kānāira nāṭasālā'-grāma*

tabu—still; *āmi*—I; *śuniluñ*—heard; *mātra*—only; *nā*—not; *kailuñ*—paid; *avadhāna*—any attention; *prāte*—in the morning; *cali' āilāna*—I walked; *kānāira nāṭasālā*—to Kānāi Nāṭasālā; *grāma*—the place.

“Although I heard this, I did not pay it any attention, and in the morning I went to the place named Kānāi Nāṭasālā.

TEXT 268

*rātri-kāle mane āmi vicāra karila
sanātana more kibā 'prahelī' kahila*

rātri-kāle—at night; *mane*—in the mind; *āmi*—I; *vicāra karila*—considered; *sanātana*—Sanātana; *more*—unto Me; *kibā*—what; *prahelī*—enigma; *kahila*—spoke.

“At night, however, I considered what Sanātana had told Me.

TEXT 269

*bhālata' kahila,—mora eta loka saṅge
loka dekhi' kahibe more—'ei eka ḍhaṅge'*

bhālata' kahila—he has spoken very well; *mora*—of Me; *eta*—so much; *loka*—crowd; *saṅge*—in the company; *loka*—the people; *dekhi'*—seeing; *kahibe more*—will speak about Me; *ei*—this; *eka*—one; *ḍhaṅge*—imposter.

“I decided that Sanātana had spoken very well. I was certainly being followed by a large crowd, and when people would see so many men, they would surely rebuke Me, saying, ‘Here is another imposter.’

TEXT 270

*'durlabha' 'durgama' sei 'nirjana' vṛndāvana
ekākī yāiba, kibā saṅge eka-jana*

durlabha—very rare; *durgama*—invincible; *sei*—that; *nirjana*—solitary; *vṛndāvana*—the land of Vṛndāvana; *ekākī*—alone; *yāiba*—I shall go; *kibā*—or; *saṅge*—with Me; *eka-jana*—only one person.

“I then began to consider that Vṛndāvana is a very solitary place. It is invincible and very difficult to attain. I therefore decided to go there alone or, at the utmost, with only one person.

TEXT 271

*mādhavendra-purī tathā gelā ‘ekeśvare’
dugdha-dāna-cchale kṛṣṇa sākṣāt dila tāñre*

mādhavendra-purī—Mādhavendra Purī; *tathā*—there; *gelā*—went; *ekeśvare*—alone; *dugdha-dāna-cchale*—on the plea of giving milk in charity; *kṛṣṇa*—Lord Kṛṣṇa; *sākṣāt*—direct audience; *dila*—gave; *tāñre*—unto him.

“Mādhavendra Purī went to Vṛndāvana alone, and Kṛṣṇa, on the pretext of giving him milk, granted him an audience.

TEXT 272

*bādiyāra bāji pāti’ calilāṇa tathāre
bahu-saṅge vṛndāvana gamana nā kare*

bādiyāra—of a gypsy; *bāji*—the magic; *pāti’*—demonstrating; *calilāṇa*—I went; *tathāre*—there; *bahu-saṅge*—with many men; *vṛndāvana*—to Vṛndāvana *dhāma*; *gamana*—going; *nā kare*—no one does.

“I then understood that I was going to Vṛndāvana like a magician with his show, and this is certainly not good. No one should go to Vṛndāvana with so many men.

TEXT 273

*ekā yāiba, kibā saṅge bhṛtya eka-jana
tabe se śobhaya vṛndāvanera gamana*

ekā yāiba—I shall go alone; *kibā*—or; *saṅge*—with Me; *bhṛtya*—servant; *eka-jana*—one; *tabe*—in that way; *se*—that; *śobhaya*—is beautiful; *vṛndāvanera gamana*—going to Vṛndāvana.

“I have therefore resolved to go alone or, at the utmost, with one servant. In this way, My journey to Vṛndāvana will be beautiful.

TEXT 274

*vṛndāvana yāba kāhāṅ ‘ekākī’ hañā!
sainya saṅge caliyāchi dhāka bājāñā!*

vṛndāvana yāba—I should go to Vṛndāvana; *kāhāṅ*—whereas; *ekākī hañā*—being alone; *sainya*—soldiers; *saṅge*—along with; *caliyāchi*—I am going; *dhāka bājāñā*—beating the drum.

“I thought, ‘Instead of going to Vṛndāvana alone, I am going with soldiers and the beating of drums.’

TEXT 275

*dhik, dhik āpanāke bali’ ha-ilāṅa asthira
nivr̥tta hañā punaḥ āilāṅa gaṅgā-tira*

dhik dhik—fie! fie!; *āpanāke*—on Myself; *bali’*—saying; *ha-ilāṅa*—I became; *asthira*—agitated; *nivr̥tta hañā*—stopping such an action; *punaḥ*—again; *āilāṅa*—I came back; *gaṅgā-tira*—to the bank of the Ganges.

“I therefore said, ‘Fie upon Me!’ and being very much agitated, I returned to the banks of the Ganges.

TEXT 276

*bhakta-gaṇe rākhiyā āinu nija nija sthāne
āmā-saṅge āilā sabe pāñca-chaya jane*

bhakta-gaṇe—the devotees; *rākhiyā*—keeping; *āinu*—I came; *nija nija sthāne*—in their respective places; *āmā-saṅge*—with Me; *āilā*—came; *sabe*—only; *pāñca-chaya jane*—five or six men.

“I then left all the devotees there and brought only five or six persons with Me.

TEXT 277

*nirvighne ebe kaiche yāiba vṛndāvane
sabe meli' yukti deha' hañā parasanne*

nirvighne—without obstacles; *ebe*—now; *kaiche*—how; *yāiba*—I shall go; *vṛndāvane*—to Vṛndāvana; *sabe meli'*—altogether; *yukti deha'*—give Me consultation; *hañā parasanne*—being very pleased with Me.

“Now I wish that you all will be pleased with Me and give Me good consultation. Tell Me how I shall be able to go to Vṛndāvana without impediments.

TEXT 278

*gadādhare chāḍi' genu, inho duḥkha pāila
sei hetu vṛndāvana yāite nārila*

gadādhare chāḍi'—leaving aside Gadādhara Paṇḍita; *genu*—I went; *inho*—Gadādhara Paṇḍita; *duḥkha pāila*—became unhappy; *sei hetu*—for that reason; *vṛndāvana*—to Vṛndāvana-dhāma; *yāite nārila*—I was unable to go.

“I left Gadādhara Paṇḍita here, and he became very unhappy. For this reason I could not go to Vṛndāvana.”

TEXT 279

*tabe gadādhara-pañḍita premāviṣṭa hañā
prabhu-pada dhari' kahe vinaya kariyā*

tabe—thereupon; *gadādhara pañḍita*—Gadādhara Paṇḍita; *prema-āviṣṭa hañā*—being absorbed in ecstatic love; *prabhu-pada dhari'*—catching hold of the lotus feet of the Lord; *kahe*—says; *vinaya kariyā*—with great humility.

Being encouraged by Śrī Caitanya Mahāprabhu's words, Gadādhara Paṇḍita became absorbed in ecstatic love. Immediately clasping the lotus feet of the Lord, he began to speak with great humility.

TEXT 280

*tumi yāhāṅ-yāhāṅ raha, tāhāṅ 'vṛndāvana'
tāhāṅ yamunā, gaṅgā, sarva-tīrtha-gaṇa*

tumi—You; *yāhāṅ-yāhāṅ*—wherever; *raha*—stay; *tāhāṅ vṛndāvana*—that place is Vṛndāvana; *tāhāṅ*—there; *yamunā*—the river Yamunā; *gaṅgā*—the river Gaṅgā; *sarva-tīrtha-gaṇa*—all other holy places of pilgrimage.

Gadādhara Paṇḍita said, “Wherever You stay is Vṛndāvana, as well as the river Yamunā, the river Ganges and all other places of pilgrimage.

TEXT 281

*tabu vṛndāvana yāha' loka śikhāite
seita karibe, tomāra yei laya citte*

tabu—still; *vṛndāvana yāha'*—You go to Vṛndāvana; *loka śikhāite*—to teach the people in general; *seita*—that; *karibe*—You will do; *tomāra*—of You; *yei*—what; *laya*—takes; *citte*—in the mind.

“Although wherever You stay is Vṛndāvana, You will still go to Vṛndāvana just to instruct people. Otherwise, You will do whatever You think best.”

It was not essential for Śrī Caitanya Mahāprabhu to go to Vṛndāvana, for wherever He stayed was immediately converted to Vṛndāvana. Indeed, at that place were also the river Ganges, the river Yamunā and all other places of pilgrimage. This was also expressed by Śrī Caitanya Mahāprabhu Himself when He danced in the Ratha-yātrā. At that time He said that His very mind was Vṛndāvana (*mora-mana—vṛndāvana*). Because His mind was Vṛndāvana, all the pastimes of Rādhā and Kṛṣṇa were taking place within Himself. Nonetheless, just to teach people, He visited *bhauma-vṛndāvana*, Vṛndāvana-dhāma in this material world. In this way the Lord instructed everyone to visit Vṛndāvana-dhāma, which is a very holy place.

Materialists consider Vṛndāvana-dhāma an unclean city because there are many monkeys and dogs there, and along the bank of the Yamunā there is refuse. Some time ago, a materialistic man asked me, “Why are you living in Vṛndāvana? Why have you selected such a dirty place to live after retiring?” Such a person cannot understand that the earthly Vṛndāvana-dhāma is always a representation of the original Vṛndāvana-dhāma. Consequently Vṛndāvana-dhāma is as worshipable as Lord Kṛṣṇa. *Ārādhya bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam*: according to Śrī Caitanya Mahāprabhu’s philosophy, Lord Śrī Kṛṣṇa and His abode, Vṛndāvana, are equally worshipable. Sometimes materialistic people who have no spiritual understanding go to Vṛndāvana as tourists. One who goes to Vṛndāvana with such materialistic vision cannot derive any spiritual benefit. Such a person is not convinced that Kṛṣṇa and Vṛndāvana are identical. Since they are identical, Vṛndāvana is as worshipable as Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu’s vision (*mora-mana—vṛndāvana*) is different from the vision of an ordinary materialistic person. At the Ratha-yātrā festival, Śrī Caitanya Mahāprabhu, absorbed in the ecstasy of Śrīmatī Rādhārāṇī, dragged Lord Kṛṣṇa back to Vṛndāvana-dhāma. Śrī Caitanya Mahāprabhu spoke of this in the verses beginning *āhuś ca te* (*Madhya* 13.136).

In *Śrīmad-Bhāgavatam* (10.84.13) it is stated:

*yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ*

“A human being who identifies the body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers the land of birth as worshipable, and who goes to a place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there is to be considered like an ass or a cow.”

Śrī Caitanya Mahāprabhu personally renovated Vṛndāvana-dhāma and advised His chief disciples, Rūpa and Sanātana, to develop it and open it to attract the spiritual vision of the general populace. At present there are about five thousand temples in Vṛndāvana, and still our society, the International Society for Krishna Consciousness, is constructing a huge, magnificent temple for the worship of Lord Kṛṣṇa and Lord

Balarāma, along with Rādhā-Kṛṣṇa and Guru-Gaurāṅga. Since there is no prominent Kṛṣṇa-Balarāma temple in Vṛndāvana, we are attempting to construct one so that people will be attracted to Kṛṣṇa-Balarāma, or Nitāi-Gauracandra. *Vrajendra-nandana yei, śacī suta haila sei*. Narottama dāsa Ṭhākura says that Balarāma and the son of Mahārāja Nanda have advented Themselves as Gaura-Nitāi. To propagate this fundamental principle, we are establishing a Kṛṣṇa-Balarāma temple to broadcast to the world that worship of Gaura-Nitāi is the same as worship of Kṛṣṇa-Balarāma.

Although it is very difficult to enter into the Rādhā-Kṛṣṇa pastimes, most of the devotees of Vṛndāvana are attracted to the *rādhā-kṛṣṇa-līlā*. However, since Nitāi-Gauracandra are direct incarnations of Balarāma and Kṛṣṇa, we can be directly in touch with Lord Balarāma and Lord Kṛṣṇa through Śrī Caitanya Mahāprabhu and Nityānanda Prabhu. Those who are highly elevated in Kṛṣṇa consciousness can enter into the pastimes of Rādhā-Kṛṣṇa through the mercy of Śrī Caitanya Mahāprabhu. It is said, *śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*: “Śrī Kṛṣṇa Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa.”

Sometimes materialists, forgetting the pastimes of Rādhā-Kṛṣṇa and Kṛṣṇa-Balarāma, go to Vṛndāvana, accept the land's spiritual facilities and engage in material activity. This is against the teachings of Śrī Caitanya Mahāprabhu. The *prākṛta-sahajiyās* proclaim themselves *vrajā-vāsīs* or *dhāma-vāsīs*, but they are mainly engaged in sense gratification. Thus they become more and more implicated in the materialistic way of life. Those who are pure devotees in Kṛṣṇa consciousness condemn their activities. The eternal *vrajā-vāsīs* like Svarūpa Dāmodara did not even come to Vṛndāvana-dhāma. Śrī Puṇḍarīka Vidyānidhi, Śrī Haridāsa Ṭhākura, Śrīvāsa Paṇḍita, Śivānanda Sena, Śrī Rāmānanda Rāya, Śrī Śikhi Māhiti, Śrī Mādhavidevī and Śrī Gadādhara Paṇḍita Gosvāmī never visited Vṛndāvana-dhāma. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura points out that we have no authorized documents stating that these exalted personalities visited Vṛndāvana. Nonetheless, we find many nondevotees, Māyāvādī *sannyāsīs*, *prākṛta-sahajiyās*, fruitive workers, mental speculators and many others with material motives going to Vṛndāvana to live. Many of these people go there to solve their economic problems by becoming beggars. Although anyone living in Vṛndāvana somehow or other is benefited, the real Vṛndāvana is appreciated only by a pure devotee. As

stated in the *Brahma-saṁhitā*, *premāñjana-cchurita-bhakti-vilocanena* [Bs. 5.38]. When one has purified eyes, he can see that Śrī Vṛndāvana and the original Goloka Vṛndāvana planet in the spiritual sky are identical. Śrīla Narottama dāsa Ṭhākura, Śrīnivāsa Ācārya, Śrīla Jagannātha dāsa Bābājī Mahārāja, Śrī Bhagavān dāsa Bābājī Mahārāja and Śrīla Gaurakiśora dāsa Bābājī Mahārāja, and later Śrīla Bhaktivinoda Ṭhākura of Calcutta, always engaged in *nāma-bhajana* and certainly did not live anywhere but Vṛndāvana. Presently, the members of the Hare Kṛṣṇa movement throughout the world live in materially opulent cities, such as London, New York, Los Angeles, Paris, Moscow, Zurich and Stockholm. However, we are satisfied with following in the footsteps of Śrīla Bhaktivinoda Ṭhākura and other *ācāryas*. Because we live in the temples of Rādhā-Kṛṣṇa and continuously hold *hari-nāma-saṅkīrtana*—the chanting of Hare Kṛṣṇa—we consequently live in Vṛndāvana and nowhere else. We are also following in the footsteps of Śrī Caitanya Mahāprabhu by attempting to construct a temple in Vṛndāvana for our disciples throughout the world to visit.

TEXT 282

*ei āge āilā, prabhu, varṣāra cāri māsa
ei cāri māsa kara nīlācale vāsa*

ei—just; *āge*—ahead; *āilā*—have come; *prabhu*—my Lord; *varṣāra cāri māsa*—the four months of the rainy season; *ei cāri māsa*—these four months; *kara*—just do; *nīlācale*—at Jagannātha Purī; *vāsa*—living.

Taking this opportunity, Gadādhara Paṇḍita said, “Just now the four months of the rainy season have begun. You should therefore spend the next four months in Jagannātha Purī.

TEXT 283

*pāche sei ācaribā, yei tomāra mana
āṇana-icchāya cala, raha,—ke kare vāraṇa*”

pāche—thereafter; *sei*—that; *ācaribā*—You will do; *yei*—what; *tomāra mana*—You like; *āṇana-icchāya*—by Your sweet will; *cala*—You always go; *raha*—You remain; *ke*—who; *kare vāraṇa*—can stop You.



The Śrī Śrī Kṛṣṇa-Balarāma Mandira and International Guest House in Vr̄ndāvana, established by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda to broadcast to the world that worship of Gaura-Nīṭai is the same as worship of Kṛṣṇa-Balarāma.



The Deities of Śrī Kṛṣṇa-Balarāma, installed in Vr̄ndāvana on April 20, 1975, by His Divine Grace A. C. Bhaktivedānta Swami Prabhupāda, founder-ācārya of the International Society for Krishna Consciousness

“After remaining here for four months, You will be free to do as You like. Actually, no one can stop You from going or remaining.”

TEXT 284

*śuni' saba bhakta kahe prabhura caraṇe
sabākāra icchā paṇḍita kaila nivedane*

śuni'—hearing; *saba*—all; *bhakta*—devotees; *kahe*—said; *prabhura caraṇe*—unto the lotus feet of the Lord; *sabākāra icchā*—everyone's desire; *paṇḍita*—Gadādhara Paṇḍita; *kaila*—has made; *nivedane*—submission.

Upon hearing this statement, the devotees present at the lotus feet of Śrī Caitanya Mahāprabhu stated that Gadādhara Paṇḍita had properly presented their desire.

TEXT 285

*sabāra icchāya prabhu cāri māsa rahilā
śuniyā pratāparudra ānandita hailā*

sabāra icchāya—because of everyone's desire; *prabhu*—Śrī Caitanya Mahāprabhu; *cāri māsa*—for four months; *rahilā*—remained; *śuniyā*—hearing; *pratāparudra*—King Pratāparudra; *ānandita hailā*—became very, very happy.

Being requested by all the devotees, Śrī Caitanya Mahāprabhu agreed to remain at Jagannātha Purī for four months. Hearing this, King Pratāparudra became very happy.

TEXT 286

*sei dina gadādhara kaila nimantraṇa
tāhāñ bhikṣā kaila prabhu lañā bhakta-gaṇa*

sei dina—that day; *gadādhara*—Gadādhara Paṇḍita; *kaila nimantraṇa*—gave an invitation; *tāhāñ*—at his place; *bhikṣā kaila*—took lunch;

prabhu—Śrī Caitanya Mahāprabhu; *lañā*—with; *bhakta-gaṇa*—His devotees.

That day Gadādhara Paṇḍita extended an invitation to Śrī Caitanya Mahāprabhu, and the Lord took His lunch at his place with the other devotees.

TEXT 287

*bhikṣāte paṇḍitera sneha, prabhura āsvādana
manuṣyera śaktye dui nā yāya varṇana*

bhikṣāte—in feeding; *paṇḍitera*—of Gadādhara Paṇḍita; *sneha*—the affection; *prabhura*—of Śrī Caitanya Mahāprabhu; *āsvādana*—tasting; *manuṣyera*—of an ordinary human being; *śaktye*—in the power; *dui*—these two; *nā yāya*—not possible; *varṇana*—the description.

No ordinary human being can possibly describe Gadādhara Paṇḍita's affectionate presentation of food or Śrī Caitanya Mahāprabhu's tasting this food.

TEXT 288

*ei mata gaura-līlā—ananta, apāra
saṅkṣepe kaḥiye, kahā nā yāya vistāra*

ei mata—in this way; *gaura-līlā*—pastimes of Lord Śrī Caitanya Mahāprabhu; *ananta*—unlimited; *apāra*—unfathomed; *saṅkṣepe*—in brief; *kaḥiye*—I describe; *kahā*—describing; *nā yāya vistāra*—no one can do so elaborately and completely.

In this way, Śrī Caitanya Mahāprabhu performs His pastimes, which are unlimited and unfathomable. Somehow or other, these have briefly been described. It is not possible to describe them elaborately.

TEXT 289

*sahasra-vadane kahe āpane 'ananta'
tabu eka līlāra teṅho nāhi pāya anta*

sahasra-vadane—in thousands of mouths; *kahe*—speaks; *āpane*—personally; *ananta*—Anantadeva; *tabu*—still; *eka līlāra*—of one pastime only; *teṅho*—He (Anantadeva); *nāhi*—not; *pāya*—gets; *anta*—the end.

Although Lord Anantadeva is always describing the pastimes of the Lord with His thousands of mouths, He cannot reach the end of even one of the Lord's pastimes.

TEXT 290

*śrī-rūpa-raghunātha pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

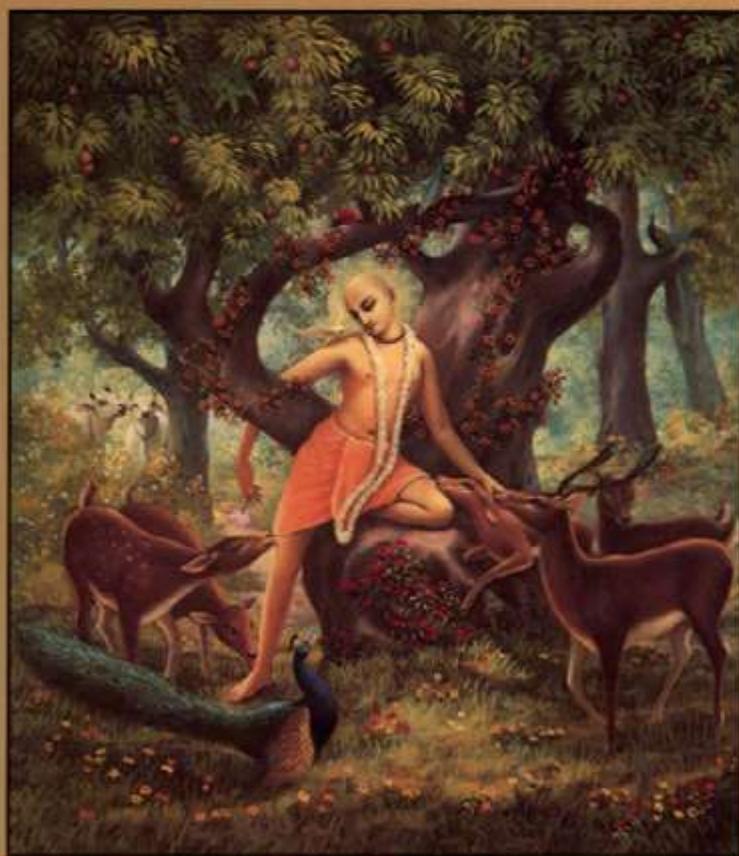
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Sixteenth Chapter, describing Lord Caitanya's attempt to go to Vṛndāvana.

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

MADHYA-LILĀ Volume 7



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

All Glory to Śrī Guru and Gaurāṅga

ŚRĪ CAITANYA- CARITAMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmī

*Madhya-līlā
Volume Seven*

“The Lord Enters Śrī Vṛndāvana”

*with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports*

by

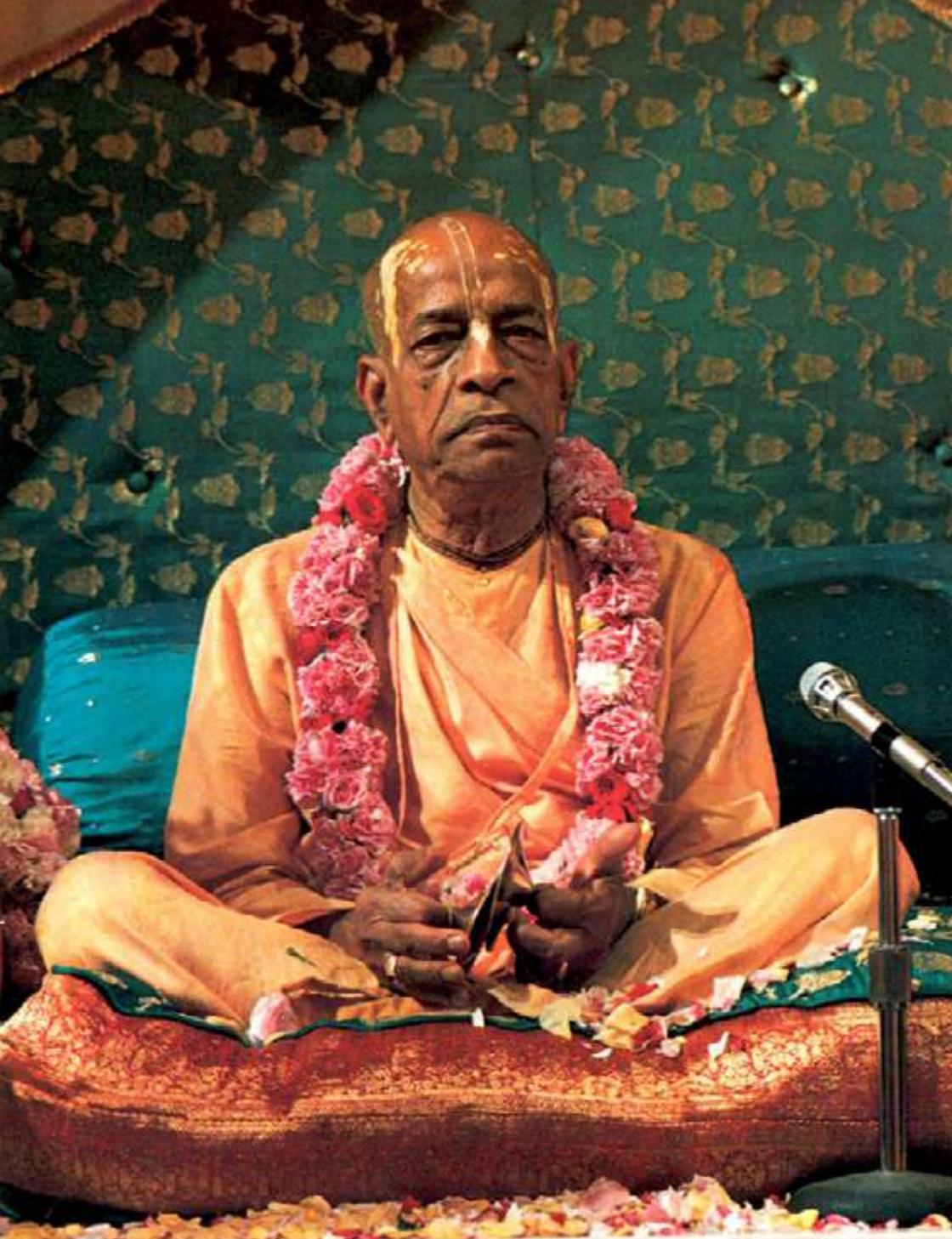
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CHAPTER SEVENTEEN

The Lord Travels to Vṛndāvana

The following summary of the Seventeenth Chapter is given by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. After attending the Ratha-yātrā ceremony of Śrī Jagannātha, Śrī Caitanya Mahāprabhu decided to start for Vṛndāvana. Śrī Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī selected a *brāhmaṇa* named Balabhadra Bhaṭṭācārya to personally assist Śrī Caitanya Mahāprabhu. Early in the morning before sunrise, the Lord started for the town of Kaṭaka. North of Kaṭaka, He penetrated a dense forest and came upon many tigers and elephants, whom He engaged in chanting the Hare Kṛṣṇa *mahā-mantra*. Whenever the Lord had a chance to visit a village, Balabhadra Bhaṭṭācārya would beg alms and acquire some rice and vegetables. If there were no village, Balabhadra would cook whatever rice remained and collect some spinach from the forest for the Lord to eat. Śrī Caitanya Mahāprabhu was very pleased with the behavior of Balabhadra Bhaṭṭācārya.

In this way the Lord passed through the jungle of Jhārikhaṇḍa and finally reached Vārāṇasī. After taking His bath at the Maṇikarṇikā-ghāṭa at Vārāṇasī, He met Tapana Miśra, who took the Lord to his place and respectfully gave Him a comfortable residence. At Vārāṇasī, Vaidya Candraśekhara, Śrī Caitanya Mahāprabhu's old friend, also rendered service unto Him. Seeing the behavior of Śrī Caitanya Mahāprabhu, a Maharashtriyān *brāhmaṇa* informed Prakāśānanda Sarasvatī, the leader of the Māyāvādī *sannyāsīs*. Prakāśānanda made various accusations against the Lord. The Maharashtriyān *brāhmaṇa* was very sorry about this, and he brought the news to Śrī Caitanya Mahāprabhu, inquiring from Him why the Māyāvādī *sannyāsīs* did not utter the holy name of Kṛṣṇa. In reply, Śrī Caitanya Mahāprabhu said that they were offenders and that one should not associate with them. In this way the Lord bestowed His blessings upon the *brāhmaṇa*.

Śrī Caitanya Mahāprabhu next passed through Prayāga and Mathurā and then took His lunch at the home of a Sānoḍiyā *brāhmaṇa*, a disciple of Mādhavendra Purī. He bestowed His blessings upon the *brāhmaṇa* by accepting lunch at his place. Thereafter the Lord visited the twelve forests of Vṛndāvana and was filled with great ecstatic love. As He toured the Vṛndāvana forests, He heard the chirping of parrots and other birds.

TEXT 1

*gacchan vṛndāvanam gauṛo
vyāghrebhaiṇa-khagān vane
premonmattān sahonṇṛtyān
vidadhe kṛṣṇa-jalpinaḥ*

gacchan—going; *vṛndāvanam*—to Vṛndāvana-dhāma; *gauṛaḥ*—Śrī Caitanya Mahāprabhu; *vyāghra*—tigers; *ibha*—elephants; *eṇa*—deer; *khagān*—and birds; *vane*—in the forest; *prema-unmattān*—maddened by ecstatic love; *saha*—with; *unnṛtyān*—dancing; *vidadhe*—made; *kṛṣṇa*—Lord Kṛṣṇa’s name; *jalpinaḥ*—chanting.

On His way to Vṛndāvana, Lord Śrī Caitanya Mahāprabhu passed through the forest of Jhārikhaṇḍa and made all the tigers, elephants, deer and birds chant the Hare Kṛṣṇa mahā-mantra and dance. Thus all these animals were overwhelmed by ecstatic love.

TEXT 2

*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda!
All glories to Advaitacandra! And all glories to all the devotees of the Lord!

TEXT 3

*śarat-kāla haila, prabhura calite haila mati
rāmānanda-svarūpa-saṅge nibhṛte yukati*

śarat-kāla haila—autumn arrived; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *calite*—to travel; *haila*—was; *mati*—desire; *rāmānanda*—Rāmānanda Rāya; *svarūpa*—Svarūpa Dāmodara; *saṅge*—with; *nibhṛte*—solitary; *yukati*—consultation.

When autumn arrived, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana. In a solitary place, He consulted with Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

TEXT 4

*“mora sahāya kara yadi, tumi-dui jana
tabe āmi yāñā dekhi śrī-vṛndāvana*

mora—of Me; *sahāya*—help; *kara*—you do; *yadi*—if; *tumi*—you; *dui jana*—two persons; *tabe*—then; *āmi*—I; *yāñā*—going; *dekhi*—shall see; *śrī-vṛndāvana*—Śrī Vṛndāvana-dhāma.

The Lord requested Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī to help Him go to Vṛndāvana.

TEXT 5

*rātrye uṭhi’ vana-pathe palāñā yāba
ekākī yāiba, kāhoñ saṅge nā la-iba*

rātrye uṭhi’—rising at night; *vana-pathe*—on the road through the forest; *palāñā yāba*—I shall go away secretly; *ekākī yāiba*—I shall go alone; *kāhoñ*—anyone; *saṅge*—with Me; *nā la-iba*—I shall not take.

Śrī Caitanya Mahāprabhu said, “I shall leave early in the morning and go incognito, taking the road through the forest. I shall go alone—I shall not take anyone with Me.

TEXT 6

*keha yadi saṅga la-ite pāche uṭhi' dhāya
sabāre rākhibā, yena keha nāhi yāya*

keha—someone; *yadi*—if; *saṅga la-ite*—to take company; *pāche*—behind; *uṭhi'*—getting up; *dhāya*—runs; *sabāre*—everyone; *rākhibā*—please stop; *yena*—so that; *keha*—anyone; *nāhi yāya*—does not go.

“If someone wants to follow Me, please stop him. I don’t want anyone to go with Me.

TEXT 7

*prasanna hañā ājñā dibā, nā mānibā 'duḥkha'
tomā-sabāra 'sukhe' pathe habe mora 'sukha'”*

prasanna hañā—being pleased; *ājñā dibā*—give permission; *nā*—do not; *mānibā duḥkha*—become unhappy; *tomā-sabāra*—of all of you; *sukhe*—by the happiness; *pathe*—on the road; *habe*—there will be; *mora*—My; *sukha*—happiness.

“Please give Me your permission with great pleasure and do not be unhappy. If you are happy, I shall be happy on My way to Vṛndāvana.”

TEXT 8

*dui-jana kahe,—‘tumi īśvara 'svatantra'
yei icchā, sei karibā, naha 'paratantra’*

dui-jana kahe—the two persons replied; *tumi*—You; *īśvara*—the Supreme Personality of Godhead; *sva-tantra*—completely independent; *yei icchā*—whatever You desire; *sei*—that; *karibā*—You will do; *naha*—You are not; *para-tantra*—dependent on anyone.

Upon hearing this, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī replied, “Dear Lord, You are completely independent. Since You are not dependent on anyone, You will do whatever You desire.

TEXT 9

kintu āmā-duñhāra śuna eka nivedane
‘tomāra sukhe āmāra sukha’—kahilā āpane

kintu—but; *āmā-duñhāra*—of both of us; *śuna*—please hear; *eka nivedane*—one submission; *tomāra sukhe*—by Your happiness; *āmāra sukha*—our happiness; *kahilā*—You have already stated; *āpane*—personally.

“Dear Lord, kindly hear our one petition. You have already said that You will derive happiness from our happiness. This is Your own statement.

TEXT 10

āmā-duñhāra mane tabe baḍa ‘sukha’ haya
eka nivedana yadi dhara, dayāmaya

āmā-duñhāra—of us two; *mane*—in the mind; *tabe*—therefore; *baḍa*—very much; *sukha haya*—there is happiness; *eka nivedana*—one request; *yadi*—if; *dhara*—You accept; *dayā-maya*—merciful.

“If You will please accept just one request, we shall be very, very happy.

TEXT 11

‘uttama brāhmaṇa’ eka saṅge avaśya cāhi
bhikṣā kari’ bhikṣā dibe, yābe pātra vahi’

uttama brāhmaṇa—a high-class *brāhmaṇa*; *eka*—one; *saṅge*—along; *avaśya*—certainly; *cāhi*—we want; *bhikṣā kari’*—collecting alms; *bhikṣā dibe*—will give You food; *yābe*—will go; *pātra vahi’*—bearing Your waterpot.

“Our Lord, please take one very nice brāhmaṇa with You. He will collect alms for You, cook for You, give You prasādam and carry Your waterpot while traveling.

TEXT 12

*vana-pathe yāite nāhi 'bhojyānna'-brāhmaṇa
ājñā kara,—saṅge caluka vipra eka-jana'*

vana-pathe—on the forest path; *yāite*—going; *nāhi*—there is not; *bhojyānna-brāhmaṇa*—a *brāhmaṇa* whose food can be accepted; *ājñā kara*—please give permission; *saṅge*—along; *caluka*—may go; *vipra-brāhmaṇa*; *eka-jana*—one person.

“When You go through the jungle, there will be no *brāhmaṇa* available from whom You can accept lunch. Therefore please give permission for at least one pure *brāhmaṇa* to accompany You.”

TEXT 13

*prabhu kahe,—nija-saṅgī kāñho nā la-iba
eka-jane nile, ānera mane duḥkha ha-iba*

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *nija-saṅgī*—of My associates; *kāñho*—anyone; *nā*—not; *la-iba*—I shall take; *eka-jane nile*—if I take someone; *ānera mane*—in the mind of others; *duḥkha ha-iba*—there will be unhappiness.

Śrī Caitanya Mahāprabhu said, “I shall not take any of My associates with Me, because if I choose someone, all the others will be unhappy.”

TEXT 14

*nūtana saṅgī ha-ibeka,—snigdha yāñra mana
aiche yabe pāi, tabe la-i 'eka' jana*

nūtana—new; *saṅgī*—associate; *ha-ibeka*—must be; *snigdha*—very peaceful; *yāñra*—whose; *mana*—mind; *aiche*—such; *yabe*—if; *pāi*—I get; *tabe*—then; *la-i*—I take; *eka jana*—one person.

“Such a person must be a new man, and he must have a peaceful mind. If I can obtain such a man, I shall agree to take him with Me.”

Formerly, when Śrī Caitanya Mahāprabhu went to South India, a *brāhmaṇa* named Kālā Kṛṣṇadāsa went with Him. Kālā Kṛṣṇadāsa fell victim to a woman, and Śrī Caitanya Mahāprabhu had to take the trouble to free him from the clutches of the gypsies. Therefore the Lord here says that He wants a new man who is peaceful in mind. One whose mind is not peaceful is agitated by certain drives, especially sex desire, even though he be in the company of Caitanya Mahāprabhu. Such a man will become a victim of women and will fall down even in the company of the Supreme Personality of Godhead. *Māyā* is so strong that unless one is determined not to fall victim, even the Supreme Personality of Godhead cannot give protection. The Supreme Lord and His representative always want to give protection, but a person must take advantage of their personal contact. If one thinks that the Supreme Personality of Godhead or His representative is an ordinary man, he will certainly fall down. Thus Śrī Caitanya Mahāprabhu did not want a person like Kālā Kṛṣṇadāsa to accompany Him. He wanted someone who was determined, who had a peaceful mind, and who was not agitated by ulterior motives.

TEXT 15

*svarūpa kahe,—ei balabhadra-bhaṭṭācārya
tomāte su-sniḡdha baḍa, paṇḍita, sādhu, ārya*

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *ei*—this; *balabhadra-bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *tomāte*—unto You; *su-sniḡdha*—affectionate; *baḍa*—very; *paṇḍita*—educated; *sādhu*—honest; *ārya*—advanced in spiritual consciousness.

Svarūpa Dāmodara then said, “Here is Balabhadra Bhaṭṭācārya, who has great love for You. He is an honest, learned scholar, and he is advanced in spiritual consciousness.

Śrī Caitanya Mahāprabhu wanted a new man, not a person like Kālā Kṛṣṇadāsa who would fall for women. Svarūpa Dāmodara therefore immediately pointed out a new *brāhmaṇa* named Balabhadra Bhaṭṭācārya. Śrī Svarūpa Dāmodara Gosvāmī had studied this person very thoroughly and had seen that he had great love for Śrī Caitanya Mahāprabhu. Not only did he love the Lord, but he was also learned and honest. He was

not duplicitous, and he was advanced in Kṛṣṇa consciousness. According to a Bengali proverb, *ati bhakti corera lakṣaṇa*: “Too much devotion is a symptom of a thief.” A person who assumes himself to be a great devotee but mentally is thinking of something else is duplicitous. One who is not duplicitous is called *sādhu*. Svarūpa Dāmodara immediately pointed out that Balabhadra Bhaṭṭācārya was quite fit to accompany the Lord because he was a learned scholar and was simple and had great love for Śrī Kṛṣṇa Caitanya Mahāprabhu. He was also advanced in Kṛṣṇa consciousness; therefore he was considered appropriate for accompanying the Lord as a personal servant.

The words *snigdha* (“very peaceful”) and *su-snigdha* (“affectionate”) are used in verses fourteen and fifteen respectively, and they are also found in *Śrīmad-Bhāgavatam* (1.1.8): *brūyuh snigdhasya śiṣyasya guravo guhyam apy uta*. “A disciple who has actual love for his spiritual master is endowed, by the blessings of the spiritual master, with all confidential knowledge.” Śrīla Śrīdhara Svāmī has commented that the word *snigdhasya* means *prema-vataḥ*. The word *prema-vataḥ* indicates that one has great love for his spiritual master.

TEXT 16

*prathamei tomā-saṅge āilā gauḍa haite
inhāra icchā āche ‘sarva-tīrtha’ karite*

prathamei—in the beginning; *tomā-saṅge*—with You; *āilā*—came; *gauḍa haite*—from Bengal; *inhāra icchā*—his desire; *āche*—is; *sarva-tīrtha*—all places of pilgrimage; *karite*—to go see.

“In the beginning, he came with You from Bengal. It is his desire to visit and see all the holy places of pilgrimage.”

TEXT 17

*inhāra saṅge āche vipra eka ‘bhṛtya’
inho pathe karibena sevā-bhikṣā-kṛtya*

inhāra saṅge—with him; *āche*—is; *vipra-brāhmaṇa*; *eka*—one; *bhṛtya*—servant; *inho*—this man; *pathe*—on the way; *karibena*—will do; *sevā*—service; *bhikṣā-kṛtya*—and arrangements for cooking.

“In addition, You may take another brāhmaṇa who will act as a servant en route and make arrangements for Your food.

TEXT 18

*inhāre saṅge laha yadi, sabāra haya ‘sukha’
vana-pathe yāite tomāra nahibe kona ‘duḥkha’*

inhāre—him; *saṅge*—along; *laha*—You accept; *yadi*—if; *sabāra haya sukha*—everyone will be happy; *vana-pathe*—on the path through the jungle; *yāite*—going; *tomāra*—Your; *nahibe*—there will not be; *kona*—any; *duḥkha*—difficulty.

“If You can also take him with You, we will be very happy. If two people go with You through the jungle, there will certainly be no difficulty or inconvenience.

TEXT 19

*sei vipra vahi’ nibe vastrāmbu-bhājana
bhaṭṭācārya bhikṣā dibe kari’ bhikṣāṭana*

sei vipra—the other brāhmaṇa; *vahi’ nibe*—will carry; *vastra-ambu-bhājana*—the cloth and waterpot; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *bhikṣā dibe*—will arrange for cooking; *kari’*—performing; *bhikṣā-ṭana*—collecting alms.

“The other brāhmaṇa can carry Your cloth and waterpot, and Balabhadra Bhaṭṭācārya will collect alms and cook for You.”

TEXT 20

*tānhāra vacana prabhu aṅgikāra kaila
balabhadra-bhaṭṭācārye saṅge kari’ nila*

tānhāra vacana—his words; *prabhu*—Śrī Caitanya Mahāprabhu; *aṅgikāra kaila*—accepted; *balabhadra-bhaṭṭācārye*—Balabhadra Bhaṭṭācārya; *saṅge kari’ nila*—took with Him.

Thus Śrī Caitanya Mahāprabhu accepted the request of Svarūpa Dāmodara Paṇḍita and agreed to take Balabhadra Bhaṭṭācārya with Him.

TEXT 21

*pūrva-rātrye jagannātha dekhi' 'ājñā' lañā
śeṣa-rātre uṭhi' prabhu calilā lukāñā*

pūrva-rātrye—on the previous night; *jagannātha dekhi'*—seeing Lord Jagannātha; *ājñā lañā*—taking permission; *śeṣa-rātre*—near the end of night; *uṭhi'*—rising; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā*—started; *lukāñā*—without being seen.

On the previous night, Śrī Caitanya Mahāprabhu had visited Lord Jagannātha and taken His permission. Now, near the end of the night, the Lord got up and started immediately. He was not seen by others.

TEXT 22

*prātaḥ-kāle bhakta-gaṇa prabhu nā dekhiyā
anveṣaṇa kari' phire vyākula hañā*

prātaḥ-kāle—early in the morning; *bhakta-gaṇa*—all the devotees; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā dekhiyā*—not seeing; *anveṣaṇa kari'*—searching; *phire*—wander; *vyākula hañā*—becoming very anxious.

Because the Lord had departed, the devotees, unable to see Him early in the morning, began to search for Him with great anxiety.

TEXT 23

*svarūpa-gosāñi sabāya kaila nivāraṇa
nivr̥tta hañā rahe jāni' prabhura mana*

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *sabāya*—unto everyone; *kaila*—did; *nivāraṇa*—forbidding; *nivr̥tta hañā*—being restrained;

rahe—remain; *sabe*—all; *jāni'*—knowing; *prabhura mana*—the mind of Śrī Caitanya Mahāprabhu.

While all the devotees were searching for the Lord, Svarūpa Dāmodara restrained them. Then everyone fell silent, knowing the mind of Śrī Caitanya Mahāprabhu.

TEXT 24

prasiddha patha chāḍi' prabhu upapathe calilā
'kaṭaka' ḍāhine kari' vane praveśilā

prasiddha—well-known; *patha*—public way; *chāḍi'*—giving up; *prabhu*—Śrī Caitanya Mahāprabhu; *upapathe*—through a bypass; *calilā*—began to walk; *kaṭaka*—the city of Kaṭaka; *ḍāhine*—on the right side; *kari'*—keeping; *vane*—within the forest; *praveśilā*—entered.

The Lord abandoned walking on the well-known public road and went instead along a bypass. He thus kept the city of Kaṭaka on His right as He entered the forest.

TEXT 25

nirjana-vane cale prabhu kṛṣṇa-nāma lañā
hasti-vyāghra patha chāḍe prabhure dekhiyā

nirjana-vane—in a solitary forest; *cale*—walks; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-nāma lañā*—chanting the holy name of Kṛṣṇa; *hasti*—elephants; *vyāghra*—tigers; *patha chāḍe*—leave the path; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing.

When the Lord passed through the solitary forest chanting the holy name of Kṛṣṇa, the tigers and elephants, seeing Him, gave way.

TEXT 26

*pāle-pāle vyāghra, hastī, gaṇḍāra, śūkara-gaṇa
tāra madhye āveśe prabhu karilā gamana*

pāle-pāle—in flocks; *vyāghra*—tigers; *hastī*—elephants; *gaṇḍāra*—rhinoceros; *śūkara-gaṇa*—boars; *tāra madhye*—through them; *āveśe*—in ecstasy; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—passed.

When the Lord passed through the jungle in great ecstasy, packs of tigers, elephants, rhinoceros and boars came, and the Lord passed right through them.

TEXT 27

*dekhi' bhaṭṭācāryera mane haya mahā-bhaya
prabhura pratāpe tārā eka pāśa haya*

dekhi'—seeing; *bhaṭṭācāryera*—of Bhaṭṭācārya; *mane*—in the mind; *haya*—there was; *mahā-bhaya*—great fear; *prabhura pratāpe*—by the influence of Lord Caitanya Mahāprabhu; *tārā*—they; *eka pāśa haya*—stand to one side.

Balabhadra Bhaṭṭācārya was very much afraid to see them, but by Śrī Caitanya Mahāprabhu's influence, all the animals stood to one side.

TEXT 28

*eka-dina pathe vyāghra kariyāche śayana
āveśe tāra gāye prabhura lāgila caraṇa*

eka-dina—one day; *pathe*—on the path; *vyāghra*—a tiger; *kariyāche śayana*—was lying down; *āveśe*—in ecstatic love; *tāra gāye*—on his body; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *lāgila*—touched; *caraṇa*—lotus feet.

One day a tiger was lying on the path, and Śrī Caitanya Mahāprabhu, walking along the path in ecstatic love, touched the tiger with His feet.

TEXT 29

*prabhu kahe,—kaha ‘kṛṣṇa’, vyāghra uṭhila
‘kṛṣṇa’ ‘kṛṣṇa’ kahi’ vyāghra nācite lāgila*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kaha kṛṣṇa*—please chant Hare Kṛṣṇa; *vyāghra uṭhila*—the tiger got up; *kṛṣṇa kṛṣṇa kahi’*—chanting the holy name of Kṛṣṇa; *vyāghra*—the tiger; *nācite*—to dance; *lāgila*—began.

The Lord said, “Chant the holy name of Kṛṣṇa!” The tiger immediately got up and began to dance and to chant “Kṛṣṇa! Kṛṣṇa!”

TEXT 30

*āra dine mahāprabhu kare nadī snāna
matta-hasti-yūtha āila karite jala-pāna*

āra dine—another day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *nadī snāna*—bathing in the river; *matta-hasti-yūtha*—a herd of maddened elephants; *āila*—came; *karite*—to do; *jala-pāna*—drinking water.

Another day, while Śrī Caitanya Mahāprabhu was bathing in a river, a herd of maddened elephants came there to drink water.

TEXT 31

*prabhu jala-kṛtya kare, āge hastī āilā
‘kṛṣṇa kaha’ bali’ prabhu jala pheli’ mārīlā*

prabhu—Lord Śrī Caitanya Mahāprabhu; *jala-kṛtya kare*—bathed and was chanting the Gāyatrī mantra within the water; *āge*—in front; *hastī*—the elephants; *āilā*—came; *kṛṣṇa kaha*—chant Hare Kṛṣṇa; *bali’*—saying; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *jala pheli’*—throwing water; *mārīlā*—struck.

While the Lord was bathing and murmuring the Gāyatrī mantra, the elephants came before Him. The Lord immediately splashed some water on the elephants and asked them to chant the name of Kṛṣṇa.

Śrī Caitanya Mahāprabhu was the Supreme Personality of Godhead playing the part of a very great, advanced devotee. On the *mahā-bhāgavata* platform, the devotee makes no distinction between friends and enemies. On that platform he sees everyone as a servant of Kṛṣṇa. As stated in the *Bhagavad-gītā* (5.18):

*vidyā-vinaya-sampanne brāhmaṇe gavi hastini
śuni caiva śva-pāke ca paṇḍitāḥ sama-darśinaḥ*

“The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle *brāhmaṇa*, a cow, an elephant, a dog, and a dog-eater [outcaste].”

A *mahā-bhāgavata*, being learned and advanced in spiritual consciousness, sees no difference between a tiger, an elephant or a learned scholar. The test of advanced spiritual consciousness is that one becomes fearless. He envies no one, and he is always engaged in the Lord’s service. He sees every living entity as an eternal part and parcel of the Lord, rendering service according to his capacity by the will of the Supreme Lord. As Kṛṣṇa confirms in the *Bhagavad-gītā* (15.15):

*sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanam ca*

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness.”

The *mahā-bhāgavata* knows that Kṛṣṇa is in everyone’s heart. Kṛṣṇa is dictating, and the living entity is following His dictations. Kṛṣṇa is within the heart of the tiger, elephant and boar. Therefore Kṛṣṇa tells them, “Here is a *mahā-bhāgavata*. Please do not disturb him.” Why, then, should the animals be envious of such a great personality? Those who are neophytes or even a little progressed in devotional service should not try to imitate the *mahā-bhāgavata*. Rather, they should only follow in his footsteps. The word *anukara* means “imitating,” and *anusara* means “trying to follow in the footsteps.” We should not try to imitate the activities of

a *mahā-bhāgavata* or Śrī Caitanya Mahāprabhu. Our best efforts should be exerted in trying to follow them according to our ability. The *mahā-bhāgavata*'s heart is completely freed from material contamination, and he can become very dear even to fierce animals like tigers and elephants. Indeed, the *mahā-bhāgavata* treats them as his very intimate friends. On this platform there is no question of envy. When the Lord was passing through the forest, He was in ecstasy, thinking the forest to be Vṛndāvana. He was simply searching for Kṛṣṇa.

TEXT 32

sei jala-bindu-kaṇā lāge yāra gāya
sei 'kṛṣṇa' 'kṛṣṇa' kahe, preme nāce, gāya

sei—those; *jala*—of water; *bindu*—drops; *kaṇā*—particles; *lāge*—touch; *yāra*—whose; *gāya*—body; *sei*—they; *kṛṣṇa kṛṣṇa*—Kṛṣṇa, Kṛṣṇa; *kahe*—say; *preme*—in ecstasy; *nāce*—dance; *gāya*—sing.

The elephants whose bodies were touched by the water splashed by the Lord began to chant “Kṛṣṇa! Kṛṣṇa!” and dance and sing in ecstasy.

TEXT 33

keha bhūme paḍe, keha karaye citkāra
dekhi' bhaṭṭācāryera mane haya camatkāra

keha—some of them; *bhūme*—on the ground; *paḍe*—fall down; *keha*—some of them; *karaye*—perform; *cit-kāra*—screaming; *dekhi'*—seeing; *bhaṭṭācāryera*—of Bhaṭṭācārya; *mane*—in the mind; *haya*—there was; *camatkāra*—astonishment.

Some of the elephants fell to the ground, and some screamed in ecstasy. Seeing this, Balabhadra Bhaṭṭācārya was completely astonished.

TEXT 34

pathe yāite kare prabhu ucca saṅkīrtana
madhura kaṇṭha-dhvani śuni' āise mṛgī-gaṇa

pathe yāite—while passing on the path; *kare*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *ucca*—loud; *saṅkīrtana*—chanting of Hare Kṛṣṇa; *madhura*—sweet; *kaṅṭha-dhvani*—the voice from His throat; *śuni*’—hearing; *āise*—came; *mṛgī-gaṇa*—she-deer.

Sometimes Śrī Caitanya Mahāprabhu chanted very loudly while passing through the jungle. Hearing His sweet voice, all the does came near Him.

TEXT 35

ḍāhine-vāme dhvani śuni’ *yāya prabhu-saṅge*
prabhu tāra aṅga muche, śloka paḍe raṅge

ḍāhine-vāme—right and left; *dhvani*—vibration; *śuni*’—hearing; *yāya*—they follow; *prabhu-saṅge*—with the Lord; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra*—their; *aṅga*—bodies; *muche*—pats; *śloka*—verse; *paḍe*—recites; *raṅge*—in great curiosity.

Hearing the Lord’s great vibration, all the does followed Him left and right. While reciting a verse with great curiosity, the Lord patted them.

TEXT 36

dhanyāḥ sma mūḍha-matayo ’*pi hariṇya etā*
yā nanda-nandanam upāta-vicitra-veśam
ākarṇya veṇu-raṇitam saha-kṛṣṇa-sārāḥ
pūjām dadhur viracitām praṇayāvalokaiḥ

dhanyāḥ—fortunate, blessed; *sma*—certainly; *mūḍha-matayaḥ*—foolish, without good sense; *api*—although; *hariṇyaḥ*—she-deer; *etāḥ*—these; *yāḥ*—who; *nanda-nandanam*—the son of Mahārāja Nanda; *upāta-vicitra-veśam*—dressed very attractively; *ākarṇya*—hearing; *veṇu-raṇitam*—the sound of His flute; *saha-kṛṣṇa-sārāḥ*—accompanied by the black deer (their husbands); *pūjām dadhuḥ*—they worshiped; *viracitām*—performed; *praṇaya-avalokaiḥ*—by their affectionate glances.

“Blessed are all these foolish deer because they have approached Mahārāja Nanda’s son, who is gorgeously dressed and is playing on His flute. Indeed, both the does and the bucks worship the Lord with looks of love and affection.”

This is a verse from *Śrīmad-Bhāgavatam* (10.21.11) spoken by the *gopīs* of Vṛndāvana.

TEXT 37

*hena-kāle vyāghra tathā āila pāñca-sāta
vyāghra-mṛgī mili’ cale mahāprabhura sātha*

hena-kāle—at this time; *vyāghra*—tigers; *tathā*—there; *āila*—came; *pāñca-sāta*—five to seven; *vyāghra-mṛgī*—the tigers and deer; *mili’*—coming together; *cale*—go; *mahāprabhura sātha*—with Śrī Caitanya Mahāprabhu.

While Śrī Caitanya Mahāprabhu was passing through the jungle, five or seven tigers came. Joining the deer, the tigers began to follow the Lord.

TEXT 38

*dekhi’ mahāprabhura ‘vṛndāvana’-smṛti haila
vṛndāvana-guṇa-varṇana śloka paḍila*

dekhi’—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *vṛndāvana*—of the holy land of Vṛndāvana; *smṛti haila*—there was remembrance; *vṛndāvana*—of Śrī Vṛndāvana; *guṇa*—of the qualities; *varṇana*—description; *śloka*—verse; *paḍila*—recited.

Seeing the tigers and deer following Him, Śrī Caitanya Mahāprabhu immediately remembered the land of Vṛndāvana. He then began to recite a verse describing the transcendental quality of Vṛndāvana.

TEXT 39

*yatra naisarga-durvairāḥ
sahāsan nṛ-mṛgādayaḥ
mitrāṇīvājitāvāsa-
druta-ruṭ-tarṣaṇādīkam*

yatra—where; *naisarga*—by nature; *durvairāḥ*—living in enmity; *sahāsan*—live together; *nṛ*—human beings; *mṛga-ādayaḥ*—and animals; *mitrāṇī*—friends; *iva*—like; *ajita*—of Lord Śrī Kṛṣṇa; *āvāsa*—residence; *druta*—gone away; *ruṭ*—anger; *tarṣaṇa-ādīkam*—thirst and so on.

“Vṛndāvana is the transcendental abode of the Lord. There is no hunger, anger or thirst there. Though naturally inimical, human beings and fierce animals live together there in transcendental friendship.”

This is a statement from *Śrīmad-Bhāgavatam* (10.13.60). After stealing the cowherd boys and calves of Śrī Kṛṣṇa, Lord Brahmā kept them asleep and hid them. After a moment, Brahmā returned to see Kṛṣṇa’s condition. When he saw that Kṛṣṇa was still busy with His cowherd boyfriends and animals and was not disturbed, Lord Brahmā appreciated the transcendental opulence of Vṛndāvana.

TEXT 40

*‘kṛṣṇa kṛṣṇa kaha’ kari’ prabhu yabe balila
‘kṛṣṇa’ kahi’ vyāghra-mṛga nācite lāgila*

kṛṣṇa kṛṣṇa kaha—chant “Kṛṣṇa, Kṛṣṇa”; *kari’*—in this way; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *balila*—uttered; *kṛṣṇa kahi’*—chanting the holy name of Kṛṣṇa; *vyāghra-mṛga*—the tigers and deer; *nācite lāgila*—began to dance.

When Śrī Caitanya Mahāprabhu said “Chant ‘Kṛṣṇa! Kṛṣṇa!’” the tigers and deer began to chant “Kṛṣṇa!” and dance.

TEXT 41

*nāce, kunde vyāghra-gaṇa mṛgī-gaṇa-saṅge
balabhadra-bhaṭṭācārya dekhe apūrva-raṅge*

nāce—dance; *kunde*—jump; *vyāghra-gaṇa*—the tigers; *mṛgī-gaṇa-saṅge*—with the does; *balabhadra-bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *dekhe*—sees; *apūrva-raṅge*—with great wonder.

When all the tigers and does danced and jumped, Balabhadra Bhaṭṭācārya saw them and was struck with wonder.

TEXT 42

*vyāghra-mṛga anyonye kare āliṅgana
mukhe mukha diyā kare anyonye cumbana*

vyāghra-mṛga—the tigers and deer; *anyonye*—one another; *kare*—do; *āliṅgana*—embracing; *mukhe mukha diyā*—touching one another's mouths; *kare*—do; *anyonye cumbana*—kissing one another.

Indeed, the tigers and deer began to embrace one another, and touching mouths, they began to kiss.

TEXT 43

*kautuka dekhiyā prabhu hāsīte lāgilā
tā-sabāke tāhāñ chāḍī' āge cali' gelā*

kautuka dekhiyā—seeing this fun; *prabhu*—Śrī Caitanya Mahāprabhu; *hāsīte lāgilā*—began to smile; *tā-sabāke*—all of them; *tāhāñ chāḍī'*—leaving there; *āge*—forward; *cali' gelā*—advanced.

When Śrī Caitanya Mahāprabhu saw all this fun, He began to smile. Finally He left the animals and continued on His way.



When Śrī Caitanya Mahārabhu said “Chant ‘Kṛṣṇa! Kṛṣṇa!’” the tigers and deer began to chant “Kṛṣṇa!” and dance. When all the tigers and does danced and jumped, Balabhadrā Bhaṭṭācārya saw them and was struck with wonder. Indeed, the tigers and deer began to embrace one another, and touching mouths, they began to kiss. When Śrī Caitanya Mahārabhu saw all this fun, He began to smile.

TEXT 44

*mayūrādi pakṣi-gaṇa prabhure dekhiyā
saṅge cale, 'kṛṣṇa' bali' nāce matta hañā*

mayūra-ādi—beginning with peacocks; *pakṣi-gaṇa*—different types of birds; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing; *saṅge cale*—go with Him; *kṛṣṇa bali'*—chanting the holy name of Kṛṣṇa; *nāce*—dance; *matta hañā*—becoming mad.

Various birds, including the peacock, saw Śrī Caitanya Mahāprabhu and began to follow Him, chanting and dancing. They were all maddened by the holy name of Kṛṣṇa.

TEXT 45

*'hari-bola' bali' prabhu kare ucca-dhvani
vṛkṣa-latā—praphullita, sei dhvani śuni,*

hari-bola—the vibration of “Haribol”; *bali'*—chanting; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—makes; *ucca-dhvani*—a loud sound; *vṛkṣa-latā*—the trees and creepers; *praphullita*—very jubilant; *sei*—that; *dhvani*—sound; *śuni'*—hearing.

When the Lord loudly chanted “Haribol!” the trees and creepers became jubilant to hear Him.

The loud chanting of the Hare Kṛṣṇa *mantra* is so powerful that it can even penetrate the ears of trees and creepers, what to speak of those of animals and human beings. Śrī Caitanya Mahāprabhu once asked Haridāsa Ṭhākura how trees and plants could be delivered, and Haridāsa Ṭhākura replied that the loud chanting of the Hare Kṛṣṇa *mahā-mantra* would benefit not only trees and plants but insects and all other living beings. One should therefore not be disturbed by the loud chanting of Hare Kṛṣṇa, for it is beneficial not only to the chanter but to everyone who gets an opportunity to hear.

TEXT 46

*‘jhārikhaṇḍe’ sthāvara-jaṅgama āche yata
kṛṣṇa-nāma diyā kaila premete unmatta*

jhārikhaṇḍe—in the place known as Jhārikhaṇḍa; *sthāvara-jaṅgama*—moving and not moving; *āche*—there are; *yata*—all; *kṛṣṇa-nāma diyā*—giving them the holy name of Lord Kṛṣṇa; *kaila*—made; *premete*—in ecstasy; *unmatta*—mad.

Thus all living entities in the forest of Jhārikhaṇḍa—some moving and some standing still—became maddened by hearing the holy name of Lord Kṛṣṇa vibrated by Śrī Caitanya Mahāprabhu.

The great forest of Jhārikhaṇḍa is a great tract of land including Āṭagaḍa, Dheṅkānala, Āṅgula, Lāhārā, Kiyāñjhaḍa, Bāmaḍā, Bonāi, Gāṅgapura, Choṭa Nāgapura, Yaśapura and Saragujā. All these places, which are covered with mountains and jungles, are known as Jhārikhaṇḍa.

TEXT 47

*yei grāma diyā yāna, yāhāñ karena sthiti
se-saba grāmera lokera haya ‘prema-bhakti’*

yei grāma—which villages; *diyā yāna*—the Lord goes through; *yāhāñ*—where; *karena*—takes; *sthiti*—rest; *se-saba*—all those; *grāmera*—of the villages; *lokera*—of the people; *haya*—there is awakening of; *prema-bhakti*—ecstatic love of God.

In all the villages through which the Lord passed and in all the places He rested on His journey, everyone was purified and awakened to ecstatic love of God.

TEXTS 48–49

*keha yadi tāñra mukhe śune kṛṣṇa-nāma
tāñra mukhe āna śune tāñra mukhe āna
sabe ‘kṛṣṇa’ ‘hari’ bali’ nāce, kānde, hāse
paramparāya ‘vaiṣṇava’ ha-ila sarva deśe*

keha—someone; *yadi*—when; *tāñra mukhe*—from His mouth; *śune*—hears; *kṛṣṇa-nāma*—chanting of the Hare Kṛṣṇa *mantra*; *tāñra mukhe*—from the mouth of such chanters; *āna śune*—someone else hears; *tāñra mukhe*—and from his mouth; *āna*—someone else; *sabe*—all of them; *kṛṣṇa*—Lord Kṛṣṇa’s holy name; *hari*—another holy name of the Lord; *bali’*—chanting; *nāce*—dance; *kānde*—cry; *hāse*—smile; *paramparāya*—by disciplic succession; *vaiṣṇava*—devotees; *ha-ila*—became; *sarva-deśe*—in all countries.

When someone heard the chanting of the holy name from the mouth of Śrī Caitanya Mahāprabhu, and someone else heard this chanting from that second person, and someone again heard this chanting from the third person, everyone in all countries became a Vaiṣṇava through such disciplic succession. Thus everyone chanted the holy name of Kṛṣṇa and Hari, and they danced, cried and smiled.

The transcendental potency of the Hare Kṛṣṇa *mahā-mantra* is herein explained. First, the holy name is vibrated by Śrī Caitanya Mahāprabhu. When someone hears from Him directly, he is purified. When another person hears from that person, he also is purified. In this way the purification process is advanced among pure devotees. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, and no one can claim His potency. Nonetheless, if one is a pure devotee, hundreds and thousands of men can be purified by his vibration. This potency is within every living being, provided he chants the Hare Kṛṣṇa *mahā-mantra* offenselessly and without material motives. When a pure devotee chants offenselessly, another person will become a Vaiṣṇava, and from him another Vaiṣṇava will emerge. This is the *paramparā* system.

TEXT 50

yadyapi prabhu loka-saṅghaṭṭera trāse
prema ‘gupta’ karena, bāhire nā prakāse

yadyapi—although; *prabhu*—Śrī Caitanya Mahāprabhu; *loka-saṅghaṭṭera*—of crowds of people; *trāse*—being afraid; *prema*—ecstasy; *gupta karena*—keeps hidden; *bāhire*—externally; *nā*—does not; *prakāse*—manifest.

The Lord did not always manifest His ecstasy. Being afraid of a great assembly of people, the Lord kept His ecstasy concealed.

TEXT 51

*tathāpi tāñra darśana-śravaṇa-prabhāve
sakala deśera loka ha-ila 'vaiṣṇave'*

tathāpi—still; *tāñra*—His; *darśana*—of seeing; *śravaṇa*—of hearing; *prabhāve*—by the potency; *sakala*—all; *deśera*—of countries; *loka*—people; *ha-ila*—became; *vaiṣṇave*—pure devotees of the Lord.

Although Śrī Caitanya Mahāprabhu did not manifest His natural ecstatic love, everyone became a pure devotee simply by seeing and hearing Him.

Śrīla Rūpa Gosvāmī has described Śrī Caitanya Mahāprabhu as *mahā-vadānya-avatāra*, the most munificent incarnation. Although Śrī Caitanya Mahāprabhu is not physically present now, simply by chanting His holy name (*śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*) people throughout the world are becoming devotees. This is due to the ecstatic chanting of the holy name of the Lord. It is said that a pure devotee can see the Lord at every moment, and because of this he is empowered by the Lord. This is confirmed in the *Brahma-saṁhitā* (5.38): *premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti*. Śrī Caitanya Mahāprabhu appeared five hundred years ago, but it cannot be said that now the potency of the Hare Kṛṣṇa *mahā-mantra* is less than it was in His presence. By hearing Śrī Caitanya Mahāprabhu through the *paramparā* system, one can be purified. Therefore in this verse it is said, *tathāpi tāñra darśana-śravaṇa-prabhāve*. It is not that everyone is able to see Kṛṣṇa or Śrī Kṛṣṇa Caitanya Mahāprabhu physically, but if one hears about Him through books like *Śrī Caitanya-caritāmṛta* and through the *paramparā* system of pure Vaiṣṇavas, there is no difficulty in becoming a pure Vaiṣṇava, free from mundane desires and personal motivations.

TEXT 52

*gauḍa, baṅga, utkala, dakṣiṇa-deśe giyā
lokera nistāra kaila āpane bhramiyā*

gauḍa—Bengal; *baṅga*—East Bengal; *utkala*—Orissa; *dakṣiṇa-deśe*—southern India; *giyā*—going; *lokera*—of all the people; *nistāra*—liberation; *kaila*—did; *āpane*—personally; *bhramiyā*—touring.

In this way, Śrī Caitanya Mahāprabhu personally toured Bengal, East Bengal, Orissa and the southern countries, and He delivered all kinds of people by spreading Kṛṣṇa consciousness.

TEXT 53

*mathurā yāibāra chale āsena jhārikhaṇḍa
bhilla-prāya loka tāhāṅ parama-pāṣaṇḍa*

mathurā—to Mathurā; *yāibāra*—of going; *chale*—on the pretext; *āsena*—came; *jhārikhaṇḍa*—to Jhārikhaṇḍa; *bhilla-prāya*—like the Bheels, a kind of low people; *loka*—people; *tāhāṅ*—there; *parama-pāṣaṇḍa*—without God consciousness.

When Śrī Caitanya Mahāprabhu came to Jhārikhaṇḍa on His way to Mathurā, He found that the people there were almost uncivilized and were devoid of God consciousness.

The word *bhilla* refers to a class of men belonging to the Bheels. The Bheels are like Black Africans, and they are lower than *śūdras*. Such people generally live in the jungle, and Śrī Caitanya Mahāprabhu had to meet them.

TEXT 54

*nāma-prema diyā kaila sabāra nistāra
caitanyera gūḍha-līlā bujhite śakti kāra*

nāma-prema diyā—bestowing upon them ecstatic love and the holy name; *kaila*—did; *sabāra nistāra*—liberation of all of them; *caitanyera*—of Śrī

Caitanya Mahāprabhu; *gūḍha-līlā*—confidential pastimes; *bujhite*—to understand; *śakti*—the power; *kāra*—who has.

Śrī Caitanya Mahāprabhu gave even the Bheels an opportunity to chant the holy name and come to the platform of ecstatic love. Thus He delivered all of them. Who has the power to understand the transcendental pastimes of the Lord?

As evidence of Śrī Caitanya Mahāprabhu’s mercy, we are experiencing that the people of Africa are taking to Kṛṣṇa consciousness, chanting and dancing and taking *prasādam* like other Vaiṣṇavas. This is all due to the power of Śrī Caitanya Mahāprabhu. Who can understand how His potency is working all over the world?

TEXT 55

*vana dekhi’ bhrama haya—ei ‘vṛndāvana’
śaila dekhi’ mane haya—ei ‘govardhana’*

vana dekhi’—seeing the forest; *bhrama haya*—there is illusion; *ei*—this; *vṛndāvana*—Vṛndāvana forest; *śaila dekhi’*—seeing a hill; *mane haya*—considers; *ei govardhana*—this is Govardhana Hill.

When Śrī Caitanya Mahāprabhu passed through the Jhārikhaṇḍa forest, He took it for granted that it was Vṛndāvana. When He passed over the hills, He took it for granted that they were Govardhana.

TEXT 56

*yāhān nadī dekhe tāhān mānaye—‘kālindī’
mahā-premāveśe nāce prabhu paḍe kāndī’*

yāhān—wherever; *nadī*—river; *dekhe*—sees; *tāhān*—there; *mānaye*—considers; *kālindī*—the river Yamunā; *mahā-prema-āveśe*—in great ecstatic love; *nāce*—dances; *prabhu*—Śrī Caitanya Mahāprabhu; *paḍe*—falls down; *kāndī’*—crying.

Similarly, whenever Śrī Caitanya Mahāprabhu saw a river, He immediately accepted it as the river Yamunā. Thus while in the forest He was filled with great ecstatic love, and He danced and fell down crying.

TEXT 57

*pathe yāite bhaṭṭācārya sāka-mūla-phala
yāhān yei pāyena tāhān layena sakala*

pathe yāite—while passing on the way; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *sāka*—spinach; *mūla*—roots; *phala*—fruits; *yāhān*—wherever; *yei*—whatever; *pāyena*—he gets; *tāhān*—there; *layena*—he takes; *sakala*—all.

Along the way, Balabhadra Bhaṭṭācārya collected all kinds of spinach, roots and fruit whenever possible.

TEXT 58

*ye-grāme rahena prabhu, tathāya brāhmaṇa
pāñca-sāta jana āsi' kare nimantraṇa*

ye-grāme—in whatever village; *rahena*—stays; *prabhu*—Śrī Caitanya Mahāprabhu; *tathāya*—there; *brāhmaṇa-brāhmaṇas*; *pāñca-sāta jana*—five or seven persons; *āsi'*—coming; *kare*—do; *nimantraṇa*—invitation.

Whenever Śrī Caitanya Mahāprabhu visited a village, a few brāhmaṇas—five or seven—would come and extend invitations to the Lord.

TEXT 59

*keha anna āni' deya bhaṭṭācārya-sthāne
keha dugdha, dadhi, keha ghr̥ta, khaṇḍa āne*

keha—someone; *anna*—grain; *āni'*—bringing; *deya*—delivers; *bhaṭṭācārya-sthāne*—before Balabhadra Bhaṭṭācārya; *keha*—someone; *dugdha*—milk; *dadhi*—yogurt; *keha*—someone; *ghr̥ta*—ghee; *khaṇḍa*—sugar; *āne*—brings.

Some people would bring grain and deliver it to Balabhadra Bhaṭṭācārya. Others would bring milk and yogurt, and still others would bring ghee and sugar.

TEXT 60

*yāhān vipra nāhi tāhān 'śūdra-mahājana'
āsi' sabe bhaṭṭācārye kare nimantraṇa*

yāhān—wherever; *vipra-brāhmaṇa*; *nāhi*—there is not; *tāhān*—there; *śūdra-mahā-jana*—devotees born in families other than *brāhmaṇa*; *āsi'*—coming; *sabe*—all of them; *bhaṭṭācārye*—to Balabhadra Bhaṭṭācārya; *kare nimantraṇa*—make invitation.

In some villages there were no *brāhmaṇas*; nonetheless, devotees born in non-*brāhmaṇa* families came and extended invitations to Balabhadra Bhaṭṭācārya.

Actually a *sannyāsī* or a *brāhmaṇa* will not accept an invitation extended by a person born in a lower family. However, there are many devotees who are raised to the platform of *brāhmaṇa* by their initiation. These people are called *śūdra-mahājana*. This indicates that one who is born in a non-*brāhmaṇa* family has accepted the *brāhmaṇa* status by initiation. Such devotees extended invitations to Balabhadra Bhaṭṭācārya. A *Māyāvādī sannyāsī* will accept an invitation only from a *brāhmaṇa* family, but a *Vaiṣṇava* does not accept an invitation from a *brāhmaṇa* if he does not belong to the *Vaiṣṇava* sect. However, a *Vaiṣṇava* will accept an invitation from a *brāhmaṇa* or *śūdra-mahājana* if that person is an initiated *Vaiṣṇava*. Śrī Caitanya Mahāprabhu Himself accepted invitations from *śūdra-mahājanas*, and this confirms the fact that anyone initiated by a *Vaiṣṇava mantra* can be accepted as a *brāhmaṇa*. One can accept an invitation from such a person.

TEXT 61

*bhaṭṭācārya pāka kare vanya-vyañjana
vanya-vyañjane prabhura ānandita mana*

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *pāka kare*—cooks; *vanya-vyañjana*—all varieties of forest vegetables; *vanya-vyañjane*—by such forest vegetables; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānandita mana*—the mind is very happy.

Balabhadra Bhaṭṭācārya used to cook all kinds of vegetables gathered from the forest, and Śrī Caitanya Mahāprabhu was very pleased to accept these preparations.

TEXTS 62–63

*dui-cāri dinera anna rākhena saṁhati
yāhāñ sūnya vana, lokera nāhika vasati
tāhāñ sei anna bhaṭṭācārya kare pāka
phala-mūle vyañjana kare, vanya nānā śāka*

dui-cāri—two to four; *dinera*—of days; *anna*—food grain; *rākhena*—keeps; *saṁhati*—in stock; *yāhāñ*—wherever; *sūnya vana*—the solitary forest; *lokera*—of people; *nāhika*—there is not; *vasati*—habitation; *tāhāñ*—there; *sei*—that; *anna*—food grain; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *kare pāka*—cooks; *phala-mūle*—with roots and fruits; *vyañjana kare*—he prepares vegetables; *vanya*—from the forest; *nānā śāka*—many kinds of spinach.

Balabhadra Bhaṭṭācārya used to keep a stock of food grain that would last from two to four days. Where there were no people, he would cook the grain and prepare vegetables, spinach, roots and fruits collected from the forest.

TEXT 64

*parama santoṣa prabhura vanya-bhojane
mahā-sukha pāna, ye dina rahena nirjane*

parama—very much; *santoṣa*—satisfaction; *prabhura*—of the Lord; *vanya-bhojane*—in eating vegetables collected from the forest; *mahā-sukha pāna*—gets great happiness; *ye dina*—on which day; *rahena*—stays; *nirjane*—in a solitary place.

The Lord was always very happy to eat these forest vegetables, and He was even happier when He had an opportunity to stay in a solitary place.

TEXT 65

*bhaṭṭācārya sevā kare, snehe yaiche 'dāsa'
tānra vipra vahe jala-pātra-bahirvāsa*

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *sevā kare*—renders service; *snehe*—in great affection; *yaiche*—exactly like; *dāsa*—a servant; *tānra vipra*—his brāhmaṇa assistant; *vahe*—carries; *jala-pātra*—the waterpot; *bahirvāsa*—and garments.

Balabhadra Bhaṭṭācārya was so affectionate to the Lord that he was rendering service just like a menial servant. His assistant brāhmaṇa carried the waterpot and garments.

TEXT 66

*nirjharete uṣṇodake snāna tina-bāra
dui-sandhyā agni-tāpa kāṣṭhera apāra*

nirjharete—in the waterfalls; *uṣṇa-udake*—in warm water; *snāna*—bath; *tina-bāra*—thrice; *dui-sandhyā*—morning and evening; *agni-tāpa*—heating by a fire; *kāṣṭhera*—of wood; *apāra*—without limit.

The Lord used to bathe three times a day in the warm water of the waterfalls. He also used to heat Himself morning and evening with a fire made with the limitless wood.

TEXT 67

*nirantara premāvese nirjane gamana
sukha anubhavi' prabhu kahena vacana*

nirantara—always; *prema-āveśe*—in ecstatic love; *nirjane*—in a solitary place; *gamana*—going; *sukha anubhavi'*—feeling happiness; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *vacana*—statement.

While traveling in this secluded forest and feeling very happy, Śrī Caitanya Mahāprabhu made the following statement.

TEXT 68

*śuna, bhaṭṭācārya,—“āmi gelāṇa bahu-deśa
vana-pathe duḥkhera kāhāṇ nāhi pāi leśa*

śuna—please hear; *bhaṭṭācārya*—My dear Bhaṭṭācārya; *āmi*—I; *gelāṇa*—traveled; *bahu-deśa*—many countries; *vana-pathe*—through the forest path; *duḥkhera*—of unhappiness; *kāhāṇ*—anywhere; *nāhi pāi*—I do not get; *leśa*—even a trace.

“My dear Bhaṭṭācārya, I have traveled very far through the forest, and I have not even slightly received any trouble.

TEXT 69

*kṛṣṇa—kṛpālu, āmāya bahuta kṛpā kailā
vana-pathe āni’ āmāya baḍa sukha dilā*

kṛṣṇa—Lord Kṛṣṇa; *kṛpālu*—very kind; *āmāya*—upon Me; *bahuta*—greatly; *kṛpā*—mercy; *kailā*—showed; *vana-pathe*—on the path in the forest; *āni’*—bringing; *āmāya*—unto Me; *baḍa*—very much; *sukha*—happiness; *dilā*—gave.

“Kṛṣṇa is very merciful, especially to Me. He has shown His mercy by bringing Me on this path through the forest. Thus He has given Me great pleasure.

TEXT 70

*pūrve vṛndāvana yāite karilāṇa vicāra
mātā, gaṅgā, bhakta-gaṇe dekhiba eka-bāra*

pūrve—formerly; *vṛndāvana*—to the holy place of Vṛndāvana; *yāite*—to go; *karilāṇa*—I did; *vicāra*—consideration; *mātā*—mother; *gaṅgā*—the

Ganges; *bhakta-gaṇe*—and devotees; *dekhiba*—I shall see; *eka-bāra*—once.

“Before this, I decided to go to Vṛndāvana and on the way see My mother, the river Ganges and other devotees once again.

TEXT 71

bhakta-gaṇa-saṅge avaśya kariba milana
bhakta-gaṇe saṅge lañā yāba 'vṛndāvana'

bhakta-gaṇa-saṅge—with all My devotees; *avaśya*—certainly; *kariba*—shall do; *milana*—meeting; *bhakta-gaṇe*—all the devotees; *saṅge*—along with Me; *lañā*—taking; *yāba*—I shall go; *vṛndāvana*—to Vṛndāvana-dhāma.

“I thought that once again I would see and meet all the devotees and take them with Me to Vṛndāvana.

TEXT 72

eta bhāvi' gauḍa-deśe kariluṅ gamana
mātā, gaṅgā bhakte dekhi' sukhī haila mana

eta bhāvi'—thinking like this; *gauḍa-deśe*—to Bengal; *kariluṅ gamana*—I went; *mātā*—My mother; *gaṅgā*—the Ganges; *bhakte*—devotees; *dekhi'*—seeing; *sukhī*—happy; *haila*—became; *mana*—My mind.

“Thus I went to Bengal, and I was very happy to see My mother, the river Ganges and the devotees.

TEXT 73

bhakta-gaṇe lañā tabe calilāna raṅge
lakṣa-koṭi loka tāhāṅ haila āmā-saṅge

bhakta-gaṇe—all the devotees; *lañā*—taking; *tabe*—then; *calilāṇa raṅge*—I started with great pleasure; *lakṣa-koṭi*—many thousands and millions; *loka*—people; *tāhāñ*—there; *haila*—became; *āmā-saṅge*—My companions.

“However, when I started for Vṛndāvana, many thousands and millions of people gathered and began to go with Me.

TEXT 74

sanātana-mukhe kṛṣṇa āmā śikhāilā
tāhā vighna kari’ vana-ṣathe lañā āilā

sanātana-mukhe—from the mouth of Sanātana; *kṛṣṇa*—Lord Kṛṣṇa; *āmā*—unto Me; *śikhāilā*—gave instructions; *tāhā*—that; *vighna kari’*—making a hindrance; *vana-ṣathe*—on the path through the forest; *lañā*—taking; *āilā*—came.

“Thus I was going to Vṛndāvana with a big crowd, but through the mouth of Sanātana, Kṛṣṇa taught Me a lesson. Thus by making some impediment, He has brought Me on a path through the forest to Vṛndāvana.

TEXT 75

kṛpāra samudra, dīna-hīne dayāmaya
kṛṣṇa-kṛpā vinā kona ‘sukha’ nāhi haya“

kṛpāra samudra—ocean of mercy; *dīna-hīne*—unto the poor and fallen; *dayā-maya*—very merciful; *kṛṣṇa-kṛpā*—the mercy of Kṛṣṇa; *vinā*—without; *kona*—any; *sukha*—happiness; *nāhi haya*—there is not.

“Kṛṣṇa is an ocean of mercy. He is especially merciful to the poor and fallen. Without His mercy, there is no possibility of happiness.”

TEXT 76

bhaṭṭācārye āliṅgiyā tāñhāre kahila
‘tomāra prasāde āmi eta sukha pāila’

bhaṭṭācārye—Balabhadra Bhaṭṭācārya; *āliṅgiyā*—embracing; *tāñhāre*—unto him; *kahila*—said; *tomāra prasāde*—by your kindness; *āmi*—I; *eta*—so much; *sukha*—happiness; *pāila*—got.

Śrī Caitanya Mahāprabhu then embraced Balabhadra Bhaṭṭācārya and told him, “It is only by your kindness that I am now so happy.”

TEXT 77

teñho kahena,— ‘tumi ‘kṛṣṇa’, tumi ‘dayāmaya’
adhama jīva muñi, more ha-ilā sadaya

teñho kahena—the Bhaṭṭācārya said; *tumi kṛṣṇa*—You are Kṛṣṇa Himself; *tumi*—You; *dayā-maya*—merciful; *adhama*—the lowest of the low; *jīva*—living entity; *muñi*—I; *more*—unto me; *ha-ilā*—You have been; *sa-daya*—favorable.

Balabhadra Bhaṭṭācārya replied, “My dear Lord, You are Kṛṣṇa Himself, and therefore You are merciful. I am a fallen living entity, but You have bestowed a great favor upon me.

TEXT 78

muñi chāra, more tumi saṅge lañā āilā
kṛpā kari’ mora hāte ‘prabhu’ bhikṣā kailā

muñi—I; *chāra*—most fallen; *more*—me; *tumi*—You; *saṅge*—with; *lañā*—taking; *āilā*—have come; *kṛpā kari’*—showing great mercy; *mora hāte*—from my hand; *prabhu*—my Lord; *bhikṣā kailā*—You accepted food.

“Sir, I am most fallen, yet You have brought me with You. Showing great mercy, You have accepted food prepared by me.

TEXT 79

adhama-kākere kailā garuḍa-samāna
‘svatantra īśvara’ tumi—svayaṁ bhagavān”

adhama-kākere—the most condemned crow; *kailā*—You have made; *garuḍa-samāna*—like Garuḍa; *svatantra*—independent; *īśvara*—Supreme Personality of Godhead; *tumi*—You; *svayaṁ bhagavān*—the original Personality of Godhead.

“You have made me Your carrier Garuḍa, although I am no better than a condemned crow. Thus You are the independent Personality of Godhead, the original Lord.

TEXT 80

mūkaṁ karoti vācālam
paṅguṁ laṅghayate girim
yat-kṛpā tam ahaṁ vande
paramānanda-mādhavam

mūkaṁ—a person who cannot speak; *karoti*—makes; *vācālam*—an eloquent speaker; *paṅguṁ*—a person who cannot even walk; *laṅghayate*—causes to cross over; *girim*—the mountain; *yat-kṛpā*—whose mercy; *tam*—unto Him; *ahaṁ*—I; *vande*—offer obeisances; *paramānanda*—the transcendently blissful; *mādhavam*—Supreme Personality of Godhead.

“The Supreme Personality of Godhead has the form of sac-cid-ānanda-vigraha [Bs. 5.1]—transcendental bliss, knowledge and eternity. I offer my respectful obeisances unto Him, who turns the dumb into eloquent speakers and enables the lame to cross mountains. Such is the mercy of the Lord.”

This is a quotation from the *Bhāvārtha-dīpikā* commentary on *Śrīmad-Bhāgavatam* (1.1.1).

TEXT 81

*ei-mata balabhadra karena stavana
prema-sevā kari' tuṣṭa kaila prabhura mana*

ei-mata—in this way; *balabhadra*—Balabhadra Bhaṭṭācārya; *karena*—offers; *stavana*—prayers; *prema-sevā kari'*—rendering service in love; *tuṣṭa*—pacified; *kaila*—made; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind.

In this way Balabhadra Bhaṭṭācārya offered his prayers to the Lord. By rendering service unto Him in ecstatic love, he pacified the Lord's mind.

TEXT 82

*ei-mata nānā-sukhe prabhu āilā 'kāśī'
madhyāhna-snāna kaila maṇikarṇikāya āsī'*

ei-mata—in this way; *nānā-sukhe*—in great happiness; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *kāśī*—to the holy place named Kāśī; *madhyāhna-snāna*—afternoon bath; *kaila*—took; *maṇikarṇikāya*—to the bathing place known as Maṇikarṇikā; *āsī'*—coming.

Finally the Lord arrived with great happiness at the holy place called Kāśī. There He took His bath in the bathing ghat known as Maṇikarṇikā.

Kāśī is another name for Vārāṇasī (Benares). It has been a place of pilgrimage since time immemorial. Two rivers named Asiḥ and Varuṇā merge there. Maṇikarṇikā is famous because, according to the opinion of great personalities, a bejeweled earring fell there from the ear of Lord Viṣṇu. According to some, it fell from the ear of Lord Śiva. The word *maṇi* means “jewel,” and *karṇikā* means “from the ear.” According to some, Lord Viśvanātha is the great physician who cures the disease of material existence by delivering a person through the ear, which receives the vibration of the holy name of Lord Rāma. Because of this, this holy place is called Maṇikarṇikā. It is said that there is no better place than where the river Ganges flows, and the bathing ghat known as Maṇikarṇikā is especially sanctified because it is very dear to Lord Viśvanātha. In the *Kāśī-khaṇḍa* it is said:

*saṁsāri-cintāmaṇir atra yasmāt
tārakaṁ saj-jana-karṇikāyām
śivo 'bhidhatte saha-sānta-kāle
tad gīyate 'sau maṇi-karṇiketi*

*mukti-lakṣmī mahā-pīṭha-maṇis tac-caraṇābjayoḥ
karṇikeyaṁ tataḥ prāhur yām janā maṇi-karṇikām*

According to this passage from the *Kāśī-khaṇḍa*, one who gives up his body at Maṅikarṇikā is liberated simply by remembering Lord Śiva's name.

TEXT 83

*sei-kāle taṇana-miśra kare gaṅgā-snāna
prabhu dekhi' haila tāṅra kichu vismaya jñāna*

sei-kāle—at that time; *taṇana-miśra*—a *brāhmaṇa* named Tapana Miśra; *kare gaṅgā-snāna*—was taking his bath in the Ganges; *prabhu dekhi'*—seeing the Lord; *haila*—there was; *tāṅra*—his; *kichu*—some; *vismaya jñāna*—astonishment.

At that time, Tapana Miśra was taking his bath in the Ganges, and he was astonished to see the Lord there.

TEXT 84

*'pūrve śuniyāchi prabhu karyāchena sannyāsa'
niścaya kariyā haila hṛdaye ullāsa*

pūrve—formerly; *śuniyāchi*—I have heard; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karyāchena sannyāsa*—has accepted the renounced order of life; *niścaya kariyā*—ascertaining that; *haila*—there was; *hṛdaye*—within the heart; *ullāsa*—great jubilation.

Tapana Miśra then began to think, “I have heard that Śrī Caitanya Mahāprabhu has accepted the renounced order.” Thinking this, Tapana Miśra became very jubilant within his heart.

TEXT 85

*prabhura caraṇa dhari' karena rodana
prabhu tāre uṭhāñā kaila āliṅgana*

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet; *dhari'*—touching; *karena*—does; *rodana*—crying; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—him; *uṭhāñā*—raising; *kaila*—did; *āliṅgana*—embracing.

He then clasped the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord raised him up and embraced him.

TEXT 86

*prabhu lañā gelā viśveśvara-daraśane
tabe āsi' dekhe bindu-mādhava-caraṇe*

prabhu lañā—taking the Lord; *gelā*—he went; *viśveśvara-daraśane*—to visit the temple of Viśveśvara; *tabe*—thereafter; *āsi'*—coming; *dekhe*—see; *bindu-mādhava-caraṇe*—the lotus feet of Bindu Mādhava.

Tapana Miśra then took Śrī Caitanya Mahāprabhu to visit the temple of Viśveśvara. Coming from there, they saw the lotus feet of Lord Bindu Mādhava.

The Bindu Mādhava temple is the oldest Viṣṇu temple in Vārāṇasī. At present this temple is known as Veṇī Mādhava, and it is situated on the banks of the Ganges. Formerly five rivers converged there, and they were named Dhūtapāpā, Kiraṇā, Sarasvatī, Gaṅgā and Yamunā. Now only the river Ganges is visible. The old temple of Bindu Mādhava, which was visited by Śrī Caitanya Mahāprabhu, was later dismantled by Aurangzeb, the great Hindu-hating emperor of the Mogul dynasty. In the place of this temple, he constructed a big *masjīd*, or mosque. Later, another temple was constructed by the side of the mosque, and this temple is still existing. In the temple of Bindu Mādhava there are Deities of four-handed Nārāyaṇa and the goddess Lakṣmī. In front of these Deities is a column of Śrī

Garuḍa, and along the side are deities of Lord Rāma, Sītā, Lakṣmaṇa and Śrī Hanumānjī.

In the province of Maharashtra is a state known as Sātārā. During the time of Bhaktisiddhānta Sarasvatī Ṭhākura, the native prince belonged to the Vaiṣṇava cult. Being a *brāhmaṇa*, he took charge of worshiping the Deity. He was known as Śrīmanta Bālāsāheb Pantha Mahārāja. The state still bears the expenditure for temple maintenance. The first king in this dynasty to take charge of worship in the temple, two hundred years ago, was Mahārāja Jagatjīvana Rāo Sāheb.

TEXT 87

*ghare lañā āilā prabhuke ānandita hañā
sevā kari' nṛtya kare vastra uḍāñā*

ghare lañā—taking to his home; *āilā*—came; *prabhuke*—Śrī Caitanya Mahāprabhu; *ānandita hañā*—in great happiness; *sevā kari'*—rendering service; *nṛtya kare*—began to dance; *vastra uḍāñā*—waving his cloth.

With great pleasure Tapana Miśra brought Śrī Caitanya Mahāprabhu to his home and rendered service unto Him. Indeed, he began to dance, waving his cloth.

TEXT 88

*prabhura caraṇodaka savaṁśe kaila pāna
bhaṭṭācāryera pūjā kaila kariyā sammāna*

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa-udaka*—the water used to wash the lotus feet; *sa-vaṁśe*—with his whole family; *kaila pāna*—drank; *bhaṭṭācāryera*—of Bhaṭṭācārya; *pūjā*—worship; *kaila*—performed; *kariyā*—showing; *sammāna*—respect.

He washed the lotus feet of Śrī Caitanya Mahāprabhu, and afterwards he and his whole family drank the wash water. He also worshiped Balabhadra Bhaṭṭācārya and showed him respect.

TEXT 89

*prabhure nimantraṇa kari' ghare bhikṣā dila
balabhadra-bhaṭṭācārye pāka karāila*

prabhure nimantraṇa kari'—inviting the Lord; *ghare*—at home; *bhikṣā dila*—gave lunch; *balabhadra-bhaṭṭācārye*—Balabhadra Bhaṭṭācārya; *pāka karāila*—he had cook.

Tapana Miśra invited Śrī Caitanya Mahāprabhu to take lunch at his home, and he had Balabhadra Bhaṭṭācārya cook.

While at Vārāṇasī (Benares), Śrī Caitanya Mahāprabhu stayed at the house of Tapana Miśra. Near Tapana Miśra's house was a bathing ghat known as Pañcanadī-ghāṭa. Śrī Caitanya Mahāprabhu used to take His bath daily at this ghat, and He used to see the temple of Bindu Mādhava. Then He would take His lunch at Tapana Miśra's house. Near the Bindu Mādhava temple is a big banyan tree, and it is said that after eating, Śrī Caitanya Mahāprabhu used to rest beneath the tree. That banyan tree is still known today as Caitanya-vaṭa. Gradually, due to changes in language, the name became Yatana-vaṭa. The local people still call that place Yatana-vaṭa.

At present, beside a lane there is a tomb of Vallabhācārya, but there is no sign that Caitanya Mahāprabhu ever lived there. Vallabhācārya was also known as Mahāprabhu among his disciples. Śrī Caitanya Mahāprabhu probably lived at Yatana-vaṭa, but there is no sign of Candrasekhara's or Tapana Miśra's house, nor is there any sign of the Māyāvādī *sannyāsī* Prakāśānanda Sarasvatī, with whom Śrī Caitanya Mahāprabhu discussed the *Vedānta-sūtra*. A little distance from Yatana-vaṭa is a temple of Gaura-Nityānanda established by Śaśibhūṣaṇa Niyogī Mahāśaya of Calcutta. During the time of Śrīla Bhaktisiddhānta Sarasvatī, this temple was managed by the mother-in-law of Śaśibhūṣaṇa and his brother-in-law Nārāyaṇa-candra Ghoṣa.

TEXT 90

*bhikṣā kari' mahāprabhu karilā śayana
miśra-putra raghu kare pāda-samvāhana*

bhikṣā kari'—after finishing His lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karilā śayana*—took rest; *miśra-putra*—the son of Tapana Miśra; *raghu*—Raghu; *kare*—does; *pāda-samvāhana*—massaging the legs.

When Śrī Caitanya Mahāprabhu took His rest after lunch, the son of Tapana Miśra, named Raghu, used to massage His legs.

TEXT 91

prabhura 'śeṣānna' miśra savamṣe khāila
'prabhu āilā' śuni' candraśekhara āila

prabhura—of Śrī Caitanya Mahāprabhu; *śeṣa-anna*—remnants of food; *miśra*—Tapana Miśra; *sa-vamṣe*—along with his family; *khāila*—ate; *prabhu āilā*—the Lord has arrived; *śuni'*—hearing; *candraśekhara āila*—Candraśekhara came.

The remnants of food left by Śrī Caitanya Mahāprabhu were taken by the whole family of Tapana Miśra. When news spread that the Lord had come, Candraśekhara came to see Him.

TEXT 92

miśrera sakhā teṅho prabhura pūrva dāsa
vaidya-jāti, likhana-vṛtti, vārāṇasī-vāsa

miśrera sakhā—friend of Tapana Miśra; *teṅho*—he; *prabhura*—of Śrī Caitanya Mahāprabhu; *pūrva dāsa*—former servant; *vaidya-jāti*—by caste a physician; *likhana-vṛtti*—by profession a clerk; *vārāṇasī-vāsa*—resident of Vārāṇasī.

Candraśekhara happened to be a friend of Tapana Miśra's, and he was long known to Śrī Caitanya Mahāprabhu as His servant. He was a physician by caste, and by profession he was a clerk. At the time he was living in Vārāṇasī.

TEXT 93

*āsi' prabhu-ṭpade ṭpaḍi' karena rodana
prabhu uṭhi' tāṅre kṛpāya kaila āliṅgana*

āsi'—coming; *prabhu-ṭpade*—at the lotus feet of Śrī Caitanya Mahāprabhu; *ṭpaḍi'*—falling down; *karena*—does; *rodana*—crying; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhi'*—standing; *tāṅre*—unto him; *kṛpāya*—out of mercy; *kaila*—did; *āliṅgana*—embracing.

When Candrasekhara came there, he fell down before the lotus feet of Śrī Caitanya Mahāprabhu and began to cry. The Lord, standing up, embraced him out of His causeless mercy.

TEXT 94

*candraśekhara kahe,—“prabhu, baḍa kṛpā kailā
āpane āsiyā bhṛtye daraśana dilā*

candraśekhara kahe—Candraśekhara said; *prabhu*—my dear Lord; *baḍa kṛpā kailā*—You have shown Your causeless mercy; *āpane*—personally; *āsiyā*—coming; *bhṛtye*—unto Your servant; *daraśana dilā*—gave Your audience.

Candraśekhara said, “My dear Lord, You have bestowed Your causeless mercy upon me because I am Your old servant. Indeed, You have come here personally to give me Your audience.

TEXT 95

*āpana-prārabdhe vasi' vārāṅasī-sthāne
'māyā', 'brahma' śabda vinā nāhi śuni kāṅe*

āpana-prārabdhe—because of my past deeds; *vasi'*—staying; *vārāṅasī-sthāne*—in the place known as Vārāṅasī; *māyā-māyā*; *brahma*—and *brahma*; *śabda*—the words; *vinā*—except; *nāhi śuni*—I do not hear; *kāṅe*—in the ear.

“Due to my past deeds, I am residing at Vārāṇasī, but here I do not hear anything but the words ‘māyā’ and ‘Brahman.’”

The word *prārabdhe* (“past deeds”) is important in this verse. Since Candrasekhara was a devotee, he was always eager to hear about Kṛṣṇa and His transcendental pastimes. Most of the inhabitants of Benares were and are impersonalists, worshipers of Lord Śiva and followers of the *pañcopāsana* method. The impersonalists imagine some form of the impersonal Brahman, and to facilitate meditation they concentrate upon the forms of Viṣṇu, Śiva, Gaṇeśa, Sūrya and goddess Durgā. Actually these *pañcopāsakas* are not devotees of anyone. As it is said, to be a servant of everyone is to be a servant of no one. Vārāṇasī, or Kāśī, is the chief holy place of pilgrimage for impersonalists, and it is not at all suitable for devotees. A Vaiṣṇava likes to live in a *viṣṇu-tīrtha*, a place where Lord Viṣṇu’s temples are present. In Vārāṇasī there are many hundreds and thousands of Lord Śiva’s temples, or *pañcopāsaka* temples. Consequently Candrasekhara expressed great unhappiness as he informed Lord Caitanya that he was obliged to live at Benares due to his past misdeeds. As said in the *Bhakti-rasāmṛta-sindhu*, *durjāty-ārambhakaṁ pāpam yat syāt prārabdham eva tat*: “According to one’s past misdeeds, one takes birth on a lower platform.” But in the *Brahma-saṁhitā* (5.54) it is said, *karmāṇi nirdahati kintu ca bhakti-bhājām*: “There is no *karma* attached to the past deeds or misdeeds of one in devotional service.” A devotee is not subjected to *karma-phala*, the effect of fruitive activity. *Karma-phala* is applicable to *karmīs*, not *bhaktas*.

There are three kinds of devotees: those who are eternally on the transcendental platform (*nitya-siddha*), those who have been elevated to the transcendental platform by the execution of devotional service (*sādhana-siddha*), and those who are neophytes advancing toward the perfectional platform (*sādhaka*). The *sādhakas* are gradually becoming free from fruitive reaction. The *Bhakti-rasāmṛta-sindhu* (1.1.17) describes the symptoms of *bhakti-yoga* thus:

*kleśa-ghnī śubha-dā mokṣa-laghutā-kṛt su-durlabhā
sāndrānanda-viśeṣātmā śrī-kṛṣṇākaraṣiṇī ca sā*

Devotional service is *kleśa-ghnī* even for beginners. This means that it reduces or nullifies all kinds of suffering. The word *śubha-dā* indicates

that devotional service bestows all good fortune, and the word *kṛṣṇa-ākaraṣiṇī* indicates that devotional service gradually attracts Kṛṣṇa toward the devotee. Consequently a devotee is not subject to any sinful reaction. In the *Bhagavad-gītā* (18.66) Kṛṣṇa says:

*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.”

Thus a fully surrendered, sincere devotee immediately receives relief from all kinds of sinful reactions. There are three stages of fructification for sinful activity. At one stage, one commits the sinful act, before that the seed of this act exists, and before that there is ignorance whereby one commits the sin. Suffering is involved in all three stages. However, Kṛṣṇa is merciful to His devotee, and consequently He immediately nullifies all three stages—the sin, the seed of sin and the ignorance that leads one to sin. The *Padma Purāṇa* confirms this:

*apṛārabdha-phalaṁ pāpaṁ kūṭaṁ bījaṁ phalonmukham
krameṇaiva pralīyeta viṣṇu-bhakti-ratātmanām*

For a further explanation of this topic, *The Nectar of Devotion* should be consulted.

TEXT 96

*ṣaḍ-darśana-vyākhyā vinā kathā nāhi ethā
miśra kṛpā kari’ more śunāna kṛṣṇa-kathā*

ṣaḍ-darśana—of the six philosophical theses; *vyākhyā*—explanation; *vinā*—except; *kathā*—talk; *nāhi*—not; *ethā*—here; *miśra*—Tapana Miśra; *kṛpā kari’*—being very merciful; *more*—unto me; *śunāna*—explains; *kṛṣṇa-kathā*—topics of Lord Śrī Kṛṣṇa.

Candraśekhara continued, “There is no talk at Vārāṇasī other than discussions on the six philosophical theses. Nonetheless, Tapana Miśra has been very kind to me, for he speaks about topics relating to Lord Kṛṣṇa.

The six philosophical theses are (1) Vaiśeṣika, propounded by Kaṇāda Ṛṣi, (2) Nyāya, propounded by Gautama Ṛṣi, (3) Yoga, or mysticism, propounded by Patañjali Ṛṣi, (4) the philosophy of Sāṅkhya, propounded by Kapila Ṛṣi, (5) the philosophy of Karma-mīmāṃsā, propounded by Jaimini Ṛṣi, and (6) the philosophy of Brahma-mīmāṃsā, or Vedānta, the ultimate conclusion of the Absolute Truth (*janmādy asya yataḥ* [SB 1.1.1]), propounded by Vedavyāsa. Actually Vedānta philosophy is meant for the devotees because in the *Bhagavad-gītā* (15.15) Lord Kṛṣṇa says, *vedānta-kṛd veda-vid eva cāham*: “I am the compiler of Vedānta, and I am the knower of the Vedas.” Vyāsadeva is an incarnation of Kṛṣṇa, and consequently Kṛṣṇa is the compiler of Vedānta philosophy. Therefore Kṛṣṇa clearly knows the purport of Vedānta philosophy. As stated in the *Bhagavad-gītā*, whoever hears Vedānta philosophy from Kṛṣṇa is actually aware of the real meaning of Vedānta. The Māyāvādīs call themselves Vedāntists but do not at all understand the purport of Vedānta philosophy. Not being properly educated, people in general think that Vedānta means the Śankarite interpretation.

TEXT 97

nirantara duṅhe cinti tomāra caraṇa
‘sarvajña īśvara’ tumi dilā daraśana

nirantara—incessantly; *duṅhe*—we two; *cinti*—think of; *tomāra caraṇa*—Your lotus feet; *sarva-jña*—omniscient; *īśvara*—Supreme Personality of Godhead; *tumi*—You; *dilā daraśana*—gave Your audience.

“My dear Lord, we two think of Your lotus feet incessantly. Although You are the omniscient Supreme Personality of Godhead, You have granted us Your audience.

TEXT 98

śuni,—‘mahāprabhu’ yābena śrī-vṛndāvane
dina kata rahi’ tāra’ bhṛtya dui-jane“

śuni—I hear; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yābena*—will go; *śrī-vṛndāvane*—to Vṛndāvana; *dina kata*—for some days; *rahi’*—staying; *tāra’*—please deliver; *bhṛtya*—servants; *dui-jane*—two persons.

“My Lord, I have heard that You are going to Vṛndāvana. Please stay here at Vārāṇasī for some days and deliver us, for we are Your two servants.”

Although Candraśekhara is an eternal servant of the Lord, he humbly presented himself as fallen, and therefore he requested the Lord to deliver him and Tapana Miśra, His two servants.

TEXT 99

*miśra kahe,—‘prabhu, yāvat kāśīte rahibā
mora nimantraṇa vinā anya nā mānibā’*

miśra kahe—Tapana Miśra said; *prabhu*—my Lord; *yāvat*—as long as; *kāśīte rahibā*—You will stay at Kāśī, Vārāṇasī; *mora nimantraṇa*—my invitation; *vinā*—besides; *anya*—others; *nā mānibā*—do not accept.

Tapana Miśra then said, “My dear Lord, as long as You stay at Vārāṇasī, please do not accept any invitation other than mine.”

TEXT 100

*ei-mata mahāprabhu dui bhṛtyera vaśe
icchā nāhi, tabu tathā rahilā dina-daśe*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dui*—two; *bhṛtyera*—by servants; *vaśe*—being obliged; *icchā nāhi*—there was no such desire; *tabu*—still; *tathā*—there; *rahilā*—remained; *dina-daśe*—for ten days.

Even though He had not made such a plan, Śrī Caitanya Mahāprabhu remained for ten days at Vārāṇasī, being obligated by the requests of His two servants.

TEXT 101

*mahārāṣṭrīya vipra āise prabhu dekhibāre
prabhura rūpa-prema dekhi’ haya camatkāre*

mahārāṣṭrīya—belonging to the Maharashtra state; *viṅpra*—one *brāhmaṇa*; *āise*—comes; *prabhu dekhībāre*—to see Lord Śrī Caitanya Mahāprabhu; *prabhura*—of Śrī Caitanya Mahāprabhu; *rūpa-prema*—beauty and ecstatic love; *dekhi'*—seeing; *haya camatkāre*—becomes astonished.

At Vārāṇasī there was a Maharashtrian brāhmaṇa who used to come daily to see Śrī Caitanya Mahāprabhu. This brāhmaṇa was simply astonished to see the Lord's personal beauty and ecstatic love for Kṛṣṇa.

TEXT 102

*viṅpra saba nimantraya, prabhu nāhi māne
prabhu kahe,—‘āji mora hañāche nimantraṇe’*

viṅpra—the *brāhmaṇas*; *saba*—all; *nimantraya*—invite; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nāhi māne*—does not accept; *prabhu kahe*—the Lord replies; *āji*—today; *mora*—My; *hañāche*—has been; *nimantraṇe*—invitation.

When the brāhmaṇas of Vārāṇasī would invite Śrī Caitanya Mahāprabhu to lunch, the Lord would not accept their invitations. He would reply, “I have already been invited somewhere else.”

TEXT 103

*ei-mata prati-dina karena vañcana
sannyāsīra saṅga-bhaye nā mānena nimantraṇa*

ei-mata—in this way; *prati-dina*—daily; *karena vañcana*—denies other inviters; *sannyāsīra*—of the Māyāvādī *sannyāsīs*; *saṅga-bhaye*—from fear of the association; *nā mānena*—does not accept; *nimantraṇa*—invitation.

Every day Śrī Caitanya Mahāprabhu refused their invitations because He feared associating with Māyāvādī sannyāsīs.

A Vaiṣṇava *sannyāsī* never accepts an invitation from a party who considers Māyāvādī *sannyāsīs* and Vaiṣṇava *sannyāsīs* to be one and the same. In other words, Vaiṣṇava *sannyāsīs* do not at all like to associate

with Māyāvādī *sannyāsīs*, to say nothing of eating with them. This principle must be followed by the *sannyāsīs* of the Kṛṣṇa consciousness movement. That is the instruction of Śrī Caitanya Mahāprabhu, given by His personal behavior.

TEXT 104

prakāśānanda śrīpāda sabhāte vasiyā
‘vedānta’ ṣaḍāna bahu śiṣya-gaṇa lañā

prakāśānanda—Prakāśānanda; *śrīpāda*—a great *sannyāsī*; *sabhāte*—in the assembly; *vasiyā*—sitting down; *vedānta*—Vedānta philosophy; *ṣaḍāna*—instructs; *bahu*—many; *śiṣya-gaṇa*—disciples; *lañā*—taking.

There was a great Māyāvādī *sannyāsī* named Prakāśānanda Sarasvatī, who used to teach Vedānta philosophy to a great assembly of followers.

Śrīpāda Prakāśānanda Sarasvatī was a Māyāvādī *sannyāsī*, and his characteristics have been described in *Caitanya-bhāgavata* (*Madhya-khaṇḍa*, Chapter Three):

‘hasta’, ‘pada’, ‘mukha’ mora nāhika ‘locana’
veda more ei-mata kare viḍambana

kāśīte ṣaḍāya veṭā ‘prakāśa-ānanda’
sei veṭā kare mora aṅga khaṇḍa-khaṇḍa

vākhānaye veda, mora vighraha nā māne
sarvāṅge ha-ila kuṣṭha, tabu nāhi jāne

sarva-yajñamaya mora ye-aṅga—pavitra
‘aja’, ‘bhava’ ādi gāya yāñhāra caritra

‘puṇya’ pavitratā pāya ye-aṅga-paraśe
tāhā ‘mithyā’ bale veṭā kemana sāhase

In the *Madhya-khaṇḍa*, Chapter Twenty, it is said:

*sannyāsī 'prakāśānanda' vasaye kāṣīte
more khaṇḍa-khaṇḍa veṭā kare bhāla-mate*

*paḍāya 'vedānta', mora 'vigraha' nā māne
kuṣṭha karāiluṅ aṅge, tabu nāhi jāne*

*'satya' mora 'lilā-karma', 'satya' mora 'sthāna'
ihā 'mithyā' bale, more kare khān-khān*

Being an impersonalist, Prakāśānanda Sarasvatī used to explain the Absolute Truth as being without hands, legs, mouths or eyes. In this way he used to cheat the people by denying the personal form of the Lord. Such a foolish person was Prakāśānanda Sarasvatī, whose only business was to sever the limbs of the Lord by proving the Lord impersonal. Although the Lord has form, Prakāśānanda Sarasvatī attempted to cut off the hands and legs of the Lord. This is the business of demons. The Vedas state that people who do not accept the Lord's form are rascals. The form of the Lord is factual, for Kṛṣṇa states in the *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyah*. When Kṛṣṇa says *aham*, He says "I am," which means "I," the person. He adds the word *eva*, which is used for conclusive verification. Thus by studying Vedānta philosophy one must come to know the Supreme Person. Whoever describes Vedic knowledge as impersonal is a demon. One becomes successful in life by worshiping the form of the Lord. The Māyāvādī *sannyāsīs* deny the form of the Lord, which delivers all fallen souls. Indeed, the Māyāvādī demons try to cut this form to pieces.

The Personality of Godhead is worshiped by exalted demigods like Lord Brahmā and Lord Śiva. The original Māyāvādī *sannyāsī*, Śaṅkarācārya, also accepted the fact that the Lord's form is transcendental: *nārāyaṇaḥ paro 'vyaktāt*. "Nārāyaṇa, the Supreme Personality of Godhead, is beyond the *avyakta*, the unmanifested material energy." *Avyaktād aṇḍa-sambhavaḥ*: "This material world is a creation of that unmanifested material energy." However, Nārāyaṇa has His own eternal form, which is not created by the material energy. Simply by worshiping the form of the Lord, one is purified. However, Māyāvādī *sannyāsīs* are impersonalist philosophers, and they describe the form of the Lord as *māyā*, or false. How can one be purified by worshiping something false? Māyāvādī philosophers have no

sufficient reason for being impersonalists. They blindly follow a principle that cannot be supported by reason or argument. This was the situation with Prakāśānanda Sarasvatī, the chief Māyāvādī *sannyāsī* of Benares. He was supposed to teach Vedānta philosophy, but he would not accept the form of the Lord; therefore he was attacked with leprosy. Nonetheless, he continued to commit sins by describing the Absolute Truth as impersonal. The Absolute Truth, the Supreme Personality of Godhead, always displays pastimes and activities, but Māyāvādī *sannyāsīs* claim that these activities are false.

Some people falsely claim that Prakāśānanda Sarasvatī later became known as Prabodhānanda Sarasvatī, but this is not a fact. Prabodhānanda Sarasvatī was the uncle and spiritual master of Gopāla Bhaṭṭa Gosvāmī. In his *gṛhastha* life, Prabodhānanda Sarasvatī was a resident of Śrī Raṅga-kṣetra, and he belonged to the Vaiṣṇava Rāmānuja-sampradāya. It is a mistake to consider Prakāśānanda Sarasvatī and Prabodhānanda Sarasvatī the same man.

TEXT 105

*eka vipra dekhi' āilā prabhura vyavahāra
prakāśānanda-āge kahe caritra tāñhāra*

eka vipra—a *brāhmaṇa*; *dekhi'*—seeing; *āilā*—came; *prabhura*—of Śrī Caitanya Mahāprabhu; *vyavahāra*—activities; *prakāśānanda-āge*—before the Māyāvādī *sannyāsī* Prakāśānanda; *kahe*—says; *caritra tāñhāra*—His characteristics.

A *brāhmaṇa* who saw the wonderful behavior of Śrī Caitanya Mahāprabhu came to Prakāśānanda Sarasvatī and described the Lord's characteristics.

TEXT 106

*"eka sannyāsī āilā jagannātha haite
tāñhāra mahimā-pratāpa nā pāri varṇite*

eka—a; *sannyāsī*—person in the renounced order of life; *āilā*—has come; *jagannātha haite*—from Jagannātha Purī; *tāñhāra*—His; *mahimā*—glories; *pratāpa*—influence; *nā pāri varṇite*—I cannot describe.

The brāhmaṇa told Prakāśānanda Sarasvatī, “There is a sannyāsī who has come from Jagannātha Purī, and I cannot describe His wonderful influence and glories.

TEXT 107

*sakala dekhiye tāñte adbhuta-kathana
prakāṇḍa-śarīra, śuddha-kāñcana-varaṇa*

sakala dekhiye—I see everything; *tāñte*—in Him; *adbhuta-kathana*—wonderful description; *prakāṇḍa-śarīra*—very large body; *śuddha*—pure; *kāñcana*—gold; *varaṇa*—complexion.

“Everything is wonderful about that sannyāsī. He has a very well built and luxuriant body, and His complexion is like purified gold.

TEXT 108

*ājānu-lambita bhujā, kamala-nayana
yata kichu īśvarera sarva sal-lakṣaṇa*

ājānu-lambita—reaching down to the knees; *bhujā*—arms; *kamala-nayana*—eyes like the petals of a lotus flower; *yata*—as many as; *kichu*—any; *īśvarera*—of the Supreme Personality of Godhead; *sarva*—all; *sal-lakṣaṇa*—transcendental symptoms.

“He has arms that extend to His knees, and His eyes are like the petals of a lotus. In His person are all the transcendental symptoms of the Supreme Personality of Godhead.

TEXT 109

*tāhā dekhi’ jñāna haya—‘ei nārāyaṇa
yei tāñre dekhe, kare kṛṣṇa-saṅkīrtana*

tāhā dekhi’—seeing that; *jñāna haya*—one comes to the conclusion; *ei nārāyaṇa*—He is the Supreme Personality of Godhead, Nārāyaṇa

Himself; *yei*—anyone who; *tāñre*—Him; *dekhe*—sees; *kare*—performs; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of Kṛṣṇa.

“When one sees all these features, one takes Him to be Nārāyaṇa Himself. Whoever sees Him immediately begins to chant the holy name of Kṛṣṇa.

TEXT 110

‘*mahā-bhāgavata*’-*lakṣaṇa śuni bhāgavate*
se-saba lakṣaṇa prakāṭa dekhiye tāñhāte

mahā-bhāgavata—of a first-class devotee; *lakṣaṇa*—symptoms; *śuni*—we hear; *bhāgavate*—in Śrīmad-Bhāgavatam; *se-saba lakṣaṇa*—all those symptoms; *prakāṭa*—manifest; *dekhiye*—I see; *tāñhāte*—in Him.

“We have heard about the symptoms of a first-class devotee in Śrīmad-Bhāgavatam, and all those symptoms are manifest in the body of Śrī Caitanya Mahāprabhu.

TEXT 111

‘*nirantara kṛṣṇa-nāma*’ *jihvā tāñra gāya*
dui-netre aśru vahe gaṅgā-dhārā-prāya

nirantara—incessantly; *kṛṣṇa-nāma*—the holy name of the Lord; *jihvā*—tongue; *tāñra*—His; *gāya*—chants; *dui-netre*—in the two eyes; *aśru*—tears; *vahe*—flow; *gaṅgā-dhārā-prāya*—like the flow of the Ganges.

“His tongue is always chanting the holy name of Kṛṣṇa, and from His eyes tears incessantly fall like the flowing Ganges.

TEXT 112

kṣaṇe nāce, hāse, gāya, karaye krandana
kṣaṇe huhuṅkāra kare,—simhera garjana

kṣaṇe—sometimes; *nāce*—dances; *hāse*—laughs; *gāya*—sings; *karaye*
krandana—cries; *kṣaṇe*—sometimes; *huhuṅ-kāra*—loud vibrations;
kare—makes; *simhera garjana*—the roaring of a lion.

“Sometimes He dances, laughs, sings and cries, and sometimes He roars like a lion.

TEXT 113

jagat-maṅgala tāñra 'kṛṣṇa-caitanya'-nāma
nāma, rūpa, guṇa tāñra, saba—anupama

jagat-maṅgala—all-auspicious to the whole world; *tāñra*—His; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *nāma*—name; *nāma*—name; *rūpa*—form; *guṇa*—the quality; *tāñra*—His; *saba*—all; *anupama*—unparalleled.

“His name, Kṛṣṇa Caitanya, is all-auspicious for the world. Everything about Him—His name, form and qualities—is unparalleled.

TEXT 114

dekhile se jāni tāñra 'īśvarera rīti'
alaukika kathā śuni' ke kare pratīti?"

dekhile—simply by seeing; *se*—Him; *jāni*—I understand; *tāñra*—His; *īśvarera rīti*—characteristics of the Supreme Personality of Godhead; *alaukika*—uncommon; *kathā*—story; *śuni'*—hearing; *ke*—who; *kare pratīti*—will believe.

“Simply by seeing Him, one understands that He possesses all the characteristics of the Supreme Personality of Godhead. Such characteristics are certainly uncommon. Who will believe it?”

TEXT 115

śuniyā prakāśānanda bahuta hāsila
vipre upahāsa kari' kahite lāgilā

śuniyā—hearing; *prakāśānanda*—Prakāśānanda Sarasvatī; *bahuta hāsīlā*—laughed very much; *viṣre*—at the *brāhmaṇa*; *upahāsa kari*—jokingly laughing; *kahite lāgilā*—began to speak.

Prakāśānanda Sarasvatī laughed very much to hear this description. Joking and laughing at the brāhmaṇa, he began to speak as follows.

TEXT 116

“*śuniyāchi gauḍa-deśera sannyāsī*—‘*bhāvuka*’
keśava-bhāratī-śiṣya, loka-pratāraka

śuniyāchi—I have heard; *gauḍa-deśera sannyāsī*—the *sannyāsī* from Bengal; *bhāvuka*—sentimental; *keśava-bhāratī-śiṣya*—disciple of Keśava Bhāratī; *loka-pratāraka*—a first-class pretender.

Prakāśānanda Sarasvatī said, “Yes, I have heard about Him. He is a sannyāsī from Bengal, and He is very sentimental. I have also heard that He belongs to the Bhāratī-sampradāya, for He is a disciple of Keśava Bhāratī. However, He is only a pretender.”

Śrī Caitanya Mahāprabhu was considered *bhāvuka* (sentimental) because He was always seen in the *bhāva* stage. That is, He always exhibited ecstatic love for Kṛṣṇa. However, foolish people considered Him sentimental. In the material world, so-called devotees sometimes exhibit emotional symptoms. Caitanya Mahāprabhu’s ecstatic love cannot be compared to the imitative emotional exhibitions of pretenders. Such exhibitions do not continue for very long. They are temporary. We actually see that some emotional imitators exhibit certain symptoms, but immediately after their exhibition, they are attracted to smoking and other things. In the beginning, when Prakāśānanda Sarasvatī heard of Śrī Caitanya Mahāprabhu’s activities, he considered them to be those of a pretender. Consequently he called Him a *loka-pratāraka*, a pretender. Māyāvādīs cannot understand the transcendental symptoms exhibited by a devotee; therefore when such symptoms are manifest, the Māyāvādīs equate them with temporary emotional feelings. However, Prakāśānanda Sarasvatī’s statement is offensive, and consequently he should be considered an atheist (*pāṣaṇḍī*). According to Śrīlā Rūpa Gosvāmī, since Prakāśānanda

Sarasvatī was not engaged in the Lord’s devotional service, his *sannyāsa* is to be considered *phalgu-vairāgya*. This means that since he did not know how to use things for the Lord’s service, his renunciation of the world was artificial.

TEXT 117

‘caitanya’-nāma tāñra, bhāvuka-gaṇa lañā
deśe deśe grāme grāme bule nācāñā

caitanya—Caitanya; *nāma tāñra*—His name; *bhāvuka-gaṇa lañā*—accompanied by some sentimentalists; *deśe deśe*—from country to country; *grāme grāme*—from village to village; *bule*—travels; *nācāñā*—causing to dance.

Prakāśānanda Sarasvatī continued, “I know that His name is Caitanya and that He is accompanied by many sentimentalists. His followers dance with Him, and He tours from country to country and village to village.

TEXT 118

yei tāñre dekhe, sei īśvara kari’ kahe
aiche mohana-vidyā—ye dekhe se mohe

yei—anyone who; *tāñre*—Him; *dekhe*—sees; *sei*—that person; *īśvara kari’*—as the Supreme Personality of Godhead; *kahe*—says; *aiche*—such; *mohana-vidyā*—hypnotism; *ye dekhe*—anyone who sees; *se mohe*—he becomes illusioned.

“Whoever sees Him accepts Him as the Supreme Personality of Godhead. Since He has some mystic power by which He hypnotizes people, everyone who sees Him becomes illusioned.

TEXT 119

sārvabhauma bhaṭṭācārya—paṇḍita prabala
śuni’ caitanyera saṅge ha-ila pāgala

sārvabhauma bhaṭṭācārya—Sārvabhauma Bhaṭṭācārya; *paṇḍita prabala*—a learned scholar; *śuni*’—I have heard; *caitanyaera saṅge*—in the association of Caitanya; *ha-ila pāgala*—has become a madman.

“Sārvabhauma Bhaṭṭācārya was a very learned scholar, but I have heard that he also has become a madman due to his association with this Caitanya.

TEXT 120

‘*sannyāsī*’—*nāma-mātra*, *mahā-indrajālī*!
‘*kāśīpure*’ *nā vikābe tāṅra bhāvakālī*

sannyāsī—in the renounced order of life; *nāma-mātra*—in name only; *mahā-indrajālī*—first-class magician; *kāśīpure*—in Kāśī; *nā vikābe*—will not sell; *tāṅra*—His; *bhāvakālī*—sentimental activities.

“This Caitanya is a *sannyāsī* in name only. Actually He is a first-class magician. In any case, His sentimentalism cannot be very much in demand here in Kāśī.

TEXT 121

‘*vedānta*’ *śravaṇa kara*, *nā yāiha tāṅra pāśa*
ucchṛṅkhala-loka-saṅge dui-loka-nāśa“

vedānta—the philosophy of Vedānta; *śravaṇa kara*—go on hearing; *nā*—do not; *yāiha*—go; *tāṅra pāśa*—near Him; *ucchṛṅkhala*—upstart; *loka*—people; *saṅge*—in the association of; *dui-loka-nāśa*—destruction in this world and the next.

“Do not go to see Caitanya. Just continue hearing Vedānta. If you associate with upstarts, you will be lost in this world and in the next.”

The word *ucchṛṅkhala*, meaning “whimsical,” is significant in this verse. In the *Bhagavad-gītā* (16.23), Lord Kṛṣṇa Himself says:

yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ
na sa siddhim avāpnoti na sukhaṁ na parām gatim

“If one acts whimsically and does not follow the śāstric principles, he will never attain perfection, happiness or the spiritual world.”

TEXT 122

*eta śuni’ sei vipra mahā-duḥkha pāilā
‘kṛṣṇa’ ‘kṛṣṇa’ kahi’ tathā haite uṭhi’ gelā*

eta śuni’—hearing this; *sei vipra*—that *brāhmaṇa*; *mahā-duḥkha pāilā*—became very much aggrieved; *kṛṣṇa kṛṣṇa kahi’*—uttering the holy name of Lord Kṛṣṇa; *tathā haite*—from there; *uṭhi’ gelā*—got up and went away.

When the *brāhmaṇa* heard Prakāśānanda Sarasvatī speak like this about Śrī Caitanya Mahāprabhu, he became very much grief-stricken. Chanting the holy name of Kṛṣṇa, he immediately left.

TEXT 123

*prabhura daraśane śuddha hañāche tāñra mana
prabhu-āge duḥkhī hañā kahe vivaraṇa*

prabhura daraśane—by seeing personally the Supreme Personality of Godhead; *śuddha*—purified; *hañāche*—was; *tāñra mana*—his mind; *prabhu-āge*—before the Lord; *duḥkhī hañā*—being very unhappy; *kahe vivaraṇa*—described the incidents.

The mind of the *brāhmaṇa* was already purified by his seeing the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu. He therefore went to Śrī Caitanya Mahāprabhu and described what had taken place before the Māyāvādī *sannyāsī* Prakāśānanda.

TEXT 124

*śuni’ mahāprabhu tabe iṣat hāsilā
punarāpi sei vipra prabhure puchilā*

śuni—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tabe*—then; *iṣat*—mildly; *hāsilā*—smiled; *punarapi*—again indeed; *sei*—that; *vipra-brāhmaṇa*; *prabhure puchilā*—inquired from Śrī Caitanya Mahāprabhu.

Hearing this, Śrī Caitanya Mahāprabhu mildly smiled. The brāhmaṇa then spoke again to the Lord.

TEXT 125

*“tāra āge yabe āmi tomāra nāma la-ila
seha tomāra nāma jāne,—āpane kahila*

tāra āge—before him; *yabe*—when; *āmi*—I; *tomāra*—Your; *nāma*—name; *la-ila*—uttered; *seha*—he; *tomāra*—Your; *nāma*—name; *jāne*—knows; *āpane kahila*—he said himself.

The brāhmaṇa said, “As soon as I uttered Your name before him, he immediately confirmed the fact that he knew Your name.

TEXT 126

*tomāra ‘doṣa’ kahite kare nāmera uccāra
‘caitanya’ ‘caitanya’ kari’ kahe tina-bāra*

tomāra doṣa—Your fault; *kahite*—describing; *kare*—does; *nāmera*—of the name; *uccāra*—utterances; *caitanya caitanya*—Caitanya, Caitanya; *kari’*—in that way; *kahe tina-bāra*—he uttered three times.

“While finding fault with You, he uttered Your name three times, saying ‘Caitanya, Caitanya, Caitanya.’

TEXT 127

*tina-bāre ‘kṛṣṇa-nāma’ nā āila tāra mukhe
‘avajñā’te nāma laya, śuni’ pāi duḥkhe*

tina-bāre—three times; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *nā āila*—did not come; *tāra mukhe*—in his mouth; *avajñāte*—in contempt; *nāma laya*—takes Your name; *śuni'*—hearing; *pāi duḥkhe*—I was very much aggrieved.

“Although he spoke Your name three times, he did not utter the name ‘Kṛṣṇa.’ Because he uttered Your name in contempt, I was very much aggrieved.

Prakāśānanda Sarasvatī vilified and blasphemed Śrī Caitanya Mahāprabhu. Words like *brahma*, *caitanya*, *ātmā*, *paramātmā*, *jagadīśa*, *īśvara*, *virāṭ*, *vibhu*, *bhūmā*, *viśvarūpa* and *vyāpaka* all indirectly indicate Kṛṣṇa. However, the chanter of these names is not actually attracted to the Supreme Personality of Godhead Kṛṣṇa and His transcendental pastimes. One may get a little light from these names, but one cannot understand that the holy name of the Lord is identical with the Lord. One considers the Lord’s names material due to a poor fund of knowledge. Māyāvādī philosophers and the *pañcopāsakas* cannot in the least understand the existence of the spiritual world and the blissful variegatedness there. They cannot understand the Absolute Truth and its spiritual varieties—name, form, qualities and pastimes. Consequently they conclude that Kṛṣṇa’s transcendental activities are *māyā*. To avoid this misconception one has to directly cultivate knowledge about the holy name of the Lord. Māyāvādī philosophers do not know this fact, and therefore they commit great offenses. One should not hear anything about Kṛṣṇa or devotional service from the mouths of Māyāvādī impersonalists.

TEXT 128

*ihāra kāraṇa more kaha kṛpā kari'
tomā dekhi' mukha mora bale 'kṛṣṇa' 'hari'”*

ihāra—of this; *kāraṇa*—cause; *more*—unto me; *kaha*—please speak; *kṛpā kari'*—by Your causeless mercy; *tomā dekhi'*—seeing You; *mukha*—mouth; *mora*—my; *bale*—says; *kṛṣṇa hari*—the holy names of Kṛṣṇa and Hari.

“Why could Prakāśānanda not utter the names ‘Kṛṣṇa’ and ‘Hari’? He chanted the name ‘Caitanya’ thrice. As far as I am concerned, simply by seeing You I am moved to chant the holy names ‘Kṛṣṇa’ and ‘Hari.’”

TEXT 129

*prabhu kahe,—“māyāvādī kṛṣṇe aparādhī
'brahma', 'ātmā' 'caitanya' kahe niravadhi*

prabhu kahe—Śrī Caitanya Mahāprabhu said; māyāvādī—the impersonalists; kṛṣṇe—unto Kṛṣṇa; aparādhī—great offenders; brahma-brahma; ātmā-ātmā; caitanya-caitanya; kahe—say; niravadhi—without stopping.

Śrī Caitanya Mahāprabhu replied, “The Māyāvādī impersonalists are great offenders unto Lord Kṛṣṇa; therefore they simply utter the words ‘Brahman,’ ‘ātmā’ and ‘caitanya.’

TEXT 130

*ataeva tāra mukhe nā āise kṛṣṇa-nāma
'kṛṣṇa-nāma', 'kṛṣṇa-svarūpa'—duita 'samāna'*

ataeva—therefore; tāra mukhe—in their mouths; nā—not; āise—manifests; kṛṣṇa-nāma—the holy name “Kṛṣṇa”; kṛṣṇa-nāma—the holy name “Kṛṣṇa”; kṛṣṇa-svarūpa—the personality of the Lord; duita samāna—both identical.

“Because they are offenders unto Kṛṣṇa, the Supreme Personality of Godhead, who is identical with His holy name, the holy name ‘Kṛṣṇa’ does not manifest in their mouths.

TEXT 131

*'nāma', 'vigraha', 'svarūpa'—tina eka-rūpa
tine 'bheda' nāhi,—tina 'cid-ānanda-rūpa'*

nāma—the name; vigraha—form; svarūpa—personality; tina—all three; eka-rūpa—one and the same; tine—between the three; bheda nāhi—there is no difference; tina—all three; cid-ānanda-rūpa—transcendentally blissful.

“The Lord’s holy name, His form and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are all transcendently blissful.

TEXT 132

*deha-dehīra, nāma-nāmīra kṛṣṇe nāhi ‘bheda’
jīvera dharma—nāma-deha-svarūpe ‘vibheda’*

deha-dehīra—of the body and the owner of the body; *nāma-nāmīra*—of the name and the owner of the name; *kṛṣṇe*—in Kṛṣṇa; *nāhi bheda*—there is no difference; *jīvera dharma*—the situation of the conditioned soul; *nāma*—name; *deha*—body; *svarūpe*—original form; *vibheda*—different.

“There is no difference between Kṛṣṇa’s body and Himself or between His name and Himself. But as far as the conditioned soul is concerned, one’s name is different from one’s body, from one’s original form and so on.

Śrī Caitanya Mahāprabhu is herein pointing out to the *brāhmaṇa* that Māyāvādī philosophers cannot understand that the living entity is equal in quality with the Supreme Personality of Godhead. Because they do not accept this, they think that the living entity has been falsely divided from the original Brahman due to being conditioned by *māyā*. Māyāvādīs believe that the Absolute Truth is ultimately impersonal. When an incarnation of God or God Himself comes, they think He is covered by *māyā*. In other words, Māyāvādī impersonalists think that the Lord’s form is also a product of this material world. Due to a poor fund of knowledge, they cannot understand that Kṛṣṇa has no body separate from Himself. His body and Himself are both the same Absolute Truth. Not having perfect knowledge of Kṛṣṇa, such impersonalists certainly commit offenses at His lotus feet. Therefore they do not utter “Kṛṣṇa,” the original name of the Absolute Truth. In their impersonal way, they utter the name of impersonal Brahman, spirit soul. In other words, they indulge in indirect indications of the Absolute Truth. Even if they happen to utter the names “Govinda,” “Kṛṣṇa” or “Mādhava,” they still cannot understand that these names are as good as Govinda, Kṛṣṇa or Mādhava the person. Because they are ultimately impersonalists, their uttering of the personal name has no potency. Actually they do not believe in Kṛṣṇa but consider all these

names to be material vibrations. Not being able to appreciate the holy name of the Lord, they simply utter indirect names like Brahman, *ātmā* and *caitanya*.

It is a fact, however, that the name of Kṛṣṇa and Kṛṣṇa the person are both spiritual. Everything about Kṛṣṇa is transcendental, blissful and objective. For a conditioned soul, the body is different from the soul, and the name given by the father is also different from the soul. The conditioned living entity's identification with material objects keeps him from attaining his actual position. Although he is an eternal servant of Kṛṣṇa, he acts differently. The *svarūpa*, or actual identification of the living entity, is described by Śrī Caitanya Mahāprabhu as *jīvera 'svarūpa' haya—kṛṣṇera 'nitya-dāsa'* [Cc. *Madhya* 20.108]. The conditioned soul has forgotten the real activities of his original position. However, this is not the case with Kṛṣṇa. Kṛṣṇa's name and His person are identical. There is no such thing as *māyā* Kṛṣṇa because Kṛṣṇa is not a product of the material creation. There is no difference between Kṛṣṇa's body and His soul. Kṛṣṇa is simultaneously both soul and body. The distinction between body and soul applies to conditioned souls. The body of the conditioned soul is different from the soul, and the conditioned soul's name is different from his body. One may be named Mr. John, but if we call for Mr. John, Mr. John may never actually appear. However, if we utter the holy name of Kṛṣṇa, Kṛṣṇa is immediately present on our tongue. In the *Padma Purāṇa*, Kṛṣṇa says, *mad-bhaktā yatra gāyanti tatra tiṣṭhāmi nārada*: “O Nārada, I am present wherever My devotees are chanting.” When the devotees chant the holy name of Kṛṣṇa—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—Lord Kṛṣṇa is immediately present.

TEXT 133

*nāma cintāmaṇiḥ kṛṣṇaś
caitanya-rasa-vigrahaḥ*

*pūrṇaḥ śuddho nitya-mukto
'bhinnatvān nāma-nāminoḥ*

nāmaḥ—the holy name; *cintāmaṇiḥ*—transcendentally blissful giver of all spiritual benedictions; *kṛṣṇaḥ*—not different from Kṛṣṇa; *caitanya-rasa-*

vigrahaḥ—the form of all transcendental mellows; *pūrṇaḥ*—complete; *śuddhaḥ*—pure, without material contamination; *nitya*—eternal; *muktaḥ*—liberated; *abhinnatvāt*—due to not being different; *nāma*—of the holy name; *nāminoḥ*—and of the person who has the name.

“The holy name of Kṛṣṇa is transcendently blissful. It bestows all spiritual benedictions, for it is Kṛṣṇa Himself, the reservoir of all pleasure. Kṛṣṇa’s name is complete, and it is the form of all transcendental mellows. It is not a material name under any condition, and it is no less powerful than Kṛṣṇa Himself. Since Kṛṣṇa’s name is not contaminated by the material qualities, there is no question of its being involved with *māyā*. Kṛṣṇa’s name is always liberated and spiritual; it is never conditioned by the laws of material nature. This is because the name of Kṛṣṇa and Kṛṣṇa Himself are identical.’

This is a quotation from the *Padma Purāṇa*.

TEXT 134

*ataeva kṛṣṇera ‘nāma’, ‘deha’, ‘vilāsa’
prākṛtendriya-grāhya nahe, haya sva-prakāśa*

ataeva—therefore; *kṛṣṇera*—of Lord Kṛṣṇa; *nāma*—the holy name; *deha*—the spiritual body; *vilāsa*—the pastimes; *prākṛta-indriya*—by the dull senses made of matter; *grāhya*—perceptible; *nahe*—not; *haya*—are; *sva-prakāśa*—self-manifested.

“The holy name of Kṛṣṇa, His body and His pastimes cannot be understood by the blunt material senses. They are manifested independently.

Since Kṛṣṇa’s transcendental body, name, form, qualities, pastimes and entourage are all the Absolute Truth, they are as good as Kṛṣṇa Himself (*sac-cid-ānanda-vigraha* [Bs. 5.1]). As long as the living entity is conditioned by the three modes of material nature (goodness, passion and ignorance), the objects of his material senses—material form, taste, smell, sound and touch—will not help him understand spiritual knowledge and bliss. Rather, these are revealed to the pure devotee. One’s material name, form and qualities are certainly different from one another. In the material world, there is no conception of absolute; however, when we

come to Kṛṣṇa consciousness we find that there is no material difference between Kṛṣṇa’s body and His names, activities and entourage.

TEXT 135

kṛṣṇa-nāma, kṛṣṇa-guṇa, kṛṣṇa-līlā-vṛnda
kṛṣṇera svarūpa-sama—saba cid-ānanda

kṛṣṇa-nāma—the holy name of Kṛṣṇa; *kṛṣṇa-guṇa*—the transcendental qualities of Kṛṣṇa; *kṛṣṇa-līlā-vṛnda*—the transcendental pastimes of Lord Kṛṣṇa; *kṛṣṇera svarūpa*—Kṛṣṇa’s personality; *sama*—equal; *saba*—all; *cid-ānanda*—spiritual and full of bliss.

“Kṛṣṇa’s holy name, transcendental qualities and transcendental pastimes are all equal to Lord Kṛṣṇa Himself. They are all spiritual and full of bliss.

TEXT 136

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

ataḥ—therefore (because Kṛṣṇa’s name, form and qualities are all on the absolute platform); *śrī-kṛṣṇa-nāmā-ādi*—Lord Kṛṣṇa’s name, form, qualities, pastimes and so on; *na*—not; *bhaved*—can be; *grāhyam*—perceived; *indriyaiḥ*—by the blunt material senses; *seva-unmukhe*—to one engaged in His service; *hi*—certainly; *jihvā-ādau*—beginning with the tongue; *svayam*—personally; *eva*—certainly; *sphurati*—become manifest; *adaḥ*—those (Kṛṣṇa’s name, form, qualities and so on).

“Therefore material senses cannot appreciate Kṛṣṇa’s holy name, form, qualities and pastimes. When a conditioned soul is awakened to Kṛṣṇa consciousness and renders service by using his tongue to chant the Lord’s holy name and taste the remnants of the Lord’s food, the tongue is purified, and one gradually comes to understand who Kṛṣṇa really is.’

This verse is recorded in the *Bhakti-rasāmṛta-sindhu* (1.2.234).

TEXT 137

*brahmānanda haite pūrṇānanda līlā-rasa
brahma-jñānī ākarṣiyā kare ātma-vaśa*

brahma-ānanda—the pleasure of self-realization; *haite*—from; *pūrṇa-ānanda*—complete pleasure; *līlā-rasa*—the mellows of the pastimes of the Lord; *brahma-jñānī*—those who are on the platform of Brahman understanding; *ākarṣiyā*—attracting; *kare*—make; *ātma-vaśa*—subordinate to Kṛṣṇa.

“The mellows of Lord Kṛṣṇa’s pastimes, which are full of bliss, attract the jñānī from the pleasure of Brahman realization and conquer him.

When one understands that he belongs not to the material world but to the spiritual world, one is called liberated. Being situated in the spiritual world is certainly pleasurable, but those who realize the transcendental name, form, qualities and pastimes of Lord Kṛṣṇa enjoy transcendental bliss many times more than one who has simply realized the self. When one is situated on the platform of self-realization, he can certainly be easily attracted by Kṛṣṇa and become a servant of the Lord. This is explained in the *Bhagavad-gītā* (18.54):

*brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām*

“One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed to every living entity. In that state he attains pure devotional service unto Me.”

When one becomes spiritually realized (*brahma-bhūta* [SB 4.30.20]), he becomes happy (*prasannātmā*), for he is relieved from material conceptions. One who has attained this platform is not agitated by material action and reaction. He sees everyone on the platform of spirit soul (*paṇḍitāḥ sama-darśinaḥ* [Bg. 5.18]). When one is completely realized, he can rise to the platform of pure devotional service (*mad-bhaktiṁ labhate parām* [Bg. 18.54]). When one comes to the platform of *bhakti*, devotional service, he automatically realizes who Kṛṣṇa is. As the Lord says in the *Bhagavad-gītā*:

*bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā viśate tad-anantaram*

“One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.” (Bg. 18.55)

It is only on the *bhakti* platform that one can understand the Supreme Personality of Godhead Kṛṣṇa and His transcendental name, form, qualities, pastimes and entourage. Being thus qualified spiritually, one is allowed to enter the spiritual kingdom of God and return home, back to Godhead (*viśate tad-anantaram*).

TEXT 138

*sva-sukha-nibhṛta-cetās tad vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇam
tam akhila-vṛjina-ghnam vyāsa-sūnum nato 'smi*

sva-sukha—in happiness of the self; *nibhṛta*—solitary; *cetāḥ*—whose consciousness; *tat*—because of that; *vyudasta*—given up; *anya-bhāvaḥ*—any other type of consciousness; *api*—although; *ajita*—of Śrī Kṛṣṇa; *rucira*—pleasing; *līlā*—by the pastimes; *ākṛṣṭa*—attracted; *sāraḥ*—whose heart; *tadīyam*—consisting of the activities of the Lord; *vyatanuta*—spread, manifested; *kṛpayā*—mercifully; *yaḥ*—who; *tattva-dīpaṁ*—the bright light of the Absolute Truth; *purāṇam*—the *Purāṇa* (*Śrīmad-Bhāgavatam*); *tam*—unto him; *akhila-vṛjina-ghnam*—defeating everything inauspicious; *vyāsa-sūnum*—the son of Vyāsadeva; *nataḥ asmi*—I offer my obeisances.

“Let me offer my respectful obeisances unto my spiritual master, the son of Vyāsadeva, Śukadeva Gosvāmī. It is he who defeats all inauspicious things within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the most melodious pastimes of Lord Śrī Kṛṣṇa. He therefore mercifully spoke the supreme *Purāṇa*, known as *Śrīmad-Bhāgavatam*, which is the bright light of the Absolute Truth and which describes the activities of Lord Kṛṣṇa.’

This verse was spoken by Sūta Gosvāmī in Śrīmad-Bhāgavatam (12.12.69).

TEXT 139

*brahmānanda haite pūrṇānanda kṛṣṇa-guṇa
ataeva ākarṣaye ātmārāmera mana*

brahma-ānanda—the pleasure of Brahman realization; *haite*—from; *pūrṇa-ānanda*—complete bliss; *kṛṣṇa-guṇa*—the qualities of Lord Kṛṣṇa; *ataeva*—therefore; *ākarṣaye*—attract; *ātma-ārāmera mana*—the minds of self-realized persons.

“The transcendental qualities of Śrī Kṛṣṇa are completely blissful and relishable. Consequently Lord Kṛṣṇa’s qualities attract even the minds of self-realized persons from the bliss of self-realization.

TEXT 140

*ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanti ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ*

ātma-ārāmaḥ—persons who take pleasure in being transcendently situated in the service of the Lord; *ca*—also; *munayaḥ*—great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

“Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.’

TEXT 141

*ei saba rahu—kṛṣṇa-caraṇa-sambandhe
ātma-ārāmera mana hare tulasīra gandhe*

ei saba rahu—apart from the pastimes of Lord Kṛṣṇa; *kṛṣṇa-caraṇa-sambandhe*—in relation to the lotus feet of Kṛṣṇa; *ātma-ārāmera*—of self-realized persons; *mana*—the mind; *hare*—attracts; *tulasīra gandhe*—the aroma of *tulasī* leaves.

“Apart from the pastimes of Lord Kṛṣṇa, when *tulasī* leaves are offered at the lotus feet of Śrī Kṛṣṇa, even the aroma of the leaves attracts the minds of self-realized persons.

TEXT 142

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh
antar-gataḥ sva-vivareṇa cakāra teṣāṃ
sañkṣobham akṣara-juṣāṃ api citta-tanvoḥ*

tasya—of Him; *aravinda-nayanasya*—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; *pada-aravinda*—of the lotus feet; *kiñjalka*—with saffron; *miśra*—mixed; *tulasī*—of *tulasī* leaves; *makaranda*—with the aroma; *vāyuh*—the air; *antaḥ-gataḥ*—entered; *sva-vivareṇa*—through the nostrils; *cakāra*—created; *teṣāṃ*—of them; *sañkṣobham*—strong agitation; *akṣara-juṣāṃ*—of the impersonally self-realized (Kumāras); *api*—also; *citta-tanvoḥ*—of the mind and body.

“When the breeze carrying the aroma of *tulasī* leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to the impersonal Brahman understanding.’

This is a verse from *Śrīmad-Bhāgavatam* (3.15.43). Vidura and Maitreya discussed the pregnancy of Diti. Diti’s pregnancy caused the demigods to be very much afraid, and the demigods went to see Lord Brahmā. Lord

Brahmā explained the original incident involving the cursing of Jaya and Vijaya by the Catuḥsana Kumāras. Once the Catuḥsana Kumāras went to Vaikuṅṭha to visit Nārāyaṇa, the Supreme Personality of Godhead, but they were stopped from entering the palace at the seventh gate by two doorkeepers named Jaya and Vijaya. Due to their jealousy, Jaya and Vijaya would not allow the Kumāras entry, and consequently the Kumāras became angry and cursed Jaya and Vijaya, condemning them to take birth in a family of *asuras* in the material world. The omniscient Personality of Godhead could immediately understand the incident, and He came with His eternal consort, the goddess of fortune. The Catuḥsana Kumāras immediately offered their obeisances unto the Lord. Simply by seeing the Lord and smelling the aroma of *tulasī* and saffron from His lotus feet, the Kumāras became devotees and abandoned their long-cherished impersonalism. Thus the four Kumāras were turned into Vaiṣṇavas simply by smelling the aromatic *tulasī* mixed with saffron. Those who are actually on the platform of Brahman realization and who have not offended the lotus feet of Kṛṣṇa can immediately become Vaiṣṇavas simply by smelling the aroma of the Lord's lotus feet. But those who are offenders or demons are never attracted to the Lord's personal feature, even though they may visit the Lord's temple many times. In Vṛndāvana we have seen many Māyāvādī *sannyāsīs* who do not even come to the temple of Govindajī, Gopinātha or Madana-mohana because they think that such temples are *māyā*. Therefore they are called Māyāvādīs. Śrī Kṛṣṇa Caitanya Mahāprabhu therefore said that the Māyāvādīs are the greatest offenders.

TEXT 143

*ataeva 'kṛṣṇa-nāma' nā āise tāra mukhe
māyāvādi-gaṇa yāte mahā bahirmukhe*

ataeva—therefore; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *nā*—does not; *āise*—come; *tāra mukhe*—in their mouths; *māyāvādi-gaṇa*—all the Māyāvādīs; *yāte*—because; *mahā bahiḥ-mukhe*—great offenders by dint of strong atheism.

“Because the Māyāvādīs are great offenders and atheistic philosophers, the holy name of Kṛṣṇa does not come from their mouths.

Because they are constantly blaspheming the Supreme Personality of Godhead by saying that He has no head, hands or legs, Māyāvādī philosophers remain offenders for many, many births, even though they have partially realized Brahman. However, if such impersonalists are not offenders at the lotus feet of the Lord, they immediately become devotees in the association of a devotee. In other words, if an impersonalist is not an offender, he can become a devotee if he gets a chance to associate with other devotees. If he is an offender, he cannot be converted even by the association of the Supreme Personality of Godhead. Śrī Kṛṣṇa Caitanya Mahāprabhu was very much afraid of this Māyāvādī offender; therefore He spoke as follows.

TEXT 144

*bhāvakāli vecite āmi āilāṇa kāsīpure
grāhaka nāhi, nā vikāya, lañā yāba ghare*

bhāvakāli—devotional sentiments; *vecite*—to sell; *āmi*—I; *āilāṇa*—came; *kāsīpure*—to the city of Kāśī; *grāhaka nāhi*—there is no customer; *nā vikāya*—do not sell; *lañā yāba ghare*—then I must take my commodity back home.

“I have come here to sell My emotional ecstatic sentiments in this city of Kāśī, but I cannot find any customers. If they are not sold, I must take them back home.

TEXT 145

*bhārī bojhā lañā āilāṇa, kemane lañā yāba?
alpa-svalpa-mūlya pāile, ethāi veciba*

bhārī bojhā—heavy load; *lañā*—bearing; *āilāṇa*—I came; *kemane*—how; *lañā yāba*—shall I take it back; *alpa-svalpa-mūlya*—a fraction of the real price; *pāile*—if I get; *ethāi*—here; *veciba*—I shall sell.

“I have brought a heavy load to sell in this city. To take it back again is a very difficult job; therefore if I get but a fraction of the price, I shall sell it here in this city of Kāśī.”

Śrī Caitanya Mahāprabhu was selling the transcendental holy name of the Lord. But Kāśī was a city of Māyāvādīs (impersonalists), and such people will never chant the holy names of the Hare Kṛṣṇa *mahā-mantra*. Consequently Śrī Caitanya Mahāprabhu was feeling disappointed. How could He teach the Māyāvādīs the importance of chanting the Hare Kṛṣṇa *mahā-mantra*? The attraction for chanting the holy name of the Lord belongs absolutely to pure devotees, and there was no possibility of finding pure devotees at Kāśī. Consequently Śrī Caitanya Mahāprabhu’s commodity was certainly very heavy. The Lord therefore suggested that even though there were no pure devotees in Kāśī, if someone was a little inclined to chant the Hare Kṛṣṇa *mantra*, He would deliver this big load, although the proper price was not paid.

Actually we experienced this when we came to preach the Hare Kṛṣṇa movement in the West. When we came to New York in 1965, we never expected that the Hare Kṛṣṇa *mahā-mantra* would be accepted in this country. Nonetheless, we invited people to our storefront to join in chanting the Hare Kṛṣṇa *mantra*, and the Lord’s holy name is so attractive that simply by coming to our storefront in New York, fortunate young people became Kṛṣṇa conscious. Although this mission was started with insignificant capital, it is now going nicely. The spreading of the Hare Kṛṣṇa *mahā-mantra* in the West has become successful because the young people were not offenders. The youths who joined this movement were not very advanced as far as purity is concerned, nor were they very well educated in Vedic knowledge, but because they were not offenders, they could accept the importance of the Hare Kṛṣṇa movement. We are now very happy to see that this movement is advancing more and more in the Western countries. We therefore conclude that the so-called *mlecchas* and *yavanas* of the Western countries are more purified than offensive Māyāvādīs or atheistic impersonalists.

TEXT 146

*eta bali’ sei vipre ātmasātha kari’
prāte uṭhi mathurā calilā gaurahari*

eta bali'—saying this; *sei vipre*—that *brāhmaṇa*; *ātmāsātha kari'*—accepting as His devotee; *prāte uṭhi*—rising early in the morning; *mathurā calilā*—started for Mathurā; *gaurahari*—Śrī Caitanya Mahāprabhu.

After saying this, Śrī Caitanya Mahāprabhu accepted that *brāhmaṇa* as His devotee. The next morning, rising very early, the Lord started for Mathurā.

TEXT 147

sei tina saṅge cale, prabhu niṣedhila
dūra haite tina-jane ghare pāṭhāila

sei tina—those three; *saṅge*—with Śrī Caitanya Mahāprabhu; *cale*—go; *prabhu*—Śrī Caitanya Mahāprabhu; *niṣedhila*—forbade; *dūra haite*—from a distance; *tina-jane*—the three persons; *ghare*—home; *pāṭhāila*—sent back.

When Śrī Caitanya Mahāprabhu started for Mathurā, all three devotees started to go with Him. But the Lord forbade them to accompany Him, and from a distance He asked them to return home.

TEXT 148

prabhura virahe tine ekatra miliyā
prabhu-guṇa gāna kare preme matta hañā

prabhura virahe—because of separation from the Lord; *tine*—all three; *ekatra*—together; *miliyā*—meeting; *prabhu-guṇa*—the transcendental qualities of the Lord; *gāna kare*—chant; *preme*—with love; *matta hañā*—being mad.

Feeling separation from the Lord, the three used to meet and glorify the holy qualities of the Lord. Thus they were absorbed in ecstatic love.

TEXT 149

‘prayāge’ āsiyā prabhu kaila veṇī-snāna
 ‘mādhava’ dekhiyā preme kaila nṛtya-gāna

prayāge—to Prayāga; *āsiyā*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—did; *veṇī-snāna*—bathing in the confluence of the Ganges and Yamunā; *mādhava*—the predominating Deity there, Veṇī Mādhava; *dekhiyā*—seeing; *preme*—in ecstatic love; *kaila*—performed; *nṛtya-gāna*—dancing and chanting.

Śrī Caitanya Mahāprabhu then went to Prayāga, where He bathed at the confluence of the Ganges and the Yamunā. He then visited the temple of Veṇī Mādhava and chanted and danced there in ecstatic love.

The city of Prayāga is situated a few miles from the city of Allahabad. The name Prayāga is given due to successful sacrifices performed there. It is said, *prakṛṣṭo yāgo yāga-phalaṁ yasmāt*. If one performs sacrifices at Prayāga, he certainly gets immediate results without difficulty. Prayāga is also called Tīrtharāja, the king of all places of pilgrimage. This holy place is situated on the confluence of the rivers Ganges and Yamunā. Every year a fair takes place there known as Māgha-melā, and every twelve years a Kumbha-melā is also held. In any case, many people come to bathe there every year. During Māgha-melā, people from the local district generally come, and during Kumbha-melā people come from all over India to live there and bathe in the Ganges and Yamunā. Whoever goes there immediately feels the place’s spiritual influence. A fort located there was constructed by the emperor Akbar about five hundred years ago, and near the fort is a place called Triveṇī. On the other side of Prayāga is an old place known as Pratiṣṭhāna-pura. It is also well known as Jhuṅsi. Many saintly people live there, and consequently it is very attractive from the spiritual point of view.

TEXT 150

yamunā dekhiyā preme paḍe jhāṅpa diyā
 āste-vyaste bhaṭṭācārya uṭhāya dhariyā

yamunā—the river Yamunā; *dekhiyā*—seeing; *preme*—in ecstatic love; *paḍe*—falls down; *jhāṅṅpa diyā*—jumping; *āste-vyaste*—in great haste; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *uṭhāya*—raises; *dhariyā*—catching.

As soon as Śrī Caitanya Mahāprabhu saw the river Yamunā, He threw Himself into it. Balabhadra Bhaṭṭācārya hastily caught the Lord and very carefully raised Him up again.

TEXT 151

ei-mata tina-dina prayāge rahilā
kṛṣṇa-nāma-prema diyā loka nistārilā

ei-mata—in this way; *tina-dina*—for three days; *prayāge*—at Prayāga; *rahilā*—remained; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *prema*—and ecstatic love; *diyā*—delivering; *loka nistārilā*—delivered the people.

The Lord stayed at Prayāga for three days. He delivered the holy name of Kṛṣṇa and ecstatic love. Thus He delivered many people.

TEXT 152

‘mathurā’ calite pathe yathā rahi’ yāya
kṛṣṇa-nāma-prema diyā lokere nācāya

mathurā—to Mathurā; *calite*—going; *pathe*—on the road; *yathā*—wherever; *rahi’*—staying; *yāya*—goes; *kṛṣṇa-nāma-prema*—the holy name of Kṛṣṇa and His ecstatic love; *diyā*—delivering; *lokere nācāya*—made the people dance.

Wherever the Lord stopped to rest on the way to Mathurā, He delivered the holy name of Kṛṣṇa and ecstatic love of Kṛṣṇa. Thus He made the people dance.

TEXT 153

*pūrve yena 'dakṣiṇa' yāite loka nistārilā
'paścima'-deśe taiche saba 'vaiṣṇava' karilā*

pūrve—formerly; *yena*—as; *dakṣiṇa*—South India; *yāite*—going to; *loka*—the people; *nistārilā*—He delivered; *paścima-deśe*—in the western countries; *taiche*—similarly; *saba*—all; *vaiṣṇava*—devotees; *karilā*—made.

When the Lord toured South India, He delivered many people, and when He traveled in the western sector, He similarly converted many people to Vaiṣṇavism.

Formerly Śrī Caitanya Mahāprabhu converted people when He toured southern and western India. Similarly, the Hare Kṛṣṇa movement is now delivering the people of the Western world wherever devotees are chanting the holy names. This is all being done by the Lord's mercy. Śrī Caitanya Mahāprabhu predicted that He would deliver people in every city and village of the world by giving them a chance to chant the Hare Kṛṣṇa *mahā-mantra*.

TEXT 154

*pathe yāhāñ yāhāñ haya yamunā-darśana
tāhāñ jhāñpa diyā paḍe preme acetana*

pathe—on the road; *yāhāñ yāhāñ*—wherever; *haya*—there is; *yamunā-darśana*—meeting with the Yamunā River; *tāhāñ*—there; *jhāñpa diyā paḍe*—jumps over and falls down; *preme acetana*—unconscious in the ecstasy of love.

While the Lord was going to Mathurā, He came across the river Yamunā several times, and as soon as He saw the river Yamunā, He would immediately jump in, falling unconscious in the water in the ecstasy of love of Kṛṣṇa.

TEXT 155

*mathurā-nikaṭe āilā—mathurā dekhiyā
daṇḍavat hañā paḍe premāviṣṭa hañā*

mathurā-nikaṭe—near Mathurā; āilā—came; mathurā dekhiyā—seeing the city of Mathurā; daṇḍavat hañā—offering obeisances; paḍe—falls down; prema-āviṣṭa hañā—in the great ecstasy of love.

When He approached Mathurā and saw the city, He immediately fell to the ground and offered obeisances with great ecstatic love.

TEXT 156

*mathurā āsiyā kailā 'viśrānti-tīrthe' snāna
'janma-sthāne' 'keśava' dekhi' karilā praṇāma*

mathurā āsiyā—coming in to Mathurā; kailā—performed; viśrānti-tīrthe—at the bathing place known as Viśrāma-ghāṭa; snāna—bathing; janma-sthāne—at the place of Lord Kṛṣṇa's birth; keśava—the Deity named Keśava; dekhi'—seeing; karilā praṇāma—offered His respectful obeisances.

When Śrī Caitanya Mahāprabhu entered the city of Mathurā, He took His bath at Viśrāma-ghāṭa. He then visited the birthplace of Kṛṣṇa and saw the Deity named Keśavajī. He offered His respectful obeisances to this Deity.

At the present moment, the temple of Keśavajī is very much improved. At one time, Keśavajī-mandira was attacked by the emperor Aurangzeb, who constructed such a big mosque there that the temple of Keśavajī was insignificant in comparison. But with the help of many rich Marwaris, the temple has been improved, and a very large temple is now being constructed so that the mosque is now appearing diminished in comparison. Many archeological discoveries have been made there, and many people from foreign countries are beginning to appreciate Kṛṣṇa's birthplace. This Kṛṣṇa consciousness movement is attracting many foreigners to the Keśavajī temple, and now they will also be attracted by the Kṛṣṇa-Balarāma temple in Vṛndāvana.

TEXT 157

*premānande nāce, gāya, saghana huṅkāra
prabhura premāveśa dekhi' loke camatkāra*

prema-ānande—in ecstatic love; *nāce*—dances; *gāya*—chants; *saghana*—repeatedly; *huṅkāra*—tumultuous sound vibrations; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstatic love; *dekhi'*—seeing; *loke*—all people; *camatkāra*—astonished.

When Śrī Caitanya Mahāprabhu chanted, danced and made loud vibrations, all the people were astonished to see His ecstatic love.

TEXT 158

*eka-vīpra paḍe prabhura caraṇa dhariyā
prabhu-saṅge nṛtya kare premāviṣṭa hañā*

eka-vīpra—one brāhmaṇa; *paḍe*—falls down; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa dhariyā*—catching the lotus feet; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *nṛtya kare*—he dances; *prema-āviṣṭa hañā*—being absorbed in ecstatic love.

One brāhmaṇa fell at the lotus feet of Śrī Caitanya Mahāprabhu and then began to dance with Him in ecstatic love.

TEXT 159

*duñhe preme nṛtya kari' kare kolākuli
hari kṛṣṇa kaha duñhe bale bāhu tuli'*

duñhe—both of them; *preme*—in ecstatic love; *nṛtya kari'*—dancing; *kare*—do; *kolākuli*—embracing; *hari*—the holy name of Hari; *kṛṣṇa*—the holy name of Kṛṣṇa; *kaha*—go on chanting; *duñhe*—both of them; *bale*—speak; *bāhu tuli'*—raising the arms.

The two of them danced in ecstatic love and embraced each other. Raising their arms, they said, “Chant the holy names of Hari and Kṛṣṇa!”

TEXT 160

*loka 'hari' 'hari' bale, kolāhala haila
'keśava'-sevaka prabhuke mālā parāila*

loka—all the people; *hari hari bale*—began to chant the holy names Hari, Hari; *kolāhala haila*—there was a great uproar; *keśava-sevaka*—the priest in the service of Lord Keśava; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *mālā parāila*—offered a garland.

All the people then began to chant, “Hari! Hari!” and there was a great uproar. The priest in Lord Keśava’s service offered Śrī Caitanya Mahāprabhu a garland.

TEXT 161

*loke kahe prabhu dekhi' hañā vismaya
aiche hena prema 'laukika' kabhu naya*

loke kahe—the people said; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *hañā vismaya*—being struck with wonder; *aiche*—such; *hena*—similar; *prema*—love of Godhead; *laukika*—ordinary; *kabhu naya*—never is.

When the people saw Śrī Caitanya Mahāprabhu’s dancing and chanting, they were struck with wonder, and they all said, “Such transcendental love is never an ordinary thing.”

TEXT 162

*yāñhāra darśane loke preme matta hañā
hāse, kānde, nāce, gāya, kṛṣṇa-nāma lañā*

yāñhāra darśane—by seeing whom; *loke*—people; *preme*—in love; *matta hañā*—becoming mad; *hāse*—laugh; *kānde*—cry; *nāce*—dance; *gāya*—chant; *kṛṣṇa-nāma lañā*—taking the holy name of Lord Kṛṣṇa.

The people said, “Simply by seeing Śrī Caitanya Mahāprabhu, everyone is maddened with love of Kṛṣṇa. Indeed, everyone is laughing, crying, dancing, chanting and taking the holy name of Kṛṣṇa.

TEXT 163

*sarvathā-niścita—inho kṛṣṇa-avatāra
mathurā āilā lokera karite nistāra*

sarvathā—in every respect; *niścita*—ascertained; *inho*—He; *kṛṣṇa-avatāra*—incarnation of Lord Kṛṣṇa; *mathurā āilā*—has come to Mathurā; *lokera*—of the people; *karite*—to perform; *nistāra*—deliverance.

“Certainly Śrī Caitanya Mahāprabhu is in all respects the incarnation of Lord Kṛṣṇa. Now He has come to Mathurā to deliver everyone.”

TEXT 164

*tabe mahāprabhu sei brāhmaṇe lañā
tānhāre puchilā kichu nibhṛte vasiyā*

tabe—after that; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sei*—that; *brāhmaṇe-brāhmaṇa*; *lañā*—taking; *tānhāre*—unto him; *puchilā*—inquired; *kichu*—something; *nibhṛte vasiyā*—sitting in a solitary place.

After this, Śrī Caitanya Mahāprabhu took the brāhmaṇa aside. Sitting in a solitary place, the Lord began to question him.

TEXT 165

*‘ārya, sarala, tumi—vṛddha brāhmaṇa
kāhāñ haite pāile tumi ei prema-dhana?’*

ārya—advanced in devotional service; *sarala*—simple; *tumi*—you; *vṛddha brāhmaṇa*—elderly brāhmaṇa; *kāhāñ haite*—from where; *pāile tumi*—did you obtain; *ei*—this; *prema-dhana*—transcendental opulence of ecstatic love.

Śrī Caitanya Mahāprabhu said, “You are an elderly brāhmaṇa, you are sincere, and you are advanced in spiritual life. Wherefrom have you gotten this transcendental opulence of ecstatic love for Kṛṣṇa?”

TEXT 166

*viṣṇu kahe,— ‘śrīpāda śrī-mādhavendra-purī
bhramite bhramite āilā mathurā-nagarī*

viṣṇu kahe—the brāhmaṇa said; *śrīpāda*—His Holiness; *śrī-mādhavendra-purī*—Śrī Mādhavendra Purī; *bhramite bhramite*—while touring; *āilā*—came; *mathurā-nagarī*—to the city of Mathurā.

The brāhmaṇa replied, “His Holiness Śrīlā Mādhavendra Purī came to the city of Mathurā while he was on tour.

TEXT 167

*kṛpā kari’ teṅho mora nilaye āilā
more śiṣya kari’ mora hāte ‘bhikṣā’ kailā*

kṛpā kari’—by his causeless mercy; *teṅho*—he; *mora nilaye*—to my humble place; *āilā*—came; *more*—me; *śiṣya kari’*—accepting as his disciple; *mora hāte*—from my hand; *bhikṣā kailā*—accepted lunch.

“While at Mathurā, Śrīpāda Mādhavendra Purī visited my house and accepted me as a disciple. He even took lunch at my home.

TEXT 168

*gopāla prakāṣa kari’ sevā kaila ‘mahāśaya’
adyāpiha tānhāra sevā ‘govardhane’ haya*

gopāla—the Gopāla Deity; *prakāṣa kari’*—installing; *sevā*—service; *kaila*—did; *mahāśaya*—that great personality; *adyāpiha*—still now; *tānhāra*—of that Gopāla Deity; *sevā*—the service; *govardhane*—on Govardhana Hill; *haya*—is conducted.

“After installing the Deity of Gopāla, Śrīla Mādhavendra Purī rendered Him service. That very Deity is still being worshiped at Govardhana Hill.”

TEXT 169

*śuni' prabhu kaila tānra caraṇa vandana
bhaya pāñā prabhu-pāya paḍilā brāhmaṇa*

śuni'—after hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—did; *tānra*—of him; *caraṇa vandana*—worshipping the feet; *bhaya pāñā*—being afraid; *prabhu-pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *paḍilā*—fell down; *brāhmaṇa*—the *brāhmaṇa*.

As soon as Caitanya Mahāprabhu heard about Mādhavendra Purī's relationship with the brāhmaṇa, He immediately offered obeisances at his feet. Becoming fearful, the brāhmaṇa also immediately fell at the Lord's feet.

TEXT 170

*prabhu kahe,—“tumi 'guru', āmi 'śiṣya'-prāya
'guru' hañā 'śiṣye' namaskāra nā yuyāya*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tumi*—you; *guru*—My spiritual master; *āmi*—I; *śiṣya-prāya*—like your disciple; *guru hañā*—being the spiritual master; *śiṣye*—unto the disciple; *namaskāra*—obeisances; *nā yuyāya*—is not befitting.

Śrī Caitanya Mahāprabhu said, “You are on the platform of My spiritual master, and I am your disciple. Since you are My spiritual master, it is not befitting that you offer Me obeisances.”

TEXT 171

*śuniyā vismita vipra kahe bhaya pāñā
aiche bāt kaha kene sannyāsī hañā*

śuniyā—after hearing; *vismita*—astonished; *vipra*—the *brāhmaṇa*; *kahe*—said; *bhaya pāñā*—being afraid; *aiche bāt*—such a statement; *kaha*—You say; *kene*—why; *sannyāsī hañā*—although You are a *sannyāsī*.

Upon hearing this, the *brāhmaṇa* became afraid. He then said, “Why do You speak like this? You are a *sannyāsī*.”

TEXT 172

kintu tomāra prema dekhi’ mane anumāni
mādhavendra-purīra ‘sambandha’ dhara—jāni

kintu—still; *tomāra prema*—Your ecstatic love; *dekhi’*—after seeing; *mane*—in my mind; *anumāni*—I imagine; *mādhavendra-purīra*—of Śrī Mādhavendra Purī; *sambandha*—relationship; *dhara*—You have; *jāni*—I can understand.

“Upon seeing Your ecstatic love, I can just imagine that You must have some relationship with Mādhavendra Purī. This is my understanding.

TEXT 173

kṛṣṇa-premā tāñhā, yāñhā tāñhāra ‘sambandha’
tāhāñ vinā ei premāra kāhāñ nāhi gandha

kṛṣṇa-premā—love of Kṛṣṇa; *tāñhā*—there; *yāñhā*—where; *tāñhāra*—his; *sambandha*—relationship; *tāhāñ vinā*—without him; *ei premāra*—of this ecstatic love; *kāhāñ nāhi gandha*—there is no possibility of even a scent.

“This kind of ecstatic love can be experienced only when one has a relationship with Mādhavendra Purī. Without him, even a scent of such transcendental ecstatic love is impossible.”

TEXT 174

tabe bhattācārya tāre ‘sambandha’ kahila
śuni’ ānandita vipra nācite lāgila

tabe—thereafter; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *tāre*—unto the *brāhmaṇa*; *sambandha kahila*—explained the relationship; *śuni*’—after hearing; *ānandita*—being pleased; *vipra*—the *brāhmaṇa*; *nācite lāgila*—began to dance.

Balabhadra Bhaṭṭācārya then explained the relationship between Mādhavendra Purī and Śrī Caitanya Mahāprabhu. After hearing this, the *brāhmaṇa* became very pleased and began to dance.

TEXT 175

tabe vipra prabhure lañā āilā nija-ghare
āpana-icchāya prabhura nānā sevā kare

tabe—thereafter; *vipra*—the *brāhmaṇa*; *prabhure*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *āilā*—came back; *nija-ghare*—to his home; *āpana-icchāya*—by his own will; *prabhura*—of Śrī Caitanya Mahāprabhu; *nānā*—various; *sevā*—services; *kare*—rendered.

The *brāhmaṇa* then took Śrī Caitanya Mahāprabhu to his home and, out of his own free will, began to serve the Lord in various ways.

TEXT 176

bhikṣā lāgi’ bhaṭṭācārye karāilā randhana
tabe mahāprabhu hāsi’ balilā vacana

bhikṣā lāgi’—for lunch; *bhaṭṭācārye*—Balabhadra Bhaṭṭācārya; *karāilā randhana*—made to cook; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsi*’—smiling; *balilā vacana*—said these words.

He asked Balabhadra Bhaṭṭācārya to cook Śrī Caitanya Mahāprabhu’s lunch. At that time the Lord, smiling, spoke as follows.

TEXT 177

“*purī-gosāñi tomāra ghare karyāchena bhikṣā*
more tumi bhikṣā deha,—ei mora ‘śikṣā’”

purī-gosāñi—Mādhavendra Purī; *tomāra ghare*—at your place; *karyāchena bhikṣā*—accepted lunch; *more*—for Me; *tumi bhikṣā deha*—better for you to cook; *ei*—that; *mora śikṣā*—My instruction.

Śrī Caitanya Mahāprabhu said, “Mādhavendra Purī has already taken lunch at your place. Therefore you may cook and give Me the food. That is My instruction.”

TEXT 178

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇam kurute
lokas tad anuvartate

yat yat—however; *ācarati*—behaves; *śreṣṭhaḥ*—the best man; *tat tat*—that; *eva*—certainly; *itarah*—the lesser; *janaḥ*—men; *saḥ*—he; *yat*—which; *pramāṇam*—standard; *kurute*—shows; *lokaḥ*—the people; *tat*—that; *anuvartate*—follow.

“Whatever action a great man performs, common men follow. And whatever standards he sets by exemplary acts, all the world pursues.”

This is a quotation from the *Bhagavad-gītā* (3.21).

TEXT 179

yadyapi ‘sanodiyā’ haya seita brāhmaṇa
sanodiyā-ghare sannyāsī nā kare bhojana

yadyapi—although; *sanodiyā*—a priest of the Sanodiyā community; *haya*—was; *seita*—that; *brāhmaṇa-brāhmaṇa*; *sanodiyā-ghare*—in the house of a Sanodiyā (goldsmith); *sannyāsī*—a person in the renounced order of life; *nā kare bhojana*—does not accept food.

The brāhmaṇa belonged to the Sanoḍiyā brāhmaṇa community, and a sannyāsī does not accept food from such a brāhmaṇa.

In northwestern India, *vaiśyas* are divided into various subdivisions. Śrīla Bhaktivinoda Ṭhākura points out that they are divided as Āgarwālā, Kālawāra and Sānwāḍa. Out of them, the Āgarwālās are said to be first-class *vaiśyas*, and the Kālawāras and Sānwāḍas are considered lower due to their occupational degradation. The Kālawāras generally take wine and other intoxicants. Although they are *vaiśyas*, they are considered to belong to a lower class. The priests who guide the Kālawāras and the Sānwāḍas are called Sanoḍiyā *brāhmaṇas*. Śrīla Bhaktivinoda Ṭhākura states that the word *sānoyāḍa* in Bengal indicates *suvarṇa-vaṇik*. In Bengal there are priests who guide the *suvarṇa-vaṇik* community, which is also considered a low class. There is little difference between the Sānwāḍas and the *suvarṇa-vaṇiks*. Generally the *suvarṇa-vaṇiks* are bankers dealing in gold and silver. In western India, the Āgarwālās also belong to the banking profession. This is the original business of the *suvarṇa-vaṇik* or Āgarwālā community. Historically, the Āgarwālās came from the up-country named Ayodha, and the *suvarṇa-vaṇik* community also came from Ayodha. It therefore appears that the *suvarṇa-vaṇiks* and the Āgarwālās belong to the same community. The Sanoḍiyā *brāhmaṇas* were the guides of the Kālawāras and Sānwāḍas. They are therefore considered to be lower-class *brāhmaṇas*, and a *sannyāsī* is not allowed to take alms or food from them. However, Śrī Caitanya Mahāprabhu accepted lunch cooked by a Sanoḍiyā *brāhmaṇa* simply because he belonged to Mādhavendra Purī's community. Śrīla Mādhavendra Purī was the spiritual master of Īśvara Purī, who was the spiritual master of Śrī Caitanya Mahāprabhu. Thus a spiritual relationship is established on the spiritual platform, without consideration of material inferiority or superiority.

TEXT 180

tathāpi purī dekhi' tānra 'vaiṣṇava'-ācāra
'śiṣya' kari' tānra bhikṣā kaila aṅgikāra

tathāpi—still; *purī*—Mādhavendra Purī; *dekhi'*—after seeing; *tānra*—of the *brāhmaṇa*; *vaiṣṇava-ācāra*—behavior like a Vaiṣṇava; *śiṣya kari'*—accepting him as his disciple; *tānra bhikṣā*—food offered by him; *kaila aṅgikāra*—accepted.

Although the brāhmaṇa belonged to the Sanoḍiyā community, Śrīla Mādhavendra Purī had seen that he behaved like a Vaiṣṇava and had therefore accepted him as his disciple. The food he had cooked had also been accepted by Mādhavendra Purī.

TEXT 181

*mahāprabhu tāñre yadi 'bhikṣā' māgila
dainya kari' sei vipra kahite lāgila*

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāñre*—from him; *yadi*—when; *bhikṣā māgila*—requested lunch; *dainya kari'*—out of humility; *sei vipra*—that brāhmaṇa; *kahite lāgila*—began to speak.

Therefore Śrī Caitanya Mahāprabhu willingly requested food from the brāhmaṇa, and the brāhmaṇa, feeling natural humility, began to speak as follows.

TEXT 182

*tomāre 'bhikṣā' diba—baḍa bhāgya se āmāra
tumi—īśvara, nāhi tomāra vidhi-vyavahāra*

tomāre—unto You; *bhikṣā diba*—I shall offer food; *baḍa bhāgya*—great fortune; *se*—that; *āmāra*—my; *tumi*—You; *īśvara*—the Supreme Personality of Godhead; *nāhi*—there is not; *tomāra*—of You; *vidhi-vyavahāra*—regulative behavior.

“It is a great fortune for me to offer You food. You are the Supreme Lord, and being in the transcendental position, You are not restricted in any way.

TEXT 183

*'mūrkhā'-loka karibeka tomāra nindana
sahite nā pārimu sei 'duṣṭe'ra vacana*

mūrkha-loka—foolish persons; *karibeka*—will do; *tomāra nindana*—blaspheming You; *sahite nā pārimu*—I shall not be able to tolerate; *sei*—those; *duṣṭera vacana*—words of mischievous persons.

“Foolish people will blaspheme You, but I shall not tolerate the words of such mischievous people.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that although the *brāhmaṇa* did not belong to a superior community, he fearlessly chastised so-called caste *brāhmaṇas* because he was situated on the platform of pure devotional service. There are people who are opposed to Śrī Caitanya Mahāprabhu’s accepting a Vaiṣṇava belonging to a lower caste. Such people do not consider *mahā-prasādam* transcendental, and therefore they are described here as *mūrkha* (foolish) and *duṣṭa* (mischievous). A pure devotee has the power to challenge such high-caste people, and his brave statements are not to be considered proud or puffed up. On the contrary, he is to be considered straightforward. Such a person does not like to flatter high-class *brāhmaṇas* who belong to the non-Vaiṣṇava community.

TEXT 184

prabhu kahe,—*śruti*, *smṛti*, *yata ṛṣi-gaṇa*
sabe ‘eka’-mata nahe, *bhinna bhinna dharma*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *śruti*—the *Vedas*; *smṛti*—the *Purāṇas*; *yata*—all; *ṛṣi-gaṇa*—great sages; *sabe*—all of them; *eka-mata nahe*—do not agree; *bhinna bhinna dharma*—different grades of religious principles.

Śrī Caitanya Mahāprabhu replied, “The Vedas, Purāṇas and great learned sages are not always in agreement with one another. Consequently there are different religious principles.

Unless one comes to the Absolute Truth, there is no possibility of agreement. *Nāsāv ṛṣir yasya mataṁ na bhinnam*: it is said that a great learned scholar or sage cannot be exalted unless he disagrees with other scholars and sages. On the material platform, there is no possibility of agreement; therefore there are different kinds of religious systems. But the Absolute Truth is one, and when one is situated in the Absolute

Truth, there is no disagreement. On that absolute platform the Supreme Personality of Godhead is worshipable. As stated in the *Bhagavad-gītā* (18.55), *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*. On the absolute platform, the worshipful Deity is one, and the process of worship is also one. That process is *bhakti*.

There are many different religions throughout the world because they are not all on the absolute platform of devotional service. As confirmed in the *Bhagavad-gītā* (18.66): *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*. The word *ekam* means “one,” Kṛṣṇa. On this platform, there are no different religious systems. According to *Śrīmad-Bhāgavatam* (1.1.2), *dharmāḥ projjhita-kaitavo 'tra*. On the material platform, religious systems are different. *Śrīmad-Bhāgavatam* describes them from the very beginning as *dharmāḥ kaitavaḥ*, cheating religions. None of these religions is actually genuine. The genuine religious system is that which enables one to become a lover of the Supreme Personality of Godhead. In the words of *Śrīmad-Bhāgavatam* (1.2.6):

*sa vai puṁsām paro dharmo yato bhaktir adhokṣaje
ahaituky apratihātā yayātmā suprasīdati*

“The supreme occupation [*dharma*] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self.”

On this platform there is nothing but the service of the Lord. When a person has no ulterior motive, there is certainly oneness and agreement of principles. Since everyone has a different body and mind, different types of religions are needed. But when one is situated on the spiritual platform, there are no bodily and mental differences. Consequently on the absolute platform there is oneness in religion.

TEXT 185

*dharma-sthāpana-hetu sādharma vyavahāra
purī-gosāñira ye ācaraṇa, sei dharma sāra*

dharma-sthāpana-hetu—to establish the principles of religion; *sādharma vyavahāra*—behavior of a devotee; *purī-gosāñira*—of Mādhavendra Purī;

ye ācaraṇa—the behavior; *sei*—that; *dharma sāra*—the essence of all religion.

“A devotee’s behavior establishes the true purpose of religious principles. The behavior of Mādhavendra Purī Gosvāmī is the essence of such religious principles.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on this passage. A *sādhu*, or honest man, is called a *mahājana* or a *mahātmā*. The *mahātmā* is described thus by Lord Kṛṣṇa in the *Bhagavad-gītā* (9.13):

*mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso jñātvā bhūtādim avyayam*

“O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.”

In the material world, the word *mahātmā* is understood in different ways by different religionists. Mundaners also come up with their different angles of vision. For the conditioned soul busy in sense gratification, a *mahājana* is recognized according to the proportion of sense gratification he offers. For instance, a businessman may consider a certain banker to be a *mahājana*, and *karmīs* desiring material enjoyment may consider philosophers like Jaimini to be *mahājanas*. There are many *yogīs* who want to control the senses, and for them Patañjali Ṛṣi is a *mahājana*. For the *jñānīs*, the atheist Kapila, Vasiṣṭha, Durvāsā, Dattātreya and other impersonalist philosophers are *mahājanas*. For the demons, Hiraṇyākṣa, Hiraṇyakaśipu, Rāvaṇa, Rāvaṇa’s son Meghanāda, Jarāsandha and others are accepted as *mahājanas*. For materialistic anthropologists speculating on the evolution of the body, a person like Darwin is a *mahājana*. The scientists who are bewildered by Kṛṣṇa’s external energy have no relationship with the Supreme Personality of Godhead, yet they are accepted by some as *mahājanas*. Similarly, philosophers, historians, literary men, public speakers and social and political leaders are sometimes accepted as *mahājanas*. Such *mahājanas* are respected by certain men who have been described in *Śrīmad-Bhāgavatam* (2.3.19):

*śva-vid-varāhoṣṭra-kharaiḥ saṁstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-ṭhōpeto jātu nāma gadāgrajaḥ*

“Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils.”

Thus on the material platform animalistic leaders are worshiped by animals. Sometimes physicians, psychiatrists and social workers try to mitigate bodily pain, distress and fear, but they have no knowledge of spiritual identity and are bereft of a relationship with God. Yet they are considered *mahājanas* by the illusioned. Self-deceived persons sometimes accept leaders or spiritual masters from a priestly order that has been officially appointed by the codes of material life. In this way, they are deceived by official priests. Sometimes people accept as *mahājanas* those who have been designated by Śrīla Vṛndāvana dāsa Ṭhākura as *ḍhaṅga-vipras* (imposter *brāhmaṇas*). Such imposters imitate the characteristics of Śrīla Haridāsa Ṭhākura, and they envy Haridāsa Ṭhākura, who was certainly a *mahājana*. They make great artificial endeavors, advertising themselves as great devotees of the Lord or as mystic hypnotists knowledgeable in witchcraft, hypnotism and miracles. Sometimes people accept as *mahājanas* demons like Pūtanā, Tṛṇāvarta, Vatsa, Baka, Aghāsura, Dhenuka, Kālīya and Pralamba. Some people accept imitators and adversaries of the Supreme Personality of Godhead, such as Pauṇḍraka, Śṛṅgāla Vāsudeva, the spiritual master of the demons (Śukrācārya), or atheists like Cārvāka, King Vena, Sugata and Arhat. People who accept such imitators as *mahājanas* have no faith in Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. Rather, they accept godless cheaters who present themselves as incarnations of God and cheat foolish people within the material world by word jugglery. Thus many rascals are accepted as *mahājanas*.

It is those who are devoid of devotional service who sometimes mistakenly accept persons with mundane motives as *mahājanas*. The only motive must be *kṛṣṇa-bhakti*, devotional service to the Lord. Sometimes fruitive workers, dry philosophers, nondevotees, mystic *yogīs* and persons attached to material opulence, women and money are considered *mahājanas*. But Śrīmad-Bhāgavatam (6.3.25) gives the following statement about such unauthorized *mahājanas*:

*prāyeṇa veda tad idaṁ na mahājano 'yaṁ
devyā vimohita-matir bata māyayālam
trayyāṁ jaḍī-kṛta-matir madhu-ṣuṣpitāyāṁ
vaitānike mahati karmaṇi yujyamānaḥ*

In this material world, *karmīs* (fruitive actors) are accepted as *mahājanas* by foolish people who do not know the value of devotional service. The mundane intelligence and mental speculative methods of such foolish people are under the control of the three modes of material nature. Consequently they cannot understand unalloyed devotional service. They are attracted by material activities, and they become worshipers of material nature. Thus they are known as fruitive actors. They even become entangled in material activities disguised as spiritual activities. In the *Bhagavad-gītā* such people are described as *veda-vāda-ratāḥ*, supposed followers of the *Vedas*. They do not understand the real purport of the *Vedas*, yet they think of themselves as Vedic authorities. People versed in Vedic knowledge must know Kṛṣṇa as the Supreme Personality of Godhead. *Vedais ca sarvair aham eva vedyah.* (Bg. 15.15)

In this material world a person may be famous as a *karma-vīra*, a successful fruitive worker, or he may be very successful in performing religious duties, or he may be known as a hero in mental speculation (*jñāna-vīra*), or he may be a very famous renunciant. In any case, *Śrīmad-Bhāgavatam* (3.23.56) gives the following opinion in this matter.

*neha yat karma dharmāya na virāgāya kalpate
na tīrtha-ṣada-sevāyai jīvann api mṛto hi saḥ*

“Anyone whose work is not meant for elevating him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead must be considered dead, although he is breathing.”

The conclusion is that all pious activity, fruitive activity, religious principles and renunciation must ultimately lead to devotional service. There are different types of processes for rendering service. One may serve his country, people and society, the *varṇāśrama-dharma* system, the sick, the poor, the rich, women, demigods and so on. All this service comes

under the heading of sense gratification, or enjoyment in the material world. It is most unfortunate that people are more or less attracted by such material activity and that the leaders of these activities are accepted as *mahājanas*, great ideal leaders. Actually they are only misleaders, but an ordinary man cannot understand how he is being misled.

Narottama dāsa Ṭhākura says, *sādhu-śāstra-guru-vākya, cittete kariyā aikya*: “One should accept as one’s guide the words of the *sādhus*, the *śāstra* and the *guru*.” A *sādhu* is a great personality like Śrī Caitanya Mahāprabhu, the *śāstras* are the injunctions of revealed scriptures, and the *guru*, or spiritual master, is one who confirms the scriptural injunctions. Accepting the guidance of these three is the actual way of following the great personalities (*mahājanas*) for real advancement in life (*mahājano yena gataḥ sa panthāḥ* [Cc. Madhya 17.186]). A man covered by illusion cannot understand the proper way; therefore Śrī Caitanya Mahāprabhu says, *dharma-sthāpana-hetu sādhuṛa vyavahāra*: “The behavior of a devotee is the criterion for all other behavior.” Śrī Caitanya Mahāprabhu Himself followed the devotional principles and taught others to follow them. *Purī-gosāñira ye ācaraṇa, sei dharma sāra*. Śrī Caitanya Mahāprabhu personally followed the behavior of Mādhavendra Purī and advised others to follow his principles. Unfortunately, people have been attracted to the material body since time immemorial.

*yasyātma-buddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ*

“A human being who identifies this body made of three elements with his self, who considers the by-products of the body to be his kinsmen, who considers his land of birth worshipable, and who goes to a place of pilgrimage simply to take a bath rather than meet men of transcendental knowledge there is to be considered like an ass or a cow.” (SB 10.84.13) Those who accept the logic of *gaḍḍālikā-pravāha* and follow in the footsteps of pseudo *mahājanas* are carried away by the waves of *māyā*. Bhaktivinoda Ṭhākura therefore warns:

*miche māyāra vaṣe, yāccha bhese’,
khāccha hābuḍubu, bhāi*

jīva kṛṣṇa-dāsa, e viśvāsa,
ka'role ta' āra duḥkha nāi

“Don’t be carried away by the waves of *māyā*. Just surrender to the lotus feet of Kṛṣṇa, and all miseries will end.” Those who follow social customs and behavior forget to follow the path chalked out by the *mahājanas*; thus they are offenders at the feet of the *mahājanas*. Sometimes they consider such *mahājanas* very conservative, or they create their own *mahājanas*. In this way they ignore the principles of the *paramparā* system. This is a great misfortune for everyone. If one does not follow in the footsteps of the real *mahājanas*, one’s plans for happiness will be frustrated. This is elaborately explained later in the *Madhya-līlā* (Chapter Twenty-five, verses 55, 56 and 58). It is there stated:

*parama kāraṇa īśvare keha nāhi māne
sva-sva-mata sthāpe para-matera khaṇḍane*

*tāte chaya darśana haite ‘tattva’ nāhi jāni
‘mahājana’ yei kahe, sei ‘satya’ māni*

*śrī-kṛṣṇa-caitanya-vāṇī—amṛtera dhāra
tiṅho ye kahaye vastu, sei ‘tattva’—sāra*

People are so unfortunate that they do not accept the instructions of the Supreme Personality of Godhead. Instead, they want to be supported by so-called *mahājanas*, or authorities. *Tāte chaya darśana haite ‘tattva’ nāhi jāni*: we cannot ascertain the real truth simply by following speculators. We have to follow the footsteps of the *mahājanas* in the disciplic succession. Then our attempt will be successful. *Śrī-kṛṣṇa-caitanya-vāṇī—amṛtera dhāra*: “Whatever is spoken by Śrī Caitanya Mahāprabhu is an incessant flow of nectar.” Whoever accepts His words as reality can understand the essence of the Absolute Truth.

No one can ascertain the Absolute Truth by following the philosophy of Sāṅkhya or the *yoga* system of Patañjali, for neither the followers of Sāṅkhya nor the *yogīs* who follow Patañjali accept Lord Viṣṇu as the Supreme Personality of Godhead (*na te viduḥ svārtha-gatiṁ hi viṣṇum* [SB 7.5.31]). The ambition of such people is never fulfilled; therefore

they are attracted by the external energy. Although mental speculators may be renowned all over the world as great authorities, actually they are not. Such leaders are themselves conservative and not at all liberal. However, if we preach this philosophy, people will consider Vaiṣṇavas very sectarian. Śrīlā Mādhavendra Purī was a real *mahājana*, but misguided people cannot distinguish the real from the unreal. But a person who is awakened to Kṛṣṇa consciousness can understand the real religious path chalked out by the Lord and His pure devotees. Śrī Mādhavendra Purī was a real *mahājana* because he understood the Absolute Truth properly and throughout his life behaved like a pure devotee. Śrī Caitanya Mahāprabhu approved the method of Śrī Mādhavendra Purī. Therefore, although from the material viewpoint the Sanodiyā *brāhmaṇa* was on a lower platform, Śrī Caitanya Mahāprabhu considered him situated on the highest platform of spiritual realization.

Śrīmad-Bhāgavatam (6.3.20) states that there are twelve *mahājanas*: Brahmā, Nārada, Śambhu, the four Kumāras, Kapila, Manu, Prahlāda, Janaka, Bhīṣma, Bali, Śukadeva and Yamarāja.

To select our *mahājanas* in the Gauḍīya-sampradāya, we have to follow in the footsteps of Śrī Caitanya Mahāprabhu and His representatives. His next representative is Śrī Svarūpa Dāmodara Gosvāmī, and the next representatives are the six Gosvāmīs—Śrī Rūpa, Śrī Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha. A follower of Viṣṇu Svāmī's was Śrīdhara Svāmī, the most well known commentator on Śrīmad-Bhāgavatam. He was also a *mahājana*. Similarly, Caṇḍīdāsa, Vidyāpati and Jayadeva were all *mahājanas*. One who tries to imitate the *mahājanas* just to become an imitative spiritual master is certainly far away from following in the footsteps of the *mahājanas*. Sometimes people cannot actually understand how a *mahājana* follows other *mahājanas*. In this way people commit offenses and fall from devotional service.

TEXT 186

tarko 'pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyām
mahājano yena gataḥ sa panthāḥ

tarkaḥ—dry argument; *apraṭiṣṭhaḥ*—not fixed; *śrutayaḥ-Vedas*; *vibhinnāḥ*—possessing different departments; *na*—not; *asau*—that; *ṛṣiḥ*—great sage; *yasya*—whose; *matam*—opinion; *na*—not; *bhinnam*—separate; *dharmasya*—of religious principles; *tattvam*—truth; *nihitam*—placed; *guhāyām*—in the heart of a realized person; *mahā-janaḥ*—self-realized predecessors; *yena*—by which way; *gataḥ*—acted; *saḥ*—that; *panthāḥ*—the pure unadulterated path.

Śrī Caitanya Mahāprabhu continued, “Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of religious principles is hidden in the heart of an unadulterated, self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.”

This is a verse spoken by Yudhiṣṭhira Mahārāja in the *Mahābhārata*, *Vana-pārva* (313.117).

TEXT 187

tabe sei vipra prabhuke bhikṣā karāila
madhu-purīra loka saba prabhuke dekhite āila

tabe—after that; *sei vipra*—that brāhmaṇa; *prabhuke*—unto Lord Śrī Caitanya Mahāprabhu; *bhikṣā karāila*—served lunch; *madhu-purīra*—of Mathurā; *loka*—people in general; *saba*—all; *prabhuke*—Śrī Caitanya Mahāprabhu; *dekhite āila*—came to see.

After this discussion, the brāhmaṇa served lunch to Śrī Caitanya Mahāprabhu. Then all the people residing in Mathurā came to see the Lord.

TEXT 188

lakṣa-saṅkhya loka āise, nāhika gaṇana
bāhira hañā prabhu dila daraśana

lakṣa-saṅkhyā—numbering hundreds of thousands; *loka āise*—people came; *nāhika gaṇana*—there is no counting; *bāhira hañā*—coming out; *prabhu*—Śrī Caitanya Mahāprabhu; *dila daraśana*—gave audience.

People came by the hundreds of thousands, and no one could count them. Therefore Śrī Caitanya Mahāprabhu came out of the house to give audience to the people.

TEXT 189

bāhu tuli' bale prabhu 'hari-bola'-dhvani
preme matta nāce loka kari' hari-dhvani

bāhu tuli'—raising the arms; *bale*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *hari-bola-dhvani*—the transcendental sound vibration “Haribol”; *preme*—in ecstasy; *matta*—maddened; *nāce*—dance; *loka*—the people; *kari' hari-dhvani*—making the transcendental vibration Hari.

When the people assembled, Śrī Caitanya Mahāprabhu raised His arms and said very loudly, “Haribol!” The people responded to the Lord and became ecstatic. As if mad, they began to dance and to vibrate the transcendental sound “Hari!”

TEXT 190

yamunāra 'cabbiśa ghāṭe' prabhu kaila snāna
sei vipra prabhuke dekhāya tīrtha-sthāna

yamunāra—of the river Yamunā; *cabbiśa ghāṭe*—in the twenty-four ghats, or bathing places; *prabhu*—Śrī Caitanya Mahāprabhu; *kaila*—performed; *snāna*—bathing; *sei vipra*—that *brāhmaṇa*; *prabhuke*—unto Śrī Caitanya Mahāprabhu; *dekhāya*—shows; *tīrtha-sthāna*—the holy places of pilgrimage.

Śrī Caitanya Mahāprabhu bathed in the twenty-four ghats along the banks of the Yamunā, and the *brāhmaṇa* showed Him all the places of pilgrimage.

The twenty-four ghats (bathing places) along the Yamunā are (1) Avimukta, (2) Adhirūḍha, (3) Guhya-tīrtha, (4) Prayāga-tīrtha, (5) Kanakhala-tīrtha, (6) Tinduka, (7) Sūrya-tīrtha, (8) Vaṭa-svāmī, (9) Dhruva-ghāṭa, (10) Ṛṣi-tīrtha, (11) Mokṣa-tīrtha, (12) Bodha-tīrtha, (13) Gokarṇa, (14) Kṛṣṇa-gaṅgā, (15) Vaikuṅṭha, (16) Asi-kuṅḍa, (17) Catuḥ-sāmudrika-kūpa, (18) Akrūra-tīrtha, (19) Yājñika-vipra-sthāna, (20) Kubjā-kūpa, (21) Raṅga-sthala, (22) Mañca-sthala, (23) Mallayuddha-sthāna and (24) Daśāśvamedha.

TEXT 191

*svayambhu, viśrāma, dīrgha-viṣṇu, bhūteśvara
mahāvidyā, gokarṇādi dekhilā vistara*

svayambhu—Svayambhu; *viśrāma*—Viśrāma; *dīrgha-viṣṇu*—Dīrgha Viṣṇu; *bhūteśvara*—Bhūteśvara; *mahāvidyā*—Mahāvidyā; *gokarṇa*—Gokarṇa; *ādi*—and so on; *dekhilā*—saw; *vistara*—many.

Śrī Caitanya Mahāprabhu visited all the holy places on the banks of the Yamunā, including Svayambhu, Viśrāma-ghāṭa, Dīrgha Viṣṇu, Bhūteśvara, Mahāvidyā and Gokarṇa.

TEXT 192

*'vana' dekhibāre yadi prabhura mana haila
seita brāhmaṇe prabhu saṅgete la-ila*

vana—the forests; *dekhibāre*—to see; *yadi*—when; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—mind; *haila*—was; *seita*—indeed that; *brāhmaṇe-brāhmaṇa*; *prabhu*—Śrī Caitanya Mahāprabhu; *saṅgete la-ila*—took along.

When Śrī Caitanya Mahāprabhu wanted to see the various forests of Vṛndāvana, He took the brāhmaṇa with Him.

TEXT 193

*madhu-vana, tāla, kumuda, bahulā-vana gelā
tāhān tāhān snāna kari' premāviṣṭa hailā*

madhu-vana—Madhuvana; *tāla*—Tālavana; *kumuda*—Kumudavana; *bahulā-vana*—Bahulāvana; *gelā*—He visited; *tāhān tāhān*—here and there; *snāna kari'*—taking a bath; *prema-āviṣṭa hailā*—became overwhelmed by ecstatic love.

Śrī Caitanya Mahāprabhu visited the different forests, including Madhuvana, Tālavana, Kumudavana and Bahulāvana. Wherever He went, He took His bath with great ecstatic love.

The word *vana* means “forest.” Vṛndāvana is the name given to the forest where Śrīmatī Vṛndādevī (Tulasīdevī) grows profusely. Actually it is not a forest as we ordinarily consider a forest, because it is very thick with green vegetation. There are twelve such *vanas* in Vṛndāvana. Some are located on the western side of the Yamunā, and others are on the eastern side. The forests situated on the eastern side are Bhadravana, Bilvavana, Lauhavana, Bhāṇḍīravana and Mahāvana. On the western side are Madhuvana, Tālavana, Kumudavana, Bahulāvana, Kāmyavana, Khadiravana and Vṛndāvana. These are the twelve forests of the Vṛndāvana area.

TEXT 194

*pathe gābhī-ghaṭā care prabhure dekhiyā
prabhuke beḍaya āsi' huṅkāra kariyā*

pathe—on the road; *gābhī-ghaṭā*—groups of cows; *care*—graze; *prabhure dekhiyā*—after seeing Lord Śrī Caitanya Mahāprabhu; *prabhuke beḍaya*—they surrounded the Lord; *āsi'*—coming; *huṅ-kāra kariyā*—making a loud vibration.

When Śrī Caitanya Mahāprabhu passed through Vṛndāvana, herds of grazing cows saw Him pass and, immediately surrounding Him, began to moo very loudly.

TEXT 195

*gābhī dekhi' stabdha prabhu premera taraṅge
vātsalye gābhī prabhura cāṭe saba-aṅge*

gābhī dekhi'—seeing the cows; *stabdha*—stunned; *prabhu*—Śrī Caitanya Mahāprabhu; *premera taraṅge*—in the waves of ecstatic love; *vātsalye*—out of great affection; *gābhī*—all the cows; *prabhura*—of Śrī Caitanya Mahāprabhu; *cāṭe*—licked; *saba-aṅge*—all over the body.

Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body out of great affection.

TEXT 196

*sustha hañā prabhu kare aṅga-kaṇḍūyana
prabhu-saṅge cale, nāhi chāḍe dhenu-gaṇa*

sustha hañā—becoming patient; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *aṅga*—of the body; *kaṇḍūyana*—scratching; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *cale*—go; *nāhi chāḍe*—do not give up; *dhenu-gaṇa*—all the cows.

Becoming pacified, Śrī Caitanya Mahāprabhu began to caress the cows, and the cows, being unable to give up His company, went with Him.

TEXT 197

*kaṣṭe-sṛṣṭye dhenu saba rākhila goyāla
prabhu-kaṅṭha-dhvani śuni' āise mṛgī-pāla*

kaṣṭe-sṛṣṭye—with great difficulty; *dhenu*—the cows; *saba*—all; *rākhila*—kept back; *goyāla*—the cowherd men; *prabhu-kaṅṭha-dhvani*—the musical voice of Śrī Caitanya Mahāprabhu; *śuni'*—hearing; *āise*—came; *mṛgī-pāla*—flocks of deer.

It was only with great difficulty that the cowherd men were able to keep the cows back. Then when the Lord chanted, all the deer heard His sweet voice and approached Him.

TEXT 198

*mṛga-mṛgī mukha dekhi' prabhu-aṅga cāṭe
bhaya nāhi kare, saṅge yāya vāṭe-vāṭe*

mṛga-mṛgī—the deer, both male and female; *mukha dekhi'*—seeing His face; *prabhu-aṅga cāṭe*—began to lick the body of the Lord; *bhaya nāhi kare*—they were not at all afraid; *saṅge yāya*—go with Him; *vāṭe-vāṭe*—all along the road.

When the does and bucks came and saw the Lord's face, they began to lick His body. Not being at all afraid of Him, they accompanied Him along the path.

TEXT 199

*śuka, pika, bhṛṅga prabhure dekhi' 'pañcama' gāya
śikhi-gaṇa nṛtya kari' prabhu-āge yāya*

śuka—parrots; *pika*—cuckoos; *bhṛṅga*—bumblebees; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *pañcama*—the fifth musical note; *gāya*—sing; *śikhi-gaṇa*—peacocks; *nṛtya*—dancing; *kari'*—performing; *prabhu-āge*—in front of Śrī Caitanya Mahāprabhu; *yāya*—go.

Bumblebees and birds like the parrot and cuckoo all began to sing loudly on the fifth note, and the peacocks began to dance in front of the Lord.

TEXT 200

*prabhu dekhi' vṛndāvanera vṛkṣa-latā-gaṇe
aṅkura pulaka, madhu-aśru variṣaṇe*

prabhu—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *vṛndāvanera*—of Vṛndāvana; *vṛkṣa-latā-gaṇe*—the trees and creepers; *aṅkura*—twigs; *pulaka*—jubilant; *madhu-aśru*—tears in the form of honey; *variṣaṇe*—pour.

Upon seeing Śrī Caitanya Mahāprabhu, the trees and creepers of Vṛndāvana became jubilant. Their twigs stood up, and they began to shed tears of ecstasy in the form of honey.

TEXT 201

*phula-phala bhari' dāla paḍe prabhu-pāya
bandhu dekhi' bandhu yena 'bheṭa' lañā yāya*

phula-phala bhari'—loaded with fruits and flowers; *dāla*—the branches; *paḍe*—fall down; *prabhu-pāya*—at the lotus feet of the Lord; *bandhu dekhi'*—seeing one friend; *bandhu*—another friend; *yena*—as if; *bheṭa*—a presentation; *lañā*—taking; *yāya*—goes.

The tree branches and creepers, overloaded with fruits and flowers, fell down at the lotus feet of the Lord and greeted Him with various presentations as if they were friends.

TEXT 202

*prabhu dekhi' vṛndāvanera sthāvara-jaṅgama
ānandita—bandhu yena dekhe bandhu-gaṇa*

prabhu dekhi'—seeing the Lord; *vṛndāvanera*—of Vṛndāvana; *sthāvara-jaṅgama*—all living entities, moving and not moving; *ānandita*—very jubilant; *bandhu*—friend; *yena*—as if; *dekhe*—see; *bandhu-gaṇa*—friends.

Thus all the moving and nonmoving living entities of Vṛndāvana became very jubilant to see the Lord. It was as if friends were made happy by seeing another friend.

TEXT 203

*tā-sabāra prīti dekhi' prabhu bhāvāveśe
sabā-sane kṛiḍā kare hañā tāra vaśe*



When Śrī Caitanya Mahāprabhu passed through Vṛndāvana, herds of grazing cows saw Him pass and, immediately surrounding Him, began to moo very loudly. Seeing the herds approach Him, the Lord was stunned with ecstatic love. The cows then began to lick His body out of great affection. Becoming pacified, Śrī Caitanya Mahāprabhu began to caress the cows, and the cows, being unable to give up His company, went with Him. Upon seeing Śrī Caitanya Mahāprabhu, the trees and creepers of Vṛndāvana became jubilant. Their twigs stood up, and they began to shed tears of ecstasy in the form of honey. Thus all the moving and nonmoving living entities of Vṛndāvana became very jubilant to see the Lord. It was as if friends were made happy by seeing another friend.

tā-sabāra—of all of them; *prīti*—affection; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāva-āveśe*—in ecstatic love; *sabā-sane*—with all of them; *krīḍā*—sporting; *kare*—performs; *hañā*—being; *tāra*—their; *vaśe*—under control.

Seeing their affection, the Lord was moved by ecstatic love. He began to sport with them exactly as a friend sports with his friends. Thus He voluntarily came under the control of His friends.

TEXT 204

*prati vṛkṣa-latā prabhu karena āliṅgana
puṣpādi dhyāne karena kṛṣṇe samarpaṇa*

prati—each and every; *vṛkṣa-latā*—tree and creeper; *prabhu*—Śrī Caitanya Mahāprabhu; *karena āliṅgana*—embraced; *puṣpa-ādi*—all the flowers and fruits; *dhyāne*—in meditation; *karena*—do; *kṛṣṇe*—unto Lord Kṛṣṇa; *samarpaṇa*—offering.

Śrī Caitanya Mahāprabhu began to embrace each and every tree and creeper, and they began to offer their fruits and flowers as if in meditation.

TEXT 205

*aśru-kamṣa-pulaka-preme śarīra asthire
'kṛṣṇa' bala, 'kṛṣṇa' bala—bale uccaiḥsvare*

aśru—tears; *kamṣa*—trembling; *pulaka*—jubilation; *preme*—in ecstatic love; *śarīra*—the whole body; *asthire*—restless; *kṛṣṇa bala*—say Kṛṣṇa; *kṛṣṇa bala*—say Kṛṣṇa; *bale*—the Lord says; *uccaiḥ-svare*—very loudly.

The Lord's body was restless, and tears, trembling and jubilation were manifest. He said very loudly, "Chant 'Kṛṣṇa!' Chant 'Kṛṣṇa!'"

TEXT 206

sthāvara-jaṅgama mili' kare kṛṣṇa-dhvani
prabhura gambhīra-svare yena prati-dhvani

sthāvara-jaṅgama—all living entities, nonmoving and moving; *mili'*—meeting together; *kare*—perform; *kṛṣṇa-dhvani*—vibration of the sound “Hare Kṛṣṇa”; *prabhura*—of Śrī Caitanya Mahāprabhu; *gambhīra-svare*—deep voice; *yena*—as if; *prati-dhvani*—responsive vibration.

All moving and nonmoving creatures then began to vibrate the transcendental sound of Hare Kṛṣṇa, as if they were echoing the deep sound of Caitanya Mahāprabhu.

TEXT 207

mṛgera galā dhari' prabhu karena rodane
mṛgera pulaka aṅge, aśru nayane

mṛgera—of the deer; *galā dhari'*—catching the necks; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—does; *rodane*—crying; *mṛgera*—of the deer; *pulaka aṅge*—jubilation; *aśru*—tears; *nayane*—in the eyes.

The Lord then clasped the necks of the deer and began to cry. There was jubilation manifest in the bodies of the deer, and tears were in their eyes.

TEXT 208

vṛkṣa-ḍāle śuka-śārī dila daraśana
tāhā dekhi' prabhura kichu śunite haila mana

vṛkṣa-ḍāle—on a branch of a tree; *śuka-śārī*—male and female parrots; *dila*—gave; *daraśana*—appearance; *tāhā dekhi'*—seeing that; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—something; *śunite*—to hear; *haila*—there was; *mana*—mind.

When a male and female parrot appeared on the branches of a tree, the Lord saw them and wanted to hear them speak.

TEXT 209

*śuka-śārikā prabhura hāte uḍi' paḍe
prabhuke śunāñā kṛṣṇera guṇa-śloka paḍe*

śuka-śārikā—the parrots, male and female; *prabhura*—of Śrī Caitanya Mahāprabhu; *hāte*—on the hand; *uḍi'*—flying; *paḍe*—fall; *prabhuke*—Śrī Caitanya Mahāprabhu; *śunāñā*—causing to hear; *kṛṣṇera*—of Lord Kṛṣṇa; *guṇa-śloka paḍe*—chanted verses about the transcendental qualities.

Both parrots flew onto the hand of the Lord and began to chant the transcendental qualities of Kṛṣṇa, and the Lord listened to them.

TEXT 210

*saundaryam lalanāli-dhairya-dalanam lilā ramā-stambhinī
vīryam kandukitādri-varyam amalāḥ pāre-parārdham guṇāḥ
śīlam sarva-janānurañjanam aho yasyāyam asmat-prabhur
viśvam viśva-janīna-kīrtir avatāt kṛṣṇo jagat-mohanaḥ*

saundaryam—the bodily beauty; *lalanā-āli*—of groups of *gopīs*; *dhairya*—the patience; *dalanam*—subduing; *lilā*—pastimes; *ramā*—the goddess of fortune; *stambhinī*—astounding; *vīryam*—strength; *kandukita*—making like a small ball for throwing; *adri-varyam*—the great mountain; *amalāḥ*—without a spot; *pāre-parārdham*—unlimited; *guṇāḥ*—qualities; *śīlam*—behavior; *sarva-jana*—all kinds of living entities; *anurañjanam*—satisfying; *aho*—oh; *yasya*—whose; *ayam*—this; *asmat-prabhur*—our Lord; *viśvam*—the whole universe; *viśva-janīna*—for the benefit of everyone; *kīrtiḥ*—whose glorification; *avatāt*—may He maintain; *kṛṣṇaḥ*—Lord Kṛṣṇa; *jagat-mohanaḥ*—the attractor of the whole world.

The male parrot sang, “The glorification of Lord Kṛṣṇa, the Supreme Personality of Godhead, is beneficial to everyone in the universe. His beauty is victorious over the *gopīs* of Vṛndāvana, and it subdues their patience. His pastimes astound the goddess of fortune, and His bodily strength turns Govardhana Hill into a small toy like a ball. His spotless qualities are unlimited, and His behavior satisfies everyone. Lord Kṛṣṇa is attractive to everyone. Oh, may our Lord maintain the whole universe!”

This verse is found in the *Govinda-līlāmṛta* (13.29).

TEXT 211

śuka-mukhe śuni' tabe kṛṣṇera varṇana
śārikā paḍaye tabe rādhikā-varṇana

śuka-mukhe—in the mouth of the male parrot; *śuni'*—hearing; *kṛṣṇera varṇana*—a description of Lord Kṛṣṇa; *śārikā*—female parrot; *paḍaye*—recites; *tabe*—then; *rādhikā-varṇana*—a description of Śrīmatī Rādhārāṇī.

After hearing this description of Lord Kṛṣṇa from the male parrot, the female parrot began to recite a description of Śrīmatī Rādhārāṇī.

TEXT 212

śrī-rādhikāyāḥ priyatā su-rūpatā
su-śīlatā nartana-gāna-cāturī
guṇāli-sampat kavītā ca rājate
jagan-mano-mohana-citta-mohinī

śrī-rādhikāyāḥ—of Śrīmatī Rādhārāṇī; *priyatā*—affection; *su-rūpatā*—exquisite beauty; *su-śīlatā*—good behavior; *nartana-gāna*—in chanting and dancing; *cāturī*—artistry; *guṇa-āli-sampat*—possession of such transcendental qualities; *kavītā*—poetry; *ca*—also; *rājate*—shine; *jagat-maṇaḥ-mohana*—of Kṛṣṇa, who attracts the mind of the whole universe; *citta-mohinī*—the attractor of the mind.

The female parrot said, “Śrīmatī Rādhārāṇī’s affection, Her exquisite beauty and good behavior, Her artistic dancing and chanting and Her poetic compositions are all so attractive that they attract the mind of Kṛṣṇa, who attracts the mind of everyone in the universe.”

This verse is also found in the *Govinda-līlāmṛta* (13.30).

TEXT 213

punaḥ śuka kahe,—kṛṣṇa ‘madana-mohana’
tabe āra śloka śuka karila paṭhana

punaḥ—again; *śuka*—the male parrot; *kahe*—says; *kṛṣṇa madana-mohana*—Kṛṣṇa is the conqueror of the mind of Cupid; *tabe*—thereafter; *āra*—another; *śloka*—verse; *śuka*—the male parrot; *karila paṭhana*—recited.

Thereafter the male parrot said, “Kṛṣṇa is the enchanter of the mind of Cupid.” He then began to recite another verse.

TEXT 214

vaṁśī-dhārī jagan-nārī-
citta-hārī sa śārīke
vihārī goṇa-nārībhir
jīyān madana-mohanaḥ

vaṁśī-dhārī—the carrier of the flute; *jagat-nārī*—of all women of the universe; *citta-hārī*—the stealer of the hearts; *saḥ*—He; *śārīke*—my dear *śārī*; *vihārī*—enjoyer; *goṇa-nārībhiḥ*—with the *gopīs*; *jīyāt*—let Him be glorified; *madana*—of Cupid; *mohanaḥ*—the enchanter.

The male parrot then said, “My dear *śārī* [female parrot], Śrī Kṛṣṇa carries a flute and enchants the hearts of all women throughout the universe. He is specifically the enjoyer of the beautiful *gopīs*, and He is the enchanter of Cupid also. Let Him be glorified!”

This verse is also found in the *Govinda-līlāmṛta* (13.31).

TEXT 215

punaḥ śārī kahe śuke kari' parihāsa
tāhā śuni' prabhura haila vismaya-premollāsa

punaḥ—again; *śārī kahe*—the female parrot said; *śuke*—unto the male parrot; *kari' parihāsa*—jokingly; *tāhā śuni'*—hearing that; *prabhura*—of Śrī Caitanya Mahāprabhu; *haila*—there was; *vismaya*—wonderful; *prema-ullāsa*—awakening of ecstatic love.

Then the female parrot began to speak jokingly to the male parrot, and Śrī Caitanya Mahāprabhu was struck with wonderful ecstatic love to hear her speak.

TEXT 216

*rādhā-saṅge yadā bhāti
tadā 'madana-mohanaḥ'
anyathā viśva-moho 'pi
svayaṁ 'madana-mohitaḥ'*

rādhā-saṅge—with Śrīmatī Rādhārāṇī; *yadā*—when; *bhāti*—shines; *tadā*—at that time; *madana-mohanaḥ*—the enchanter of the mind of Cupid; *anyathā*—otherwise; *viśva-mohaḥ*—the enchanter of the whole universe; *api*—even though; *svayam*—personally; *madana-mohitaḥ*—enchanted by Cupid.

The female parrot said, “When Lord Śrī Kṛṣṇa is with Rādhārāṇī, He is the enchanter of Cupid; otherwise, when He is alone, He Himself is enchanted by erotic feelings even though He enchants the whole universe.”

This is another verse from the *Govinda-līlāmṛta* (13.32).

TEXT 217

*śuka-śārī uḍi' punaḥ gela vṛkṣa-ḍāle
mayūrera nṛtya prabhu dekhe kutūhale*

śuka-śārī—the male and female parrots; *uḍi'*—flying; *punaḥ*—again; *gela*—went; *vṛkṣa-ḍāle*—to the branch of a tree; *mayūrera*—of the peacocks; *nṛtya*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhe*—sees; *kutūhale*—with curiosity.

Both parrots then flew onto a tree branch, and Śrī Caitanya Mahāprabhu began to watch the dancing of the peacocks with curiosity.

TEXT 218

*mayūrera kaṅṭha dekhi' prabhura kṛṣṇa-smṛti haila
premāveśe mahāprabhu bhūmite paḍila*

mayūrera—of the peacocks; *kaṅṭha*—necks; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛṣṇa-smṛti*—remembrance of Lord Kṛṣṇa; *haila*—there was; *prema-āveśe*—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhūmite*—on the ground; *paḍila*—fell down.

When the Lord saw the bluish necks of the peacocks, His remembrance of Kṛṣṇa immediately awakened, and He fell to the ground in ecstatic love.

TEXT 219

*prabhure mūrccita dekhi' sei ta brāhmaṇa
bhaṭṭācārya-saṅge kare prabhura santarpaṇa*

prabhure—Śrī Caitanya Mahāprabhu; *mūrccita*—unconscious; *dekhi'*—seeing; *sei ta brāhmaṇa*—indeed that *brāhmaṇa*; *bhaṭṭācārya-saṅge*—with the Bhaṭṭācārya; *kare*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *santarpaṇa*—taking care.

When the brāhmaṇa saw that Śrī Caitanya Mahāprabhu was unconscious, he and Balabhadra Bhaṭṭācārya took care of Him.

TEXT 220

*āste-vyaste mahāprabhura lañā bahirvāsa
jala-seka kare aṅge, vastrera vātāsa*

āste-vyaste—with great haste; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *lañā*—taking; *bahirvāsa*—covering cloth; *jala-seka kare*—sprinkle water; *aṅge*—on the body; *vastrera vātāsa*—fanning with the cloth.

They hastily sprinkled water over the Lord's body. Then they took up His outer cloth and began to fan Him with it.

TEXT 221

*prabhu-karṇe kṛṣṇa-nāma kahe ucca kari'
cetana pāñā prabhu yā'na gaḍāgaḍi*

prabhu-karṇe—in the ear of Śrī Caitanya Mahāprabhu; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kahe*—chant; *ucca kari'*—loudly; *cetana pāñā*—coming to consciousness; *prabhu*—Śrī Caitanya Mahāprabhu; *yā'na*—goes; *gaḍāgaḍi*—rolling on the ground.

They then began to chant the holy name of Kṛṣṇa into the Lord's ear. When the Lord regained consciousness, He began rolling on the ground.

TEXT 222

*kaṅṭaka-durgama vane aṅga kṣata haila
bhaṭṭācārya kole kari' prabhure sustha kaila*

kaṅṭaka-durgama—difficult to traverse because of thorns; *vane*—in the forest; *aṅga*—the body; *kṣata haila*—became injured; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *kole kari'*—taking Him on his lap; *prabhure*—Śrī Caitanya Mahāprabhu; *sustha kaila*—pacified.

When the Lord rolled on the ground, sharp thorns injured His body. Taking Him on his lap, Balabhadra Bhaṭṭācārya pacified Him.

TEXT 223

*kṛṣṇāveśe prabhura preme garagara mana
'bol' 'bol' kari' uṭhi' karena nartana*

kṛṣṇā-aveśe—in ecstatic love of Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *preme*—by love; *garagara*—disturbed; *mana*—mind; *bol bol*—chant, chant; *kari'*—saying; *uṭhi'*—standing up; *karena nartana*—began to dance.

The mind of Śrī Caitanya Mahāprabhu wandered in ecstatic love of Kṛṣṇa. He immediately stood up and said, "Chant! Chant!" Then He Himself began to dance.

TEXT 224

*bhaṭṭācārya, sei vipra 'kṛṣṇa-nāma' gāya
nācite nācite pathe prabhu cali' yāya*

bhaṭṭācārya—the Bhaṭṭācārya; *sei vipra*—that *brāhmaṇa*; *kṛṣṇa-nāma gāya*—chant the holy name of Kṛṣṇa; *nācite nācite*—dancing and dancing; *pathe*—on the road; *prabhu*—Śrī Caitanya Mahāprabhu; *cali' yāya*—goes forward.

Being thus ordered by the Lord, both Balabhadra Bhaṭṭācārya and the brāhmaṇa began to chant the holy name of Kṛṣṇa. Then the Lord, dancing and dancing, proceeded along the path.

TEXT 225

*prabhura premāveśa dekhi' brāhmaṇa—vismita
prabhura rakṣā lāgi' vipra ha-ilā cintita*

prabhura—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstatic love; *dekhi'*—seeing; *brāhmaṇa*—the *brāhmaṇa*; *vismita*—astonished; *prabhura*—of Śrī Caitanya Mahāprabhu; *rakṣā lāgi'*—for the protection; *vipra*—the *brāhmaṇa*; *ha-ilā*—became; *cintita*—very anxious.

The brāhmaṇa was astounded to see the symptoms of ecstatic love exhibited by Śrī Caitanya Mahāprabhu. He then became anxious to give the Lord protection.

TEXT 226

*nīlācale chilā yaiche premāveśa mana
vṛndāvana yāite pathe haila śata-guṇa*

nīlācale—at Jagannātha Purī; *chilā*—was; *yaiche*—as; *prema-āveśa mana*—always in a mentality of ecstatic love; *vṛndāvana*—to Vṛndāvana; *yāite*—going; *pathe*—on the road; *haila*—became; *śata-guṇa*—one hundred times.

Śrī Caitanya Mahāprabhu's mind was absorbed in ecstatic love at Jagannātha Purī, but when He passed along the road on the way to Vṛndāvana, that love increased a hundred times.

TEXT 227

*sahasra-guṇa prema bāḍe mathurā daraśane
lakṣa-guṇa prema bāḍe, bhramena yabe vane*

sahasra-guṇa—one thousand times; *prema*—love; *bāḍe*—increased; *mathurā*—Mathurā; *daraśane*—upon seeing; *lakṣa-guṇa*—a hundred thousand times; *prema bāḍe*—love increases; *bhramena*—wanders; *yabe*—when; *vane*—in the forests of Vṛndāvana.

The Lord's ecstatic love increased a thousand times when He visited Mathurā, but it increased a hundred thousand times when He wandered in the forests of Vṛndāvana.

TEXTS 228–229

*anya-deśa prema uchale 'vṛndāvana'-nāme
sākṣāt bhramaye ebe sei vṛndāvane
preme garagara mana rātri-divase
snāna-bhikṣādi-nirvāha karena abhyāse*

anya-deśa—in other countries; *prema*—love; *uchale*—increases; *vṛndāvana-nāme*—by the name of Vṛndāvana; *sākṣāt*—directly; *bhramaye*—travels; *ebe*—now; *sei vṛndāvane*—in that Vṛndāvana; *preme*—in ecstatic love; *garagara*—faltering; *mana*—mind; *rātri-divase*—day and night; *snāna-bhikṣā-ādi*—bathing and accepting food; *nirvāha*—accomplishing; *karena*—does; *abhyāse*—by habit.

When Śrī Caitanya Mahāprabhu was elsewhere, the very name of Vṛndāvana was sufficient to increase His ecstatic love. Now, when He was actually traveling in the Vṛndāvana forest, His mind was absorbed in great ecstatic love day and night. He ate and bathed simply out of habit.

TEXT 230

*ei-mata prema—yāvat bhramila 'bāra' vana
ekatra likhiluṅ, sarvatra nā yāya varṇana*

ei-mata—in this way; *prema*—ecstatic love; *yāvat*—so long; *bhramila*—He traveled; *bāra vana*—through the twelve forests of Vṛndāvana; *ekatra*—in one place; *likhiluṅ*—I have written; *sarvatra*—everywhere; *nā yāya varṇana*—cannot be described.

Thus I have written a description of the ecstatic love Lord Caitanya manifested in one of the places He visited while walking through the twelve forests of Vṛndāvana. To describe what He experienced everywhere would be impossible.

TEXT 231

*vṛndāvane haila prabhura yateka premera vikāra
koṭi-granthe 'ananta' likhena tāhāra vistāra*

vṛndāvane—in Vṛndāvana; *haila*—there were; *prabhura*—of Śrī Caitanya Mahāprabhu; *yateka*—as many; *premera vikāra*—transformations of ecstasy; *koṭi-granthe*—in millions of books; *ananta*—Lord Ananta; *likhena*—writes; *tāhāra*—of them; *vistāra*—elaboration.

Lord Ananta writes millions of books elaborately describing the transformations of ecstatic love experienced by Śrī Caitanya Mahāprabhu in Vṛndāvana.

TEXT 232

*tabu likhibāre nāre tāra eka kaṇa
uddeśa karite kari dig-daraśana*

tabu—yet; *likhibāre*—to write; *nāre*—is not able; *tāra*—of that; *eka*—one; *kaṇa*—fragment; *uddeśa*—indication; *karite*—to make; *kari*—I perform; *dik-daraśana*—pointing out the direction.

Since Lord Ananta Himself cannot describe even a fragment of these pastimes, I am simply pointing out the direction.

TEXT 233

*jagat bhāsila caitanya-līlāra pāthāre
yānra yata śakti tata pāthāre sāntāre*

jagat—the whole world; *bhāsila*—floated; *caitanya-līlāra*—of the pastimes of Śrī Caitanya Mahāprabhu; *pāthāre*—in the inundation; *yānra*—of whom; *yata*—as much; *śakti*—power; *tata*—that much; *pāthāre*—in the inundation; *sāntāre*—swims.

The whole world became merged in the inundation of the pastimes of Śrī Caitanya Mahāprabhu. One can swim in that water to the extent that he has the strength.

TEXT 234

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīlā Rūpa Gosvāmī; *raghunātha*—Śrīlā Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīlā Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Seventeenth Chapter, describing the Lord's traveling to Vṛndāvana.

CHAPTER EIGHTEEN

Lord Śrī Caitanya Mahāprabhu's Visit to Śrī Vṛndāvana

The following summary of the Eighteenth Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In the village of Āriṭ-grāma, Śrī Caitanya Mahāprabhu discovered the transcendental lakes known as Rādhā-kuṇḍa and Śyāma-kuṇḍa. He then saw the Deity Harideva at Govardhana Village. Śrī Caitanya Mahāprabhu had no desire to climb Govardhana Hill because the hill is worshiped as Kṛṣṇa. The Gopāla Deity could understand the mind of Śrī Caitanya Mahāprabhu; therefore on the plea of being attacked by Muslims, Gopāla transferred Himself to the village of Gāṅṭhuli-grāma. Śrī Caitanya Mahāprabhu then went to Gāṅṭhuli-grāma to see Lord Gopāla. Some years later, Lord Gopāla also went to Mathurā, to the house of Viṭṭhaleśvara, and stayed there for one month just to give an audience to Śrīla Rūpa Gosvāmī.

After visiting Nandīśvara, Pāvana-sarovara, Śeṣaśāyī, Khelā-tīrtha, Bhāṅḍīravana, Bhadravana, Lohavana and Mahāvana, Śrī Caitanya Mahāprabhu went to Gokula and then finally returned to Mathurā. Seeing a great crowd in Mathurā, He moved His residence near Akrūra-ghāṭa, and from there He went every day to Vṛndāvana to see Kālīya-hrada, Dvādaśāditya-ghāṭa, Keśī-ghāṭa, Rāsa-sthalī, Cīra-ghāṭa and Āmli-talā. At Kālīya Lake, many people mistook a fisherman for Kṛṣṇa. When some respectable people came to see Śrī Caitanya Mahāprabhu, they expressed their opinion that when one takes *sannyāsa*, he becomes Nārāyaṇa. Their mistake was corrected by the Lord. In this way, their Kṛṣṇa consciousness was awakened, and they could understand that a *sannyāsī* is simply a living entity and not the Supreme Personality of Godhead.

When Śrī Caitanya Mahāprabhu took His bath at Akrūra-ghāṭa, He submerged Himself in the water for a long time. Balabhadra Bhaṭṭācārya decided to take Śrī Caitanya Mahāprabhu to Prayāga after visiting the holy place known as Soro-kṣetra. While stopping near a village on the way to Prayāga, Śrī Caitanya Mahāprabhu fainted in ecstatic love. Some Pāṭhāna soldiers who were passing through saw Śrī Caitanya Mahāprabhu

and falsely concluded that the Lord's associates, Balabhadra Bhaṭṭācārya and others, had killed the Lord with a poison named *dhuturā* and were taking His wealth. Thus the soldiers arrested them. However, when Śrī Caitanya Mahāprabhu regained His senses, His associates were released. He talked with a person who was supposed to be a holy man in the party. From the Koran, Śrī Caitanya Mahāprabhu established devotional service to Kṛṣṇa. Thus the leader of the soldiers, named Vijulī Khān, surrendered to Śrī Caitanya Mahāprabhu, and he and his party became devotees of Lord Kṛṣṇa. The same village today is known as the village of Pāṭhāna Vaiṣṇavas. After bathing in the Ganges at Soro, Śrī Caitanya Mahāprabhu arrived at Prayāga, at the confluence of three rivers—the Ganges, Yamunā and Sarasvatī.

TEXT 1

*vṛndāvane sthira-carān
nandayan svāvalokanaiḥ
ātmānam ca tad-ālokād
gaurāṅgaḥ parito 'bhramat*

vṛndāvane—in Vṛndāvana; *sthira-carān*—to the living entities, both moving and not moving; *nandayan*—giving pleasure; *sva-avalokanaiḥ*—by His personal glances; *ātmānam*—to Himself; *ca*—also; *tad-ālokāt*—by seeing them; *gaurāṅgaḥ*—Śrī Caitanya Mahāprabhu; *paritaḥ*—all around; *abhramat*—traveled.

Śrī Caitanya Mahāprabhu traveled all over Vṛndāvana and pleased all living entities, moving and nonmoving, with His glances. The Lord took much personal pleasure in seeing everyone. In this way Lord Gaurāṅga traveled in Vṛndāvana.

TEXT 2

*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *gauracandra*—to Lord Gauracandra (Śrī Caitanya Mahāprabhu); *jaya*—all glories; *nityānanda*—to Lord Nityānanda

Prabhu; *jaya*—all glories; *advaita-candra*—to Śrī Advaita Gosāñi; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

All glories to Lord Gauracandra! All glories to Nityānanda Prabhu! All glories to Advaita Prabhu! And all glories to all the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura!

TEXT 3

*ei-mata mahāprabhu nācite nācite
‘āriṭ-grāme āsi’ ‘bāhya’ haila ācambite*

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nācite nācite*—dancing and dancing; *āriṭ-grāme*—in the village known as Āriṭ-grāma; *āsi*—coming; *bāhya*—sense perception; *haila*—there was; *ācambite*—suddenly.

Śrī Caitanya Mahāprabhu danced in ecstasy, but when He arrived at Āriṭ-grāma, His sense perception was awakened.

Āriṭ-grāma is also called Ariṣṭa-grāma. Śrī Caitanya Mahāprabhu understood that in that village Ariṣṭāsura had been killed by Śrī Kṛṣṇa. While there, He inquired about Rādhā-kuṇḍa, but no one could tell Him where it was. The *brāhmaṇa* accompanying Him could also not ascertain its whereabouts. Śrī Caitanya Mahāprabhu could then understand that the holy places known as Rādhā-kuṇḍa and Śyāma-kuṇḍa were at that time lost to everyone’s vision. He therefore discovered Rādhā-kuṇḍa and Śyāma-kuṇḍa, which were two reservoirs of water in two paddy fields. Although there was very little water, Śrī Caitanya Mahāprabhu was omniscient and could understand that formerly these two ponds were called Śrī Rādhā-kuṇḍa and Śyāma-kuṇḍa. In this way Rādhā-kuṇḍa and Śyāma-kuṇḍa were discovered.

TEXT 4

*āriṣṭe rādhā-kuṇḍa-vārtā puṅge loka-sthāne
keha nāhi kahe, saṅgera brāhmaṇa nā jāne*

āriṭe—in the village known as Āriṭ-grāma; *rādhā-kuṇḍa-vārtā*—news of Rādhā-kuṇḍa; *puche*—inquires; *loka-sthāne*—from the local people; *keha*—anyone; *nāhi*—not; *kahe*—could say; *saṅgera*—the companion; *brāhmaṇa-brāhmaṇa*; *nā jāne*—does not know.

Śrī Caitanya Mahāprabhu asked the local people, “Where is Rādhā-kuṇḍa?” No one could inform Him, and the brāhmaṇa accompanying Him did not know either.

TEXT 5

*tīrtha 'luṭṭa' jāni' prabhu sarvajña bhagavān
dui dhānya-kṣetre alpa-jale kailā snāna*

tīrtha—holy place; *luṭṭa*—lost; *jāni'*—knowing; *prabhu*—Śrī Caitanya Mahāprabhu; *sarva-jña*—omniscient; *bhagavān*—the Supreme Personality of Godhead; *dui*—two; *dhānya-kṣetre*—in paddy fields; *alpa-jale*—in not very deep water; *kailā snāna*—took a bath.

The Lord then understood that the holy place called Rādhā-kuṇḍa was no longer visible. However, being the omniscient Supreme Personality of Godhead, He discovered Rādhā-kuṇḍa and Śyāma-kuṇḍa in two paddy fields. There was only a little water, but He took His bath there.

TEXT 6

*dekhi' saba grāmya-lokera vismaya haila mana
preme prabhu kare rādhā-kuṇḍera stavana*

dekhi'—seeing; *saba grāmya-lokera*—of all the people of the village; *vismaya haila*—became astonished; *mana*—the minds; *preme*—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *rādhā-kuṇḍera*—of Rādhā-kuṇḍa; *stavana*—prayers.

When the people of the village saw Śrī Caitanya Mahāprabhu taking His bath in those two ponds in the middle of the paddy fields, they were very much astonished. The Lord then offered His prayers to Śrī Rādhā-kuṇḍa.

TEXT 7

*saba gopī haite rādhā kṛṣṇera preyasī
taiche rādhā-kuṇḍa priya 'priyāra sarasī'*

saba—all; *gopī*—the *gopīs*; *haite*—from; *rādhā*—Rādhārāṇī; *kṛṣṇera*—of Lord Kṛṣṇa; *preyasī*—most beloved; *taiche*—similarly; *rādhā-kuṇḍa*—Rādhā-kuṇḍa; *priya*—very dear; *priyāra sarasī*—the lake of the most beloved Rādhārāṇī.

“Of all the *gopīs*, Rādhārāṇī is the dearmost. Similarly, the lake known as Rādhā-kuṇḍa is very dear to the Lord because it is very dear to Śrīmatī Rādhārāṇī.

TEXT 8

*yathā rādhā priyā viṣṇoḥ
tasyāḥ kuṇḍam priyam tathā
sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā*

yathā—as; *rādhā*—Śrīmatī Rādhārāṇī; *priyā*—beloved; *viṣṇoḥ*—of Lord Kṛṣṇa; *tasyāḥ*—Her; *kuṇḍam*—lake; *priyam*—very dear; *tathā*—similarly; *sarva-gopīṣu*—among all the *gopīs*; *sā*—She; *eva*—certainly; *ekā*—alone; *viṣṇoḥ*—of Lord Kṛṣṇa; *atyanta*—very; *vallabhā*—dear.

“Just as Śrīmatī Rādhārāṇī is most dear to Lord Kṛṣṇa, so Her lake, known as Rādhā-kuṇḍa, is also very dear to Him. Of all the *gopīs*, Śrīmatī Rādhārāṇī is certainly the most beloved.’

This is a verse from the *Padma Purāṇa*.

TEXT 9

*yei kuṇḍe nitya kṛṣṇa rādhikāra saṅge
jale jala-keli kare, tīre rāsa-raṅge*

yei kuṇḍe—in which lake; *nitya*—daily; *kṛṣṇa*—Lord Kṛṣṇa; *rādhikāra saṅge*—accompanied by Śrīmatī Rādhārāṇī; *jale*—in the water; *jala-*

keli—sporting in the water; *kare*—performs; *tīre*—on the bank; *rāsa-rāṅge*—His *rāsa* dance.

“In that lake, Lord Kṛṣṇa and Śrīmatī Rādhārāṇī used to sport daily in the water and have a *rāsa* dance on the bank.

TEXT 10

sei kuṇḍe yei eka-bāra kare snāna
tāṅre rādhā-sama ‘prema’ kṛṣṇa kare dāna

sei kuṇḍe—in that lake; *yei*—anyone who; *eka-bāra*—once; *kare snāna*—takes a bath; *tāṅre*—unto him; *rādhā-sama*—like Śrīmatī Rādhārāṇī; *prema*—ecstatic love; *kṛṣṇa*—Lord Kṛṣṇa; *kare dāna*—gives as charity.

“Indeed, Lord Kṛṣṇa gives ecstatic love like that of Śrīmatī Rādhārāṇī to whoever bathes in that lake even once in his life.

TEXT 11

kuṇḍera ‘mādhurī’—yena rādhāra ‘madhurimā’
kuṇḍera ‘mahimā’—yena rādhāra ‘mahimā’

kuṇḍera—of the lake; *mādhurī*—sweetness; *yena*—as if; *rādhāra*—of Śrīmatī Rādhārāṇī; *madhurimā*—sweetness; *kuṇḍera*—of the lake; *mahimā*—glories; *yena*—as if; *rādhāra*—of Śrīmatī Rādhārāṇī; *mahimā*—glories.

“The attraction of Rādhā-kuṇḍa is as sweet as that of Śrīmatī Rādhārāṇī. Similarly, the glories of the kuṇḍa [lake] are as great as Śrīmatī Rādhārāṇī’s.

TEXT 12

śrī-rādheva hares tadīya-sarasī preṣṭhādbhutaiḥ svair guṇair
yasyām śrī-yuta-mādhavendur anīśam prītyā tayā kriḍati
premāsmīn bata rādhikeva labhate yasyām sakṛt snāna-kṛt
tasyā vai mahimā tathā madhurimā kenāstu varṇyaḥ kṣitau

śrī-rādhā—Śrīmatī Rādhārāṇī; *iva*—like; *hareḥ*—of Kṛṣṇa; *tadīya*—Her; *sarasī*—lake; *preṣṭhā*—very dear; *adbhutaiḥ*—by wonderful; *svaiḥ*—own; *guṇaiḥ*—transcendental qualities; *yasyām*—in which; *śrī-yuta*—all-opulent; *mādhava*—Śrī Kṛṣṇa; *induḥ*—like the moon; *aniśam*—incessantly; *prītyā*—with great affection; *tayā*—in association with Śrīmatī Rādhārāṇī; *kriḍati*—performs pastimes; *premā*—love; *asmin*—for Lord Kṛṣṇa; *bata*—certainly; *rādhikā iva*—exactly like Śrīmatī Rādhārāṇī; *labhate*—obtains; *yasyām*—in which; *sakṛt*—once; *snāna-kṛt*—one who takes a bath; *tasyāḥ*—of the lake; *vai*—certainly; *mahimā*—glories; *tathā*—as well as; *madhurimā*—sweetness; *kena*—by whom; *astu*—can be; *varṇyaḥ*—described; *kṣitau*—on this earth.

“Because of its wonderful transcendental qualities, Rādhā-kuṇḍa is as dear to Kṛṣṇa as Śrīmatī Rādhārāṇī. It was in that lake that the all-opulent Lord Śrī Kṛṣṇa performed His pastimes with Śrīmatī Rādhārāṇī with great pleasure and transcendental bliss. Whoever bathes just once in Rādhā-kuṇḍa attains Śrīmatī Rādhārāṇī’s loving attraction for Śrī Kṛṣṇa. Who within this world can describe the glories and sweetness of Śrī Rādhā-kuṇḍa?”

This verse is found in the *Govinda-līlāmṛta* (7.102).

TEXT 13

ei-mata stuti kare premāviṣṭa hañā
tīre nṛtya kare kuṇḍa-līlā saṅariyā

ei-mata—in this way; *stuti kare*—offers prayers; *prema-āviṣṭa*—overwhelmed by ecstatic love; *hañā*—becoming; *tīre*—on the bank; *nṛtya kare*—dances; *kuṇḍa-līlā*—pastimes of Rādhā-kuṇḍa; *saṅariyā*—remembering.

Śrī Caitanya Mahārabhu thus offered prayers to Rādhā-kuṇḍa. Overwhelmed by ecstatic love, He danced on the bank, remembering the pastimes Lord Kṛṣṇa performed on the bank of Rādhā-kuṇḍa.

TEXT 14

*kuṇḍera mṛttikā lañā tilaka karila
bhaṭṭācārya-dvārā mṛttikā saṅge kari' laila*

kuṇḍera—of the lake; *mṛttikā*—earth; *lañā*—taking; *tilaka karila*—formed tilaka; *bhaṭṭācārya-dvārā*—with the help of Balabhadra Bhaṭṭācārya; *mṛttikā*—earth; *saṅge*—along; *kari'*—making; *laila*—took.

Śrī Caitanya Mahāprabhu then marked His body with tilaka made from the mud of Rādhā-kuṇḍa, and with the help of Balabhadra Bhaṭṭācārya, He collected some of the mud and took it with Him.

TEXT 15

*tabe cali' āilā prabhu 'sumanaḥ-sarovara'
tāhān 'govardhana' dekhi' ha-ilā vihvala*

tabe—thereafter; *cali'*—traveling; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *sumanaḥ-sarovara*—to the lake known as Sumanas; *tāhān*—there; *govardhana*—Govardhana Hill; *dekhi'*—seeing; *ha-ilā vihvala*—became overwhelmed.

From Rādhā-kuṇḍa, Śrī Caitanya Mahāprabhu went to Sumanas Lake. When He saw Govardhana Hill from there, He was overwhelmed with joy.

TEXT 16

*govardhana dekhi' prabhu ha-ilā daṇḍavat
'eka śilā' āliṅgiyā ha-ilā unmatta*

govardhana dekhi'—seeing Govardhana Hill; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā daṇḍavat*—offered obeisances like a straight rod; *eka śilā*—one piece of stone; *āliṅgiyā*—embracing; *ha-ilā*—became; *unmatta*—maddened.

When the Lord saw Govardhana Hill, He immediately offered obeisances, falling down on the ground like a rod. He embraced one piece of rock from Govardhana Hill and became mad.

TEXT 17

*preme matta cali' āilā govardhana-grāma
'harideva' dekhi' tāhān ha-ilā praṇāma*

preme—in ecstatic love; *matta*—maddened; *cali'*—proceeding; *āilā*—came; *govardhana-grāma*—to the village known as Govardhana; *harideva*—the Deity named Harideva installed there; *dekhi'*—seeing; *tāhān*—there; *ha-ilā praṇāma*—offered obeisances.

Mad with ecstatic love, the Lord came to the village known as Govardhana. There He saw the Deity named Harideva and offered His obeisances unto Him.

TEXT 18

*'mathurā'-padmera paścima-dale yāñra vāsa
'harideva' nārāyaṇa—ādi parakāśa*

mathurā-padmera—of the lotus flower of Mathurā; *paścima-dale*—on the western petal; *yāñra*—whose; *vāsa*—residence; *harideva*—Lord Harideva; *nārāyaṇa*—incarnation of Nārāyaṇa; *ādi*—original; *parakāśa*—manifestation.

Harideva is an incarnation of Nārāyaṇa, and His residence is on the western petal of the lotus of Mathurā.

TEXT 19

*harideva-āge nāce preme matta hañā
saba loka dekhite āila āścarya śuniyā*

harideva-āge—in front of Harideva; *nāce*—dances; *preme*—in ecstatic love; *matta hañā*—becoming maddened; *saba loka*—all the people; *dekhite*—to see; *āila*—came; *āścarya*—wonderful; *śuniyā*—hearing.

Mad with ecstatic love, Śrī Caitanya Mahāprabhu began to dance before the Harideva Deity. Hearing of the Lord's wonderful activities, all the people came to see Him.



When the Lord saw Govardhana Hill, He immediately offered obeisances, falling down on the ground like a rod. He embraced one piece of rock from Govardhana Hill and became mad.

TEXT 20

*prabhu-prema-saundarya dekhi' loke camatkāra
haridevera bhṛtya prabhura karila satkāra*

prabhu—of Śrī Caitanya Mahāprabhu; *prema-saundarya*—ecstatic love and beauty; *dekhi'*—seeing; *loke*—people; *camatkāra*—astonished; *haridevera*—of Lord Harideva; *bhṛtya*—servants; *prabhura*—of Śrī Caitanya Mahāprabhu; *karila satkāra*—offered a good reception.

The people were astonished when they saw Śrī Caitanya Mahāprabhu's ecstatic love and personal beauty. The priests who served the Harideva Deity offered the Lord a good reception.

TEXT 21

*bhaṭṭācārya 'brahma-kuṇḍe' pāka yāñā kaila
brahma-kuṇḍe snāna kari' prabhu bhikṣā kaila*

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *brahma-kuṇḍe*—at the lake called Brahma-kuṇḍa; *pāka*—cooking; *yāñā*—going there; *kaila*—performed; *brahma-kuṇḍe*—at Brahma-kuṇḍa; *snāna kari'*—taking a bath; *prabhu*—Śrī Caitanya Mahāprabhu; *bhikṣā kaila*—accepted lunch.

At Brahma-kuṇḍa, the Bhaṭṭācārya cooked food, and the Lord, after taking His bath at Brahma-kuṇḍa, accepted His lunch.

TEXT 22

*se-rātri rahilā haridevera mandire
rātre mahāprabhu kare manete vicāre*

se-rātri—that night; *rahilā*—remained; *haridevera*—of Harideva; *mandire*—in the temple; *rātre*—at night; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *manete*—in the mind; *vicāre*—consideration.

That night the Lord stayed at the temple of Harideva, and during the night He began to reflect.

TEXT 23

‘govardhana-upare āmi kabhu nā caḍiba
gopāla-rāyera daraśana kemane pāiba?’

govardhana-upare—upon the hill known as Govardhana; *āmi*—I; *kabhu*—at any time; *nā*—not; *caḍiba*—shall climb; *gopāla-rāyera*—of Lord Gopāla; *daraśana*—visit; *kemane*—how; *pāiba*—I shall get.

Śrī Caitanya Mahāprabhu thought, “Since I shall not at any time climb Govardhana Hill, how shall I be able to see Gopāla Rāya?”

TEXT 24

eta mane kari’ prabhu mauna kari’ rahilā
jāniyā gopāla kichu bhaṅgī uṭhāilā

eta—so much; *mane kari’*—considering within the mind; *prabhu*—Śrī Caitanya Mahāprabhu; *mauna*—silent; *kari’*—becoming; *rahilā*—remained; *jāniyā*—knowing; *gopāla*—the Gopāla Deity; *kichu*—some; *bhaṅgī*—tricks; *uṭhāilā*—raised.

Thinking in this way, the Lord remained silent, and Lord Gopāla, knowing His contemplation, played a trick.

TEXT 25

anārurukṣave śailam
svasmai bhaktābhimānine
avaruhya gireḥ kṛṣṇo
gaurāya svam adarśayat

anārurukṣave—who was unwilling to climb up; *śailam*—the mountain; *svasmai*—unto Himself; *bhaktābhimānine*—considering Himself a devotee of Lord Kṛṣṇa; *avaruhya*—getting down; *gireḥ*—from the hill; *kṛṣṇaḥ*—Lord Kṛṣṇa; *gaurāya*—unto Śrī Caitanya Mahāprabhu; *svam*—Himself; *adarśayat*—showed.

Coming down from Govardhana Hill, Lord Gopāla granted an interview to Lord Śrī Caitanya Mahāprabhu, who was unwilling to climb the hill, thinking Himself a devotee of Lord Kṛṣṇa.

TEXT 26

*‘annakūṭa’-nāme grāme gopālera sthiti
rājaputa-lokera sei grāme vasati*

annakūṭa-nāme—by the name Annakūṭa; *grāme*—in the village; *gopālera*—of Gopāla; *sthiti*—residence; *rāja-puta-lokera*—of people from Rajasthan; *sei grāme*—in that village; *vasati*—habitation.

Gopāla stayed in a village called Annakūṭa-grāma on Govardhana Hill. The villagers who lived in that village were mainly from Rajasthan.

The village named Annakūṭa-grāma is referred to in the *Bhakti-ratnākara* (Fifth Wave):

*goṣa-gopī bhuñjāyena kautuka apāra
ei hetu ‘āniyora’ nāma se ihāra
annakūṭa-sthāna ei dekha śrīnivāsa
e-sthāna darśane haya pūrṇa abhilāṣa*

“Here all the *gopīs* and the *goṣas* enjoyed wonderful pastimes with Śrī Kṛṣṇa. Therefore this place is also called *Āniyora*. The Annakūṭa ceremony was celebrated here. O Śrīnivāsa, whoever sees this place has all his desires fulfilled.” It is also stated:

*kuṇḍera nikṭa dekha niviḍa-kānana
ethāi ‘gopāla’ chilā hañā saṅgoṣana*

“Look at the dense forest near the *kuṇḍa*. It was there that Gopāla was concealed.” Also, the *Stavāvalī* (*Vraja-vilāsa-stava* 75), by Raghunātha dāsa Gosvāmī, states:

*vrajendra-varyārpita-bhogam uccair
dhṛtvā bṛhat-kāyam aghārir utkaḥ*

*vareṇa rādhām chalayan vibhunkte
yatrānna-kūṭaṁ tad ahaṁ prapadye*

“When Nanda Mahārāja offered a large quantity of food to Govardhana Hill, Kṛṣṇa assumed a gigantic form and eagerly invited everyone to ask boons from Him. Then, deceiving even Śrīmatī Rādhārāṇī, He ate all the offered food. Let me take shelter of the place known as Annakūṭa, where Lord Kṛṣṇa enjoyed these pastimes.”

TEXT 27

*eka-jana āsi’ rātre grāmike balila
‘tomāra grāma mārīte turuka-dhārī sājila*

eka-jana—one person; *āsi’*—coming; *rātre*—at night; *grāmike*—to the inhabitants of the village; *balila*—said; *tomāra*—your; *grāma*—village; *mārīte*—to attack; *turuka-dhārī*—Turkish Muslim soldiers; *sājila*—are prepared.

One person who came to the village informed the inhabitants, “The Turkish soldiers are now preparing to attack your village.

TEXT 28

*āji rātrye palāha, nā rahiha eka-jana
ṭhākura lañā bhāga’, āsibe kāli yavana’*

āji rātrye—this night; *palāha*—go away; *nā rahiha*—do not remain; *eka-jana*—one person; *ṭhākura*—the Deity; *lañā*—taking; *bhāga’*—go away; *āsibe*—will come; *kāli*—tomorrow; *yavana*—the Muslim soldiers.

“Flee this village tonight, and do not allow one person to remain. Take the Deity with you and leave, for the Muslim soldiers will come tomorrow.”

TEXT 29

*śuniyā grāmera loka cintita ha-ila
prathame gopāla lañā gāṅṭhuli-grāme khuila*

śuniyā—hearing; *grāmera loka*—all the people in the village; *cintita haila*—became very anxious; *prathame*—first; *goṣāla lañā*—taking Gopāla; *gāṅṭhuli-grāme*—in the village known as Gāṅṭhuli; *khuila*—kept Him hidden.

Hearing this, all the villagers became very anxious. They first took Gopāla and moved Him to a village known as Gāṅṭhuli.

TEXT 30

*vipra-grhe goṣālera nibhṛte sevana
grāma ujāḍa haila, ṣalāila sarva-jana*

vipra-grhe—in the house of a *brāhmaṇa*; *goṣālera*—of Lord Gopāla; *nibhṛte*—very secretly; *sevana*—worship; *grāma*—the village; *ujāḍa haila*—became deserted; *ṣalāila*—fled; *sarva-jana*—all the people.

The Gopāla Deity was kept in the house of a brāhmaṇa, and His worship was conducted secretly. Everyone fled, and thus the village of Annakūṭa was deserted.

TEXT 31

*aiche mleccha-bhaye goṣāla bhāge bāre-bāre
mandira chāḍi' kuñje rahe, kibā grāmāntare*

aiche—in that way; *mleccha-bhaye*—because of fear of the Muslims; *goṣāla*—the Deity of Gopāla Rāya; *bhāge*—runs away; *bāre-bāre*—again and again; *mandira chāḍi'*—giving up the temple; *kuñje*—in the bush; *rahe*—remains; *kibā*—or; *grāma-antare*—in a different village.

Due to fear of the Muslims, the Gopāla Deity was moved from one place to another again and again. Thus giving up His temple, Lord Gopāla would sometimes live in a bush and sometimes in one village after another.

TEXT 32

*prātaḥ-kāle prabhu 'mānasa-gaṅgā'ya kari' snāna
govardhana-parikramāya karilā prayāṇa*

prātaḥ-kāle—in the morning; *prabhu*—Śrī Caitanya Mahāprabhu; *mānasa-gaṅgāya*—in the lake named Mānasa-gaṅgā; *kari'*—performing; *snāna*—bathing; *govardhana*—Govardhana Hill; *parikramāya*—in circumambulating; *karilā*—did; *prayāṇa*—starting.

In the morning, Śrī Caitanya Mahāprabhu took His bath in a lake called Mānasa-gaṅgā. He then circumambulated Govardhana Hill.

TEXT 33

*govardhana dekhi' prabhu premāviṣṭa hañā
nācite nācite calilā śloka paḍiyā*

govardhana dekhi'—seeing Govardhana Hill; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āviṣṭa hañā*—becoming ecstatic in love; *nācite nācite*—dancing and dancing; *calilā*—departed; *śloka paḍiyā*—reciting the following verse.

Just by seeing Govardhana Hill, Śrī Caitanya Mahāprabhu became ecstatic with love of Kṛṣṇa. While dancing and dancing, He recited the following verse.

TEXT 34

*hantāyam adrir abalā hari-dāsa-varyo
yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānam tanoti saha-go-gaṇayos tayor yat
pānīya-sūyavasa-kandara-kanda-mūlaiḥ*

hanta—oh; *ayam*—this; *adriḥ*—hill; *abalāḥ*—O friends; *hari-dāsa-varyaḥ*—the best among the servants of the Lord; *yat*—because; *rāma-kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa and Balarāma; *sparaśa*—by the touch; *pramodaḥ*—jubilant; *mānam*—respects; *tanoti*—offers; *saha*—

with; *go-gaṇayoḥ*—cows, calves and cowherd boys; *tayoḥ*—to Them (Śrī Kṛṣṇa and Balarāma); *yat*—because; *pānīya*—drinking water; *sūyavasa*—very soft grass; *kandara*—caves; *kanda-mūlaiḥ*—and by roots.

“Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities—water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant.”

This is a quotation from *Śrīmad-Bhāgavatam* (10.21.18). It was spoken by the *gopīs* when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The *gopīs* spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

TEXT 35

*‘govinda-kuṇḍādi’ tīrthe prabhu kailā snāna
tāhān śunilā—gopāla gela gāṅṭhuli grāma*

govinda-kuṇḍa-ādi—Govinda-kuṇḍa and others; *tīrthe*—in the holy places; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā snāna*—performed bathing; *tāhān*—there; *śunilā*—heard; *gopāla*—the Gopāla Deity; *gela*—has gone; *gāṅṭhuli*—Gāṅṭhuli; *grāma*—to the village.

Śrī Caitanya Mahāprabhu then took His bath in a lake called Govinda-kuṇḍa, and while He was there, He heard that the Gopāla Deity had already gone to Gāṅṭhuli-grāma.

TEXT 36

*sei grāme giyā kaila gopāla-daraśana
premāveśe prabhu kare kīrtana-nartana*

sei grāme—to that village; *giyā*—going; *kaila*—performed; *gopāla-daraśana*—seeing Lord Gopāla; *prema-āveśe*—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *kare*—performs; *kīrtana-nartana*—chanting and dancing.

Śrī Caitanya Mahāprabhu then went to the village of Gānṭhuli-grāma and saw the Lord Gopāla Deity. Overwhelmed by ecstatic love, He began to chant and dance.

TEXT 37

*gopālera saundarya dekhi' prabhura āveśa
ei śloka paḍi' nāce, haila dina-śeṣa*

gopālera—of Gopāla; *saundarya*—beauty; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *āveśa*—ecstasy; *ei śloka paḍi'*—reciting the following verse; *nāce*—dances; *haila*—there was; *dina-śeṣa*—the end of the day.

As soon as the Lord saw the beauty of the Gopāla Deity, He was immediately overwhelmed by ecstatic love, and He recited the following verse. He then chanted and danced until the day ended.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following information about Govinda-kuṇḍa. There is a village named Āniyora on Govardhana Hill, a little distance from the village of Paiṭhā. Govinda-kuṇḍa is situated near here, and there are two temples to Govinda and Baladeva there. According to some, Queen Padmāvatī excavated this lake. In the *Bhakti-ratnākara* (Fifth Wave), the following statement is found:

*ei śrī-govinda-kuṇḍa-mahimā aneka
ethā indra kaila govindera abhiṣeka*

“Govinda-kuṇḍa is exalted for its many spiritual activities. It was here that Indra, defeated by Lord Govinda, offered prayers to Him and bathed Him.” In the book *Stavāvalī* (*Vraja-vilāsa-stava* 74) the following verse is found:

*nīcaih prauḍha-bhayāt svayaṁ sura-ṣaṭiḥ pādau vidhṛtyeha yaiḥ
svar-gaṅgā-salilaiś cakāra surabhi-dvārābhiṣekotsavam
govindasya navam gavām adhipatā rājye sphuṭam kautukāt
tair yat prādurabhūt sadā sphuratu tad govinda-kuṇḍam dṛśoḥ*

“With humility caused by great fear, Indra took hold of the lotus feet of Lord Kṛṣṇa and, in the company of a *surabhi* cow, performed His coronation festival by bathing Him with the waters of the heavenly Ganges River. Thus Lord Kṛṣṇa’s kingship over the cows became splendidly manifest. I pray that Govinda-kuṇḍa, the lake created by that ceremonial bath, may eternally appear before my eyes.”

Also, in the *Mathurā-khaṇḍa* it is stated:

*yatrābhiṣikto bhagavān maghonā yadu-vairiṇā
govinda-kuṇḍaṁ taj-jātaṁ snāna-mātreṇa mokṣa-dam*

“Simply by bathing in Govinda-kuṇḍa, one is awarded liberation. This lake was produced when Bhagavān Śrī Kṛṣṇa was bathed by Lord Indra.”

Gāṅṭhuli-grāma is situated near the two villages Bilachu and Gopālapura. According to hearsay, Rādhā and Kṛṣṇa first met here. In the *Bhakti-ratnākara* (Fifth Wave), it is stated, *sakhī dunha vastre gāṅṭhi dila saṅgopane*: “The two concealed Themselves by tying Their outer garments together.” It is also stated, *phāguyā laiyā keha gāṅṭhi khuli’ dilā*: “With a *phāguyā* They undid the knot.” For this reason the village is known as Gāṅṭhuli.

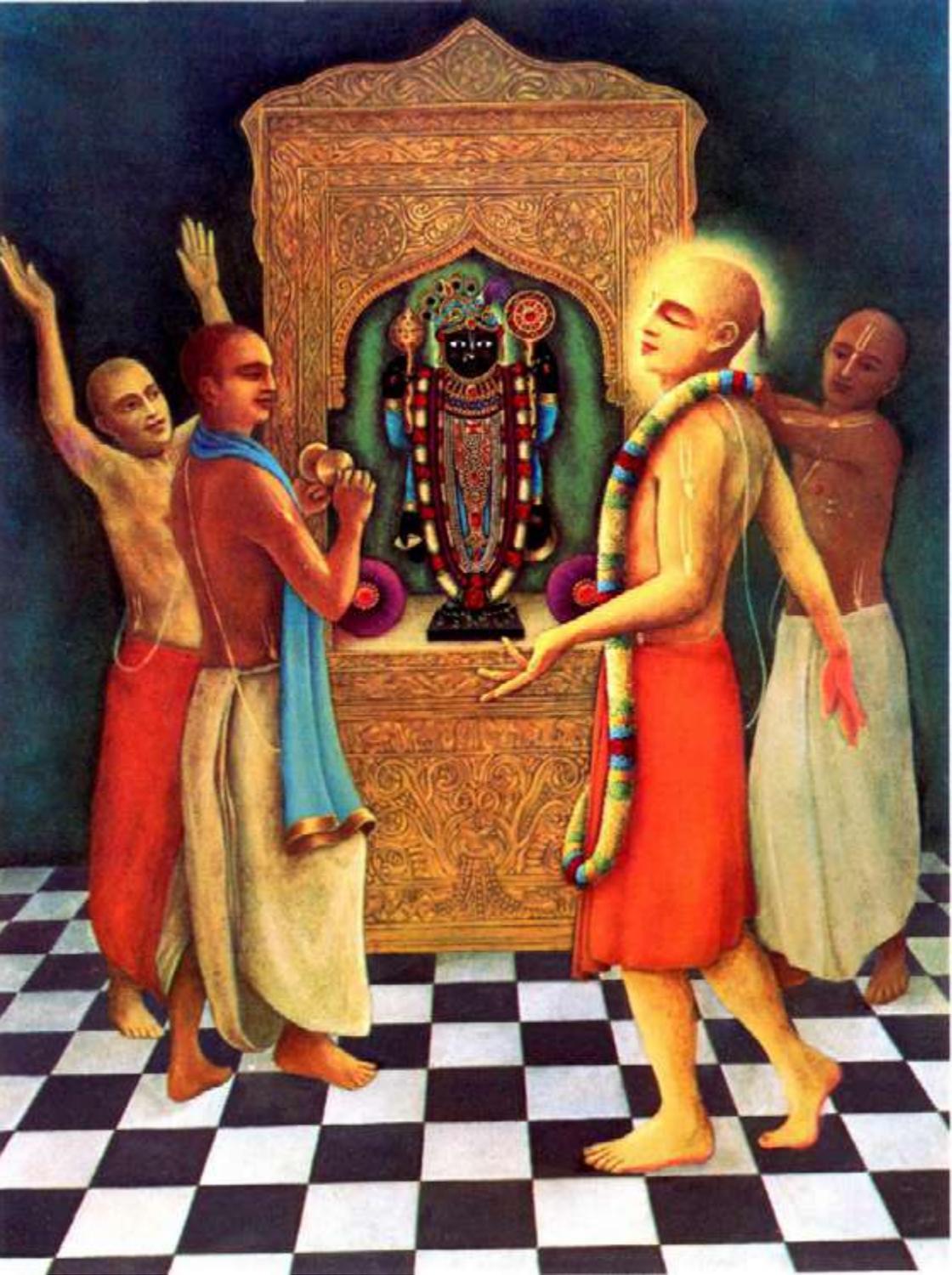
TEXT 38

*vāmas tāmarasākṣasya
bhuja-daṇḍaḥ sa pātu vaḥ
krīḍā-kandukatām yena
nīto govardhano giriḥ*

vāmaḥ—the left; *tāmarasa-akṣasya*—of Kṛṣṇa, who has eyes like lotus petals; *bhuja-daṇḍaḥ*—arm; *saḥ*—that; *pātu*—let it protect; *vaḥ*—all of you; *krīḍā-kandukatām*—being like a toy; *yena*—by which; *nītaḥ*—attained; *govardhanaḥ*—named Govardhana; *giriḥ*—the hill.

Śrī Caitanya Mahāprabhu said, “May the left arm of Śrī Kṛṣṇa, whose eyes are like the petals of a lotus flower, always protect you. With His left arm He raised Govardhana Hill as if it were a toy.”

This verse is found in the *Bhakti-rasāmṛta-sindhu* (2.1.62).



As soon as the Lord saw the beauty of the Gopāla Deity, He was immediately overwhelmed by ecstatic love... He then chanted and danced until the day ended.

TEXT 39

*ei-mata tina-dina goṇāle dekhilā
caturtha-divase goṇāla svamandire gelā*

ei-mata—in this way; *tina-dina*—for three days; *goṇāle*—Gopāla; *dekhilā*—saw; *caturtha-divase*—on the fourth day; *goṇāla*—the Gopāla Deity; *sva-mandire*—to His own temple; *gelā*—returned.

Śrī Caitanya Mahārabhu saw the Gopāla Deity for three days. On the fourth day, the Deity returned to His own temple.

TEXT 40

*goṇāla saṅge cali' āilā nṛtya-gīta kari
ānanda-kolāhale loka bale 'hari' 'hari'*

goṇāla saṅge—with Gopāla; *cali'*—walking; *āilā*—came; *nṛtya-gīta kari*—chanting and dancing; *ānanda-kolāhale*—in great jubilation; *loka*—people; *bale*—say; *hari hari*—Hari, Hari.

Caitanya Mahārabhu walked with the Deity of Gopāla, and He chanted and danced. A large and jubilant crowd of people also chanted the transcendental name of Kṛṣṇa, “Hari! Hari!”

TEXT 41

*goṇāla mandire gelā, prabhu rahilā tale
prabhura vāñchā pūrṇa saba karila goṇāle*

goṇāla—the Gopāla Deity; *mandire gelā*—returned to His temple; *prabhu*—Śrī Caitanya Mahārabhu; *rahilā tale*—remain at the bottom; *prabhura*—of Śrī Caitanya Mahārabhu; *vāñchā*—desires; *pūrṇa*—satisfied; *saba*—all; *karila*—made; *goṇāle*—the Gopāla Deity.

The Gopāla Deity then returned to His own temple, and Śrī Caitanya Mahārabhu remained at the bottom of the hill. Thus all the desires of Śrī Caitanya Mahārabhu were satisfied by the Gopāla Deity.

TEXT 42

*ei-mata gopālera karuṇa svabhāva
yei bhakta janera dekhite haya 'bhāva'*

ei-mata—in this way; *gopālera*—of the Gopāla Deity; *karuṇa svabhāva*—kind behavior; *yei*—which; *bhakta janera*—of persons who are devotees; *dekhite*—to see; *haya*—there is; *bhāva*—ecstatic love.

This is the way of Lord Gopāla's kind behavior to His devotees. Seeing this, the devotees were overwhelmed by ecstatic love.

TEXT 43

*dekhite utkaṅṭhā haya, nā caḍe govardhane
kona chale gopāla āsi' utare āpane*

dekhite—to see; *utkaṅṭhā haya*—there was great anxiety; *nā caḍe*—does not go up; *govardhane*—on the hill known as Govardhana; *kona chale*—by some trick; *gopāla*—the Gopāla Deity; *āsi'*—coming; *utare*—descends; *āpane*—personally.

Śrī Caitanya Mahāprabhu was very eager to see Gopāla, but He did not want to climb Govardhana Hill. Therefore by some trick the Gopāla Deity personally descended.

TEXT 44

*kabhu kuñje rahe, kabhu rahe grāmāntare
sei bhakta, tāhāñ āsi' dekhaye tānhāre*

kabhu—sometimes; *kuñje*—in the bushes; *rahe*—remains; *kabhu*—sometimes; *rahe*—He stays; *grāma-antare*—in a different village; *sei bhakta*—that devotee; *tāhāñ āsi'*—coming there; *dekhaye tānhāre*—sees Him.

In this way, giving some excuse, Gopāla sometimes remains in the bushes of the forest, and sometimes He stays in a village. One who is a devotee comes to see the Deity.

TEXT 45

*parvate nā caḍe dui—rūpa-sanātana
ei-rūpe tān-sabāre diyāchena daraśana*

parvate—on the hill; *nā caḍe*—do not ascend; *dui*—two; *rūpa-sanātana*—Rūpa Gosvāmī and Sanātana Gosvāmī; *ei-rūpe*—in this way; *tān-sabāre*—unto them; *diyāchena*—has given; *daraśana*—interview.

The two brothers Rūpa and Sanātana did not climb the hill. To them also Lord Gopāla granted an interview.

TEXT 46

*vṛddha-kāle rūpa-gosāñi nā pāre yāite
vāñchā haila gopālera saundarya dekhite*

vṛddha-kāle—in ripe old age; *rūpa-gosāñi*—Rūpa Gosvāmī; *nā pāre*—is not able; *yāite*—to go; *vāñchā haila*—there was a desire; *gopālera*—of Gopāla; *saundarya dekhite*—to see the beauty.

In ripe old age, Śrīla Rūpa Gosvāmī could not go there, but he had a desire to see the beauty of Gopāla.

TEXT 47

*mleccha-bhaye āilā gopāla mathurā-nagare
eka-māsa rahila viṭṭhaleśvara-ghare*

mleccha-bhaye—because of fear of the Muslims; *āilā*—came; *gopāla*—the Gopāla Deity; *mathurā-nagare*—to the city of Mathurā; *eka-māsa*—one month; *rahila*—stayed; *viṭṭhaleśvara-ghare*—in the house of Viṭṭhaleśvara.

Due to fear of the Muslims, Gopāla went to Mathurā, where He remained in the house of Viṭṭhaleśvara for one full month.

When the two brothers Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, they decided to live there. Following Śrī Caitanya Mahāprabhu’s example, they did not climb the hill because they considered it nondifferent from Kṛṣṇa, the Supreme Personality of Godhead. On some pretext, the Gopāla Deity granted Śrī Caitanya Mahāprabhu an audience beneath the hill, and Gopāla similarly favored Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī. During his ripe old age, when Rūpa Gosvāmī could not go to Govardhana Hill because of invalidity, Gopāla kindly went to Mathurā and remained at the house of Viṭṭhaleśvara for one month. It was then that Śrīla Rūpa Gosvāmī could see Gopāla’s beauty to his heart’s content.

The following description concerning Viṭṭhaleśvara is given in the *Bhakti-ratnākara* (Fifth Wave):

*viṭṭhalera sevā kṛṣṇa-caitanya-vigraha
tāhāra darśane haila ṣarama āgraha*

*śrī-viṭṭhalanātha—bhaṭṭa-vallabha-tanaya
karilā yateka prīti kahile nā haya*

*gāṭholi-grāme gopāla āilā ‘chala’ kari
tāñre dekhi’ nṛtya-gīte magna gaurahari*

*śrī-dāsa-gosvāmī ādi parāmarśa kari
śrī-viṭṭhaleśvare kailā sevā-adhikārī*

*pitā śrī-vallabha-bhaṭṭa tāñra adarśane
kata-dina mathurāya chilena nirjana*

Śrī Vallabha Bhaṭṭa had two sons. The elder, Gopīnātha, was born in 1432 Śakābda Era (A.D. 1510), and the younger, Viṭṭhaleśvara, was born in 1437 (A.D. 1515) and died in 1507 (A.D. 1585). Viṭṭhaleśvara had seven sons: Giridhara, Govinda, Bālakṛṣṇa, Gokuleśa, Raghunātha, Yadunātha and Ghanaśyāma. Viṭṭhaleśvara completed many of his father’s unfinished books, including his commentary on the *Vedānta-sūtra*, the *Subodhinī* commentary on *Śrīmad-Bhāgavatam*, *Vidvan-maṇḍana*, *Śṛṅgāra-rasa-maṇḍana* and *Nyāsādeśa-vivaraṇa*. Śrī Caitanya Mahāprabhu went to

Vṛndāvana before the birth of Viṭṭhaleśvara. As previously mentioned, Śrīla Rūpa Gosvāmī was very old at the time Gopāla stayed at the house of Viṭṭhaleśvara.

TEXT 48

*tabe rūpa gosāñi saba nija-gaṇa lañā
eka-māsa daraśana kailā mathurāya rahiyā*

tabe—thereupon; *rūpa gosāñi*—Śrīla Rūpa Gosvāmī; *saba*—all; *nija-gaṇa lañā*—taking his associates with him; *eka-māsa*—for one month; *daraśana kailā*—saw the Deity; *mathurāya rahiyā*—staying at the city of Mathurā.

Śrīla Rūpa Gosvāmī and his associates stayed in Mathurā for one month and saw the Gopāla Deity.

TEXT 49

*saṅge gopāla-bhaṭṭa, dāsa-raghunātha
raghunātha-bhaṭṭa-gosāñi, āra lokanātha*

saṅge—with Rūpa Gosvāmī; *gopāla-bhaṭṭa*—Gopāla Bhaṭṭa; *dāsa-raghunātha*—Raghunātha dāsa Gosvāmī; *raghunātha-bhaṭṭa-gosāñi*—Raghunātha Bhaṭṭa Gosvāmī; *āra*—and; *lokanātha*—Lokanātha dāsa Gosvāmī.

When Rūpa Gosvāmī stayed at Mathurā, he was accompanied by Gopāla Bhaṭṭa Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Lokanātha dāsa Gosvāmī.

Śrī Lokanātha Gosvāmī was a personal associate of Śrī Caitanya Mahāprabhu and a great devotee of the Lord. He was a resident of a village named Tālakhāḍi in the district of Yaśohara (Jessore), in Bengal. Previously he lived in Kācnāpāḍā. His father's name was Padmanābha, and his only sibling was a younger brother named Pragalbha. Following the orders of Śrī Caitanya Mahāprabhu, Śrī Lokanātha went to Vṛndāvana to live. He established a temple named Gokulānanda. Śrīla Narottama dāsa Ṭhākura selected Lokanātha dāsa Gosvāmī to be his spiritual master, and

Narottama dāsa Ṭhākura was his only disciple. Because Lokanātha dāsa Gosvāmī did not want his name mentioned in the *Caitanya-caritāmṛta*, we do not often see it in this celebrated book. On the E.B.R. Railroad, the Yaśohara station is located in Bangladesh. From the railway station one has to go by bus to the village of Sonākhāli and from there to Khejurā. From there one has to walk or, during the rainy season, go by boat to the village of Tālakhāḍi. In this village there are still descendants of Lokanātha Gosvāmī's younger brother.

TEXT 50

*bhūgarbha-gosāñi, āra śrī-jīva-gosāñi
śrī-yādava-ācārya, āra govinda gosāñi*

bhūgarbha-gosāñi—Bhūgarbha Gosāñi; *āra*—and; *śrī-jīva-gosāñi*—Śrī Jīva Gosvāmī; *śrī-yādava-ācārya*—Śrī Yādava Ācārya; *āra*—and; *govinda gosāñi*—Govinda Gosvāmī.

Bhūgarbha Gosvāmī, Śrī Jīva Gosvāmī, Śrī Yādava Ācārya and Govinda Gosvāmī also accompanied Śrīla Rūpa Gosvāmī.

TEXT 51

*śrī-uddhava-dāsa, āra mādharma—dui-jana
śrī-gopāla-dāsa, āra dāsa-nārāyaṇa*

śrī-uddhava-dāsa—Śrī Uddhava dāsa; *āra*—and; *mādharma*—Mādharma; *dui-jana*—two persons; *śrī-gopāla-dāsa*—Śrī Gopāla dāsa; *āra*—and; *dāsa-nārāyaṇa*—Nārāyaṇa dāsa.

He was also accompanied by Śrī Uddhava dāsa, Mādharma, Śrī Gopāla dāsa and Nārāyaṇa dāsa.

TEXT 52

*'govinda' bhakta, āra vāñi-kṣṇadāsa
puṇḍarikākṣa, īśāna, āra laghu-haridāsa*

govinda—Govinda; *bhakta*—a great devotee; *āra*—and; *vāṇī-kṛṣṇadāsa*—Vāṇī Kṛṣṇadāsa; *puṇḍarikākṣa*—Puṇḍarikākṣa; *īśāna*—Īśāna; *āra*—and; *laghu-haridāsa*—Laghu Haridāsa.

The great devotee Govinda, Vāṇī Kṛṣṇadāsa, Puṇḍarikākṣa, Īśāna and Laghu Haridāsa also accompanied him.

Laghu Haridāsa should not be confused with Junior Haridāsa, who committed suicide at Prayāga. Generally a devotee is called Haridāsa, and consequently there are many Haridāsas. The chief was Ṭhākura Haridāsa. There was also a Madhyama Haridāsa.

In the *Bhakti-ratnākara* (Sixth Wave), there is a list of many of the chief devotees who accompanied Śrīla Rūpa Gosvāmī.

gosvāmī gopāla-bhaṭṭa ati dayāmaya
bhūgarbha, śrī-lokanātha—guṇera ālaya

śrī-mādhava, śrī-paramānanda-bhaṭṭācārya
śrī-madhu-pañḍita—yānra caritra āścarya

premī kṛṣṇadāsa kṛṣṇadāsa brahmacārī
yādava ācārya, nārāyaṇa kṛpāvān

śrī-puṇḍarikākṣa-gosāñi, govinda, īśāna
śrī-govinda vāṇī-kṛṣṇadāsa aty-udāra

śrī-uddhava—madhye-madhye gauḍe gati yānra
dvija-haridāsa kṛṣṇadāsa kavirāja

śrī-gopāla-dāsa yānra alaukika kāya
śrī-gopāla, mādhavādi yateka vaiṣṇava

“The following Vaiṣṇavas were present with Śrīla Rūpa Gosvāmī: the merciful Gopāla Bhaṭṭa Gosvāmī; Bhūgarbha Gosvāmī; Śrī Lokanātha dāsa Gosvāmī, a reservoir of good qualities; Śrī Mādhava; Śrī Paramānanda Bhaṭṭācārya; Śrī Madhu Paṇḍita, whose characteristics are all wonderful; Premī Kṛṣṇadāsa; Kṛṣṇadāsa Brahmacārī; Yādava Ācārya; the merciful

Nārāyaṇa; Śrī Puṇḍarikākṣa Gosvāmī; Govinda; Īśāna; Śrī Govinda; the magnanimous Vāṇī Kṛṣṇadāsa; Śrī Uddhava, who occasionally visited Bengal; Dvija Haridāsa; Kṛṣṇadāsa Kavirāja; Śrī Gopāla dāsa, whose body is completely spiritual; Śrī Gopāla; Mādhava; and many others.”

TEXT 53

*ei saba mukhya-bhakta lañā nija-saṅge
śrī-gopāla daraśana kailā bahu-raṅge*

ei saba—all these; *mukhya-bhakta*—chief devotees; *lañā nija-saṅge*—taking with him personally; *śrī-gopāla daraśana*—visiting Lord Gopāla; *kailā bahu-raṅge*—performed in great jubilation.

It was with great jubilation that Rūpa Gosvāmī visited Lord Gopāla, accompanied by all these devotees.

TEXT 54

*eka-māsa rahi' gopāla gelā nija-sthāne
śrī-rūpa-gosāñi āilā śrī-vṛndāvane*

eka-māsa rahi'—staying for one month; *gopāla*—the Gopāla Deity; *gelā*—went; *nija-sthāne*—to His own place; *śrī-rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *āilā*—came back; *śrī-vṛndāvane*—to Vṛndāvana.

After staying at Mathurā for one month, the Gopāla Deity returned to His own place, and Śrī Rūpa Gosvāmī returned to Vṛndāvana.

TEXT 55

*prastāve kahiluṅ gopāla-kṛpāra ākhyāna
tabe mahāprabhu gelā 'śrī-kāmyavana'*

prastāve—in the course of the story; *kahiluṅ*—I have stated; *gopāla-kṛpāra*—of the mercy of Gopāla; *ākhyāna*—description; *tabe*—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *śrī-kāmya-vana*—to Śrī Kāmyavana.

In the course of this story, I have given a description of Lord Gopāla's mercy. After seeing the Gopāla Deity, Śrī Caitanya Mahāprabhu went to Śrī Kāmyavana.

Kāmyavana is mentioned in the *Ādi-varāha Purāṇa*:

*caturthaṁ kāmyaka-vanaṁ vanānāṁ vanam uttamam
tatra gatvā naro devi mama loke mahīyate*

Lord Śiva said, “The best of all forests is the fourth of these, named Kāmyaka. O goddess Devī, any person who goes there is eligible to enjoy the glories of my abode.”

In the *Bhakti-ratnākara* (Fifth Wave) it is also said:

*ei kāmyavane kṛṣṇa-līlā manohara
karibe darśana sthāna kuṇḍa bahutara
kāmyavane yata tīrtha lekhā nāhi tāra*

“In this Kāmyavana, Kṛṣṇa performed enchanting pastimes. Here you will be able to take *darśana* of many ponds and other transcendental spots. I cannot even describe in writing all the sacred *tīrthas* found at Kāmyavana.”

TEXT 56

*prabhura gamana-rīti pūrve ye likhila
sei-mata vṛndāvane tāvat dekhila*

prabhura—of Śrī Caitanya Mahāprabhu; *gamana-rīti*—method of touring; *pūrve*—formerly; *ye*—which; *likhila*—I have written; *sei-mata*—similarly; *vṛndāvane*—at Vṛndāvana; *tāvat dekhila*—saw all the places.

Śrī Caitanya Mahāprabhu's touring Vṛndāvana has been previously described. In the same ecstatic way, He traveled all over Vṛndāvana.

TEXT 57

*tāhān līlā-sthalī dekhi' gelā 'nandīśvara'
'nandīśvara' dekhi' preme ha-ilā vihvala*

tāhān—at Kāmyavana; *līlā-sthalī*—all the places of pastimes; *dekhi'*—visiting; *gelā nandīśvara*—went to Nandīśvara; *nandīśvara dekhi'*—while seeing Nandīśvara; *preme ha-ilā vihvala*—became overwhelmed by ecstatic love.

After visiting the places of Kṛṣṇa's pastimes at Kāmyavana, Śrī Caitanya Mahāprabhu went to Nandīśvara. While there, He was overwhelmed with ecstatic love.

Nandīśvara is the house of Mahārāja Nanda.

TEXT 58

'pāvanādi' saba kuṇḍe snāna kariyā
lokere puchila, parvata-upare yāñā

pāvana-ādi—Pāvana and others; *saba kuṇḍe*—in every lake; *snāna kariyā*—taking a bath; *lokere puchila*—inquired from persons there; *parvata-upare yāñā*—going up a hill.

Śrī Caitanya Mahāprabhu bathed in all the celebrated lakes, beginning with Lake Pāvana. Thereafter He climbed a hill and spoke to the people.

The Pāvana-sarovara is described in the *Mathurā-māhātmya*:

pāvane sarasi snātvā kṛṣṇaṁ nandīśvare girau
dṛṣṭvā nandaṁ yaśodāṁ ca sarvābhīṣṭam avāpnuyāt

“One who bathes in Pāvana Lake by Nandīśvara Hill will see Kṛṣṇa there along with Nanda and Yaśodā and will fulfill all his desires.”

TEXT 59

kichu deva-mūrti haya parvata-upare?
loka kahe,—mūrti haya gophāra bhitarē

kichu—any; *deva-mūrti*—deities; *haya*—are there; *parvata-upare*—on the top of the hill; *loka kahe*—people said; *mūrti haya*—there are deities; *gophāra bhitarē*—within a cave.

Śrī Caitanya Mahāprabhu asked, “Are there any deities on top of this hill?”

The local people replied, “There are deities on this hill, but they are located within a cave.

TEXT 60

*dui-dike mātā-pitā puṣṭa kalevara
madhye eka 'śiśu' haya tribhaṅga-sundara*

dui-dike—on two sides; *mātā-pitā*—father and mother; *puṣṭa kalevara*—very well built body; *madhye*—between them; *eka*—one; *śiśu*—child; *haya*—there is; *tri-bhaṅga*—curved in three places; *sundara*—very beautiful.

“There are a father and mother with well-built bodies, and between them is a very beautiful child who is curved in three places.”

TEXT 61

*śuni' mahāprabhu mane ānanda pāñā
'tina' mūrti dekhilā sei gophā ughāḍiyā*

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mane*—within the mind; *ānanda pāñā*—getting great pleasure; *tina mūrti*—the three deities; *dekhilā*—saw; *sei gophā ughāḍiyā*—by excavating the cave.

Hearing this, Śrī Caitanya Mahāprabhu became very happy. After excavating the cave, He saw the three deities.

TEXT 62

*vrajendra-vrajeśvarīra kaila caraṇa vandana
premāveśe kṣṣṇera kaila sarvāṅga-sparśana*

vraja-indra—of the King of Vraja, Nanda Mahārāja; *vraja-īśvarīra*—and of the Queen of Vraja, mother Yaśodā; *kaila*—did; *caraṇa vandana*—worshiping the lotus feet; *prema-āveśe*—in ecstatic love; *kṛṣṇera*—of Lord Kṛṣṇa; *kaila*—did; *sarva-aṅga-sparśana*—touching the whole body.

Śrī Caitanya Mahāprabhu offered His respects to Nanda Mahārāja and mother Yaśodā, and with great ecstatic love He touched the body of Lord Kṛṣṇa.

TEXT 63

saba dina premāveśe nṛtya-gīta kailā
tāhān haite mahāprabhu 'khadira-vana' āilā

saba dina—all the days; *prema-āveśe*—in ecstatic love; *nṛtya-gīta kailā*—danced and chanted; *tāhān haite*—from there; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *khadira-vana āilā*—came to the place known as Khadiravana.

Every day the Lord chanted and danced in ecstatic love. Finally He went to Khadiravana.

Khadiravana is described in the *Bhakti-ratnākara* (Fifth Wave):

dekhaha khadira-vana vidita jagate
viṣṇu-loka-prāpti ethā gamana-mātrete

“Behold the forest named Khadiravana, renowned throughout the universe. If one comes to Khadiravana, he can immediately be elevated to Viṣṇuloka.”

TEXT 64

līlā-sthala dekhi' tāhān gelā 'śeṣaśāyī'
'lakṣmī' dekhi' ei śloka ṇaḍena gosāñi

līlā-sthala dekhi'—seeing the places of pastimes; *tāhān*—there; *gelā*—departed; *śeṣa-śāyī*—for seeing Śeṣaśāyī; *lakṣmī*—the goddess of fortune;



Śrī Caitanya Mahāprabhu offered His respects to Nanda Mahārāja and mother Yaśodā, and with great ecstatic love He touched the body of Lord Kṛṣṇa.

dekhi'—seeing; *ei*—this; *śloka*—verse; *paḍena*—recites; *gosāñi*—Śrī Caitanya Mahāprabhu.

After seeing the places of Lord Kṛṣṇa's pastimes, Śrī Caitanya went to Śeṣasāyī, where He saw Lakṣmī and recited the following verse.

TEXT 65

*yat te sujāta-caraṇāmburuhaṁ staneṣu
bhītāḥ śanaiḥ priya dadhīmahi karkaṣeṣu
tenāṭavīm aṭasi tad vyathate na kiṁ svit
kūrṇpādibhir bhramati dhīr bhavad-āyusām naḥ*

yat—which; *te*—Your; *sujāta*—very fine; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid; *śanaiḥ*—gently; *priya*—O dear one; *dadhīmahi*—we place; *karkaṣeṣu*—rough; *tena*—with them; *aṭavīm*—the path; *aṭasi*—You roam; *tad*—they; *vyathate*—are distressed; *na*—not; *kiṁ svit*—we wonder; *kūrṇa-ādibhiḥ*—by small stones and so on; *bhramati*—flutters; *dhīḥ*—the mind; *bhavad-āyusām*—of those of whom Your Lordship is the very life; *naḥ*—of us.

“O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.”

This is a verse from *Śrīmad-Bhāgavatam* (10.31.19) spoken by the *gopīs* when Kṛṣṇa left them in the midst of the *rāsa-līlā*.

TEXT 66

*tabe 'khelā-tīrtha' dekhi' 'bhāṇḍīravana' āilā
yamunā pāra hañā 'bhadra-vana' gelā*

tabe—thereafter; *khelā-tīrtha*—Khelā-tīrtha; *dekhi'*—seeing; *bhāṇḍīravana*—Bhāṇḍīravana; *āilā*—came to; *yamunā pāra hañā*—crossing the river Yamunā; *bhadra-vana*—to Bhadravana; *gelā*—went.

Afterwards, Śrī Caitanya Mahāprabhu saw Khelā-tīrtha and then went to Bhāṇḍīravana. After crossing the Yamunā River, He went to Bhadravana.

In the *Bhakti-ratnākara* it is said that Śrī Kṛṣṇa and Balarāma used to play at Khelā-tīrtha with the cowherd boys during the entire day. Mother Yaśodā had to call Them to take Their baths and eat Their lunch.

TEXT 67

‘śrīvana’ dekhi’ punaḥ gelā ‘loha-vana’
‘mahāvana’ giyā kailā janma-sthāna-daraśana

śrī-vana—Śrīvana; *dekhi*’—seeing; *punaḥ*—again; *gelā*—went; *loha-vana*—to Lohavana; *mahā-vana*—to Mahāvana; *giyā*—going; *kailā*—performed; *janma-sthāna*—birth site; *daraśana*—seeing.

Śrī Caitanya Mahāprabhu then visited Śrīvana and Lohavana. He then went to Mahāvana and saw Gokula, the place of Lord Kṛṣṇa’s early childhood pastimes.

Of Śrīvana (also called Bilvavana), the *Bhakti-ratnākara* states, *devatā-pūjita bilvavana śobhāmaya*: “The beautiful forest of Bilvavana is worshiped by all the demigods.”

About Lohavana, the *Bhakti-ratnākara* (Fifth Wave) states:

lohavane kṛṣṇera adbhuta go-cāraṇa
ethā loha-jaṅghāsura vadhe bhagavān

“At Lohavana, Lord Kṛṣṇa used to tend cows. The demon named Lohajaṅgha was killed at this place.”

Mahāvana is described as follows in the *Bhakti-ratnākara* (Fifth Wave):

dekha nanda-yaśodā-ālaya mahāvane
ei dekha śrī-kṛṣṇa-candrera janma sthala
śrī-gokula, mahāvana—dui ‘eka’ haya

“Behold the house of Nanda and Yaśodā in Mahāvana. See the birthplace of Lord Kṛṣṇa. Mahāvana and the birthplace of Lord Kṛṣṇa, Gokula, are one and the same.”

TEXT 68

*yamalārjuna-bhaṅgādi dekhila sei sthala
premāveśe prabhura mana haila ṭalamala*

yamala-arjuna-bhaṅga—the place where the twin *arjuna* trees were broken; *ādi*—beginning with; *dekhila*—saw; *sei sthala*—that place; *prema-āveśe*—in great ecstasy; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—mind; *haila*—became; *ṭalamala*—agitated.

Upon seeing the place where the twin *arjuna* trees had been broken by Śrī Kṛṣṇa, Śrī Caitanya Mahāprabhu was moved to great ecstatic love.

TEXT 69

*'gokula' dekhiyā āilā 'mathurā'-nagare
janma-sthāna' dekhi' rahe sei vipra-ghare*

gokula dekhiyā—seeing Gokula; *āilā*—came; *mathurā-nagare*—in the city of Mathurā; *janma-sthāna*—the birthplace of Lord Kṛṣṇa; *dekhi'*—seeing; *rahe*—stays; *sei vipra-ghare*—in the house of the Sanodiyā brāhmaṇa.

After seeing Gokula, Śrī Caitanya Mahāprabhu returned to Mathurā, where He saw the birthplace of the Lord. While there, He stayed at the house of the Sanodiyā brāhmaṇa.

TEXT 70

*lokera saṅghaṭṭa dekhi mathurā chāḍiyā
ekānte 'akrūra-tīrthe' rahilā āsiyā*

lokera—of people; *saṅghaṭṭa*—crowd; *dekhi*—seeing; *mathurā*—the city of Mathurā; *chāḍiyā*—leaving; *ekānte*—in a solitary place; *akrūra-tīrthe*—at Akrūra-tīrtha; *rahilā*—stayed; *āsiyā*—coming.

Seeing a great crowd assemble at Mathurā, Śrī Caitanya Mahāprabhu left and went to Akrūra-tīrtha. He remained there in a solitary place.

Akrūra-tīrtha is also mentioned in the *Bhakti-ratnākara* (Fifth Wave):

*dekha, śrīnivāsa, ei akrūra grāmete
śrī-kṛṣṇa-caitanya-prabhu chilena nibhṛte*

“Śrīnivāsa, look at this village of Akrūra. Śrī Caitanya Mahāprabhu stayed there in a solitary place.”

TEXT 71

*āra dina āilā prabhu dekhite ‘vṛndāvana’
‘kāliya-hrade’ snāna kailā āra praskandana*

āra dina—the next day; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *vṛndāvana*—Vṛndāvana; *kāliya-hrade*—in Kāliya Lake; *snāna kailā*—took a bath; *āra*—and; *praskandana*—at Praskandana.

The next day, Śrī Caitanya Mahāprabhu went to Vṛndāvana and took His bath at Kāliya Lake and Praskandana.

Kāliya-hrada is mentioned in the *Bhakti-ratnākara* (Fifth Wave):

*e kāliya-tīrtha pāpa vināśaya
kāliya-tīrtha-sthāne bahu-kārya-siddhi haya*

“When one takes a bath in Kāliya-hrada, he is freed from all sinful reactions. One can also be successful in business by bathing in Kāliya-hrada.”

TEXT 72

*‘dvādaśa-āditya’ haite ‘keśī-tīrthe’ āilā
rāsa-sthalī dekhi’ preme mūrccita ha-ilā*

dvādaśa-āditya haite—from Dvādaśāditya; *keśī-tīrthe āilā*—came to Keśī-tīrtha; *rāsa-sthalī dekhi’*—visiting the place of the *rāsa* dance; *preme*—in ecstatic love; *mūrccita ha-ilā*—became unconscious.

After seeing the holy place called Praskandana, Śrī Caitanya Mahāprabhu went to Dvādaśāditya. From there He went to Keśī-tīrtha, and when He saw the place where the rāsa dance had taken place, He immediately lost consciousness due to ecstatic love.

TEXT 73

*cetana pāñā punaḥ gaḍāgaḍi yāya
hāse, kānde, nāce, paḍe, uccaiḥ-svare gāya*

cetana pāñā—getting His senses back; *punaḥ*—again; *gaḍāgaḍi yāya*—rolls on the ground; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *paḍe*—falls down; *uccaiḥ-svare gāya*—sings very loudly.

When the Lord regained His senses, He began to roll on the ground. He would sometimes laugh, cry, dance and fall down. He would also chant very loudly.

TEXT 74

*ei-raṅge sei-dina tathā goñāilā
sandhyā-kāle akrūre āsi' bhikṣā nirvāhilā*

ei-raṅge—in this amusement; *sei-dina*—that day; *tathā goñāilā*—passed the day there; *sandhyā-kāle*—in the evening; *akrūre āsi'*—returning to Akṛūra-tīrtha; *bhikṣā nirvāhilā*—took His meal.

Being thus transcendently amused, Śrī Caitanya Mahāprabhu passed that day happily at Keśī-tīrtha. In the evening He returned to Akṛūra-tīrtha, where He took His meal.

TEXT 75

*prāte vṛndāvane kailā 'cīra-ghāṭe' snāna
teṅtulī-talāte āsi' karilā viśrāma*

prāte—in the morning; *vṛndāvane*—in Vṛndāvana; *kailā*—performed; *cīra-ghāṭe snāna*—bathing at Cīra-ghāṭa; *teṅtulī-talāte*—underneath the Teṅtulī tree; *āsi'*—coming; *karilā viśrāma*—took rest.

The next morning Śrī Caitanya Mahāprabhu returned to Vṛndāvana and took His bath at Cīra-ghāṭa. He then went to Teṅtulī-talā, where He took rest.

TEXT 76

kṛṣṇa-līlā-kālera sei vṛkṣa purātana
tāra tale piṅḍi-bāndhā parama-cikkaṇa

kṛṣṇa-līlā-kālera—of the time of Lord Kṛṣṇa's presence; *sei vṛkṣa*—that tamarind tree; *purātana*—very old; *tāra tale*—underneath that tree; *piṅḍi-bāndhā*—a platform; *parama-cikkaṇa*—very shiny.

The tamarind tree named Teṅtulī-talā was very old, having been there since the time of Lord Kṛṣṇa's pastimes. Beneath the tree was a very shiny platform.

TEXT 77

nikaṭe yamunā vahe śītala samīra
vṛndāvana-śobhā dekhe yamunāra nīra

nikaṭe—near the Teṅtulī-talā, or Āmli-talā; *yamunā*—the Yamunā; *vahe*—flows; *śītala samīra*—very cool breeze; *vṛndāvana-śobhā*—the beauty of Vṛndāvana; *dekhe*—sees; *yamunāra*—of the river Yamunā; *nīra*—water.

Since the river Yamunā flowed near Teṅtulī-talā, a very cool breeze blew there. While there, the Lord saw the beauty of Vṛndāvana and the water of the river Yamunā.

TEXT 78

*teṅtula-tale vasi' kare nāma-saṅkīrtana
madhyāhna kari' āsi' kare 'akrūre' bhojana*

teṅtula-tale—underneath the tamarind tree; *vasi'*—sitting down; *kare*—does; *nāma-saṅkīrtana*—chanting the holy name of the Lord; *madhyāhna kari'*—at noon; *āsi'*—coming back; *kare*—performs; *akrūre*—at Akrūra-tīrtha; *bhojana*—taking lunch.

Śrī Caitanya Mahāprabhu used to sit beneath the old tamarind tree and chant the holy name of the Lord. At noon He would return to Akrūra-tīrtha to take lunch.

TEXT 79

*akrūrera loka āise prabhure dekhite
loka-bhīḍe svacchande nāre 'kīrtana' karite*

akrūrera loka—the people at Akrūra-tīrtha; *āise*—came; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *loka-bhīḍe*—because of such a crowd of people; *svacchande*—without disturbance; *nāre*—was not able; *kīrtana karite*—to perform *kīrtana*.

All the people who lived near Akrūra-tīrtha came to see Śrī Caitanya Mahāprabhu, and due to the large crowds, the Lord could not peacefully chant the holy name.

TEXT 80

*vṛndāvane āsi' prabhu vasiyā ekānta
nāma-saṅkīrtana kare madhyāhna-ṣaryanta*

vṛndāvane āsi'—coming to Vṛndāvana; *prabhu*—Śrī Caitanya Mahāprabhu; *vasiyā*—sitting; *ekānta*—in a solitary place; *nāma-saṅkīrtana kare*—performs chanting of the holy name; *madhyāhna-ṣaryanta*—until noon.

Therefore Śrī Caitanya Mahāprabhu would go to Vṛndāvana and sit in a solitary place, where He would chant the holy name until noon.

TEXT 81

*tṛtīya-prahare loka pāya daraśana
sabāre upadeśa kare 'nāma-saṅkīrtana'*

tṛtīya-prahare—in the afternoon; *loka*—people; *pāya daraśana*—get an interview; *sabāre*—unto everyone; *upadeśa kare*—instructs; *nāma-saṅkīrtana*—chanting of the holy name of the Lord.

In the afternoon, people were able to speak to Him. The Lord told everyone of the importance of chanting the holy name.

TEXT 82

*hena-kāle āila vaiṣṇava 'kṛṣṇadāsa' nāma
rājaputa-jāti,—gṛhastha, yamunā-pāre grāma*

hena-kāle—at this time; *āila*—came; *vaiṣṇava*—a devotee; *kṛṣṇadāsa nāma*—of the name Kṛṣṇadāsa; *rājaputa-jāti*—belonging to the kṣatriya class; *gṛhastha*—householder; *yamunā-pāre grāma*—his residence on the other side of the Yamunā.

During this time, a Vaiṣṇava named Kṛṣṇadāsa came to see Śrī Caitanya Mahāprabhu. He was a householder belonging to the kṣatriya caste, and his house was located on the other side of the Yamunā.

TEXT 83

*'keśi' snāna kari' sei 'kālīya-daha' yāite
āmlī-talāya gosāñire dekhe ācambite*

keśi snāna kari'—after taking his bath at the place known as Keśī-tīrtha; *sei*—that person; *kālīya-daha yāite*—going to the Kālīya-daha; *āmlī-talāya*—at the place known as Āmlī-talā; *gosāñire*—Śrī Caitanya Mahāprabhu; *dekhe*—sees; *ācambite*—suddenly.

After bathing at Keśī-tīrtha, Kṛṣṇadāsa went toward Kālīya-daha and suddenly saw Śrī Caitanya Mahāprabhu sitting at Āmli-talā [Teṅtulī-talā].

TEXT 84

*prabhura rūpa-prema dekhi' ha-ila camatkāra
premāveśe prabhure karena namaskāra*

prabhura—of Śrī Caitanya Mahāprabhu; *rūpa-prema*—personal beauty and ecstatic love; *dekhi'*—seeing; *ha-ila camatkāra*—became astonished; *prema-āveśe*—in ecstatic love; *prabhure*—to Śrī Caitanya Mahāprabhu; *karena namaskāra*—offers obeisances.

Upon seeing the Lord's personal beauty and ecstatic love, Kṛṣṇadāsa was very much astonished. Out of ecstatic love, he offered his respectful obeisances unto the Lord.

TEXT 85

*prabhu kahe,—ke tumi, kāhān tomāra ghara?
kṛṣṇadāsa kahe,—mui gṛhastha pāmara*

prabhu kahe—the Lord inquired; *ke tumi*—who are you; *kāhān*—where; *tomāra*—your; *ghara*—residence; *kṛṣṇadāsa kahe*—Kṛṣṇadāsa replied; *mui*—I; *gṛhastha*—householder; *pāmara*—most fallen.

Śrī Caitanya Mahāprabhu asked Kṛṣṇadāsa, “Who are you? Where is your home?”

Kṛṣṇadāsa replied, “I am a most fallen householder.

TEXT 86

*rājaputa-jāti muñi, o-pāre mora ghara
mora icchā haya—'haṇa vaiṣṇava-kiṅkara'*

rājaputa-jāti—belong to the Rājaputa caste; *muñi*—I; *o-pāre*—on the other side of the Yamunā; *mora ghara*—my residence; *mora icchā haya*—I wish; *hañā*—to become; *vaiṣṇava-kiñkara*—the servant of a Vaiṣṇava.

“I belong to the Rājaputa caste, and my home is just on the other side of the river Yamunā. But I wish to be the servant of a Vaiṣṇava.

TEXT 87

*kintu āji eka muñi 'svaṇna' dekhinu
sei svaṇna parateka tomā āsi' pāinu*

kintu—but; *āji*—today; *eka*—one; *muñi*—I; *svaṇna*—dream; *dekhinu*—saw; *sei svaṇna*—that dream; *parateka*—according to; *tomā*—You; *āsi'*—coming; *pāinu*—I have gotten.

“Today I have had a dream, and according to that dream I have come here and found You.”

TEXT 88

*prabhu tāñre kṛpā kailā āliṅgana kari
preme matta haila sei nāce, bale 'hari'*

prabhu—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *kṛpā kailā*—bestowed His mercy; *āliṅgana kari*—embracing; *preme*—in ecstatic love; *matta haila*—became mad; *sei*—that Kṛṣṇadāsa; *nāce*—dances; *bale*—chants; *hari*—the holy name of the Lord.

Śrī Caitanya Mahāprabhu then bestowed upon Kṛṣṇadāsa His causeless mercy by embracing him. Kṛṣṇadāsa became mad with ecstatic love and began to dance and to chant the holy name of Hari.

TEXT 89

*prabhu-saṅge madhyāhne akrūra tīrthe āilā
prabhura avaśiṣṭa-pātra-prasāda pāilā*

prabhu-saṅge—with the Lord; *madhyāhne*—in the afternoon; *akrūra tīrthe*—to Akrūra-tīrtha; *āilā*—came; *prabhura*—of Śrī Caitanya Mahāprabhu; *avaśiṣṭa-pātra-prasāda*—remnants of food; *pāilā*—got.

Kṛṣṇadāsa returned to Akrūra-tīrtha with the Lord, and remnants of the Lord’s food were given to him.

TEXT 90

prāte prabhu-saṅge āilā jala-pātra lañā
prabhu-saṅge rahe gṛha-strī-putra chāḍiyā

prāte—in the morning; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *āilā*—came; *jala-pātra lañā*—carrying a waterpot; *prabhu-saṅge rahe*—remains with Śrī Caitanya Mahāprabhu; *gṛha*—home; *strī*—wife; *putra*—children; *chāḍiyā*—leaving aside.

The next morning, Kṛṣṇadāsa went with Śrī Caitanya Mahāprabhu to Vṛndāvana and carried His waterpot. Kṛṣṇadāsa thus left his wife, home and children in order to remain with Śrī Caitanya Mahāprabhu.

TEXT 91

vṛndāvane punaḥ ‘kṛṣṇa’ prakāṣa ha-ila
yāhāñ tāhāñ loka saba kahite lāgila

vṛndāvane—at Vṛndāvana; *punaḥ*—again; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *prakāṣa ha-ila*—became manifested; *yāhāñ tāhāñ*—everywhere; *loka*—people; *saba*—all; *kahite lāgila*—began to speak.

Everywhere the Lord went, all the people said, “Kṛṣṇa has again manifested at Vṛndāvana.”

TEXT 92

eka-dina akrūrete loka prātaḥ-kāle
vṛndāvana haite āise kari’ kolāhale

eka-dina—one day; *akrūrete*—at Akrūra-tīrtha; *loka*—people; *prātaḥ-kāle*—in the morning; *vṛndāvana haite*—from Vṛndāvana; *āise*—came; *kari'*—making; *kolāhale*—tumult.

One morning many people came to Akrūra-tīrtha. As they came from Vṛndāvana, they made a tumultuous sound.

TEXT 93

prabhu dekhi' karila loka caraṇa vandana
prabhu kahe,—kāhān haite karilā āgamana?

prabhu dekhi'—seeing Lord Śrī Caitanya Mahāprabhu; *karila*—offered; *loka*—people; *caraṇa vandana*—respect unto His lotus feet; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kāhān haite*—from where; *karilā āgamana*—have you come.

Upon seeing Śrī Caitanya Mahāprabhu, all the people offered respects at His lotus feet. The Lord then asked them, “Where are you all coming from?”

TEXT 94

loke kahe,—kṛṣṇa prakāṣa kālīya-dahera jale!
kālīya-śire nṛtya kare, phaṇā-ratna jvale

loke kahe—all the people replied; *kṛṣṇa prakāṣa*—Kṛṣṇa is again manifest; *kālīya-dahera jale*—in the water of Lake Kālīya; *kālīya-śire*—on the head of the serpent Kālīya; *nṛtya kare*—dances; *phaṇā-ratna jvale*—the jewels on the hoods blaze.

The people replied, “Kṛṣṇa has again manifested Himself on the waters of Kālīya Lake. He dances on the hoods of the serpent Kālīya, and the jewels on those hoods are blazing.

TEXT 95

*sākṣāt dekhila loka—nāhika saṁśaya
śuni’ hāsi’ kahe prabhu,—saba ‘satya’ haya*

sākṣāt—directly; *dekhila loka*—all the people saw; *nāhika saṁśaya*—there is no doubt; *śuni’*—hearing; *hāsi’*—laughing; *kahe prabhu*—Śrī Caitanya Mahāprabhu said; *saba satya haya*—all that you have said is correct.

“Everyone has seen Lord Kṛṣṇa Himself. There is no doubt about it.” Hearing this, Śrī Caitanya Mahāprabhu began to laugh. He then said, “Everything is correct.”

TEXT 96

*ei-mata tina-rātri lokera gamana
sabe āsi’ kahe,—kṛṣṇa pāiluṅ daraśana*

ei-mata—in this way; *tina-rātri*—three nights; *lokera gamana*—people went; *sabe*—all; *āsi’*—coming; *kahe*—say; *kṛṣṇa pāiluṅ daraśana*—we have seen Lord Kṛṣṇa directly.

For three successive nights people went to Kāliya-daha to see Kṛṣṇa, and everyone returned saying, “Now we have seen Kṛṣṇa Himself.”

TEXT 97

*prabhu-āge kahe loka,—śrī-kṛṣṇa dekhila
‘sarasvatī’ ei vākye ‘satya’ kahāila*

prabhu-āge—in front of Śrī Caitanya Mahāprabhu; *kahe loka*—all the people began to say; *śrī-kṛṣṇa dekhila*—that they have seen Lord Kṛṣṇa; *sarasvatī*—the goddess of learning; *ei vākye*—this statement; *satya*—true; *kahāila*—caused the people to speak.

Everyone came before Śrī Caitanya Mahāprabhu and said, “Now we have directly seen Lord Kṛṣṇa.” Thus by the mercy of the goddess of learning they were made to speak the truth.

TEXT 98

mahāprabhu dekhi 'satya' kṛṣṇa-daraśana
nijājñāne satya chāḍi 'asatye satya-bhrama'

mahāprabhu dekhi—by seeing Śrī Caitanya Mahāprabhu; *satya*—truly; *kṛṣṇa-daraśana*—seeing Kṛṣṇa; *nija-ajñāne*—by their personal lack of knowledge; *satya chāḍi*—giving up the real truth; *asatye*—untruth; *satya-bhrama*—mistaking for the truth.

When the people saw Śrī Caitanya Mahāprabhu, they actually saw Kṛṣṇa, but because they were following their own imperfect knowledge, they accepted the wrong thing as Kṛṣṇa.

TEXT 99

bhaṭṭācārya tabe kahe prabhura caraṇe
'ājñā deha', yāi 'kari kṛṣṇa daraśane!'

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *tabe*—at that time; *kahe*—says; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *ājñā deha*—please give permission; *yāi*—going; *kari kṛṣṇa daraśane*—I shall see Lord Kṛṣṇa directly.

At that time Balabhadra Bhaṭṭācārya placed a request at the lotus feet of Śrī Caitanya Mahāprabhu. He said, “Please give me permission to go see Lord Kṛṣṇa directly.”

The puzzled people who visited Śrī Caitanya Mahāprabhu were actually seeing Lord Kṛṣṇa, but they were mistaken in thinking that Lord Kṛṣṇa had come to Kālīya Lake. They all said that they had seen Kṛṣṇa directly performing His pastimes on the hoods of the serpent Kālīya and that the jewels on Kālīya's hoods were blazing brilliantly. Because they were speculating with their imperfect knowledge, they saw Śrī Caitanya Mahāprabhu as an ordinary human being and a boatman's light in the lake as Kṛṣṇa. One must see things as they are through the mercy of a spiritual master; otherwise, if one tries to see Kṛṣṇa directly, he may mistake an ordinary man for Kṛṣṇa or Kṛṣṇa for an ordinary man. Everyone has to

see Kṛṣṇa according to the verdict of Vedic literatures presented by the self-realized spiritual master. A sincere person is able to see Kṛṣṇa through the transparent via medium of Śrī Gurudeva, the spiritual master. Unless one is enlightened by the knowledge given by the spiritual master, he cannot see things as they are, even though he remains constantly with the spiritual master. This incident at Kālīya-daha is very instructive for those eager to advance in Kṛṣṇa consciousness.

TEXT 100

*tabe tānre kahe prabhu cāpaḍa māriyā
“mūrkhera vākye ‘mūrkhā’ hailā paṇḍita hañā*

tabe—thereafter; *tānre*—unto Balabhadra Bhaṭṭācārya; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *cāpaḍa māriyā*—slapping; *mūrkhera vākye*—by the words of some rascals and fools; *mūrkhā hailā*—you became a fool; *paṇḍita hañā*—being a learned scholar.

When Balabhadra Bhaṭṭācārya asked to see Kṛṣṇa at Kālīya-daha, Śrī Caitanya Mahāprabhu mercifully slapped him, saying, “You are a learned scholar, but you have become a fool, being influenced by the statements of other fools.

Māyā is so strong that even a person like Balabhadra Bhaṭṭācārya, who was constantly staying with Śrī Caitanya Mahāprabhu, was influenced by the words of fools. He wanted to see Kṛṣṇa directly by going to Kālīya-daha, but Śrī Caitanya Mahāprabhu, being the original spiritual master, would not allow His servant to fall into such foolishness. He therefore chastised him, slapping him just to bring him to a real sense of Kṛṣṇa consciousness.

TEXT 101

*kṛṣṇa kene daraśana dibe kali-kāle?
nija-bhrame mūrkhā-loka kare kolāhale*

kṛṣṇa—Lord Kṛṣṇa; *kene*—why; *daraśana*—interview; *dibe*—would give; *kali-kāle*—in this Age of Kali; *nija-bhrame*—by their own mistake; *mūrkhā-loka*—foolish persons; *kare kolāhale*—make a chaotic tumult.

“Why would Kṛṣṇa appear in the Age of Kali? Foolish people who are mistaken are simply causing agitation and making a tumult.

Śrī Caitanya Mahāprabhu’s first statement (*kṛṣṇa kene daraśana dibe kali-kāle*) refers to the scriptures. According to scripture, Kṛṣṇa appears in Dvāpara-yuga, but He never appears as Himself in Kali-yuga. Rather, He appears in Kali-yuga in a covered form. As stated in *Śrīmad-Bhāgavatam* (11.5.32), *kṛṣṇa-varṇam tviṣākṛṣṇam sāṅgopāṅgāstra-pārśadam*. Kṛṣṇa appears in the Age of Kali in the garb of a devotee, Śrī Caitanya Mahāprabhu, who always associates with His internal soldiers—Śrī Advaita Prabhu, Śrī Nityānanda Prabhu, Śrīvāsa Prabhu and Gadādhara Prabhu. Although Balabhadra Bhaṭṭācārya was personally serving Lord Kṛṣṇa in His role as a devotee (Caitanya Mahāprabhu), he mistook Lord Kṛṣṇa for an ordinary man and an ordinary man for Lord Kṛṣṇa because he did not follow the rules set down by *śāstra* and *guru*.

TEXT 102

‘vātula’ nā ha-io, ghare rahata vasiyā
‘kṛṣṇa’ daraśana kariha kāli rātrye yāñā“

vātula—mad; *nā ha-io*—do not become; *ghare*—at home; *rahata*—keep; *vasiyā*—sitting; *kṛṣṇa*—Lord Kṛṣṇa; *daraśana*—seeing; *kariha*—you may do; *kāli*—tomorrow; *rātrye*—at night; *yāñā*—going.

“Do not become mad. Simply sit down here, and tomorrow night you will go see Kṛṣṇa.”

TEXT 103

prātaḥ-kāle bhavya-loka prabhu-sthāne āilā
‘kṛṣṇa dekhi’ āilā?’—*prabhu tāñhāre puchilā*

prātaḥ-kāle—the next morning; *bhavya-loka*—respectable gentlemen; *prabhu-sthāne*—at the place of Śrī Caitanya Mahāprabhu; *āilā*—came; *kṛṣṇa dekhi*—seeing Lord Kṛṣṇa; *āilā*—have you come; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñhāre puchilā*—inquired from them.

The next morning some respectable gentlemen came to see Śrī Caitanya Mahāprabhu, and the Lord asked them, “Have you seen Kṛṣṇa?”

TEXT 104

*loka kahe,—rātrye kaivartya naukāte caḍiyā
kāliya-dahe matsya māre, deuṭī jvāliyā*

loka kahe—the sensible respectable persons said; *rātrye*—at night; *kaivartya*—a fisherman; *naukāte*—on a boat; *caḍiyā*—getting up; *kāliya-dahe*—in the lake of Kālīya; *matsya māre*—catches fish; *deuṭī jvāliyā*—lighting a torch.

These respectable gentlemen replied, “At night in Kālīya Lake a fisherman lights a torch in his boat and catches many fish.

TEXT 105

*dūra haite tāhā dekhi’ lokera haya ‘bhrama’
‘kāliyera śarīre kṛṣṇa kariche nartana’!*

dūra haite—from a distant place; *tāhā dekhi’*—seeing that; *lokera*—of people in general; *haya*—there is; *bhrama*—mistake; *kāliyera*—of the snake Kālīya; *śarīre*—on the body; *kṛṣṇa*—Lord Kṛṣṇa; *kariche nartana*—is dancing.

“From a distance, people mistakenly think that they are seeing Kṛṣṇa dancing on the body of the Kālīya serpent.

TEXT 106

*naukāte kāliya-jñāna, dīpe ratna-jñāne!
jāliyāre mūḍha-loka ‘kṛṣṇa’ kari’ māne!*

naukāte—on the boat; *kāliya-jñāna*—knowledge as the Kālīya snake; *dīpe*—on the torch; *ratna-jñāne*—consideration as jewels; *jāliyāre*—the fisherman; *mūḍha-loka*—foolish men; *kṛṣṇa kari’ māne*—accept as Kṛṣṇa.

“These fools think that the boat is the Kālīya serpent and the torchlight the jewels on his hoods. People also mistake the fisherman for Kṛṣṇa.

TEXT 107

*vṛndāvane ‘kṛṣṇa’ āilā,—sei ‘satya’ haya
kṛṣṇere dekhila loka,—ihā ‘mithyā’ naya*

vṛndāvane—to Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *āilā*—has come back; *sei*—that; *satya haya*—is true; *kṛṣṇere*—Kṛṣṇa; *dekhila*—saw; *loka*—the people; *ihā mithyā naya*—this is not false.

“Actually Lord Kṛṣṇa has returned to Vṛndāvana. That is the truth, and it is also true that people have seen Him.

TEXT 108

*kintu kāhoṅ ‘kṛṣṇa’ dekhe, kāhoṅ ‘bhrama’ māne
sthāṇu-puruṣe yaiche viparīta-jñāne*

kintu—but; *kāhoṅ*—where; *kṛṣṇa*—Kṛṣṇa; *dekhe*—one sees; *kāhoṅ*—where; *bhrama māne*—mistakes; *sthāṇu-puruṣe*—the dry tree and a person; *yaiche*—as; *viparīta-jñāne*—by understanding one to be the other.

“But where they are seeing Kṛṣṇa is their mistake. It is like considering a dry tree to be a person.”

The word *sthāṇu* means “a dry tree without leaves.” From a distance one may mistake such a tree for a person. This is called *sthāṇu-puruṣa*. Although Śrī Caitanya Mahāprabhu was living in Vṛndāvana, the inhabitants considered Him an ordinary human being, and they mistook the fisherman to be Kṛṣṇa. Every human being is prone to make such mistakes. Śrī Caitanya Mahāprabhu was mistaken for an ordinary *sannyāsī*, the fisherman was mistaken for Kṛṣṇa, and the torchlight was mistaken for bright jewels on Kālīya’s hoods.

TEXT 109

prabhu kahe,—‘*kāhāñ pāilā kṛṣṇa daraśana?*’
loka kahe,—‘*sannyāsī tumi jaṅgama-nārāyaṇa*

prabhu kahe—Śrī Caitanya Mahāprabhu further inquired; *kāhāñ pāilā*—where have you gotten; *kṛṣṇa daraśana*—sight of Kṛṣṇa; *loka kahe*—the respectable persons replied; *sannyāsī tumi*—You are a *sannyāsī*; *jaṅgama-nārāyaṇa*—moving Nārāyaṇa.

Śrī Caitanya Mahāprabhu then asked them, “Where have you seen Kṛṣṇa directly?”

The people replied, “You are a *sannyāsī*, a renunciant; therefore You are a moving Nārāyaṇa [*jaṅgama-nārāyaṇa*].”

This is the viewpoint of Māyāvāda philosophy. Māyāvāda philosophy supports the impersonalist view that Nārāyaṇa, the Supreme Personality of Godhead, has no form. One can imagine impersonal Brahman in any form—as Viṣṇu, Lord Śiva, Vivasvān, Gaṇeśa or Devī Durgā. According to the Māyāvāda philosophy, when one becomes a *sannyāsī* he is to be considered a moving Nārāyaṇa. Māyāvāda philosophy holds that the real Nārāyaṇa does not move because, being impersonal, He has no legs. Thus according to Māyāvāda philosophy, whoever becomes a *sannyāsī* declares himself Nārāyaṇa. Foolish people accept such ordinary human beings as the Supreme Personality of Godhead. This is called *vivarta-vāda*.

In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that *jaṅgama-nārāyaṇa* means that the impersonal Brahman takes a shape and moves here and there in the form of a Māyāvādī *sannyāsī*. The Māyāvāda philosophy confirms this. *Daṇḍa-grahaṇa-mātreṇa naro nārāyaṇo bhavet*: “Simply by accepting the *daṇḍa* of the order of *sannyāsa*, one is immediately transformed into Nārāyaṇa.” Therefore Māyāvādī *sannyāsīs* address one another by saying *om namo nārāyaṇāya*. In this way one Nārāyaṇa worships another Nārāyaṇa.

Actually an ordinary human being cannot become Nārāyaṇa. As the chief Māyāvādī *sannyāsī*, Śrī Śaṅkarācārya, says, *nārāyaṇaḥ paro ’vyaktāt*: “Nārāyaṇa is not a creation of this material world. Nārāyaṇa is above the material creation.” Due to their poor fund of knowledge, Māyāvādī

sannyāsīs think that Nārāyaṇa, the Absolute Truth, takes birth as a human being and that when He realizes this, He becomes Nārāyaṇa again. They never consider why Nārāyaṇa, the Supreme Personality of Godhead, would accept an inferior position as a human being and then again become Nārāyaṇa when He is perfect. Why should Nārāyaṇa be imperfect? Why should He appear as a human being? Śrī Caitanya Mahāprabhu very nicely explained these points while at Vṛndāvana.

TEXT 110

*vṛndāvane ha-ilā tumi kṛṣṇa-avatāra
tomā dekhi' sarva-loka ha-ila nistāra*

vṛndāvane—at Vṛndāvana; *ha-ilā*—became; *tumi*—You; *kṛṣṇa-avatāra*—incarnation of Kṛṣṇa; *tomā dekhi'*—by seeing You; *sarva-loka*—all people; *ha-ila nastāra*—become liberated.

The people then said, “You have appeared in Vṛndāvana as an incarnation of Kṛṣṇa. Just by seeing You, everyone is now liberated.”

TEXT 111

*prabhu kahe,—‘viṣṇu’ ‘viṣṇu’ ihā nā kahibā!
jīvādhame ‘kṛṣṇa’-jñāna kabhu nā karibā!*

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *viṣṇu viṣṇu*—“O Viṣṇu, Viṣṇu”; *ihā*—this; *nā kahibā*—do not speak; *jīva-adhame*—fallen conditioned souls; *kṛṣṇa-jñāna*—accepting as Lord Kṛṣṇa; *kabhu*—ever; *nā karibā*—do not do.

Śrī Caitanya Mahāprabhu immediately exclaimed, “Viṣṇu! Viṣṇu! Do not call Me the Supreme Personality of Godhead. A jīva cannot become Kṛṣṇa at any time. Do not even say such a thing!

Śrī Caitanya Mahāprabhu immediately stated that a living being, however exalted he may be, should never be compared to the Supreme Personality of Godhead. All of Śrī Caitanya Mahāprabhu’s preaching protests the monistic philosophy of the Māyāvāda school. The central point of Kṛṣṇa

consciousness is that the *jīva*, the living entity, can never be accepted as Kṛṣṇa or Viṣṇu. This viewpoint is elaborated in the following verses.

TEXT 112

*sannyāsī—cit-kaṇa jīva, kiraṇa-kaṇa-sama
ṣaḍ-aiśvarya-pūrṇa kṛṣṇa haya sūryopama*

sannyāsī—a person in the renounced order of life; *cit-kaṇa jīva*—a small fragmental living being; *kiraṇa*—of sunshine; *kaṇa*—small particle; *sama*—like; *ṣaḍ-aiśvarya-pūrṇa*—full in six opulences; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is; *sūrya-upama*—compared to the sun.

“A *sannyāsī* in the renounced order is certainly part and parcel of the complete whole, just as a shining molecular particle of sunshine is part and parcel of the sun itself. Kṛṣṇa is like the sun, full of six opulences, but the living entity is only a fragment of the complete whole.

TEXT 113

*jīva, īśvara-tattva—kabhu nahe ‘sama’
jvalad-agni-rāśi yaiche sphuliṅgera ‘kaṇa’*

jīva—a living being; *īśvara-tattva*—and the Supreme Personality of Godhead; *kabhu*—at any time; *nahe*—not; *sama*—equal; *jvalat-agni-rāśi*—large flame; *yaiche*—as; *sphuliṅgera*—of a spark; *kaṇa*—fragmental portion.

“A living entity and the Absolute Personality of Godhead are never to be considered equal, just as a fragmental spark can never be considered the original flame.

Māyāvādī *sannyāsīs* consider themselves Brahman, and they superficially speak of themselves as Nārāyaṇa. The monistic disciples of the Māyāvāda school (known as *smārta-brāhmaṇas*) are generally householder *brāhmaṇas* who accept the Māyāvādī *sannyāsīs* as Nārāyaṇa incarnate; therefore they offer their obeisances to them. Śrī Caitanya Mahāprabhu immediately protested this unauthorized system, specifically mentioning

that a *sannyāsī* is nothing but a fragmental portion of the Supreme (*cit-kaṇa jīva*). In other words, he is nothing more than an ordinary living being. He is never Nārāyaṇa, just as a molecular portion of sunshine is never the sun itself. The living entity is nothing but a fragmental part of the Absolute Truth; therefore at no stage of perfection can a living entity become the Supreme Personality of Godhead. This Māyāvāda viewpoint is always condemned by the Vaiṣṇava school. Śrī Caitanya Mahāprabhu Himself protested this philosophy. When the Māyāvādīs accept *sannyāsa* and consider themselves Nārāyaṇa, they become so puffed up that they do not even enter the temple of Nārāyaṇa to offer respects, for they falsely think themselves Nārāyaṇa Himself. Although Māyāvādī *sannyāsīs* may offer respects to other *sannyāsīs* and address them as Nārāyaṇa, they do not go to a Nārāyaṇa temple and offer respects. These Māyāvādī *sannyāsīs* are always condemned and are described as demons. The *Vedas* clearly state that living entities are subordinate parts and parcels of the supreme. *Eko bahūnām yo vidadhāti kāmān*: the Supreme Being, Kṛṣṇa, maintains all living entities.

TEXT 114

hlādinyā saṁvid-āśliṣṭaḥ
sac-cid-ānanda īśvaraḥ
svāvidyā-saṁvṛto jīvaḥ
saṅkleśa-nikarākaraḥ

hlādinyā—by the *hlādinī* potency; *saṁvit*—by the *saṁvit* potency; *āśliṣṭaḥ*—surrounded; *sat-cit-ānandaḥ*—always transcendently blissful; *īśvaraḥ*—the supreme controller; *sva*—own; *avidyā*—by ignorance; *saṁvṛtaḥ*—surrounded; *jīvaḥ*—the living entity; *saṅkleśa*—of the threefold miseries; *nikara*—of the multitude; *ākaraḥ*—the mine.

“The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as *hlādinī* and *saṁvit*. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of all kinds of tribulations.’

This quotation of Viṣṇu Svāmī is cited in Śrīdhara Svāmī's *Bhāvārthadīpikā* commentary on *Śrīmad-Bhāgavatam* (1.7.6).

TEXT 115

*yei mūḍha kahe,—jīva īśvara haya 'sama'
seita 'pāṣaṇḍī' haya, daṇḍe tāre yama*

yei mūḍha—any foolish person who; *kahe*—says; *jīva*—the living entity; *īśvara*—the supreme controller; *haya*—are; *sama*—equal; *seita*—he; *pāṣaṇḍī haya*—is a first-class atheist; *daṇḍe*—punishes; *tāre*—him; *yama*—the superintendent of death, Yamarāja.

“A foolish person who says that the Supreme Personality of Godhead is the same as the living entity is an atheist, and he becomes subject to punishment by the superintendent of death, Yamarāja.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the word *pāṣaṇḍī* refers to one who considers the living entity under the control of the illusory energy to be equal with the Supreme Personality of Godhead, who is transcendental to all material qualities. Another kind of *pāṣaṇḍī* is one who does not believe in the spirit soul, the superior potency of the Lord, and therefore does not distinguish between spirit and matter. While describing one of the offenses against chanting the holy names, specifically the offense called *śruti-śāstra-nindana* (blaspheming the Vedic literature), Jīva Gosvāmī states in his *Bhakti-sandarbhā*, *yathā pāṣaṇḍa-mārgeṇa dattātreyaṣabha-devopāsakānām pāṣaṇḍīnām*. “Worshippers of impersonalists like Dattātreya are also *pāṣaṇḍīs*.” Concerning the offense of *aham-mama-buddhi*, or *dehātma-buddhi* (considering the body to be the self), Jīva Gosvāmī states, *deva-draviṇādi-nimittaka- 'pāṣaṇḍa'-śabdena ca daśāparādhā eva lakṣyante, pāṣaṇḍa-mayatvāt teṣām*: “Those who are overly absorbed in the conception of the body and the bodily necessities are also called *pāṣaṇḍīs*.” Elsewhere in the *Bhakti-sandarbhā* it is stated:

*uddiśya devatā eva juhōti ca dadāti ca
sa pāṣaṇḍīti vijñeyaḥ svatanthro vāpi karmasu*

“A *pāṣaṇḍī* is one who considers the demigods and the Supreme Personality of Godhead to be one; therefore a *pāṣaṇḍī* worships any kind of demigod

as the Supreme Personality of Godhead.” One who disobeys the orders of the spiritual master is also considered a *pāṣaṇḍī*. The word *pāṣaṇḍī* has been described in many places in *Śrīmad-Bhāgavatam*, including 4.2.28, 30 and 32, 5.6.9, and 12.2.13 and 3.43.

On the whole, a *pāṣaṇḍī* is a nondevotee who does not accept the Vedic conclusions. In the *Hari-bhakti-vilāsa* (1.117) there is a verse quoted from the *Padma Purāṇa* describing the *pāṣaṇḍī*. Śrī Caitanya Mahāprabhu quotes this verse as the following text.

TEXT 116

*yas tu nārāyaṇam devaṁ
brahma-rudrādi-daivataiḥ
samatvenaiva vikṣeta
sa pāṣaṇḍī bhaved dhruvam*

yaḥ—any person who; *tu*—however; *nārāyaṇam*—the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; *devam*—the Lord; *brahma*—Lord Brahmā; *rudra*—Lord Śiva; *ādi*—and others; *daivataiḥ*—with such demigods; *samatvena*—on an equal level; *eva*—certainly; *vikṣeta*—observes; *saḥ*—such a person; *pāṣaṇḍī-pāṣaṇḍī*; *bhavet*—must be; *dhruvam*—certainly.

“A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender, or *pāṣaṇḍī*.”

TEXT 117

*loka kahe,—tomāte kabhu nahe ‘jīva’-mati
kṛṣṇera sadṛśa tomāra ākṛti-prakṛti*

loka kahe—the people said; *tomāte*—unto You; *kabhu*—at any time; *nahe*—there is not; *jīva-mati*—considering an ordinary living being; *kṛṣṇera sadṛśa*—like Lord Kṛṣṇa; *tomāra*—Your; *ākṛti*—bodily features; *prakṛti*—characteristics.

After Śrī Caitanya Mahāprabhu explained the difference between an ordinary living being and the Supreme Personality of Godhead, the people

said, “No one considers You an ordinary human being. You are like Kṛṣṇa in every respect, in both bodily features and characteristics.

TEXT 118

*‘ākṛtye’ tomāre dekhi ‘vrajendra-nandana’
deha-kānti pītāmbara kaila ācchādana*

ākṛtye—by bodily features; *tomāre*—You; *dekhi*—we see; *vrajendra-nandana*—directly the son of Mahārāja Nanda; *deha-kānti*—the luster of the body; *pīta-ambara*—golden covering; *kaila ācchādana*—covered.

“By Your bodily features we can see that You are none other than the son of Nanda Mahārāja, although the golden luster of Your body has covered Your original complexion.

TEXT 119

*mṛga-mada vastre bāndhe, tabu nā lukāya
‘īśvara-svabhāva’ tomāra ṭākā nāhi yāya*

mṛga-mada—deer musk; *vastre*—in cloth; *bāndhe*—wraps; *tabu*—still; *nā*—not; *lukāya*—is concealed; *īśvara-svabhāva*—characteristics as the Supreme Personality of Godhead; *tomāra*—of You; *ṭākā nāhi yāya*—are not concealed.

“As the aroma of deer musk cannot be concealed by wrapping it in a cloth, Your characteristics as the Supreme Personality of Godhead cannot be concealed by any means.

TEXT 120

*alaukika ‘prakṛti’ tomāra—buddhi-agocara
tomā dekhi’ kṛṣṇa-preme jagat pāgala*

alaukika—uncommon; *prakṛti*—characteristics; *tomāra*—Your; *buddhi-agocara*—beyond our imagination; *tomā dekhi’*—by seeing You; *kṛṣṇa-preme*—in ecstatic love for Kṛṣṇa; *jagat*—the whole world; *pāgala*—mad.

“Indeed, Your characteristics are uncommon and beyond the imagination of an ordinary living being. Simply by seeing You, the entire universe becomes mad with ecstatic love for Kṛṣṇa.

TEXTS 121–122

*strī-bāla-vṛddha, āra ‘caṇḍāla’ ‘yavana’
yei tomāra eka-bāra pāya daraśana
kṛṣṇa-nāma laya, nāce hañā unmatta
ācārya ha-ila sei, tārila jagata*

strī—women; *bāla*—children; *vṛddha*—old men; *āra*—and; *caṇḍāla*—the lowest of men; *yavana*—persons who eat meat; *yei*—anyone who; *tomāra*—Your; *eka-bāra*—once; *pāya daraśana*—gets the sight; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *laya*—chants; *nāce*—dances; *hañā unmatta*—like a madman; *ācārya ha-ila*—becomes a spiritual master; *sei*—that man; *tārila jagata*—delivers the whole world.

“If they see You just once, even women, children, old men, meat-eaters and members of the lowest caste immediately chant the holy name of Kṛṣṇa, dance like madmen and become spiritual masters capable of delivering the whole world.

TEXT 123

*darśanera kārya āchuka, ye tomāra ‘nāma’ śune
sei kṛṣṇa-preme matta, tāre tribhuvane*

darśanera kārya āchuka—aside from seeing You; *ye*—anyone who; *tomāra*—Your; *nāma*—holy name; *śune*—hears; *sei*—that man; *kṛṣṇa-preme*—in ecstatic love of Kṛṣṇa; *matta*—maddened; *tāre*—delivers; *tribhuvane*—the three worlds.

“Apart from seeing You, whoever listens to Your holy name is made mad with ecstatic love for Kṛṣṇa and is able to deliver the three worlds.

TEXT 124

*tomāra nāma śuni' haya śvapaca 'pāvana'
alaukika śakti tomāra nā yāya kathana*

tomāra—Your; *nāma*—holy name; *śuni'*—hearing; *haya*—become; *śvapaca*—dog-eaters, the lowest of men; *pāvana*—saintly persons; *alaukika*—uncommon; *śakti*—potency; *tomāra*—Your; *nā*—not; *yāya kathana*—can be described.

“Simply by hearing Your holy name, dog-eaters become holy saints. Your uncommon potencies cannot be described in words.

TEXT 125

*yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt*

yat—of whom; *nāmadheya*—of the name; *śravaṇa*—from hearing; *anukīrtanāt*—and thereafter from chanting; *yat*—to whom; *prahvaṇāt*—from offering respects; *yat*—of whom; *smaraṇāt*—from simply remembering; *api*—also; *kvacit*—sometimes; *śva-adaḥ*—a dog-eater; *api*—even; *sadyaḥ*—immediately; *savanāya*—for performing Vedic sacrifices; *kalpate*—becomes eligible; *kutaḥ*—what to speak; *punaḥ*—again; *te*—of You; *bhagavan*—O Supreme Personality of Godhead; *nu*—certainly; *darśanāt*—from seeing.

“To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters becomes immediately eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.’

For an explanation of this verse (Śrīmad-Bhāgavatam 3.33.6), see *Madhya-līlā*, Chapter 16, text 186.

TEXT 126

*eita' mahimā—tomāra 'taṭastha'-lakṣaṇa
'svarūpa'-lakṣaṇe tumi—'vrajendra-nandana'*

eita'—all these; *mahimā*—glories; *tomāra*—Your; *taṭastha-lakṣaṇa*—marginal characteristics; *svārūpa*—original; *lakṣaṇe*—by characteristics; *tumi*—You; *vrajendra-nandana*—the son of Mahārāja Nanda.

“These glories of Yours are only marginal. Originally You are the son of Mahārāja Nanda.”

The original characteristics of a substance are called *svārūpa*, and the subsequent corollaries are called *taṭastha-lakṣaṇa*, or marginal characteristics. The glories of the Lord's marginal characteristics prove Him to be the original Supreme Personality of Godhead, the son of Mahārāja Nanda. As soon as one understands this, one accepts Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Lord Śrī Kṛṣṇa.

TEXT 127

*sei saba loke prabhu prasāda karila
kṛṣṇa-preme matta loka nija-ghare gela*

sei saba loke—unto all those persons; *prabhu*—Śrī Caitanya Mahāprabhu; *prasāda karila*—bestowed His causeless mercy; *kṛṣṇa-preme*—in ecstatic love of Kṛṣṇa; *matta*—maddened; *loka*—persons; *nija-ghare gela*—returned to their own homes.

Śrī Caitanya Mahāprabhu then bestowed His causeless mercy upon all the people there, and everyone became ecstatic with love of God. Finally they all returned to their homes.

TEXT 128

*ei-mata kata-dina 'akrūre' rahilā
kṛṣṇa-nāma-prema diyā loka nistārilā*

ei-mata—in this way; *kata-dina*—for some days; *akrūre rahilā*—stayed at Akrūra-tīrtha; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *prema*—ecstatic love; *diyā*—distributing; *loka*—everyone; *nistārilā*—delivered.

Śrī Caitanya Mahāprabhu remained for some days in Akrūra-tīrtha. He delivered everyone there simply by distributing the holy name of Kṛṣṇa and ecstatic love for the Lord.

TEXT 129

mādhava-purīra śiṣya seita brāhmaṇa
mathurāra ghare-ghare karā'na nimantraṇa

mādhava-purīra—of Mādhavendra Purī; *śiṣya*—disciple; *seita*—that; *brāhmaṇa-brāhmaṇa*; *mathurāra*—of Mathurā City; *ghare-ghare*—home to home; *karā'na*—causes to make; *nimantraṇa*—invitation.

The brāhmaṇa disciple of Mādhavendra Purī went from house to house in Mathurā and inspired other brāhmaṇas to invite Caitanya Mahāprabhu to their homes.

TEXT 130

mathurāra yata loka brāhmaṇa sajjana
bhaṭṭācārya-sthāne āsi' kare nimantraṇa

mathurāra—of Mathurā; *yata*—all; *loka*—people; *brāhmaṇa sat-jana*—gentlemen and brāhmaṇas; *bhaṭṭācārya-sthāne*—unto Balabhadra Bhaṭṭācārya; *āsi'*—coming; *kare nimantraṇa*—offer invitations.

Thus all the respectable people of Mathurā, headed by the brāhmaṇas, came to Balabhadra Bhaṭṭācārya and extended invitations to the Lord.

TEXT 131

eka-dina 'daśa' 'biśa' āise nimantraṇa
bhaṭṭācārya ekerā mātra karena grahaṇa

eka-dina—in one day; *daśa biśa*—ten to twenty; *āise*—come; *nimantraṇa*—the invitations; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *ekera*—of one of them; *mātra*—only; *karena grahaṇa*—accepts.

In one day, ten to twenty invitations were received, but Balabhadra Bhaṭṭācārya would accept only one of them.

TEXT 132

*avasara nā pāya loka nimantraṇa dite
sei vipre sādhe loka nimantraṇa nite*

avasara nā pāya—do not get the opportunity; *loka*—people; *nimantraṇa dite*—to offer invitations; *sei vipre*—unto that *brāhmaṇa*; *sādhe*—request; *loka*—people; *nimantraṇa nite*—to accept the invitation.

Since not everyone got an opportunity to offer invitations to Śrī Caitanya Mahāprabhu personally, those who did not requested the Sanoḍiyā brāhmaṇa to ask the Lord to accept their invitations.

TEXT 133

*kānyakubja-dākṣiṇātyera vaidika brāhmaṇa
dainya kari, kare mahāprabhura nimantraṇa*

kānyakubja-brāhmaṇas from Kānyakubja; *dākṣiṇātyera*—certain *brāhmaṇas* from South India; *vaidika*—followers of the Vedic religion; *brāhmaṇa-brāhmaṇas*; *dainya kari*—with great humility; *kare*—do; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation.

The brāhmaṇas from different places, such as Kānyakubja and South India, who were all strict followers of the Vedic religion, offered invitations to Śrī Caitanya Mahāprabhu with great humility.

TEXT 134

*prātaḥ-kāle akrūre āsi' randhana kariyā
prabhure bhikṣā dena śālagrāme samarpiyā*

prātaḥ-kāle—in the morning; *akrūre*—to Akrūra-tīrtha; *āsi'*—coming; *randhana kariyā*—cooking; *prabhure*—unto Śrī Caitanya Mahāprabhu; *bhikṣā dena*—offer lunch; *śālagrāme samarpiyā*—after offering to the *śālagrāma-śilā*.

In the morning they would come to Akrūra-tīrtha and cook food. After offering it to the śālagrāma-śilā, they offered it to Śrī Caitanya Mahāprabhu.

There are *brāhmaṇas* known as *pañca-gauḍa-brāhmaṇas*, who come from five places in northern India, and there are *brāhmaṇas* known as *pañca-dākṣiṇātya-brāhmaṇas*, who come from five places in southern India. In northern India the places are Kānyakubja, Sārasvata, Gauḍa, Maithila and Utkala. In southern India the places are Andhra, Karnataka, Gujarat, Drāviḍa and Maharashtra. The *brāhmaṇas* from these places are considered to be very strict followers of the Vedic principles, and they are accepted as pure *brāhmaṇas*. They strictly observe Vedic principles and are not polluted by tantric misdeeds. All of these *brāhmaṇas* respectfully invited Caitanya Mahāprabhu for lunch.

TEXT 135

*eka-dina sei akrūra-ghāṭera upare
vasi' mahāprabhu kichu karena vicāre*

eka-dina—once upon a time; *sei*—that; *akrūra-ghāṭera*—of the Akrūra bathing ghat; *upare*—on the bank; *vasi'*—sitting; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kichu*—some; *karena*—does; *vicāre*—consideration.

One day Śrī Caitanya Mahāprabhu sat at the bathing ghat of Akrūra-tīrtha and thought the following thoughts.

Akrūra-tīrtha is located on the road between Vṛndāvana and Mathurā. When Kṛṣṇa and Balarāma were being taken to Mathurā by Akrūra, the

Lord rested at this place and took His bath in the Yamunā. When Kṛṣṇa and Balarāma took Their baths, Akrūra saw the entire world of Vaikuṅṭha within the water. The inhabitants of Vṛndāvana also saw the Vaikuṅṭha planets within the water.

TEXT 136

*ei ghāṭe akrūra vaikuṅṭha dekhila
vrajavāsī loka 'goloka' darśana kaila*

ei ghāṭe—in this bathing place; *akrūra*—Akrūra; *vaikuṅṭha dekhila*—saw the spiritual world; *vrajavāsī loka*—the inhabitants of Vṛndāvana; *goloka darśana kaila*—saw Goloka.

Śrī Caitanya Mahāprabhu thought, “At this bathing place, Akrūra saw Vaikuṅṭha, the spiritual world, and all the inhabitants of Vraja saw Goloka Vṛndāvana.”

TEXT 137

*eta bali' jhāṅpa dilā jalera upare
ḍubiyā rahilā prabhu jalera bhitare*

eta bali'—saying this; *jhāṅpa dilā*—jumped; *jalera upare*—above the water; *ḍubiyā*—sinking; *rahilā*—remained; *prabhu*—Śrī Caitanya Mahāprabhu; *jalera bhitare*—within the water.

While considering how Akrūra remained within the water, Śrī Caitanya Mahāprabhu immediately jumped in and stayed under water for some time.

TEXT 138

*dekhi' kṛṣṇadāsa kāndi' phukāra karila
bhaṭṭācārya śighra āsi' prabhure uṭhāila*

dekhi'—seeing; *kṛṣṇadāsa*—Kṛṣṇadāsa; *kāndi'*—crying; *phu-kāra karila*—called loudly; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *śighra*—hastily; *āsi'*—coming; *prabhure uṭhāila*—raised Śrī Caitanya Mahāprabhu.

When Kṛṣṇadāsa saw that Caitanya Mahāprabhu was drowning, he cried and shouted very loudly. Balabhadra Bhaṭṭācārya immediately came and pulled the Lord out.

TEXT 139

*tabe bhaṭṭācārya sei brāhmaṇe lañā
yukti karilā kichu nibhṛte vasiyā*

tabe—thereafter; *bhaṭṭācārya*—Bhaṭṭācārya; *sei brāhmaṇe*—the Sanoḍiyā brāhmaṇa; *lañā*—taking; *yukti karilā*—consulted; *kichu*—something; *nibhṛte vasiyā*—sitting in a solitary place.

After this, Balabhadra Bhaṭṭācārya took the Sanoḍiyā brāhmaṇa to a secluded place and consulted with him.

TEXT 140

*āji āmi āchilāṇa uṭhāiluṅ prabhure
vṛndāvane ḍubena yadi, ke uṭhābe tānre?*

āji—today; *āmi*—I; *āchilāṇa*—was present; *uṭhāiluṅ*—raised; *prabhure*—Śrī Caitanya Mahāprabhu; *vṛndāvane*—in Vṛndāvana; *ḍubena yadi*—if He drowns; *ke uṭhābe tānre*—who will raise Him.

Balabhadra Bhaṭṭācārya said, “Since I was present today, it was possible for me to pull the Lord up. But if He starts to drown at Vṛndāvana, who will help Him?”

TEXT 141

*lokera saṅghaṭṭa, āra nimantraṇera jañjāla
nirantara āveśa prabhura nā dekhiye bhāla*

lokera saṅghaṭṭa—crowds of people; *āra*—and; *nimantraṇera jañjāla*—the disturbance of invitations; *nirantara*—always; *āveśa*—ecstatic love; *prabhura*—of Śrī Caitanya Mahāprabhu; *nā dekhiye bhāla*—I do not see any good in this.

“Now there is a crowd of people here, and these invitations are causing much disturbance. In addition, the Lord is always ecstatic and emotional. I do not find the situation here very good.

TEXT 142

*vṛndāvana haite yadi prabhure kāḍiye
tabe maṅgala haya,—ei bhāla yukti haye*

vṛndāvana haite—from Vṛndāvana; *yadi*—if; *prabhure*—Śrī Caitanya Mahāprabhu; *kāḍiye*—I take away; *tabe*—then; *maṅgala haya*—there is suspiciousness; *ei*—this; *bhāla*—good; *yukti*—plan; *haye*—is.

“It would be good if we could get Śrī Caitanya Mahāprabhu out of Vṛndāvana. That is my final conclusion.”

TEXT 143

*vipra kahe,—prayāge prabhu lañā yāi
gaṅgā-tīra-pathe yāi, tabe sukha pāi*

vipra kahe—the brāhmaṇa said; *prayāge*—to Prayāga; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *yāi*—let us go; *gaṅgā-tīra-pathe*—on the bank of the Ganges; *yāi*—let us go; *tabe*—then; *sukha pāi*—we shall get pleasure.

The Sanoḍiyā brāhmaṇa said, “Let us take Him to Prayāga and go along the banks of the Ganges. It will be very pleasurable to go that way.

TEXT 144

*‘soro-kṣetre, āge yāñā kari’ gaṅgā-snāna
sei pathe prabhu lañā kariye payāna*

soro-kṣetre—to the holy place named Soro-kṣetra; *āge*—first, beyond; *yāñā*—going; *kari’ gaṅgā-snāna*—having taken a bath in the Ganges; *sei pathe*—that way; *prabhu lañā*—taking Lord Śrī Caitanya Mahāprabhu; *kariye payāna*—let us go.

“After going to the holy place named Soro-kṣetra and bathing in the Ganges, let us take Śrī Caitanya Mahāprabhu that way and go.

TEXT 145

*māgha-māsa lāgila, ebe yadi yāiye
makare prayāga-snāna kata dina pāiye*

māgha-māsa lāgila—the month of Māgha has begun; *ebe*—now; *yadi*—if; *yāiye*—we go; *makare*—during the Makara-saṅkrānti; *prayāga-snāna*—bathing at Prayāga; *kata dina*—for a few days; *pāiye*—we shall get.

“It is now the beginning of the month of Māgha. If we go to Prayāga at this time, we shall have an opportunity to bathe for a few days during Makara-saṅkrānti.”

Bathing during the month of Māgha at the Māgha-melā still takes place. This is a very old *melā* (assembly), dating from time immemorial. It is said that ever since the Lord in the form of Mohinī took a bucket of nectar and kept it at Prayāga, holy men have gathered there every year and observed the Māgha-melā. Every twelfth year there is a Kumbha-melā, a great festival, and all the holy men from all over India assemble there. The *brāhmaṇa* wanted to take advantage of the Māgha-melā and bathe there. Bathing at the confluence of the Ganges and Yamunā, near the fort at Allahabad (Prayāga), is mentioned in the revealed scriptures:

*māghe māsi gamiṣyanti gaṅgā-yāmuna-saṅgamam
gavāṁ śata-sahasrasya samyag dattaṁ ca yat-phalam
prayāge māgha-māse vai try-ahaṁ snātasya tat-phalam*

“If one goes to Prayāga and bathes at the confluence of the Ganges and Yamunā in the month of Māgha, he attains the result of giving hundreds and thousands of cows in charity. Simply by bathing for three days there, he attains the results of such a pious activity.” Because of this, the Sanodīyā *brāhmaṇa* was very eager to go to Prayāga and bathe. Generally *karmīs* (fruitive laborers) take advantage of bathing there during the month of Māgha, thinking that they will be rewarded in the future. Those who are situated in devotional service do not very strictly follow this *karma-kāṇḍīya* process.

TEXT 146

āpanāra duḥkha kichu kari' nivedana
'makara-pancasi prayāge' kariha sūcana

āpanāra—personal; *duḥkha*—unhappiness; *kichu*—some; *kari'*—doing; *nivedana*—submission; *makara-pancasi*—the full-moon day in the month of Māgha; *prayāge*—to Prayāga; *kariha sūcana*—kindly inform.

The Sanodiyā brāhmaṇa continued, “Kindly submit to Śrī Caitanya Mahāprabhu the unhappiness you are feeling within yourself. Then propose that we all go to Prayāga on the full-moon day of the month of Māgha.

TEXT 147

gaṅgā-tīra-pathe sukha jānāiha tāṅre
bhaṭṭācārya āsi' tabe kahila prabhure

gaṅgā-tīra—on the bank of the Ganges; *pathe*—on the path; *sukha*—happiness; *jānāiha*—kindly let know; *tāṅre*—Śrī Caitanya Mahāprabhu; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *āsi'*—coming; *tabe*—thereafter; *kahila prabhure*—informed Śrī Caitanya Mahāprabhu.

“Tell the Lord of the happiness you will feel in traveling via the banks of the Ganges.” Balabhadra Bhaṭṭācārya therefore submitted this prayer to Śrī Caitanya Mahāprabhu.

TEXT 148

'sahite nā pāri āmi lokera gaḍabaḍi
nimantraṇa lāgi' loka kare huḍāhuḍi

sahite nā pāri—cannot tolerate; *āmi*—I; *lokera*—of people; *gaḍabaḍi*—disturbance; *nimantraṇa*—invitations; *lāgi'*—for; *loka*—people; *kare*—do; *huḍāhuḍi*—hurrying.

Balabhadra Bhaṭṭācārya told the Lord, “I can no longer tolerate the disturbance of the crowd. People are coming one after another to offer invitations.

TEXT 149

*prātaḥ-kāle āise loka, tomāre nā pāya
tomāre nā pāñā loka mora māthā khāya*

prātaḥ-kāle—in the morning; *āise*—come; *loka*—people; *tomāre*—You; *nā pāya*—cannot see; *tomāre nā pāñā*—not getting You; *loka*—people; *mora māthā khāya*—tax my brain.

“Early in the morning people come here, and not seeing You present, they simply tax my brain.

TEXT 150

*tabe sukha haya yabe gaṅgā-pathe yāiye
ebe yadi yāi, ‘makare’ gaṅgā-snāna pāiye*

tabe—then; *sukha haya*—it will be great happiness for me; *yabe*—when; *gaṅgā-pathe*—on the path of the Ganges; *yāiye*—we go; *ebe yadi yāi*—if we go just now; *makare*—during Makara-saṅkrānti; *gaṅgā-snāna pāiye*—we can take a bath in the Ganges.

“I will be very happy if we all leave and take the path by the banks of the Ganges. Then we can have the opportunity of bathing in the Ganges at Prayāga during Makara-saṅkrānti.

There are two great occasions for bathing in the Ganges during Māgha-melā. One is on the day of the dark moon, and the other is on the day of the full moon during the month of Māgha.

TEXT 151

*udvigna ha-ila prāṇa, sahite nā pāri
prabhura ye ājñā haya, sei śire dhari*“

udvigna—agitated; *ha-ila*—has become; *prāṇa*—my mind; *sahite*—to bear; *nā pāri*—I am unable; *prabhura*—of Śrī Caitanya Mahāprabhu; *ye*—what; *ājñā*—order; *haya*—there is; *sei śire dhari*—I accept that.

“My mind has become very much agitated, and I cannot bear this anxiety. Now everything rests on the permission of Your Lordship. I will accept whatever You want to do.”

TEXT 152

*yadyapi vṛndāvana-tyāge nāhi prabhura mana
bhakta-icchā pūrite kahe madhura vacana*

yadyapi—although; *vṛndāvana-tyāge*—to leave Vṛndāvana; *nāhi prabhura mana*—was not the desire of the Lord; *bhakta*—of the devotee; *icchā*—desire; *pūrite*—to fulfill; *kahe*—says; *madhura vacana*—sweet words.

Although Śrī Caitanya Mahāprabhu had no desire to leave Vṛndāvana, He began to speak sweet words just to fulfill the desire of His devotee.

TEXT 153

*“tumi āmāya āni’ dekhāilā vṛndāvana
ei ‘ṛṇa’ āmi nāriba karite śodhana*

tumi—you; *āmāya*—Me; *āni’*—bringing; *dekhāilā*—showed; *vṛndāvana*—the holy place named Vṛndāvana; *ei ṛṇa*—this debt; *āmi nāriba*—I shall not be able; *karite śodhana*—to repay.

Śrī Caitanya Mahāprabhu said, “You have brought Me here to show Me Vṛndāvana. I am very much indebted to you, and I shall not be able to repay this debt.

TEXT 154

*ye tomāra icchā, āmi seita kariba
yāhān lañā yāha tumi, tāhāni yāiba“*

ye tomāra icchā—whatever you like; āmi—I; seita kariba—must act accordingly; yāhāñ—wherever; lañā yāha—take; tumi—you; tāhāñi yāiba—I shall go there.

“Whatever you desire, I must do. Wherever you take Me, I shall go.”

TEXT 155

*prātaḥ-kāle mahāprabhu prātaḥ-snāna kaila
'vṛndāvana chāḍiba' jāni' premāveśa haila*

prātaḥ-kāle—in the morning; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *prātaḥ-snāna kaila*—took His morning bath; *vṛndāvana chāḍiba*—I shall have to leave Vṛndāvana; *jāni'*—knowing; *prema-āveśa haila*—became ecstatic in love.

The next morning, Śrī Caitanya Mahāprabhu got up early. After taking His bath, He became ecstatic with love, knowing that He now had to leave Vṛndāvana.

TEXT 156

*bāhya vikāra nāhi, premāviṣṭa mana
bhaṭṭācārya kahe,—cala, yāi mahāvana*

bāhya—external; *vikāra*—symptoms; *nāhi*—there were not; *prema-āviṣṭa mana*—the mind was full of ecstatic love; *bhaṭṭācārya kahe*—the Bhaṭṭācārya said; *cala*—let us go; *yāi mahāvana*—let us go to Mahāvana.

Although the Lord did not exhibit any external symptoms, His mind was filled with ecstatic love. At that time, Balabhadra Bhaṭṭācārya said, “Let us go to Mahāvana [Gokula].”

TEXT 157

*eta bali' mahāprabhure naukāya vasāñā
pāra kari' bhaṭṭācārya calilā lañā*

eta bali'—saying this; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *naukāya*—on a boat; *vasāñā*—making sit down; *pāra kari'*—crossing the river; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *calilā*—went; *lañā*—taking.

Saying this, Balabhadra Bhaṭṭācārya made Śrī Caitanya Mahāprabhu sit aboard a boat. After they crossed the river, he took the Lord with him.

TEXT 158

premī kṛṣṇadāsa, āra seita brāhmaṇa
gaṅgā-tīra-pathe yāibāra vijña dui-jana

premī kṛṣṇadāsa—the devotee Rājaputa Kṛṣṇadāsa; *āra*—and; *seita brāhmaṇa*—that Sanoḍiyā brāhmaṇa; *gaṅgā-tīra-pathe*—on the path by the bank of the Ganges; *yāibāra*—to go; *vijña*—experienced; *dui-jana*—two persons.

Both Rājaputa Kṛṣṇadāsa and the Sanoḍiyā brāhmaṇa knew the path along the Ganges bank very well.

TEXT 159

yāite eka vṛkṣa-tale prabhu sabā lañā
vasilā, sabāra patha-śrānti dekhiyā

yāite—while passing; *eka*—one; *vṛkṣa-tale*—underneath a tree; *prabhu*—Śrī Caitanya Mahāprabhu; *sabā lañā*—taking all of them; *vasilā*—sat down; *sabāra*—of all of them; *patha-śrānti*—fatigue because of walking; *dekhiyā*—understanding.

While walking, Śrī Caitanya Mahāprabhu, understanding that the others were fatigued, took them all beneath a tree and sat down.

TEXT 160

sei vṛkṣa-nikaṭe care bahu gābhī-gaṇa
tāhā dekhi' mahāprabhura ullasita mana

sei—that; *vṛkṣa-nikaṭe*—near the tree; *care*—were grazing; *bahu*—many; *gābhī-gaṇa*—cows; *tāhā*—that; *dekhi'*—seeing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *ullasita mana*—the mind became very pleased.

There were many cows grazing near that tree, and the Lord was very pleased to see them.

TEXT 161

ācambite eka goṇa vaṁśī bājāila
śuni' mahāprabhura mahā-premāveśa haila

ācambite—suddenly; *eka goṇa*—one cowherd boy; *vaṁśī*—flute; *bājāila*—blew; *śuni'*—hearing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mahā-prema-āveśa*—absorption in great ecstatic love; *haila*—there was.

Suddenly a cowherd boy blew on his flute, and immediately the Lord was struck with ecstatic love.

TEXT 162

acetana hañā prabhu bhūmite paḍilā
mukhe phenā paḍe, nāsāya śvāsa ruddha hailā

acetana—unconscious; *hañā*—becoming; *prabhu*—Śrī Caitanya Mahāprabhu; *bhūmite paḍilā*—fell on the ground; *mukhe*—at the mouth; *phenā paḍe*—there was foam; *nāsāya*—in the nostrils; *śvāsa*—breath; *ruddha hailā*—stopped.

Filled with ecstatic love, the Lord fell to the ground unconscious. He foamed about the mouth, and His breathing stopped.

TEXT 163

hena-kāle tāhān āśoyāra daśa āilā
mleccha-pāṭhāna ghoḍā haite uttarilā

hena-kāle—just at this time; *tāhān*—there; *āśoyāra*—soldiers; *daśa*—ten; *āilā*—came; *mleccha*—Muslims; *pāṭhāna*—the race of Pāṭhānas; *ghoḍā*—horses; *haite*—from; *uttarilā*—got down.

While the Lord was unconscious, ten cavalry soldiers belonging to the Muslim Pāṭhāna military order rode up and dismounted.

TEXT 164

prabhure dekhiyā mleccha karaye vicāra
ei yati-pāśa chila suvarṇa apāra

prabhure—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing; *mleccha*—the Muslims; *karaye vicāra*—considered; *ei yati-pāśa*—within the possession of this sannyāsī; *chila*—there was; *suvarṇa apāra*—a large quantity of gold.

Seeing the Lord unconscious, the soldiers thought, “This sannyāsī must have possessed a large quantity of gold.

TEXT 165

ei cāri bāṭoyāra dhuturā khāoyāñā
māri' ḍāriyāche, yatira saba dhana lañā

ei—these; *cāri*—four; *bāṭoyāra*—rogues; *dhuturā-dhuturā*; *khāoyāñā*—making Him eat; *māri' ḍāriyāche*—killed; *yatira*—of the sannyāsī; *saba*—all; *dhana*—wealth; *lañā*—taking away.

“These four rogues here must have taken away that sannyāsī’s riches after killing Him by making Him take the poison dhuturā.”

TEXT 166

tabe sei pāṭhāna cāri-janere bāndhila
kāṭite cāhe, gaudiyā saba kāṅpīte lāgila

tabe—then; *sei pāṭhāna*—the Pāṭhāna soldiers; *cāri-janere*—the four persons; *bāṅdhila*—arrested; *kāṭite cāhe*—wanted to kill them; *gauḍiyā*—the Bengalis; *saba*—all; *kāṅpīte lāgila*—began to tremble.

Thinking this, the Pāṭhāna soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble.

The four persons were Balabhadra Bhaṭṭācārya, his assistant *brāhmaṇa*, Rājaputa Kṛṣṇadāsa and the Sanoḍiyā *brāhmaṇa* devotee of Mādhavendra Purī.

TEXT 167

kṛṣṇadāsa—*rājaputa*, *nirbhaya se baḍa*
sei vipra—*nirbhaya*, *se*—*mukhe baḍa daḍa*

kṛṣṇadāsa—Kṛṣṇadāsa; *rājaputa*—belonging to the Rājaputa race; *nirbhaya*—fearless; *se*—he; *baḍa*—very; *sei vipra*—the Sanoḍiyā *brāhmaṇa*; *nirbhaya*—also fearless; *se*—he; *mukhe*—in the mouth; *baḍa daḍa*—very brave.

The devotee Kṛṣṇadāsa, who belonged to the Rājaputa race, was very fearless. The Sanoḍiyā brāhmaṇa was also fearless, and he spoke very bravely.

TEXT 168

vipra kahe,—*pāṭhāna*, *tomāra pātsāra dohāi*
cala tumi āmi sikdāra-pāśa yāi

vipra kahe—the *brāhmaṇa* said; *pāṭhāna*—you Pāṭhāna soldiers; *tomāra*—your; *pātsāra*—king; *dohāi*—under the protection of; *cala*—let us go; *tumi*—you; *āmi*—we; *sikdāra-pāśa*—to the commander; *yāi*—let us go.

The brāhmaṇa said, “You Pāṭhāna soldiers are all under the protection of your king. Let us go to your commander and get his decision.



Seeing the Lord unconscious, the soldiers thought, “This sannyāsī must have possessed a large quantity of gold. “These four rogues here must have taken away that sannyāsī’s riches after killing Him by making Him take the poison dhuturā.” Thinking this, the Pāthāna soldiers arrested the four persons and decided to kill them. Because of this, the two Bengalis began to tremble.

TEXT 169

*ei yati—āmāra guru, āmi—māthura brāhmaṇa
pātsāra āge āche mora 'śata jana'*

ei yati—this sannyāsī; āmāra guru—my spiritual master; āmi—I; māthura brāhmaṇa—a brāhmaṇa from Mathurā; pātsāra āge—in the service of the Muslim king; āche—there are; mora—my; śata jana—one hundred persons.

“This sannyāsī is my spiritual master, and I am from Mathurā. I am a brāhmaṇa, and I know many people who are in the service of the Muslim king.

TEXT 170

*ei yati vyādhite kabhu hayena mūrccchita
abañhi cetana pāibe, ha-ibe samvita*

ei yati—this sannyāsī; vyādhite—under the influence of disease; kabhu—sometimes; hayena mūrccchita—becomes unconscious; abañhi—very soon; cetana—consciousness; pāibe—will get back; ha-ibe samvita—will come to His proper senses.

“This sannyāsī sometimes falls unconscious due to the influence of a disease. Please sit down here, and you will see that He will very soon regain consciousness and His normal condition.

TEXT 171

*kṣaṇeka ihāñ vaisa, bāndhi' rākhaha sabāre
inhāke puchiya, tabe māriha sabāre*

kṣaṇeka—for some time; ihāñ vaisa—sit down here; bāndhi'—arresting; rākhaha—keep; sabāre—all of us; inhāke puchiya—after questioning Him; tabe—then; māriha sabāre—you can kill all of us.

“Sit down here for a while and keep us all under arrest. When the sannyāsī regains his senses, you can question Him. Then, if you like, you can kill us all.”

TEXT 172

*pāṭhāna kahe,—tumi paścimā māthura dui-jana
'gauḍiyā' ṭhak ei kāñṇe dui-jana*

pāṭhāna kahe—the soldiers said; *tumi*—you; *paścimā*—western Indians; *māthura*—belonging to the district of Mathurā; *dui-jana*—two of you; *gauḍiyā*—Bengalis; *ṭhak*—rogues; *ei*—these; *kāñṇe*—are trembling; *dui-jana*—two persons.

The Pāṭhāna soldiers said, “You are all rogues. One of you belongs to the western lands, one to the district of Mathurā, and the other two, who are trembling, belong to Bengal.”

TEXT 173

*kṛṣṇadāsa kahe,—āmāra ghara ei grāme
dui-śata turkī āche, śateka kāmāne*

kṛṣṇadāsa kahe—Rājaputa Kṛṣṇadāsa said; *āmāra ghara*—my home; *ei grāme*—in this village; *dui-śata turkī*—two hundred Turks; *āche*—I have; *śateka kāmāne*—one hundred cannons.

Rājaputa Kṛṣṇadāsa said, “I have my home here, and I also have about two hundred Turkish soldiers and about one hundred cannons.

TEXT 174

*ekhani āsibe saba, āmi yadi phukāri
ghoḍā-piḍā luṭi' labe tomā-sabā māri'*

ekhani—immediately; *āsibe saba*—all of them will come; *āmi*—I; *yadi*—if; *phu-kāri*—call loudly; *ghoḍā-piḍā*—horses and their saddles; *luṭi'*—plundering; *labe*—will take; *tomā-sabā māri'*—after killing all of you.

“If I call loudly, they will come immediately to kill you and plunder your horses and saddles.

TEXT 175

*gauḍiyā—‘bāṭapāḍa’ nahe, tumi—‘bāṭapāḍa’
tīrtha-vāsī luṭha’, āra cāha’ māribāra*

gauḍiyā—the Bengalis; bāṭapāḍa nahe—are not rogues; tumi—you; bāṭapāḍa—rogues; tīrtha-vāsī—persons visiting places of pilgrimage; luṭha’—you plunder; āra—and; cāha’—you want; māribāra—to kill.

“The Bengali pilgrims are not rogues. You are rogues, for you want to kill the pilgrims and plunder them.”

TEXT 176

*śuniyā pāṭhāna mane saṅkoca ha-ila
hena-kāle mahāprabhu ‘caitanya’ pāila*

śuniyā—hearing; pāṭhāna—the Muslim soldiers; mane—in the mind; saṅkoca ha-ila—there was a little hesitation; hena-kāle—at this time; mahāprabhu—Śrī Caitanya Mahāprabhu; caitanya pāila—came to his senses.

Upon hearing this challenge, the Pāṭhāna soldiers became hesitant. Then suddenly Śrī Caitanya Mahāprabhu regained consciousness.

TEXT 177

*huṅkāra kariyā uṭhe, bale ‘hari’ ‘hari’
premāveśe nṛtya kare ūrdhva-bāhu kari’*

huṅkāra kariyā—resounded very loudly; uṭhe—stands up; bale hari hari—chants “Hari, Hari”; prema-āveśe—in ecstatic love; nṛtya kare—dances; ūrdhva-bāhu kari’—raising His arms upward.

Coming to His senses, the Lord very loudly began chanting the holy name, “Hari! Hari!” The Lord raised His arms upward and began to dance in ecstatic love.

TEXT 178

*premāveśe prabhu yabe karena citkāra
mlecchera hṛdaye yena lāge śeladhāra*

prema-āveśe—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *karena citkāra*—loudly shouts; *mlecchera hṛdaye*—in the hearts of the Muslim soldiers; *yena*—as if; *lāge*—strikes; *śela-dhāra*—a thunderbolt.

When the Lord shouted very loudly in ecstatic love, it appeared to the Muslim soldiers that their hearts were struck by thunderbolts.

TEXT 179

*bhaya pāñā mleccha chāḍi' dila cāri-jana
prabhu nā dekhila nija-gaṇera bandhana*

bhaya pāñā—being afraid; *mleccha*—the Muslims; *chāḍi' dila*—released; *cāri-jana*—the four persons; *prabhu*—Śrī Caitanya Mahāprabhu; *nā dekhila*—did not see; *nija-gaṇera*—of His personal associates; *bandhana*—the arrest.

Seized by fear, all the Pāṭhāna soldiers immediately released the four persons. Thus Śrī Caitanya Mahāprabhu did not see His personal associates arrested.

TEXT 180

*bhaṭṭācārya āsi' prabhure dhari' vasāila
mleccha-gaṇa dekhi' mahāprabhura 'bāhya' haila*

bhaṭṭācārya—the Bhaṭṭācārya; *āsi'*—immediately coming near; *prabhure*—Śrī Caitanya Mahāprabhu; *dhari'*—taking; *vasāila*—made to sit; *mleccha-gaṇa dekhi'*—seeing the Muslim soldiers; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bāhya*—external consciousness; *haila*—there was.

At that time, Balabhadra Bhaṭṭācārya went to Śrī Caitanya Mahāprabhu and made Him sit down. Seeing the Muslim soldiers, the Lord regained His normal senses.

TEXT 181

mleccha-gaṇa āsi' prabhura vandila caraṇa
prabhu-āge kahe,—ei ṭhak cāri-jana

mleccha-gaṇa—the Muslim soldiers; *āsi'*—after coming there; *prabhura*—of Śrī Caitanya Mahāprabhu; *vandila caraṇa*—worshiped the lotus feet; *prabhu-āge kahe*—said before the Lord; *ei ṭhak cāri-jana*—these four persons are rogues.

All the Muslim soldiers then came before the Lord, worshiped His lotus feet and said, “Here are four rogues.

TEXT 182

ei cāri mili' tomāya dhuturā khāoyāñā
tomāra dhana laila tomāya pāgala kariyā

ei cāri mili'—four rogues together; *tomāya*—You; *dhuturā khāoyāñā*—making to drink poison; *tomāra*—Your; *dhana*—wealth; *laila*—took away; *tomāya*—You; *pāgala*—intoxicated; *kariyā*—making.

“These rogues have made You take dhuturā. Having made You mad, they have taken all Your possessions.”

TEXT 183

*prabhu kahena,—ṭhak nahe, mora 'saṅgī' jana
bhikṣuka sannyāsī, mora nāhi kichu dhana*

prabhu kahena—Śrī Caitanya Mahāprabhu replied; *ṭhak nahe*—they are not rogues; *mora saṅgī jana*—My associates; *bhikṣuka*—beggar; *sannyāsī-sannyāsī*; *mora*—My; *nāhi*—are not; *kichu*—any; *dhana*—riches.

Śrī Caitanya Mahāprabhu said, “These are not rogues. They are My associates. Being a sannyāsī beggar, I do not possess anything.

TEXT 184

*mṛgī-vyādhite āmi kabhu ha-i acetana
ei cāri dayā kari' karena pālana*

mṛgī-vyādhite—due to epilepsy; *āmi*—I; *kabhu*—sometimes; *ha-i*—become; *acetana*—unconscious; *ei cāri*—these four men; *dayā kari'*—being merciful; *karena pālana*—maintain Me.

“Due to epilepsy, I sometimes fall unconscious. Out of their mercy, these four men maintain Me.”

TEXT 185

*sei mleccha-madhye eka parama gambhīra
kāla vastra pare sei,—loke kahe 'pīra'*

sei mleccha-madhye—among those Muslims; *eka*—one; *parama gambhīra*—very grave; *kāla vastra*—black garments; *pare sei*—he wears; *loke*—people; *kahe*—call; *pīra*—a saintly person.

Among the Muslims was a grave person who was wearing a black dress. People called him a saintly person.

TEXT 186

*citta ārdra haila tānra prabhure dekhiyā
'nirviśeṣa-brahma' sthāpe svaśāstra uṭhāñā*

citta—heart; *ārdra*—softened; *haila*—became; *tānra*—his; *prabhure dekhiyā*—seeing Lord Caitanya Mahāprabhu; *nirviśeṣa-brahma*—impersonal Brahman; *sthāpe*—wanted to establish; *sva-śāstra uṭhāñā*—raising his scripture.

The heart of that saintly person softened upon seeing Śrī Caitanya Mahāprabhu. He wanted to talk to Him and establish impersonal Brahman on the basis of his own scripture, the Koran.

TEXT 187

*'advaita-brahma-vāda' sei karila sthāpana
tāra śāstra-yuktye tāre prabhu kailā khaṇḍana*

advaita-brahma-vāda—the impersonal Brahman conception; *sei*—that saintly person; *karila sthāpana*—established; *tāra śāstra-yuktye*—on the logic of his scripture; *tāre*—unto him; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *khaṇḍana*—refutation.

When that person tried to establish the impersonal Brahman conception of the Absolute Truth on the basis of the Koran, Śrī Caitanya Mahāprabhu refuted his argument.

TEXT 188

*yei yei kahila, prabhu sakali khaṇḍila
uttara nā āise mukhe, mahā-stabdha haila*

yei yei kahila—whatever he spoke; *prabhu*—Śrī Caitanya Mahāprabhu; *sakali khaṇḍila*—refuted everything; *uttara*—answer; *nā āise*—could not come; *mukhe*—in his mouth; *mahā-stabdha haila*—he became greatly stunned.

Whatever arguments he put forward, the Lord refuted them all. Finally the person became stunned and could not speak.

TEXT 189

*prabhu kahe,—tomāra śāstra sthāpe ‘nirviśeṣe’
tāhā khaṇḍi’ ‘saviśeṣa’ sthāpiyāche śeṣe*

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; *tomāra śāstra*—your scripture (the Koran); *sthāpe*—establishes; *nirviśeṣe*—impersonalism; *tāhā khaṇḍi’*—refuting that; *sa-viśeṣa*—personal God; *sthāpiyāche*—established; *śeṣe*—at the end.

Śrī Caitanya Mahāprabhu said, “The Koran certainly establishes impersonalism, but at the end it refutes that impersonalism and establishes the personal God.

TEXT 190

*tomāra śāstre kahe śeṣe ‘eka-i īśvara’
‘sarvaiśvarya-pūrṇa teṅho—śyāma-kalevara*

tomāra śāstre—in your scripture; *kahe*—it says; *śeṣe*—at the end; *eka-i īśvara*—there is one God; *sarva-aiśvarya-pūrṇa*—full of all opulence; *teṅho*—He; *śyāma-kalevara*—bodily complexion is blackish.

“The Koran accepts the fact that ultimately there is only one God. He is full of opulence, and His bodily complexion is blackish.

The revealed scripture of the Muslims is the Koran. There is one Muslim *sampradāya* known as the Sufis. The Sufis accept impersonalism, believing in the oneness of the living entity with the Absolute Truth. Their supreme slogan is “*analahak.*” The Sufi *sampradāya* was certainly derived from Śaṅkarācārya’s impersonalists.

TEXT 191

sac-cid-ānanda-deha, pūrṇa-brahma-svarūpa
‘sarvātmā’, ‘sarvajña’, nitya sarvādi-svarūpa

sat-cit-ānanda-deha—transcendental, blissful, spiritual body; *pūrṇa-brahma-svarūpa*—the identification of the Absolute Truth; *sarva-ātmā*—all-pervading; *sarva-jña*—omniscient; *nitya*—eternal; *sarva-ādi*—the origin of everything; *svarūpa*—the real form of the Lord.

“According to the Koran, the Lord has a supreme, blissful, transcendental body. He is the Absolute Truth, the all-pervading, omniscient and eternal being. He is the origin of everything.

TEXT 192

sṛṣṭi, sthiti, pralaya tāñhā haite haya
sthūla-sūkṣma-jagatera teñho samāśraya

sṛṣṭi—creation; *sthiti*—maintenance; *pralaya*—dissolution; *tāñhā*—Him; *haite*—from; *haya*—becomes possible; *sthūla*—gross; *sūkṣma*—subtle; *jagatera*—of the cosmic manifestation; *teñho*—He; *samāśraya*—the only shelter.

“Creation, maintenance and dissolution come from Him. He is the original shelter of all gross and subtle cosmic manifestations.

TEXT 193

sarva-śreṣṭha, sarvārādhyā, kāraṇera kāraṇa
tāñra bhaktye haya jīvera saṁsāra-tāraṇa

sarva-śreṣṭha—the Supreme Truth; *sarva-ārādhyā*—worshipable by everyone; *kāraṇera kāraṇa*—the cause of all causes; *tāñra*—His; *bhaktye*—by devotional service; *haya*—becomes; *jīvera*—of the living entity; *saṁsāra-tāraṇa*—deliverance from material existence.

“The Lord is the Supreme Truth, worshipable by everyone. He is the cause of all causes. By engaging in His devotional service, the living entity is relieved from material existence.

TEXT 194

*tāñra sevā vinā jīvera nā yāya ‘saṁsāra’
tāñhāra caraṇe prīti—‘puruṣārtha-sāra’*

tāñra—His; *sevā*—service; *vinā*—without; *jīvera*—of the conditioned soul; *nā*—not; *yāya*—finishes; *saṁsāra*—material bondage; *tāñhāra*—His; *caraṇe*—at the lotus feet; *prīti*—love; *puruṣārtha-sāra*—the ultimate goal of life.

“No conditioned soul can get out of material bondage without serving the Supreme Personality of Godhead. Love at His lotus feet is the ultimate goal of life.

According to the Muslim scripture, without *evādat*, offering prayers at a mosque or elsewhere five times daily (*namāz*), one cannot be successful in life. Śrī Caitanya Mahāprabhu pointed out that in the revealed scripture of the Muslims, love of Godhead is the ultimate goal. *Karma-yoga* and *jñāna-yoga* are certainly described in the Koran, but ultimately the Koran states that the ultimate goal is the offering of prayers to the Supreme Person (*evādat*).

TEXT 195

*mokṣādi ānanda yāra nahe eka ‘kaṇa’
pūrṇānanda-prāpti tāñra caraṇa-sevana*

mokṣa-ādi—liberation and so on; *ānanda*—transcendental bliss; *yāra*—whose; *nahe*—not; *eka*—even; *kaṇa*—a fragment; *pūrṇa-ānanda-prāpti*—attainment of completely blissful life; *tāñra caraṇa-sevana*—service to His lotus feet.

“The happiness of liberation, whereby one merges into the Lord’s existence, cannot even be compared to a fragment of the transcendental bliss obtained by service unto the Lord’s lotus feet.

TEXT 196

*'karma', 'jñāna', 'yoga' āge kariyā sthāpana
saba khaṇḍi' sthāpe 'īśvara', 'tāñhāra sevana'*

karma—fruitive activities; *jñāna*—speculative knowledge; *yoga*—mystic power; *āge*—in the beginning; *kariyā sthāpana*—establishing; *saba khaṇḍi'*—refuting everything; *sthāpe*—establishes; *īśvara*—the Personality of Godhead; *tāñhāra sevana*—His service.

“In the Koran there are descriptions of fruitive activity, speculative knowledge, mystic power and union with the Supreme, but ultimately all this is refuted and the Lord’s personal feature established, along with His devotional service.

TEXT 197

*tomāra paṇḍita-sabāra nāhi śāstra-jñāna
pūrvāpara-vidhi-madhye 'para'—balavān*

tomāra paṇḍita-sabāra—of the learned scholars of your community; *nāhi*—there is not; *śāstra-jñāna*—knowledge of revealed scripture; *pūrvāpara*—former and latter; *vidhi*—regulative principles; *madhye*—among; *para*—the conclusion at the end; *balavān*—most powerful.

“The scholars of the Koran are not very advanced in knowledge. Although there are many methods prescribed, they do not know that the ultimate conclusion should be considered the most powerful.

TEXT 198

*nija-śāstra dekhi' tumi vicāra kariyā
ki likhiyāche śeṣe kaha nirṇaya kariyā*

nija-śāstra—your own scripture; *dekhi'*—seeing; *tumi*—you; *vicāra kariyā*—deliberating; *ki likhiyāche*—what was written; *śeṣe*—at the end; *kaha*—say; *nirṇaya kariyā*—ascertaining.

“Seeing your own Koran and deliberating over what is written there, what is your conclusion?”

TEXT 199

*mleccha kahe,—yei kaha, sei ‘satya’ haya
śāstre likhiyāche, keha la-ite nā pāraya*

mleccha kahe—the Muslim replied; *yei kaha*—what You say; *sei*—that; *satya haya*—is true; *śāstre*—in the Koran; *likhiyāche*—it has been written; *keha*—anyone; *la-ite*—to take; *nā pāraya*—is not able.

The saintly Muslim replied, “All that You have said is true. This has certainly been written in the Koran, but our scholars can neither understand nor accept it.

TEXT 200

*‘nirviśeṣa-gosāñi’ lañā karena vyākhyāna
‘sākāra-gosāñi’—sevya, kāro nāhi jñāna*

nirviśeṣa-gosāñi—the Supreme Personality of Godhead as impersonal; *lañā*—taking; *karena vyākhyāna*—they describe; *sa-ākāra-gosāñi*—the personal feature of the Lord; *sevya*—worshipable; *kāro nāhi jñāna*—no one has this knowledge.

“Usually they describe the Lord’s impersonal aspect, but they hardly know that the Lord’s personal feature is worshipable. They are undoubtedly lacking this knowledge.

The saintly Muslim admitted that those who were supposedly conversant in the teachings of the Koran could not ultimately understand the essence of the Koran. Because of this, they accepted only the Lord’s impersonal feature. Generally they recite and explain this portion only. Although the transcendental body of the Lord is worshipable, most of them are unaware of this.

TEXT 201

seita ‘*gosāñi*’ *tumi*—*sākṣāt* ‘*īśvara*’
more kṛpā kara, *muñi*—*ayogyā pāmara*

seita—that; *gosāñi*—Personality of Godhead; *tumi*—You; *sākṣāt*—directly; *īśvara*—the Personality of Godhead; *more*—upon me; *kṛpā kara*—kindly be merciful; *muñi*—I; *ayogyā pāmara*—very fallen and unfit.

“Since You are that very same Supreme Personality of Godhead Himself, please be merciful upon me. I am fallen and unfit.

TEXT 202

aneka dekhinu muñi mleccha-sāstra haite
‘sādhyā-sādhana-vastu’ nāri nirdhārite

aneka—many; *dekhinu*—have studied; *muñi*—I; *mleccha-sāstra*—Muslim scripture; *haite*—from; *sādhyā*—the ultimate goal of life; *sādhana*—how to approach it; *vastu*—matter; *nāri nirdhārite*—I cannot decide conclusively.

“I have studied the Muslim scripture very extensively, but from it I cannot conclusively decide what the ultimate goal of life is or how I can approach it.

TEXT 203

tomā dekhi’ jihvā mora bale ‘kṛṣṇa-nāma’
‘āmi—baḍa jñānī’—ei gela abhimāna

tomā dekhi’—by seeing You; *jihvā*—tongue; *mora*—my; *bale kṛṣṇa-nāma*—chants the Hare Kṛṣṇa mantra; *āmi*—I; *baḍa jñānī*—very learned scholar; *ei*—this; *gela abhimāna*—false prestige has gone away.

“Now that I have seen You, my tongue is chanting the Hare Kṛṣṇa mahā-mantra. The false prestige I felt from being a learned scholar is now gone.”

TEXT 204

*kṛpā kari' bala more 'sādhya-sādhane'
eta bali' paḍe mahāprabhura caraṇe*

kṛpā kari'—by Your causeless mercy; *bala*—speak; *more*—to me; *sādhya-sādhane*—the ultimate object of life and the process to achieve it; *eta bali'*—saying this; *paḍe*—falls down; *mahāprabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu.

Saying this, the saintly Muslim fell at the lotus feet of Śrī Caitanya Mahāprabhu and requested Him to speak of life's ultimate goal and the process by which it could be obtained.

TEXT 205

*prabhu kahe,—uṭha, kṛṣṇa-nāma tumi la-ilā
koṭi-janmera pāpa gela, 'pavitra' ha-ilā*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *uṭha*—please get up; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *tumi*—you; *la-ilā*—have taken; *koṭi-janmera*—of many millions of births; *pāpa gela*—your sinful reactions have gone; *pavitra ha-ilā*—you have become pure.

Śrī Caitanya Mahāprabhu said, “Please get up. You have chanted the holy name of Kṛṣṇa; therefore the sinful reactions you have accrued for many millions of lives are now gone. You are now pure.”

TEXT 206

*'kṛṣṇa' kaha, 'kṛṣṇa' kaha,—kailā upadeśa
sabe 'kṛṣṇa' kahe, sabāra haila premāveśa*

kṛṣṇa kaha—just chant “Kṛṣṇa”; *kṛṣṇa kaha*—just chant “Kṛṣṇa”; *kailā upadeśa*—Śrī Caitanya Mahāprabhu instructed; *sabe*—all; *kṛṣṇa kahe*—chant the holy name of Kṛṣṇa; *sabāra*—of all of them; *haila*—there was; *prema-āveśa*—ecstatic love.

Śrī Caitanya Mahāprabhu then told all the Muslims there, “Chant the holy name of Kṛṣṇa! Chant the holy name of Kṛṣṇa!” As they all began to chant, they were overwhelmed by ecstatic love.

TEXT 207

‘rāmadāsa’ bali’ prabhu tāñra kaila nāma
āra eka pāṭhāna, tāñra nāma—‘vijulī-khāñna’

rāmadāsa bali’—of the name Rāmadāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñra*—his; *kaila*—made; *nāma*—name; *āra eka pāṭhāna*—another Muslim; *tāñra nāma*—his name; *vijulī-khāñna*—Vijulī Khān.

In this way Śrī Caitanya Mahāprabhu directly initiated the saintly Muslim by advising him to chant the holy name of Kṛṣṇa. The Muslim’s name was changed to Rāmadāsa. Another Pāṭhāna Muslim present there was named Vijulī Khān.

After being initiated, the devotees in the Kṛṣṇa consciousness movement change their names. Whenever a person in the Western world becomes interested in this Kṛṣṇa consciousness movement, he is initiated by this process. In India we are falsely accused of converting *mlecchas* and *yavanas* to the Hindu religion. In India there are many Māyāvādī *sannyāsīs* known as *jagad-guru*, although they have hardly visited the whole world. Some are not even sufficiently educated, yet they make accusations against our movement and accuse us of destroying the principles of the Hindu religion by accepting Muslims and *yavanas* as Vaiṣṇavas. Such people are simply envious. We are not spoiling the Hindu system of religion but are simply following in the footsteps of Śrī Caitanya Mahāprabhu by traveling all over the world and accepting those who are interested in understanding Kṛṣṇa as Kṛṣṇadāsa or Rāmadāsa. By the process of a bona fide initiation, their names are changed.

TEXT 208

alpa vayasa tāñra, rājāra kumāra
‘rāmadāsa’ ādi pāṭhāna—cākara tāñhāra

alpa vayasa tāñra—his age is very young; *rājāra kumāra*—son of the king; *rāmadāsa*—Rāmadāsa; *ādi*—heading the list; *pāṭhāna*—the Muslims; *cākara tāñhāra*—servants of him.

Vijulī Khān was very young, and he was the son of the king. All the other Muslims, or Pāṭhānas, headed by Rāmadāsa, were his servants.

TEXT 209

'kṛṣṇa' bali' paḍe sei mahāprabhura pāya
prabhu śrī-caraṇa dila tāñhāra māthāya

kṛṣṇa bali'—chanting the holy name of Kṛṣṇa; *paḍe*—falls down; *sei*—that Vijulī Khān; *mahāprabhura pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *śrī-caraṇa dila*—placed His foot; *tāñhāra māthāya*—on his head.

Vijulī Khān also fell down at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord placed His foot on his head.

TEXT 210

tāñ-sabāre kṛpā kari' prabhu ta' calilā
seita pāṭhāna saba 'vairāgī' ha-ilā

tāñ-sabāre—to all of them; *kṛpā kari'*—bestowing mercy; *prabhu*—Śrī Caitanya Mahāprabhu; *ta'*—indeed; *calilā*—departed; *seita*—they; *pāṭhāna*—the Muslims of the Pāṭhāna community; *saba*—all; *vairāgī ha-ilā*—became mendicants.

After bestowing His mercy upon them in this way, Śrī Caitanya Mahāprabhu left. All those Pāṭhāna Muslims then became mendicants.

TEXT 211

pāṭhāna-vaiṣṇava bali' haila tāñra khyāti
sarvatra gāhiyā bule mahāprabhura kīrti

pāṭhāna-vaiṣṇava bali'—known as Pāṭhāna Vaiṣṇavas; *haila*—became; *tāñra*—their; *khyāti*—reputation; *sarvatra*—everywhere; *gāhiyā bule*—travel while chanting; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kīrti*—glorious activities.

Later these very Pāṭhānas became celebrated as the Pāṭhāna Vaiṣṇavas. They toured all over the country and chanted the glorious activities of Śrī Caitanya Mahāprabhu.

TEXT 212

sei vijulī-khāñna haila 'mahā-bhāgavata'
sarva-tīrthe haila tāñra ṣarama-mahattva

sei—that; *vijulī-khāñna*—Vijulī Khān; *haila*—became; *mahā-bhāgavata*—most advanced devotee; *sarva-tīrthe*—in all places of pilgrimage; *haila*—became; *tāñra*—his; *ṣarama*—great; *mahattva*—importance.

Vijulī Khān became a greatly advanced devotee, and his importance was celebrated at every holy place of pilgrimage.

TEXT 213

aiche līlā kare prabhu śrī-kṛṣṇa-caitanya
'paścime' āsiyā kaila yavanādi dhanya

aiche—in that way; *līlā*—pastimes; *kare*—performed; *prabhu*—the Lord; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu; *paścime*—to the western part of India; *āsiyā*—coming; *kaila*—made; *yavana-ādi*—meat-eaters and others; *dhanya*—fortunate.

In this way Lord Śrī Caitanya Mahāprabhu performed His pastimes. Coming to the western part of India, He bestowed good fortune upon the yavanas and mlecchas.

The word *yavana* means “meat-eater.” Anyone from a meat-eating community is called a *yavana*. One who does not strictly observe the Vedic regulative principles is called a *mleccha*. These words do not refer to any particular man. Even if a person is born in a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra* family, he is a *mleccha* or *yavana* if he does not strictly follow the regulative principles or if he eats meat.

TEXT 214

soro-kṣetre āsi' prabhu kailā gaṅgā-snāna
gaṅgā-tīra-pathe kailā prayāge prayāṇa

soro-kṣetre—to Soro-kṣetra; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *gaṅgā-snāna*—bathing in the Ganges; *gaṅgā-tīra-pathe*—on the path on the bank of the Ganges; *kailā*—did; *prayāge prayāṇa*—departure for Prayāga.

Śrī Caitanya Mahāprabhu next went to a holy place of pilgrimage called Soro-kṣetra. He took His bath in the Ganges there and started for Prayāga on the path along the banks of the Ganges.

TEXT 215

sei vipre, kṣṇadāse, prabhu vidāya dilā
yoḍa-hāte dui-jana kahite lāgilā

sei vipre—to the Saṅoḍiyā *brāhmaṇa*; *kṣṇadāse*—and the Rājaputa Kṣṇadāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *vidāya dilā*—asked to go back; *yoḍa-hāte*—with folded hands; *dui-jana*—two persons; *kahite lāgilā*—began to say.

At Soro-kṣetra, the Lord requested the Saṅoḍiyā *brāhmaṇa* and Rājaputa Kṣṇadāsa to return home, but with folded hands they began to speak as follows.

TEXT 216

*prayāga-paryanta duṅhe tomā-saṅge yāba
tomāra caraṇa-saṅga punaḥ kāhāṅ pāba?*

prayāga-paryanta—up to Prayāga; *duṅhe*—both of us; *tomā-saṅge*—with You; *yāba*—shall go; *tomāra*—Your; *caraṇa-saṅga*—association of the lotus feet; *punaḥ*—again; *kāhāṅ*—where; *pāba*—shall we get.

They prayed, “Let us go to Prayāga with You. If we do not go, when shall we again get the association of Your lotus feet?”

TEXT 217

*mleccha-deśa, keha kāhāṅ karaye utpāta
bhaṭṭācārya—paṇḍita, kahite nā jānena bāt*

mleccha-deśa—this is a country occupied by the Muslims; *keha*—anyone; *kāhāṅ*—anywhere; *karaye utpāta*—can create a disturbance; *bhaṭṭācārya*—Balabhadra Bhaṭṭācārya; *paṇḍita*—learned scholar; *kahite*—to speak; *nā jānena*—does not know; *bāt*—language.

“This country is mainly occupied by Muslims. At any place someone can create a disturbance, and although Your companion Balabhadra Bhaṭṭācārya is a learned scholar, he does not know how to speak the local language.”

TEXT 218

*śuni’ mahāprabhu īṣat hāsīte lāgilā
sei dui-jana prabhura saṅge cali’ āilā*

śuni’—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *īṣat*—mildly; *hāsīte lāgilā*—began to smile; *sei*—those; *dui-jana*—two persons; *prabhura saṅge*—with Śrī Caitanya Mahāprabhu; *cali’ āilā*—came.

Hearing this, Śrī Caitanya Mahāprabhu accepted their proposal by smiling mildly. Thus those two persons continued to accompany Him.

TEXT 219

*yei yei jana prabhura pāila daraśana
sei preme matta haya, kare kṛṣṇa-saṅkīrtana*

yei yei—anyone who; *jana*—person; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāila daraśana*—got the sight; *sei*—that person; *preme*—with ecstatic love; *matta haya*—becomes overwhelmed; *kare*—performs; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of Kṛṣṇa.

Whoever got to see Śrī Caitanya Mahāprabhu would feel himself overwhelmed with ecstatic love and would begin to chant the Hare Kṛṣṇa mantra.

TEXT 220

*tānra saṅge anyonye, tānra saṅge āna
ei-mata 'vaiṣṇava' kailā saba deśa-grāma*

tānra saṅge—with Him; *anyonye*—other; *tānra saṅge*—and with him; *āna*—another; *ei-mata*—in this way; *vaiṣṇava*—Vaiṣṇava; *kailā*—made; *saba*—all; *deśa-grāma*—villages and towns.

Whoever met Śrī Caitanya Mahāprabhu became a Vaiṣṇava, and whoever met that Vaiṣṇava also became a Vaiṣṇava. In this way, all the towns and villages became Vaiṣṇava, one after the other.

TEXT 221

*dakṣiṇa yāite yaiche śakti prakāśilā
sei-mata paścima deśa, preme bhāsailā*

dakṣiṇa yāite—while touring in the southern part of India; *yaiche*—as; *śakti prakāśilā*—manifested His spiritual energy; *sei-mata*—in that way; *paścima deśa*—the western part of India; *preme bhāsāilā*—inundated with love of Kṛṣṇa.

Just as the Lord inundated South India on His tour there, He also inundated the western part of the country with love of Godhead.

According to some opinions, Śrī Caitanya Mahāprabhu visited Kurukṣetra while going to Prayāga from Vṛndāvana. There is a temple of Bhadra-kālī in Kurukṣetra, and near that temple there is a temple containing the Deity of Śrī Caitanya Mahāprabhu.

TEXT 222

ei-mata cali' prabhu 'prayāga' āilā
daśa-dina triveṇīte makara-snāna kailā

ei-mata—in this way; *cali'*—walking; *prabhu*—Śrī Caitanya Mahāprabhu; *prayāga*—the holy place named Prayāga; *āilā*—reached; *daśa-dina*—ten days; *triveṇīte*—at the confluence of the rivers Ganges and Yamunā; *makara-snāna kailā*—bathed during the festival of Makara, or Māgha-melā.

Śrī Caitanya Mahāprabhu finally arrived at Prayāga and for ten successive days bathed in the confluence of the rivers Yamunā and Ganges during the festival of Makara-saṅkrānti [Māgha-melā].

Actually the word *triveṇī* indicates the confluence of three rivers—namely the Ganges, Yamunā and Sarasvatī. Presently the Sarasvatī River is not visible, but the river Ganges and the river Yamunā merge at Allahabad.

TEXT 223

vṛndāvana-gamana, prabhu-caritra ananta
'sahasra-vadana' yānra nāhi pā'na anta

vṛndāvana-gamana—going to Vṛndāvana; *prabhu-caritra*—pastimes of Śrī Caitanya Mahāprabhu; *ananta*—unlimited; *sahasra-vadana*—Lord Śeṣa, who has thousands of hoods; *yāñra*—whose; *nāhi*—does not; *pā'na*—get; *anta*—limit.

Śrī Caitanya Mahāprabhu's visit to Vṛndāvana and His activities there are unlimited. Even Lord Śeṣa, who has thousands of hoods, cannot reach the end of His activities.

TEXT 224

tāhā ke kahite pāre kṣudra jīva hañā
dik-daraśana kailuñ muñi sūtra kariyā

tāhā—that; *ke kahite pāre*—who can describe; *kṣudra*—very little; *jīva hañā*—being a conditioned soul; *dik-daraśana kailuñ*—have simply made an indication; *muñi*—I; *sūtra kariyā*—in summary form.

What ordinary living being can describe the pastimes of Śrī Caitanya Mahāprabhu? I have only indicated the general direction in the form of a summary.

TEXT 225

alaukika-līlā prabhura alaukika-rīti
śunileo bhāgya-hīnera nā haya pratīti

alaukika-līlā—uncommon pastimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *alaukika-rīti*—uncommon method; *śunileo*—even though one hears; *bhāgya-hīnera*—of one who is unfortunate; *nā haya pratīti*—there is no belief.

The pastimes and methods of Śrī Caitanya Mahāprabhu are uncommon. Unfortunate is he who cannot believe even after hearing all these things.

TEXT 226

*ādyopānta caitanya-līlā—‘alaukika’ jāna’
śraddhā kari’ śuna ihā, ‘satya’ kari’ māna’*

ādyopānta—from beginning to end; *caitanya-līlā*—the pastimes of Śrī Caitanya Mahāprabhu; *alaukika jāna’*—everyone should know as uncommon; *śraddhā kari’*—with faith; *śuna ihā*—hear this; *satya kari’ māna’*—accepting it as true and correct.

From beginning to end the pastimes of Śrī Caitanya Mahāprabhu are uncommon. Just hear them with faith and accept them as true and correct.

TEXT 227

*yei tarka kare ihāñ, sei—‘mūrkhā-rāja’
āpanāra muṇḍe se āpani pāḍe vāja*

yei tarka kare—one who simply argues; *ihāñ*—in this matter; *sei*—that person; *mūrkhā-rāja*—a great fool; *āpanāra muṇḍe*—on his own head; *se*—that person; *āpani*—himself; *pāḍe vāja*—strikes with a thunderbolt.

Whoever argues about this is a great fool. He intentionally and personally brings a thunderbolt down upon his head.

TEXT 228

*caitanya-caritra ei—‘amṛtera sindhu’
jagat ānande bhāsāya yāra eka-bindu*

caitanya-caritra—pastimes of Śrī Caitanya Mahāprabhu; *ei*—these; *amṛtera sindhu*—ocean of nectar; *jagat*—the whole world; *ānande*—with bliss; *bhāsāya*—inundates; *yāra*—of which; *eka-bindu*—one drop.

The pastimes of Śrī Caitanya Mahāprabhu are an ocean of nectar. Even a drop of this ocean can inundate the whole world with transcendental bliss.

TEXT 229

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Eighteenth Chapter, describing the Lord's visit to Śrī Vṛndāvana and His conversion of the Muslim soldiers on the way to Prayāga.

CHAPTER NINETEEN

Lord Śrī Caitanya Mahāprabhu Instructs Śrīla Rūpa Gosvāmī

A summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. Meeting Śrī Caitanya Mahāprabhu in a village called Rāmakeli, two brothers, Rūpa and Sanātana, began to devise means to get out of their government service. They appointed some *brāhmaṇas* to perform *puraścaraṇa* ceremonies and chant the holy name of Kṛṣṇa. Śrīla Rūpa Gosvāmī deposited ten thousand gold coins with a grocer, and the balance he brought in two boats to a place called Bāklā Candradvīpa. There he divided this money among the *brāhmaṇas*, Vaiṣṇavas and his relatives, and a portion he kept for emergency measures and personal needs. He was informed that Śrī Caitanya Mahāprabhu was going to Vṛndāvana from Jagannātha Purī through the forest of Madhya Pradesh; therefore he sent two people to Jagannātha Purī to find out when the Lord would leave for Vṛndāvana. In this way Rūpa Gosvāmī retired, but Sanātana Gosvāmī told the Nawab that he was sick and could not attend to his work. Giving this excuse, he sat at home and studied *Śrīmad-Bhāgavatam* with learned *brāhmaṇa* scholars. The Nawab Hussain Shah first sent his personal physician to see what the real facts were; then he personally came to see why Sanātana was not attending to official business. Knowing that he wanted to resign his post, the Nawab had him arrested and imprisoned. The Nawab then went off to attack Orissa.

When Śrī Caitanya Mahāprabhu started for Vṛndāvana through the forest of Madhya Pradesh (Jhārikhaṇḍa), Rūpa Gosvāmī left home and sent news to Sanātana that he was leaving with his younger brother (Anupama Mallika) to meet Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī finally reached Prayāga and met with Śrī Caitanya Mahāprabhu for ten successive days. During this time, Vallabha Bhaṭṭa extended an invitation to the Lord with great respect. Śrī Caitanya Mahāprabhu introduced Śrīla Rūpa Gosvāmī to Vallabha Bhaṭṭa. After this, a *brāhmaṇa* scholar named

Raghupati Upādhyāya arrived and discussed Kṛṣṇa consciousness with the Lord. Kavirāja Gosvāmī then extensively describes the living condition of Śrī Rūpa and Sanātana at Vṛndāvana. During the ten days at Prayāga, Śrīla Rūpa Gosvāmī was instructed by the Lord, who gave him the basic principles of the *Bhakti-rasāmṛta-sindhu*. The Lord then sent Śrīla Rūpa Gosvāmī to Vṛndāvana. The Lord Himself returned to Vārāṇasī and stayed at the home of Candraśekhara.

TEXT 1

*vṛndāvanīyām rasa-keli-vārtām
kālēna luṭṭām nija-śaktim utkaḥ
sañcārya rūpe vyatanot punaḥ sa
prabhur vidhau prāg iva loka-sṛṣṭim*

vṛndāvanīyām—related to Vṛndāvana; *rasa-keli-vārtām*—talks about the pastimes of Śrī Kṛṣṇa; *kālēna*—with the course of time; *luṭṭām*—lost; *nija-śaktim*—His personal potency; *utkaḥ*—being eager; *sañcārya*—infusing; *rūpe*—to Rūpa Gosvāmī; *vyatanot*—manifested; *punaḥ*—again; *saḥ*—He; *prabhuḥ*—Śrī Caitanya Mahāprabhu; *vidhau*—unto Lord Brahmā; *prāk iva*—as formerly; *loka-sṛṣṭim*—the creation of this cosmic manifestation.

Before the creation of this cosmic manifestation, the Lord enlightened the heart of Lord Brahmā with the details of the creation and manifested the Vedic knowledge. In exactly the same way, the Lord, being anxious to revive the Vṛndāvana pastimes of Lord Kṛṣṇa, impregnated the heart of Rūpa Gosvāmī with spiritual potency. By this potency, Śrīla Rūpa Gosvāmī could revive the activities of Kṛṣṇa in Vṛndāvana, activities almost lost to memory. In this way, He spread Kṛṣṇa consciousness throughout the world.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya śrī-caitanya—all glories to Śrī Caitanya Mahāprabhu; *jaya nityānanda*—all glories to Lord Nityānanda; *jaya advaita-candra*—all

glories to Advaita Prabhu; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of the Lord.

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

TEXT 3

*śrī-rūpa-sanātana rahe rāmakeli-grāme
prabhure miliyā gelā āpana-bhavane*

śrī-rūpa-sanātana—the brothers named Rūpa and Sanātana; *rahe*—stayed; *rāmakeli-grāme*—in Rāmakeli; *prabhure*—Śrī Caitanya Mahāprabhu; *miliyā*—meeting; *gelā*—went back; *āpana-bhavane*—to their own homes.

After meeting Śrī Caitanya Mahāprabhu in the village of Rāmakeli, the brothers Rūpa and Sanātana returned to their homes.

TEXT 4

*dui-bhāi viṣaya-tyāgera upāya sṛjila
bahu-dhana diyā dui brāhmaṇe varila*

dui-bhāi—the two brothers; *viṣaya-tyāgera*—of giving up material activities; *upāya sṛjila*—discovered a means; *bahu-dhana*—much money; *diyā*—paying; *dui brāhmaṇe*—two brāhmaṇas; *varila*—appointed.

The two brothers devised a means whereby they could give up their material activities. For this purpose, they appointed two brāhmaṇas and paid them a large amount of money.

TEXT 5

*kṛṣṇa-mantre karāila dui puraścaraṇa
acirāt pāibāre caitanya-caraṇa*

kṛṣṇa-mantre—in the holy mantra Hare Kṛṣṇa; *karāila*—caused to perform; *dui*—two; *puraścaraṇa*—religious ceremonies; *acirāt*—without delay; *pāibāre*—to get; *caitanya-caraṇa*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

The brāhmaṇas performed religious ceremonies and chanted the holy name of Kṛṣṇa so that the two brothers might attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu very soon.

A *puraścaraṇa* is a ritualistic ceremony performed under the guidance of an expert spiritual master or a *brāhmaṇa*. It is performed for the fulfillment of certain desires. One rises early in the morning, chants the Hare Kṛṣṇa mantra, performs *arcana* by the *ārati* ceremony and worships the Deities. These activities are described in *Madhya-līlā*, Fifteenth Chapter, verse 108.

TEXT 6

*śrī-rūpa-gosāñi tabe naukāte bhariyā
āpanāra ghare āilā bahu-dhana lañā*

śrī-rūpa-gosāñi—Śrī Rūpa Gosvāmī; *tabe*—thereafter; *naukāte bhariyā*—filling boats; *āpanāra ghare*—to his own house; *āilā*—returned; *bahu-dhana lañā*—taking large amounts of riches.

At this time, Śrī Rūpa Gosvāmī returned home, taking with him large quantities of riches loaded in boats.

TEXT 7

*brāhmaṇa-vaiṣṇave dilā tāra ardha-dhane
eka cauṭhi dhana dilā kuṭumba-bharaṇe*

brāhmaṇa-vaiṣṇave—to the *brāhmaṇas* and *Vaiṣṇavas*; *dilā*—gave as charity; *tāra*—of the riches; *ardha-dhane*—fifty percent; *eka cauṭhi dhana*—one-fourth of the riches; *dilā*—gave; *kuṭumba-bharaṇe*—to satisfy the relatives.

Śrīla Rūpa Gosvāmī divided the wealth that he brought back home. He gave fifty percent in charity to brāhmaṇas and Vaiṣṇavas and twenty-five percent to his relatives.

This is a practical example of how one should divide his money and retire from household life. Fifty percent of one's money should be distributed to qualified and pure devotees of the Lord. Twenty-five percent may be given to family members, and twenty-five percent may be kept for personal use in case of emergency.

TEXT 8

*daṇḍa-bandha lāgi' cauṭhi sañcaya karilā
bhāla-bhāla vipra-sthāne sthāpya rākhilā*

daṇḍa-bandha lāgi'—in case of legal implications; *cauṭhi*—one-fourth; *sañcaya karilā*—he collected; *bhāla-bhāla*—very respectable; *vipra-sthāne*—in the custody of a brāhmaṇa; *sthāpya rākhilā*—kept deposited.

He kept one-fourth of his wealth with a respectable brāhmaṇa. He kept this for his personal safety because he was expecting some legal complications.

TEXT 9

*gauḍe rākhila mudrā daśa-hājāre
sanātana vyaya kare, rākhe mudī-ghare*

gauḍe—in Bengal; *rākhila*—kept; *mudrā*—coins; *daśa-hājāre*—ten thousand; *sanātana*—his elder brother; *vyaya kare*—spent; *rākhe*—deposited; *mudī-ghare*—in the place of a local grocer.

He deposited ten thousand coins, which were later spent by Śrī Sanātana Gosvāmī, in the custody of a local Bengali grocer.

TEXT 10

*śrī-rūpa śunila prabhura nilādri-gamana
vana-pathe yābena prabhu śrī-vṛndāvana*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *śunila*—heard; *prabhura*—of Śrī Caitanya Mahāprabhu; *nīlādri-gamana*—departure for Jagannātha Purī; *vanapathe*—on the path through the forest; *yābena*—will go; *prabhu*—Śrī Caitanya Mahāprabhu; *śrī-vṛndāvana*—to Vṛndāvana.

Śrī Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had returned to Jagannātha Purī and was preparing to go to Vṛndāvana through the forest.

TEXT 11

*rūpa-gosāñi nīlācale pāṭhāila dui-jana
prabhu yabe vṛndāvana karena gamana*

rūpa-gosāñi—Rūpa Gosvāmī; *nīlācale*—to Jagannātha Purī; *pāṭhāila*—sent; *dui-jana*—two persons; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *vṛndāvana*—to Vṛndāvana; *karena*—makes; *gamana*—departure.

Śrī Rūpa Gosvāmī sent two people to Jagannātha Purī to find out when Śrī Caitanya Mahāprabhu would depart for Vṛndāvana.

TEXT 12

*śighra āsi' more tāñra dibā samācāra
śuniyā tad-anurūpa kariba vyavahāra*

śighra āsi'—very hastily returning; *more*—unto me; *tāñra*—His; *dibā*—give; *samācāra*—news; *śuniyā*—hearing; *tad-anurūpa*—accordingly; *kariba*—I shall make; *vyavahāra*—arrangements.

Śrī Rūpa Gosvāmī told the two men, “You are to return quickly and let me know when He will depart. Then I shall make the proper arrangements.”

TEXT 13

*ethā sanātana-gosāñi bhāve mane mana
rājā more pṛīti kare, se—mora bandhana*

ethā—here (in Gauḍa-deśa); *sanātana-gosāñi*—the elder brother, Sanātana Gosvāmī; *bhāve*—considers; *mane mana*—in the mind; *rājā*—the Nawab; *more*—me; *prīti kare*—loves very much; *se*—that; *mora*—my; *bandhana*—great obligation.

While Sanātana Gosvāmī was in Gauḍa-deśa, he was thinking, “The Nawab is very pleased with me. I certainly have an obligation.

TEXT 14

*kona mate rājā yadi more kruddha haya
tabe avyāhati haya, kariluṅ niścaya*

kona mate—somehow or other; *rājā*—the Nawab; *yadi*—if; *more*—upon me; *kruddha haya*—becomes angry; *tabe*—then; *avyāhati*—escape; *haya*—there is; *kariluṅ niścaya*—I have decided.

“If the Nawab somehow or other becomes angry with me, I shall be greatly relieved. That is my conclusion.”

TEXT 15

*asvāsthyera chadma kari’ rahe nija-ghare
rāja-kārya chāḍilā, nā yāya rāja-dvāre*

asvāsthyera—of not being well; *chadma*—pretext; *kari’*—making; *rahe*—remains; *nija-ghare*—at home; *rāja-kārya*—government service; *chāḍilā*—relinquished; *nā yāya*—did not go; *rāja-dvāre*—to the court of the Nawab.

On the pretext of bad health, Sanātana Gosvāmī remained home. Thus he gave up government service and did not go to the royal court.

TEXT 16

*lobhī kāyastha-gaṇa rāja-kārya kare
āpane svagr̥he kare śāstrera vicāre*

lobhī—greedy; *kāyastha-gaṇa*—persons engaged in secretarial and clerical work; *rāja-kārya kare*—executed the government service; *āpane*—personally; *sva-gr̥he*—at home; *kare*—did; *śāstrera vicāre*—discussion of the revealed scriptures.

The greedy masters of his clerical and secretarial staff performed the government duties while Sanātana personally remained home and discussed the revealed scriptures.

Sanātana Gosvāmī was the minister in charge of the government secretariat, and his assistants—the undersecretaries and clerks—all belonged to the *kāyastha* community. Formerly the *kāyasthas* belonged to the clerical and secretarial staff of the government, and later if one served in such a post, he was called a *kāyastha*. Eventually if a person could not identify himself as a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *sūdra*, he used to introduce himself as a *kāyastha* to get a wealthy and honorable position. In Bengal it is said that if one cannot give the identity of his caste, he calls himself a *kāyastha*. On the whole, the *kāyastha* community is a mixture of all castes, and it especially includes those engaged in clerical or secretarial work. Materially such people are always busy occupying responsible government posts.

When Sanātana Gosvāmī was relaxing and feeling inclined to retire from government service, many *kāyasthas* on his secretarial staff were very eager to occupy his post. In this regard, Śrīla Bhaktivinoda Ṭhākura states that when Sanātana Gosvāmī was a government minister and the *kāyasthas* who assisted him saw that he was reluctant to continue, they became very expert in their duties. Sanātana Gosvāmī was a *brāhmaṇa* belonging to the Sārasvata *brāhmaṇa* community. It is said that when he resigned, a subordinate named Purandara Khān, who was a *kāyastha*, occupied his post.

TEXT 17

bhaṭṭācārya paṇḍita biśa triśa lañā
bhāgavata vicāra kareṇa sabhāte vasiyā

bhaṭṭācārya paṇḍita—learned scholars known as *bhaṭṭācāryas*; *biśa triśa*—twenty or thirty; *lañā*—taking with him; *bhāgavata vicāra*—discussion

of *Śrīmad-Bhāgavatam*; *karena*—does; *sabhāte vasiyā*—sitting in an assembly.

Śrī Sanātana Gosvāmī used to discuss *Śrīmad-Bhāgavatam* in an assembly of twenty or thirty learned brāhmaṇa scholars.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following commentary on the words *bhāgavata vicāra*. As confirmed in the *Muṇḍaka Upaniṣad* (1.1.4–5), there are two kinds of educational systems:

dve vidye veditavya iti, ha sma yad brahma-vido vadanti—parā caivāparā ca. tatrāparā ṛg-vedo yajur-vedaḥ sāma-vedo 'tharva-vedaḥ śikṣā kalpo vyākaraṇam niruktaṁ chando jyotiṣam iti. atha parā yayā tad akṣaram adhigamyate.

“There are two kinds of educational systems. One deals with transcendental knowledge [*parā vidyā*] and the other with material knowledge [*aparā vidyā*]. All the *Vedas*—the *Ṛg Veda*, *Yajur Veda*, *Sāma Veda* and *Atharva Veda*, along with their corollaries, known as *śikṣā*, *kalpa*, *vyākaraṇa*, *nirukta*, *chanda* and *jyotiṣa*—belong to the inferior system of material knowledge [*aparā vidyā*]. By *parā vidyā* one can understand the *akṣara*—Brahman or the Absolute Truth.” As far as the Vedic literature is concerned, the *Vedānta-sūtra* is accepted as the *parā vidyā*. *Śrīmad-Bhāgavatam* is an explanation of that *parā vidyā*. Those who aspire for liberation (*mukti* or *mokṣa*) and introduce themselves as *vaidāntika* are also equal to those groups aspiring to improve religion (*dharma*), economic development (*artha*) and sense gratification (*kāma*). *Dharma*, *artha*, *kāma* and *mokṣa* are called *catur-varga*. They are all within the system of inferior, material knowledge. Any literature giving information about the spiritual world, spiritual life, spiritual identity and the spirit soul is called *parā vidyā*. *Śrīmad-Bhāgavatam* does not have anything to do with the materialistic way of life; it gives transcendental information to educate people in the superior system of *parā vidyā*. Sanātana Gosvāmī was engaged—in discussing the *bhāgavata-vidyā*, which means he discussed transcendental superior knowledge. Those who are *karmīs*, *jñānīs* or *yogīs* are not actually fit to discuss *Śrīmad-Bhāgavatam*. Only Vaiṣṇavas, or pure devotees, are fit to discuss that literature. As stated in *Śrīmad-Bhāgavatam* itself (12.13.18):

*śrīmad-bhāgavatam purāṇam amalam yad vaiṣṇavānām priyam
yasmin pāramahaṁsyam ekam amalam jñānam param gīyate*

*yatra jñāna-virāga-bhakti-sahitaṁ naiṣkarmyam āviṣkṛtaṁ
tac chr̥ṇvan supaṭhan vicāraṇa-para bhaktyā vimucyen naraḥ*

Although *Śrīmad-Bhāgavatam* is counted among the *Purāṇas*, it is called the spotless *Purāṇa*. Because it does not discuss anything material, it is liked by transcendental Vaiṣṇava devotees. The subject matter found in *Śrīmad-Bhāgavatam* is meant for *paramahamsas*. As it is said, *paramo nirmatsarāṇām satām vedyam* [SB 1.1.2]. A *paramahamsa* is one who does not live in the material world and who does not envy others. In *Śrīmad-Bhāgavatam*, devotional service is discussed to arouse the living entity to the transcendental position of *jñāna* (knowledge) and *vairāgya* (renunciation). As stated in *Śrīmad-Bhāgavatam* (1.2.12):

*tac chraddadhānāḥ munayo jñāna-vairāgya-yuktayā
paśyanty ātmani cātmānaṁ bhaktyā śruta-gṛhītayā*

“The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the *Vedānta-śruti*.”

This is not sentiment. Knowledge and renunciation can be obtained through devotional service (*bhaktyā śruta-gṛhītayā*), that is, by arousing one’s dormant devotional consciousness, Kṛṣṇa consciousness. When Kṛṣṇa consciousness is aroused, it relieves one from fruitive activity, activity for economic improvement and material enjoyment. This relief is technically called *naiṣkarmya*, and when one is relieved, he is no longer interested in working hard for sense gratification. *Śrīmad-Bhāgavatam* is Śrīla Vyāsadeva’s last, mature contribution, and one should read and hear it in an assembly of realized souls while engaging in devotional service. At such a time one can be liberated from all material bondage. This was the course taken by Sanātana Gosvāmī, who retired from government service to study *Śrīmad-Bhāgavatam* with learned scholars.

TEXT 18

*āra dina gaudeśvara, saṅge eka-jana
ācambite gosāñi-sabhāte kaila āgamana*

āra dina—one day; *gauḍeśvara*—the Nawab of Bengal; *saṅge*—with; *ekajana*—one other person; *ācambite*—suddenly; *gosāñi-sabhāte*—in the assembly of Sanātana Gosvāmī; *kaila āgamana*—came.

While Sanātana Gosvāmī was studying Śrīmad-Bhāgavatam in the assembly of learned brāhmaṇas, one day the Nawab of Bengal and another person suddenly appeared.

The full name of the Nawab of Bengal (Hussain Shah) was Ālāuddīna Saiyada Husena Sāha Seripha Makkā, and he ruled Bengal for twenty-three years, from 1420 to 1443 Śakābda Era (A.D. 1498 to 1521). Sanātana Gosvāmī was studying Śrīmad-Bhāgavatam with the scholars in the year 1424 (A.D. 1502).

TEXT 19

*pātsāha dekhīyā sabe sambhrame uṭhilā
sambhrame āsana diyā rājāre vasāilā*

pātsāha dekhīyā—seeing the Nawab; *sabe*—all of them; *sambhrame*—in great respect; *uṭhilā*—stood up; *sambhrame*—with great respect; *āsana diyā*—giving a sitting place; *rājāre*—the King; *vasāilā*—made to sit.

As soon as all the brāhmaṇas and Sanātana Gosvāmī saw the Nawab appear, they all stood up and respectfully gave him a sitting place to honor him.

Although Nawab Hussain Shah was a *mleccha-yavana*, he was nonetheless the governor of the country, and the learned scholars and Sanātana Gosvāmī offered him all the respect due a king or a governor. When a person occupies an exalted executive post, one should consider that he has acquired the grace of the Lord. In the *Bhagavad-gītā* (10.41) Lord Kṛṣṇa says:

*yad yad vibhūtimat sattvaṁ śrīmad ūrjitam eva vā
tat tad evāvagaccha tvaṁ mama tejo-’mśa-sambhavam*

“Know that all opulent, beautiful and glorious creations spring from but a spark of My splendor.”

Whenever we see something exalted, we must consider it part of the power of the Supreme Personality of Godhead. A powerful man (*vibhūtimat sattvam*) is one who has obtained the grace of the Lord or has derived some power from Him. In the *Bhagavad-gītā* (7.10) Kṛṣṇa says, *tejas tejasvinām aham*: “I am the power of the powerful.” The learned *brāhmaṇa* scholars showed respect to Nawab Hussain Shah because he represented a fraction of Kṛṣṇa’s power.

TEXT 20

*rājā kahe,—tomāra sthāne vaidya pāṭhāiluṅ
vaidya kahe,—vyādhi nāhi, sustha ye dekhiluṅ*

rājā kahe—the Nawab said; *tomāra sthāne*—to your place; *vaidya*—a physician; *pāṭhāiluṅ*—I sent; *vaidya kahe*—the physician said; *vyādhi nāhi*—there is no disease; *sustha*—completely healthy; *ye*—that; *dekhiluṅ*—I have seen.

The Nawab said, “I sent my physician to you, and he has reported that you are not diseased. As far as he could see, you are completely healthy.

TEXT 21

*āmāra ye kichu kārya, saba tomā lañā
kārya chāḍi’ rahilā tumi gharete vasiyā*

āmāra—my; *ye kichu*—whatever; *kārya*—business; *saba*—everything; *tomā*—you; *lañā*—with; *kārya chāḍi’*—giving up your duties; *rahilā*—remained; *tumi*—you; *gharete*—at home; *vasiyā*—sitting.

“I am depending on you to carry out so many of my activities, but you have given up your governmental duties to sit here at home.

TEXT 22

*mora yata kārya-kāma, saba kailā nāśa
ki tomāra hṛdaye āche, kaha mora pāśa*

mora—my; *yata*—all; *kārya-kāma*—occupational duties; *saba*—everything; *kailā nāśa*—you have spoiled; *ki*—what; *tomāra*—your; *hṛdaye*—within the heart; *āche*—there is; *kaha*—kindly tell; *mora pāśa*—to me.

“You have spoiled all my activities. What is your intention? Please tell me frankly.”

TEXT 23

*sanātana kahe,—nahe āmā haite kāma
āra eka-jana diyā kara samādhāna*

sanātana kahe—Sanātana Gosvāmī replied; *nahe*—not; *āmā*—me; *haite*—from; *kāma*—execution of the duty; *āra eka-jana*—someone else; *diyā*—by means of; *kara samādhāna*—execute the management.

Sanātana Gosvāmī replied, “You can no longer expect any service from me. Please arrange for someone else to tend to the management.”

TEXT 24

*tabe kruddha hañā rājā kahe āra-bāra
tomāra ‘baḍa bhāi’ kare dasyu-vyavahāra*

tabe—at that time; *kruddha hañā*—becoming angry; *rājā kahe*—the Nawab said; *āra-bāra*—again; *tomāra baḍa bhāi*—your elder brother; *kare*—does; *dasyu-vyavahāra*—the activity of a plunderer.

Becoming angry with Sanātana Gosvāmī, the Nawab said, “Your elder brother is acting just like a plunderer.”

TEXT 25

*jīva-bahu māri’ kaila cāklā saba nāśa
ethā tumi kailā mora sarva kārya nāśa*



“I sent my physician to you, and he has reported that you are not diseased. As far as he could see, you are completely healthy. I am depending on you to carry out so many of my activities, but you have given up your governmental duties to sit here at home. You have spoiled all my activities. What is your intention? Please tell me frankly.”

jīva—living entities; *bahu*—many; *māri'*—killing; *kaila*—did; *cāklā*—the province of Bengal; *saba*—all; *nāśa*—destruction; *ethā*—here; *tumi*—you; *kailā*—did; *mora*—my; *sarva*—all; *kārya*—plans; *nāśa*—destruction.

“By killing many living entities, your elder brother has destroyed all Bengal. Now here you are destroying all my plans.”

TEXT 26

sanātana kahe,—*tumi svatantra gauḍeśvara*
ye yei doṣa kare, deha' tāra phala

sanātana kahe—Sanātana Gosvāmī said; *tumi*—you; *svatantra*—independent; *gauḍa-īśvara*—the ruler of Bengal; *ye yei*—whatever; *doṣa*—faults; *kare*—one commits; *deha'*—you award; *tāra phala*—the results of that.

Sanātana Gosvāmī said, “You are the supreme ruler of Bengal and are completely independent. Whenever someone commits a fault, you punish him accordingly.”

TEXT 27

eta śuni' gauḍeśvara uṭhi' ghare gelā
palāiba bali' sanātanere bāndhilā

eta śuni'—hearing this; *gauḍa-īśvara*—the Nawab of Bengal; *uṭhi'*—standing up; *ghare gelā*—went back home; *palāiba*—I shall run away; *bali'*—because of this; *sanātanere bāndhilā*—he arrested Sanātana.

Hearing this, the Nawab of Bengal stood up and returned to his home. He ordered the arrest of Sanātana Gosvāmī so that he would not be able to leave.

It is said that the relationship between the Nawab of Bengal and Sanātana Gosvāmī was very intimate. The Nawab used to consider Sanātana Gosvāmī his younger brother, and when Sanātana Gosvāmī showed a very strong intention to resign, the Nawab, feeling familial affection,

essentially said, “I am your elder brother, but I do not look after the state management. My only business is attacking other states with my soldiers and fighting everywhere as a plunderer. Because I am a meat-eater [yavana], I am used to hunting all kinds of living beings. In this way I am destroying all kinds of living entities in Bengal. While engaged in this destructive business, I am hoping that you will tend to the administration of the state. Since I, your elder brother, am engaged in such a destructive business, you, being my younger brother, should look after the state management. If you do not, how will things continue?” This talk was based on a family relationship, and Sanātana Gosvāmī also replied in an intimate and joking way. Essentially he told the Nawab, “My dear brother, you are the independent ruler of Bengal. You can act in whatever way you like, and if someone commits a fault, you can punish him accordingly.” In other words, Sanātana Gosvāmī was saying that since the Nawab was accustomed to acting like a plunderer, he should go ahead and take action. Since Sanātana was not showing much enthusiasm for performing his duty, the Nawab should dismiss him from his service. The Nawab could understand the intention of Sanātana Gosvāmī’s statement. He therefore left in an angry mood and ordered Sanātana Gosvāmī’s arrest.

TEXT 28

*hena-kāle gela rājā uḍiyā mārīte
sanātane kahe,—tumi cala mora sāthe*

hena-kāle—at this time; *gela*—went; *rājā*—the King; *uḍiyā mārīte*—to attack the Orissa province; *sanātane kahe*—he said to Sanātana Gosvāmī; *tumi cala*—you come; *mora sāthe*—along with me.

At this time the Nawab was going to attack the province of Orissa, and he told Sanātana Gosvāmī, “Come along with me.”

Hussain Shah attacked the neighboring province of Orissa in 1424 Śakābda Era (A.D. 1502). At that time he conquered the feudal princes there.

TEXT 29

*teṅho kahe,—yābe tumi devatāya duḥkha dite
mora śakti nāhi, tomāra saṅge yāite*

teṅho kahe—Sanātana Gosvāmī replied; *yābe*—will go; *tumi*—you; *devatāya*—to the Supreme Personality of Godhead; *duḥkha dite*—to give unhappiness; *mora śakti*—my power; *nāhi*—there is not; *tomāra saṅge*—in company with you; *yāite*—to go.

Sanātana Gosvāmī replied, “You are going to Orissa to give pain to the Supreme Personality of Godhead. For this reason I am powerless to go with you.”

TEXT 30

*tabe tānre bāndhi’ rākhi’ karilā gamana
ethā nīlācala haite prabhu calilā vṛndāvana*

tabe—thereafter; *tānre*—him; *bāndhi’*—arresting; *rākhi’*—keeping; *karilā gamana*—he went away; *ethā*—at this time; *nīlācala haite*—from Jagannātha Purī; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā vṛndāvana*—departed for Vṛndāvana.

The Nawab again arrested Sanātana Gosvāmī and kept him in prison. At this time, Śrī Caitanya Mahāprabhu departed for Vṛndāvana from Jagannātha Purī.

TEXT 31

*tabe sei dui cara rūpa-ṭhāñi āila
‘vṛndāvana calilā prabhu’—āsiyā kahila*

tabe—at that time; *sei*—those; *dui*—two; *cara*—messengers; *rūpa-ṭhāñi*—into the presence of Rūpa Gosvāmī; *āila*—came back; *vṛndāvana calilā prabhu*—Śrī Caitanya Mahāprabhu has departed for Vṛndāvana; *āsiyā*—coming; *kahila*—they informed.

The two persons who went to Jagannātha Purī to inquire about the Lord’s departure returned and informed Rūpa Gosvāmī that the Lord had already departed for Vṛndāvana.

TEXT 32

*śuniyā śrī-rūpa likhila sanātana-ṭhāñi
‘vṛndāvana calilā śrī-caitanya-gosāñi*

śuniyā—hearing; *śrī-rūpa*—Śrī Rūpa Gosvāmī; *likhila*—wrote; *sanātana-ṭhāñi*—to Sanātana Gosvāmī; *vṛndāvana*—to Vṛndāvana; *calilā*—has gone; *śrī-caitanya-gosāñi*—Śrī Caitanya Mahāprabhu.

Upon receiving this message from his two messengers, Rūpa Gosvāmī immediately wrote a letter to Sanātana Gosvāmī saying that Śrī Caitanya Mahāprabhu had departed for Vṛndāvana.

TEXT 33

*āmi-dui-bhāi calilāña tāñhāre milite
tumi yaiche taiche chuṭi’ āisa tāhāñ haite*

āmi-dui-bhāi—we two brothers; *calilāña*—have gone; *tāñhāre milite*—to meet Him; *tumi*—you; *yaiche taiche*—somehow or other; *chuṭi’*—getting free; *āisa*—come; *tāhāñ haite*—from there.

In his letter to Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī wrote, “We two brothers are starting out to go see Śrī Caitanya Mahāprabhu. You must also somehow or other get released and come meet us.”

The two brothers herein mentioned are Rūpa Gosvāmī and his younger brother, Anupama Mallika. Rūpa Gosvāmī was informing Sanātana Gosvāmī that he should join him and his younger brother.

TEXT 34

*daśa-sahasra mudrā tathā āche mudi-sthāne
tāhā diyā kara śīghra ātma-vimocane*

daśa-sahasra mudrā—ten thousand coins; *tathā*—there; *āche*—there are; *mudi-sthāne*—in the grocer’s place; *tāhā diyā*—with this amount; *kara*—get; *śighra*—as soon as possible; *ātma-vimocane*—release from the internment.

Rūpa Gosvāmī further informed Śrīla Sanātana Gosvāmī: “I have left a deposit of ten thousand coins with the grocer. Use that money to get out of prison.

TEXT 35

*yaiche taiche chuṭi’ tumi āisa vṛndāvana’
eta likhi’ dui-bhāi karilā gamana*

yaiche taiche—somehow or other; *chuṭi’*—getting released; *tumi*—you; *āisa*—come; *vṛndāvana*—to Vṛndāvana; *eta likhi’*—writing this; *dui-bhāi*—the two brothers, namely Rūpa Gosvāmī and his younger brother, Anupama; *karilā gamana*—departed.

“Somehow or other get yourself released and come to Vṛndāvana.” After writing this, the two brothers [Rūpa Gosvāmī and Anupama] went to see Śrī Caitanya Mahārabhu.

TEXT 36

*anupama mallika, tāñra nāma—‘śrī-vallabha’
rūpa-gosāñira choṭa-bhāi—parama-vaiṣṇava*

anupama mallika—Anupama Mallika; *tāñra nāma*—his name; *śrī-vallabha*—Śrī Vallabha; *rūpa-gosāñira*—of Rūpa Gosvāmī; *choṭa-bhāi*—younger brother; *parama-vaiṣṇava*—great devotee.

Rūpa Gosvāmī’s younger brother was a great devotee whose actual name was Śrī Vallabha, but he was given the name Anupama Mallika.

TEXT 37

*tānhā lañā rūpa-gosāñi prayāge āilā
mahāprabhu tāhāñ śuni' ānandita hailā*

tānhā lañā—taking him along; *rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *prayāge*—to Prayāga; *āilā*—came; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāhāñ*—there; *śuni'*—hearing; *ānandita hailā*—were very pleased.

Śrī Rūpa Gosvāmī and Anupama Mallika went to Prayāga, and they were very pleased to hear the news that Śrī Caitanya Mahāprabhu was there.

TEXT 38

*prabhu caliyāchena bindu-mādhava-daraśane
lakṣa lakṣa loka āise prabhura milane*

prabhu—Śrī Caitanya Mahāprabhu; *caliyāchena*—was going; *bindu-mādhava-daraśane*—to see Lord Bindu Mādhava; *lakṣa lakṣa loka*—many hundreds of thousands of people; *āise*—came; *prabhura*—with Śrī Caitanya Mahāprabhu; *milane*—for meeting.

At Prayāga, Śrī Caitanya Mahāprabhu went to see the temple of Bindu Mādhava, and many hundreds of thousands of people followed Him just to meet Him.

TEXT 39

*keha kānde, keha hāse, keha nāce, gāya
'kṛṣṇa' 'kṛṣṇa' bali' keha gaḍāgaḍi yāya*

keha kānde—some cried; *keha hāse*—some laughed; *keha nāce*—some danced; *gāya*—chanted; *kṛṣṇa kṛṣṇa bali'*—saying “Kṛṣṇa, Kṛṣṇa”; *keha*—some; *gaḍāgaḍi yāya*—rolled on the ground.

Some of the people following the Lord were crying. Some were laughing, some dancing and some chanting. Indeed, some of them were rolling on the ground, exclaiming “Kṛṣṇa! Kṛṣṇa!”

TEXT 40

*gaṅgā-yamunā prayāga nārila ḍubāite
prabhu ḍubāila kṛṣṇa-premera vanyāte*

gaṅgā-yamunā—the river Ganges and river Yamunā; *prayāga*—Prayāga; *nārila*—were not able; *ḍubāite*—to flood; *prabhu*—Śrī Caitanya Mahāprabhu; *ḍubāila*—flooded; *kṛṣṇa-premera*—of ecstatic love of Kṛṣṇa; *vanyāte*—in an inundation.

Prayāga is located at the confluence of two rivers—the Ganges and the Yamunā. Although these rivers were not able to flood Prayāga with water, Śrī Caitanya Mahāprabhu inundated the whole area with waves of ecstatic love for Kṛṣṇa.

TEXT 41

*bhīḍa dekhi' dui bhāi rahilā nirjane
prabhura āveśa haila mādharma-daraśane*

bhīḍa dekhi'—seeing the crowd; *dui bhāi*—the two brothers; *rahilā*—remained; *nirjane*—in a secluded place; *prabhura*—of Śrī Caitanya Mahāprabhu; *āveśa*—ecstasy; *haila*—there was; *mādharma-daraśane*—by seeing the Deity, Bindu Mādhava.

Seeing the great crowd, the two brothers remained standing in a secluded place. They could see that Śrī Caitanya Mahāprabhu was ecstatic to see Lord Bindu Mādhava.

TEXT 42

*premāveśe nāce prabhu hari-dhvani kari'
ūrdhva-bāhu kari' bale—bala 'hari' 'hari'*

prema-āveśe—in ecstatic love; *nāce*—danced; *prabhu*—Śrī Caitanya Mahāprabhu; *hari-dhvani kari'*—vibrating the holy name of Hari; *ūrdhva*—raised; *bāhu*—the arms; *kari'*—making; *bale*—says; *bala hari hari*—chant “Hari, Hari“.

The Lord was loudly chanting the holy name of Hari. Dancing in ecstatic love and raising His arms, He asked everyone to chant “Hari! Hari!”

TEXT 43

*prabhura mahimā dekhi' loke camatkāra
prayāge prabhura līlā nāri varṇibāra*

prabhura—of Śrī Caitanya Mahāprabhu; *mahimā*—the greatness; *dekhi'*—seeing; *loke*—in all people; *camatkāra*—astonishment; *prayāge*—at Prayāga; *prabhura*—of Śrī Caitanya Mahāprabhu; *līlā*—the pastimes; *nāri*—I am not able; *varṇibāra*—to describe.

Everyone was astounded to see the greatness of Śrī Caitanya Mahāprabhu. Indeed, I cannot properly describe the pastimes of the Lord at Prayāga.

TEXT 44

*dākṣiṇātya-vipra-sane āche paricaya
sei vipra nimantriyā nila nijālaya*

dākṣiṇātya—Deccan; *vipra-sane*—with a *brāhmaṇa*; *āche*—there was; *paricaya*—acquaintance; *sei*—that; *vipra-brāhmaṇa*; *nimantriyā*—inviting; *nila*—brought; *nija-ālaya*—to his own place.

Śrī Caitanya Mahāprabhu had made an acquaintance with a *brāhmaṇa* from Deccan [in South India], and that *brāhmaṇa* invited Him for meals and took Him to his place.

TEXT 45

*vipra-gṛhe āsi' prabhu nibhṛte vasilā
śrī-rūpa-vallabha duṅhe āsiyā mililā*

vipra-gṛhe—to the house of that *brāhmaṇa*; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *nibhṛte*—in a solitary place; *vasilā*—sat down; *śrī-rūpa-vallabha*—the two brothers Rūpa Gosvāmī and Śrī Vallabha; *duṅhe*—both of them; *āsiyā*—coming; *mililā*—met Him.

While Śrī Caitanya Mahāprabhu was sitting in a solitary place in the home of that Deccan brāhmaṇa, Rūpa Gosvāmī and Śrī Vallabha [Anupama Mallika] came to meet Him.

TEXT 46

*dui-guccha tṛṇa duñhe daśane dhariyā
prabhu dekhi' dūre paḍe daṇḍavat hañā*

dui-guccha—two bunches; *tṛṇa*—straw; *duñhe*—both of them; *daśane dhariyā*—holding in the teeth; *prabhu dekhi'*—seeing the Lord; *dūre*—in a distant place; *paḍe*—fell down; *daṇḍa-vat*—like rods; *hañā*—becoming.

Seeing the Lord from a distance, the two brothers put two clumps of straw between their teeth and immediately fell down on the ground like rods, offering Him obeisances.

TEXT 47

*nānā śloka paḍi' uṭhe, paḍe bāra bāra
prabhu dekhi' premāveśa ha-ila duñhāra*

nānā—various; *śloka*—verses; *paḍi'*—reciting; *uṭhe*—stood up; *paḍe*—fell down; *bāra bāra*—again and again; *prabhu dekhi'*—seeing the Lord; *prema-āveśa*—ecstatic emotion; *ha-ila*—there was; *duñhāra*—of both of them.

Both brothers were overwhelmed with ecstatic emotion, and reciting various Sanskrit verses, they stood up and fell down again and again.

TEXT 48

*śrī-rūpe dekhiyā prabhura prasanna haila mana
'uṭha, uṭha, rūpa, āisa', balilā vacana*

śrī-rūpe dekhiyā—seeing Śrī Rūpa Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasanna*—very pleased; *haila*—was; *mana*—mind; *uṭha*—

please stand up; *uṭha*—please stand up; *rūpa*—My dear Rūpa; *āisa*—come; *balilā*—He said; *vacana*—the words.

Śrī Caitanya Mahāprabhu was very pleased to see Śrīla Rūpa Gosvāmī, and He told him, “Stand up! Stand up! My dear Rūpa, come here.”

TEXT 49

kṛṣṇera karuṇā kichu nā yāya varṇane
viṣaya-kūpa haite kāḍila tomā dui-jane

kṛṣṇera—of Lord Kṛṣṇa; *karuṇā*—the mercy; *kichu*—any; *nā*—not; *yāya*—is possible; *varṇane*—to describe; *viṣaya-kūpa haite*—from the well of material enjoyment; *kāḍila*—delivered; *tomā*—you; *dui-jane*—both.

Śrī Caitanya Mahāprabhu then said, “It is not possible to describe Kṛṣṇa’s mercy, for He has delivered you both from the well of material enjoyment.

TEXT 50

na me ‘bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyam
sa ca pūjyo yathā hy aham

na—not; *me*—My; *abhaktaḥ*—devoid of pure devotional service; *catur-vedī*—a scholar in the four Vedas; *mat-bhaktaḥ*—My devotee; *śva-pacaḥ*—even from a family of dog-eaters; *priyaḥ*—very dear; *tasmai*—to him (a pure devotee, even though born in a very low family); *deyam*—should be given; *tataḥ*—from him; *grāhyam*—should be accepted (remnants of food); *saḥ*—that person; *ca*—also; *pūjyaḥ*—worshipable; *yathā*—as much as; *hi*—certainly; *aham*—I.

“[Lord Kṛṣṇa said:] ‘Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. Even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to

enjoy fruitive activities or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.”

This verse is included in the *Hari-bhakti-vilāsa* (10.127), compiled by Sanātana Gosvāmī.

TEXT 51

*ei śloka paḍi' duñhāre kailā āliṅgana
kṛpāte duñhāra māthāya dharilā caraṇa*

ei śloka—this verse; *paḍi'*—reciting; *duñhāre*—the two brothers; *kailā āliṅgana*—embraced; *kṛpāte*—out of causeless mercy; *duñhāra*—of the two of them; *māthāya*—on the heads; *dharilā*—placed; *caraṇa*—His feet.

After reciting this verse, Śrī Caitanya Mahāprabhu embraced the two brothers, and out of His causeless mercy He placed His feet on their heads.

TEXT 52

*prabhu-kṛpā pāñā duñhe dui hāta yuḍi'
dīna hañā stuti kare vinaya ācari'*

prabhu-kṛpā—the Lord's mercy; *pāñā*—getting; *duñhe*—the two of them; *dui*—two; *hāta*—hands; *yuḍi'*—folding; *dīna hañā*—most humbly; *stuti kare*—offer prayers; *vinaya ācari'*—with submission.

After receiving the Lord's causeless mercy, the two brothers folded their hands and in great humility offered the following prayers unto the Lord.

TEXT 53

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

namaḥ—obeisances; *mahā-vadānyāya*—who is most munificent and charitably disposed; *kṛṣṇa-prema*—love of Kṛṣṇa; *pradāya*—who can give; *te*—unto You; *kṛṣṇāya*—the original Personality of Godhead; *kṛṣṇa-caitanya-nāmne*—under the name Kṛṣṇa Caitanya; *gaura-tviṣe*—whose complexion is the golden complexion of Śrīmatī Rādhārāṇī; *namaḥ*—obeisances.

“O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

TEXT 54

*yo 'jñāna-mattam bhuvanam dayāluḥ
ullāghayann aḥy akarot pramattam
sva-prema-sampat-sudhayādbhuteham
śrī-kṛṣṇa-caitanyam amum prapadye*

yaḥ—that Personality of Godhead who; *ajñāna-mattam*—maddened by ignorance or foolishly passing time in *karma*, *jñāna*, *yoga* and Māyāvāda philosophy; *bhuvanam*—the entire three worlds; *dayāluḥ*—so merciful; *ullāghayan*—subduing such processes as *karma*, *jñāna* and *yoga*; *aḥy*—despite; *akarot*—made; *pramattam*—maddened; *sva-prema-sampat-sudhayā*—by the nectar of His personal devotional service, which is an invaluable treasure of bliss; *adbhuta-īham*—whose activities are wonderful; *śrī-kṛṣṇa-caitanyam*—unto Lord Śrī Caitanya Mahāprabhu; *amum*—that; *prapadye*—I surrender.

“We offer our respectful obeisances unto that merciful Supreme Personality of Godhead who has converted all three worlds, which were maddened by ignorance, and saved them from their diseased condition by making them mad with the nectar from the treasure-house of love of God. Let us take full shelter of that Personality of Godhead, Śrī Kṛṣṇa Caitanya, whose activities are wonderful.”

This verse is found in the *Govinda-līlāmṛta* (1.2).

TEXT 55

tabe mahāprabhu tāñre nikaṭe vasāilā
'sanātanera vārtā kaha'—tāñhāre puchilā

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—them; *nikaṭe*—near Him; *vasāilā*—sat down; *sanātanera vārtā*—news of Sanātana; *kaha*—please tell; *tāñhāre*—them; *puchilā*—questioned.

After this, Śrī Caitanya Mahāprabhu sat them down by His side and asked them, “What news do you have of Sanātana?”

TEXT 56

rūpa kahena,—teñho bandī haya rāja-ghare
tumi yadi uddhāra', tabe ha-ibe uddhāre

rūpa kahena—Rūpa Gosvāmī said; *teñho*—he; *bandī*—arrested; *haya*—is; *rāja-ghare*—in the court of the government; *tumi*—You; *yadi*—if; *uddhāra'*—kindly rescue; *tabe*—then; *ha-ibe*—he will be; *uddhāre*—relieved from that entanglement.

Rūpa Gosvāmī replied, “Sanātana has now been arrested by the government of Hussain Shah. If You kindly save him, he can be liberated from that entanglement.”

TEXT 57

prabhu kahe,—sanātanera hañāche mocana
acirāt āmā-saha ha-ibe milana

prabhu kahe—Śrī Caitanya Mahāprabhu said; *sanātanera*—of Sanātana Gosvāmī; *hañāche*—there has been; *mocana*—release; *acirāt*—very soon; *āmā-saha*—with Me; *ha-ibe milana*—there will be meeting.

Śrī Caitanya Mahāprabhu immediately replied, “Sanātana has already been released from his confinement, and he will very soon meet with Me.”

TEXT 58

*madhyāhna karite vipra prabhure kahilā
rūpa-gosāñi se-divasa tathāñi rahilā*

madhyāhna karite—to accept lunch; *vipra*—the *brāhmaṇa* of Deccan; *prabhure*—Śrī Caitanya Mahāprabhu; *kahilā*—requested; *rūpa-gosāñi*—Rūpa Gosvāmī; *se-divasa*—that day; *tathāñi*—there; *rahilā*—remained.

The *brāhmaṇa* then requested Śrī Caitanya Mahāprabhu to accept His lunch. Rūpa Gosvāmī also remained there that day.

TEXT 59

*bhaṭṭācārya dui bhāiye nimantraṇa kaila
prabhura śeṣa prasāda-pātra dui-bhāi pāila*

bhaṭṭācārya—Balabhadra Bhaṭṭācārya; *dui bhāiye*—the two brothers; *nimantraṇa kaila*—invited to take lunch; *prabhura śeṣa prasāda-pātra*—the remnants of the plate of food offered to Śrī Caitanya Mahāprabhu; *dui-bhāi pāila*—the two brothers obtained.

Balabhadra Bhaṭṭācārya invited the two brothers to take lunch also. The remnants of food from the plate of Śrī Caitanya Mahāprabhu were offered to them.

TEXT 60

*triveṇī-uṣara prabhura vāsā-ghara sthāna
dui bhāi vāsā kaila prabhu-sannidhāna*

triveṇī-uṣara—on the bank of the confluence of the Yamunā and the Ganges; *prabhura*—of Śrī Caitanya Mahāprabhu; *vāsā-ghara*—of the residential house; *sthāna*—the place; *dui bhāi*—the two brothers; *vāsā kaila*—resided; *prabhu-sannidhāna*—near Śrī Caitanya Mahāprabhu.

Śrī Caitanya Mahāprabhu selected His residence beside the confluence of the Ganges and the Yamunā, a place called Triveṇī. The two brothers—Rūpa Gosvāmī and Śrī Vallabha—selected their residence near the Lord's.

TEXT 61

*se-kāle vallabha-bhaṭṭa rahe āḍāila-grāme
mahāprabhu āilā śuni' āila tānra sthāne*

se-kāle—at that time; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *rahe*—resided; *āḍāila-grāme*—in the village known as Āḍāila; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āilā*—has come; *śuni'*—hearing; *āila*—came; *tānra sthāne*—to His place.

At that time, Śrī Vallabha Bhaṭṭa was staying at Āḍāila-grāma, and when he heard that Śrī Caitanya Mahāprabhu had arrived, he went to His place to see Him.

Vallabha Bhaṭṭa was a great learned scholar of Vaiṣṇavism. In the beginning he was very much devoted to Śrī Caitanya Mahāprabhu, but since he thought that he could not receive proper respect from Him, he later joined the Viṣṇu Svāmī sect and became the *ācārya* of that sect. His sect is celebrated as the Vallabhācārya-sampradāya. This *sampradāya* has had great influence in Vṛndāvana near Gokula and in Bombay. Vallabha Bhaṭṭa wrote many books, including a commentary on Śrīmad-Bhāgavatam called *Subodhinī-ṭīkā* and notes on the *Vedānta-sūtra* in the form of an *Anubhāṣya*. He also wrote a combination of sixteen short works called *Ṣoḍaśa-grantha*. The village where he was staying—Āḍāila-grāma, or Adeli-grāma—was near the confluence of the rivers Ganges and Yamunā, on the other side of the Yamunā from Prayāga, about one mile from the river. A temple of Lord Viṣṇu there still belongs to the Vallabha-sampradāya.

Vallabha Bhaṭṭa was originally from a place in southern India called Trailaṅga. There is a railway station there called Niḍāḍābhalu. Sixteen miles from that station is a village called Kāṅkaḍabāḍa, or Kākuṅrapāḍhu. A learned *brāhmaṇa* named Lakṣmaṇa Dīkṣita used to live there, and Vallabha Bhaṭṭa was his son. There are five sections of the *brāhmaṇa* community of Āndhra Pradesh, known as Bella-nāṭī, Vegī-nāṭī, Murakī-nāṭī, Telagu-nāṭī and Kāśāla-nāṭī. Out of these five brahminical communities, Vallabhācārya took his birth in the community of Bella-nāṭī in the year 1400 Śākābda Era (A.D. 1478). According to some people, Vallabha Bhaṭṭācārya's father took *sannyāsa* before Vallabha's birth, and

he returned home to take Vallabhācārya as his son. According to the opinion of others, Vallabhācārya was born in 1400 Śakābda Era on the Ekādaśī day of the dark moon in the month of Caitra, and he took his birth in a *brāhmaṇa* family surnamed Khambhampātibāru. According to this account, his father's name was Lakṣmaṇa Bhaṭṭa Dīkṣita, and he was born in Campakāraṇya. In someone else's opinion, Vallabhācārya appeared near the village named Cānpā-jhāra-grāma, which is near a railway station named Rājima in Madhya Pradesh.

After studying for eleven years at Vārāṇasī, Vallabhācārya returned home. On his return, he heard that his father had departed from the material world. Keeping his brother and mother at home, he went to the banks of the river Tuṅgabhadrā, to a village called Vidyānagara, where he enlightened Kṛṣṇadeva, the grandson of King Bukkarāja. After that, he traveled throughout India thrice on trips lasting six years each. Thus he passed eighteen years and became victorious in his discussions of revealed scripture. When he was thirty years old, he married Mahālakṣmī, who belonged to the same *brāhmaṇa* community as his. Near Govardhana Hill he established a Deity in the valley. Finally he came to Āḍāila, which is on the other side of the Yamunā from Prayāga.

Vallabhācārya had two sons, Gopinātha and Viṭṭhaleśvara, and in his old age he accepted the renounced order. In 1452 Śakābda Era (A.D. 1530), he passed away from the material world at Vārāṇasī. His book known as *Ṣoḍaśa-grantha* and his commentaries on the *Vedānta-sūtra* (*Anubhāṣya*) and *Śrīmad-Bhāgavatam* (*Subodhinī*) are very famous. He wrote many other books besides.

TEXT 62

*teṅho daṅḍavat kaila, prabhu kailā āliṅgana
dui jane kṛṣṇa-kathā haila kata-kṣaṇa*

teṅho—he; *daṅḍavat*—obeisances; *kaila*—made; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *āliṅgana*—embracing; *dui jane*—between the two of them; *kṛṣṇa-kathā*—topics about Lord Kṛṣṇa; *haila*—there were; *kata-kṣaṇa*—for some time.

Vallabha Bhaṭṭācārya offered Śrī Caitanya Mahāprabhu his obeisances, and the Lord embraced him. After that, they discussed topics about Kṛṣṇa for some time.

TEXT 63

*kṛṣṇa-kathāya prabhura mahā-prema uthalila
bhaṭṭera saṅkoce prabhu samvaraṇa kaila*

kṛṣṇa-kathāya—in the discussion on Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *mahā-prema*—great love; *uthalila*—arose; *bhaṭṭera*—of the Bhaṭṭācārya; *saṅkoce*—due to shyness; *prabhu*—Śrī Caitanya Mahāprabhu; *samvaraṇa kaila*—restrained Himself.

Śrī Caitanya Mahāprabhu felt great ecstatic love when they began discussing Kṛṣṇa, but the Lord checked His feelings because He felt shy before Vallabha Bhaṭṭa.

TEXT 64

*antare gara-gara prema, nahe samvaraṇa
dekhi' camatkāra haila vallabha-bhaṭṭera mana*

antare—inside; *gara-gara*—raged; *prema*—ecstatic love; *nahe*—there was not; *samvaraṇa*—checking; *dekhi'*—detecting; *camatkāra*—astonishment; *haila*—there was; *vallabha-bhaṭṭera mana*—in the mind of Vallabha Bhaṭṭa.

Although the Lord restrained Himself externally, ecstatic love raged within. There was no checking that. Vallabha Bhaṭṭa was astonished to detect this.

TEXT 65

*tabe bhaṭṭa mahāprabhure nimantraṇa kailā
mahāprabhu dui-bhāi tānhāre milāilā*

tabe—then; *bhaṭṭa*—Vallabha Bhaṭṭa; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *nimantraṇa kailā*—invited; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dui-bhāi*—the two brothers Rūpa and Vallabha; *tānhāre*—to him; *milāilā*—introduced.

Thereafter, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu for lunch, and the Lord introduced the brothers Rūpa and Vallabha to him.

TEXT 66

*dui-bhāi dūra haite bhūmite paḍiyā
bhaṭṭe daṇḍavat kailā ati dīna hañā*

dui-bhāi—the two brothers; *dūra haite*—from a distance; *bhūmite*—on the ground; *paḍiyā*—falling flat; *bhaṭṭe*—to Vallabha Bhaṭṭa; *daṇḍavat kailā*—offered obeisances; *ati dīna hañā*—being very humble.

From a distance, the brothers Rūpa Gosvāmī and Śrī Vallabha fell on the ground and offered obeisances to Vallabha Bhaṭṭa with great humility.

TEXT 67

*bhaṭṭa milibāre yāya, duñhe palāya dūre
'asṛṣya pāmara muñi, nā chuñiha more'*

bhaṭṭa—Vallabha Bhaṭṭa; *milibāre*—to meet; *yāya*—goes; *duñhe*—the two brothers; *palāya*—ran away; *dūre*—to a distant place; *asṛṣya*—untouchable; *pāmara*—most fallen; *muñi*—I; *nā chuñiha*—do not touch; *more*—me.

When Vallabha Bhaṭṭācārya walked toward them, they ran away to a more distant place. Rūpa Gosvāmī said, “I am untouchable and most sinful. Please do not touch me.”

TEXT 68

*bhaṭṭera vismaya haila, prabhura harṣa mana
bhaṭṭere kahilā prabhu tāñra vivaraṇa*

bhaṭṭera—of Vallabha Bhaṭṭācārya; *vismaya haila*—there was surprise; *prabhura*—of Śrī Caitanya Mahāprabhu; *harṣa*—very happy; *mana*—the mind; *bhaṭṭere kahilā*—said to Vallabha Bhaṭṭācārya; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñra vivaraṇa*—description of Rūpa Gosvāmī.

Vallabha Bhaṭṭācārya was very much surprised at this. Śrī Caitanya Mahāprabhu, however, was very pleased, and He therefore spoke to him this description of Rūpa Gosvāmī.

TEXT 69

*‘in̄ho nā sparśiha, in̄ho jāti ati-hīna!
vaidika, yājñika tumi kulīna pravīṇa!’*

in̄ho—him; *nā sparśiha*—do not touch; *in̄ho*—he; *jāti*—caste; *ati-hīna*—very low; *vaidika*—a follower of Vedic principles; *yājñika*—a performer of many sacrifices; *tumi*—you; *kulīna*—aristocratic *brāhmaṇa*; *pravīṇa*—an experienced person.

Śrī Caitanya Mahāprabhu said, “Don’t touch him, for he belongs to a very low caste. You are a follower of Vedic principles and are a well experienced performer of many sacrifices. You also belong to the aristocracy.”

Generally *brāhmaṇas* are puffed up with false prestige because they belong to the aristocracy and perform many Vedic sacrifices. In South India especially, this fastidious position is most prominent. At any rate, this was the case five hundred years ago. Śrī Caitanya Mahāprabhu actually started a revolution against this brahminical system by inaugurating the chanting of the Hare Kṛṣṇa *mantra*. By this chanting, one can be delivered regardless of caste, creed, color or social position. Whoever chants the Hare Kṛṣṇa *mahā-mantra* is immediately purified due to the transcendental position of devotional service. Śrī Caitanya Mahāprabhu is here hinting to Vallabha Bhaṭṭācārya that an exalted *brāhmaṇa* who makes sacrifices and follows Vedic principles should not neglect a person who is engaged in devotional service by chanting the holy name of the Lord.

Actually Rūpa Gosvāmī did not belong to a lower caste. He was from a highly aristocratic *brāhmaṇa* family, but due to his association with the Muslim Nawab, he was considered fallen and was excommunicated from *brāhmaṇa* society. However, due to his advanced devotional service, Śrī Caitanya Mahāprabhu accepted him as a *gosvāmī*. Vallabha Bhaṭṭācārya knew all this. One who is a devotee is above caste and creed, yet Vallabha Bhaṭṭācārya felt himself prestigious.

The present head of the Vallabha Bhaṭṭācārya *sampradāya* of Bombay is named Dīkṣita Mahārāja. He is very friendly to our movement, and whenever we meet him, this learned *brāhmaṇa* scholar highly praises the activities of the Hare Kṛṣṇa movement. He is a life member of our Society, and although he is a learned scholar in the brahminical caste tradition, he accepts our Society and considers its members bona fide devotees of Lord Viṣṇu.

TEXT 70

*duñhāra mukhe nirantara kṛṣṇa-nāma śuni’
bhaṭṭa kahe, prabhura kichu iṅgita-bhaṅgī jāni’*

duñhāra mukhe—in the mouths of both Rūpa Gosvāmī and his brother Vallabha; *nirantara*—continuously; *kṛṣṇa-nāma śuni’*—hearing the chanting of the holy name of Kṛṣṇa; *bhaṭṭa kahe*—Vallabha Bhaṭṭācārya said; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *kichu*—some; *iṅgita*—indications; *bhaṅgī*—hints; *jāni’*—understanding.

Hearing the holy name constantly vibrated by the two brothers, Vallabha Bhaṭṭācārya could understand the hints of Śrī Caitanya Mahāprabhu.

TEXT 71

*‘duñhāra mukhe kṛṣṇa-nāma kariche nartana
ei-dui ‘adhama’ nahe, haya ‘sarvottama’*

duñhāra mukhe—in the mouths of both; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kariche*—is doing; *nartana*—dancing; *ei-dui*—both of them; *adhama nahe*—not fallen; *haya*—are; *sarva-uttama*—the most exalted.

Vallabha Bhaṭṭācārya said, “Since these two are constantly chanting the holy name of Kṛṣṇa, how can they be untouchable? On the contrary, they are most exalted.”

Vallabha Bhaṭṭācārya’s admission of the brothers’ exalted position should serve as a lesson to one who is falsely proud of his position as a *brāhmaṇa*. Sometimes so-called *brāhmaṇas* do not recognize our European and

American disciples as devotees or *brāhmaṇas*, and some *brāhmaṇas* are so proud that they do not allow them to enter temples. Śrī Caitanya Mahāprabhu herein gives a great lesson. Although Vallabha Bhaṭṭācārya was a great authority on brahmanism and a learned scholar, he admitted that those who chant the Lord’s holy name are bona fide *brāhmaṇas* and Vaiṣṇavas and are therefore exalted.

TEXT 72

*aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepuḥ tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

aho bata—how wonderful it is; *śva-pacaḥ*—dog-eaters; *ataḥ*—than the initiated *brāhmaṇa*; *garīyān*—more glorious; *yat*—of whom; *jihvā-agre*—on the tongue; *vartate*—remains; *nāma*—the holy name; *tubhyam*—of You, my Lord; *tepuḥ*—have performed; *tapas*—austerity; *te*—they; *juhuvuḥ*—have performed sacrifices; *sasnuḥ*—have bathed in all holy places; *āryāḥ*—really belonging to the Āryan race; *brahma*—all the *Vedas*; *anūcuḥ*—have studied; *nāma*—the holy name; *gṛṇanti*—chant; *ye*—who; *te*—they.

Vallabha Bhaṭṭācārya then recited the following verse: “My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated *brāhmaṇa*. Although he may be born in a family of dog-eaters and may therefore, by material calculation, be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the *Vedas*. He has already taken his bath in all the holy places of pilgrimage, he has studied all the *Vedas*, and he is actually an Āryan.”

This verse is quoted from *Śrīmad-Bhāgavatam* (3.33.7).

TEXT 73

*śuni' mahāprabhu tānre bahu praśamsilā
premāviṣṭa hañā śloka paḍite lāgilā*

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tānre*—him; *bahu*—very much; *praśamsilā*—praised; *prema-āviṣṭa hañā*—becoming ecstatic in love of Godhead; *śloka*—verses; *paḍite lāgilā*—began to recite.

Śrī Caitanya Mahāprabhu was very pleased to hear Vallabha Bhaṭṭa quoting from śāstra about the position of a devotee. The Lord praised him personally, and, feeling ecstatic love of Godhead, began to quote many verses from śāstra.

TEXT 74

*śuciḥ sad-bhakti-dīptāgni-
dagdha-durjāti-kalmaṣaḥ
śva-pāko 'pi budhaiḥ ślāghyo
na veda-jño 'pi nāstikaḥ*

śuciḥ—a brāhmaṇa purified internally and externally; *sat-bhakti*—of devotional service without motives; *dīpta-agni*—by the blazing fire; *dagdha*—burnt to ashes; *durjāti*—such as birth in a low family; *kalmaṣaḥ*—whose sinful reactions; *śva-pākaḥ api*—even though born in a family of dog-eaters; *budhaiḥ*—by learned scholars; *ślāghyaḥ*—recognized; *na*—not; *veda-jñaḥ api*—even though completely conversant in Vedic knowledge; *nāstikaḥ*—an atheist.

Śrī Caitanya Mahāprabhu said, “A person who has the pure characteristics of a brāhmaṇa due to devotional service, which is like a blazing fire burning to ashes all the sinful reactions of past lives, is certainly saved from the consequences of sinful acts, such as taking birth in a lower family. Even though he may be born in a family of dog-eaters, he is recognized by learned scholars. But although a person may be a learned scholar in Vedic knowledge, he is not recognized if he is an atheist.

This verse and the next are quoted from the *Hari-bhakti-sudhodaya* (3.11, 12), a transcendental literature extracted from the *Purāṇas*.

TEXT 75

*bhagavad-bhakti-hīnasya
jātiḥ śāstram japaḥ tapaḥ
aprāṇasyeva dehasya
maṇḍanam loka-rañjanam*

bhagavat-bhakti-hīnasya—of a person devoid of devotional service to the Supreme Personality of Godhead; *jātiḥ*—birth in a high caste; *śāstram*—knowledge in the revealed scriptures; *japaḥ*—pronunciation of *mantras*; *tapaḥ*—austerities and penances; *aprāṇasya*—which is dead; *iva*—like; *dehasya*—of a body; *maṇḍanam*—decoration; *loka*—to the whims of people in general; *rañjanam*—simply pleasing.

“For a person devoid of devotional service, birth in a great family or nation, knowledge of the revealed scriptures, performance of austerities and penance, and chanting of Vedic mantras are all like ornaments on a dead body. Such ornaments simply serve the concocted pleasures of the general populace.”

TEXT 76

*prabhura premāveśa, āra prabhāva bhakti-sāra
saundaryādi dekhi' bhaṭṭera haila camatkāra*

prabhura—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstasy in love of Godhead; *āra*—and; *prabhāva*—the influence; *bhakti-sāra*—the essence of devotional service; *saundarya-ādi*—personal beauty and other qualities; *dekhi'*—seeing; *bhaṭṭera*—of Vallabha Bhaṭṭācārya; *haila*—there was; *camatkāra*—astonishment.

When he saw the Lord's ecstatic love, Vallabha Bhaṭṭācārya was certainly very much astonished. He was also astonished by the Lord's knowledge of the essence of devotional service, as well as by His personal beauty and influence.

TEXT 77

*sagaṇe prabhure bhaṭṭa naukāte caḍāñā
bhikṣā dite nija-ghare calilā lañā*

sa-gaṇe—with His associates; *prabhure*—Śrī Caitanya Mahāprabhu; *bhaṭṭa*—Vallabha Bhaṭṭācārya; *naukāte*—a boat; *caḍāñā*—putting aboard; *bhikṣā dite*—to offer lunch; *nija-ghare*—to his own place; *calilā*—departed; *lañā*—taking.

Vallabha Bhaṭṭācārya then put Śrī Caitanya Mahāprabhu and His associates aboard a boat and took them to his own place to offer them lunch.

TEXT 78

*yamunāra jala dekhi' cikkaṇa śyāmala
prema-āveśe mahāprabhu ha-ilā vihvala*

yamunāra—of the river Yamunā; *jala*—the water; *dekhi'*—seeing; *cikkaṇa*—glossy; *śyāmala*—blackish; *prema-āveśe*—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *vihvala*—bewildered.

While crossing the river Yamunā, Śrī Caitanya Mahāprabhu saw the glossy black water and was immediately bewildered with ecstatic love.

TEXT 79

*huṅkāra kari' yamunāra jale dilā jhāṅṅa
prabhu dekhi' sabāra mane haila bhaya-kāṅṅa*

huṅkāra kari'—making a loud sound; *yamunāra jale*—in the water of the river Yamunā; *dilā*—gave; *jhāṅṅa*—a plunge; *prabhu dekhi'*—seeing Lord Śrī Caitanya Mahāprabhu; *sabāra*—of everyone; *mane*—in the mind; *haila*—there was; *bhaya-kāṅṅa*—fear and trembling.

Indeed, as soon as Śrī Caitanya Mahāprabhu saw the river Yamunā, He immediately made a great sound and jumped into the water. Everyone was filled with fear and trembling to see this.

TEXT 80

*āste-vyaste sabe dhari' prabhure uṭhāila
naukāra upare prabhu nācite lāgila*

āste-vyaste—with great haste; *sabe*—all of them; *dhari'*—catching; *prabhure*—Śrī Caitanya Mahāprabhu; *uṭhāila*—raised; *naukāra*—of the boat; *upare*—on top; *prabhu*—Śrī Caitanya Mahāprabhu; *nācite lāgila*—began to dance.

They all hastily grabbed Śrī Caitanya Mahāprabhu and pulled Him out of the water. Once on the boat's platform, the Lord began to dance.

TEXT 81

*mahāprabhura bhare naukā kare ṭalamala
ḍubite lāgila naukā, jhalake bhare jala*

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhare*—because of the weight; *naukā*—the boat; *kare*—does; *ṭalamala*—tilting; *ḍubite*—to sink; *lāgila*—began; *naukā*—the boat; *jhalake*—in gushes; *bhare*—fills; *jala*—water.

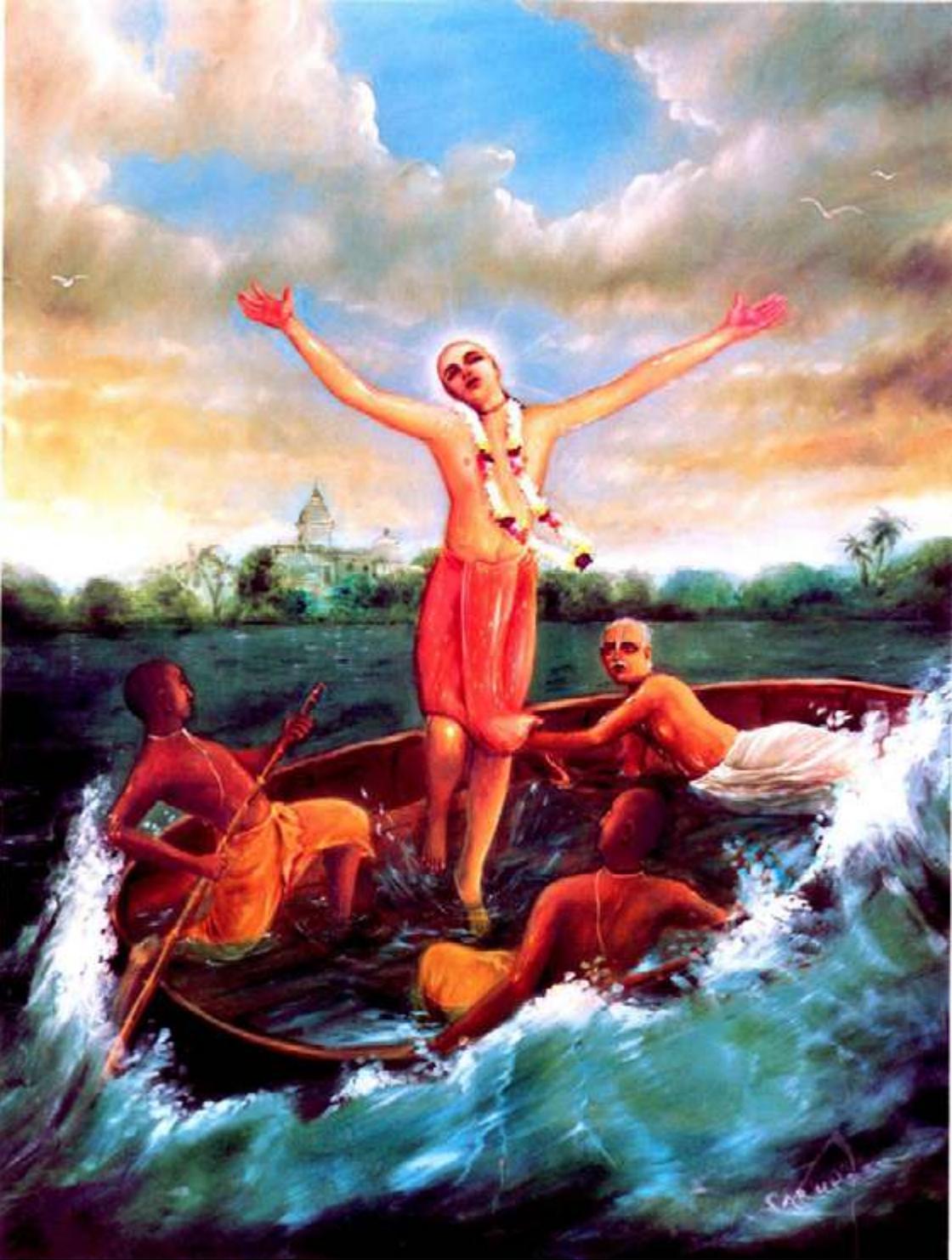
Due to the Lord's heavy weight, the boat began to tilt. It began filling up with water and was on the verge of sinking.

TEXT 82

*yadyapi bhaṭṭera āge prabhura dhairya haila mana
durvāra udbhaṭa prema nahe samvaraṇa*

yadyapi—although; *bhaṭṭera*—of Vallabhācārya; *āge*—in front; *prabhura*—of Śrī Caitanya Mahāprabhu; *dhairya*—patient; *haila*—was; *mana*—the mind; *durvāra*—difficult to stop; *udbhaṭa*—wonderful; *prema*—ecstatic love; *nahe*—there is not; *samvaraṇa*—checking.

Śrī Caitanya Mahāprabhu tried to restrain Himself as far as possible before Vallabhācārya, but although He tried to keep calm, His ecstatic love could not be checked.



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TEXT 83

*deśa-pātra dekhi' mahāprabhu dhairya ha-ila
āḍāilera ghāṭe naukā āsi' uttarila*

deśa-pātra dekhi'—seeing the circumstances; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dhairya ha-ila*—became calm; *āḍāilera ghāṭe*—at the shore of the village Āḍāila; *naukā*—the boat; *āsi'*—coming; *uttarila*—landed.

Seeing the circumstances, Śrī Caitanya Mahāprabhu finally became calm so that the boat was able to reach the shore of Āḍāila and land there.

TEXT 84

*bhaye bhaṭṭa saṅge rahe, madhyāhna karāñā
nija-gṛhe ānilā prabhure saṅgete lañā*

bhaye—with fear; *bhaṭṭa*—Vallabha Bhaṭṭācārya; *saṅge*—in Śrī Caitanya Mahāprabhu's association; *rahe*—remains; *madhyāhna karāñā*—after arranging for His bath; *nija-gṛhe*—to his own home; *ānilā*—brought; *prabhure*—Śrī Caitanya Mahāprabhu; *saṅgete*—in the company; *lañā*—taking.

Fearing for the Lord's welfare, Vallabha Bhaṭṭācārya stayed in His association. After arranging for His bath, the Bhaṭṭācārya took the Lord to his own house.

TEXT 85

*ānandita hañā bhaṭṭa dila divyāsana
āpane karila prabhura pāda-prakṣāḷana*

ānandita hañā—becoming pleased; *bhaṭṭa*—Vallabha Bhaṭṭācārya; *dila*—gave; *divya-āsana*—a nice sitting place; *āpane*—personally; *karila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāda-prakṣāḷana*—washing of the feet.

When Śrī Caitanya Mahārabhu arrived at his home, Vallabha Bhaṭṭācārya, being greatly pleased, offered the Lord a nice sitting place and personally washed His feet.

TEXT 86

*savaṁśe sei jala mastake dharila
nūtana kaupīna-bahirvāsa parāila*

sa-vaṁśe—with all the family members; *sei*—that; *jala*—water; *mastake*—on the head; *dharila*—sprinkled; *nūtana*—fresh; *kaupīna*—underwear; *bahirvāsa*—external covering; *parāila*—put on.

Vallabha Bhaṭṭācārya and his whole family then sprinkled that water over their heads. They then offered the Lord new underwear and outer garments.

TEXT 87

*gandha-puṣpa-dhūpa-dīpe mahā-pūjā kaila
bhaṭṭācārye mānya kari' pāka karāila*

gandha—scents; *puṣpa*—flowers; *dhūpa*—incense; *dīpe*—by lamps; *mahā-pūjā kaila*—he worshiped the Lord with great pomp; *bhaṭṭācārye*—to Balabhadra Bhaṭṭācārya; *mānya kari'*—offering respect; *pāka karāila*—engaging in cooking.

Vallabhācārya worshiped the Lord with great pomp, offering scents, incense, flowers and lamps, and with great respect he induced Balabhadra Bhaṭṭācārya [the Lord's cook] to cook.

TEXT 88

*bhikṣā karāila prabhure sasneha yatane
rūpa-gosāñi dui-bhāiye karāila bhojane*

bhikṣā karāila—made to take His lunch; *prabhure*—Śrī Caitanya Mahāprabhu; *sasneha*—with affection; *yatane*—with great care; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *dui-bhāiye*—the two brothers; *karāila bhojane*—made eat.

Thus Śrī Caitanya Mahāprabhu was offered lunch with great care and affection. The brothers Rūpa Gosvāmī and Śrī Vallabha were also offered food.

TEXT 89

bhaṭṭācārya śrī-rūpe deoyāila 'avaśeṣa'
tabe sei prasāda kṛṣṇadāsa pāila śeṣa

bhaṭṭācārya—Vallabha Bhaṭṭācārya; *śrī-rūpe*—to Śrīla Rūpa Gosvāmī; *deoyāila*—offered; *avaśeṣa*—the remnants; *tabe*—thereafter; *sei*—those; *prasāda*—remnants of food; *kṛṣṇadāsa*—Kṛṣṇadāsa; *pāila*—got; *śeṣa*—the balance.

Vallabha Bhaṭṭācārya first offered the remnants of the Lord's food to Śrīla Rūpa Gosvāmī, and then to Kṛṣṇadāsa.

TEXT 90

mukha-vāsa diyā prabhure karāila śayana
āpane bhaṭṭa karena prabhura pāda-samvāhana

mukha-vāsa—spices; *diyā*—offering; *prabhure*—Śrī Caitanya Mahāprabhu; *karāila*—made to do; *śayana*—resting; *āpane*—personally; *bhaṭṭa*—Śrīla Vallabha Bhaṭṭa; *karena*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāda-samvāhana*—massaging the leg.

The Lord was then given spices to purify His mouth. Afterwards He was made to rest, and Vallabha Bhaṭṭācārya personally massaged His legs.

TEXT 91

*prabhu pāṭhāila tāṅre karite bhojane
bhojana kari' āilā teṅho prabhura caraṇe*

prabhu—Śrī Caitanya Mahāprabhu; *pāṭhāila*—sent; *tāṅre*—him (Vallabha Bhaṭṭācārya); *karite bhojane*—to take his lunch; *bhojana kari'*—after taking lunch; *āilā*—came; *teṅho*—he; *prabhura caraṇe*—to the lotus feet of Śrī Caitanya Mahāprabhu.

While Vallabha Bhaṭṭācārya was massaging Him, the Lord asked him to go take prasādam. After taking prasādam, he returned to the lotus feet of the Lord.

TEXT 92

*hena-kāle āilā raghupati upādhyāya
tiruhitā paṇḍita, baḍa vaiṣṇava, mahāśaya*

hena-kāle—at this time; *āilā*—arrived; *raghupati upādhyāya*—a brāhmaṇa named Raghupati Upādhyāya; *tiruhitā*—belonging to the Tiruhitā state; *paṇḍita*—a very learned scholar; *baḍa*—great; *vaiṣṇava*—devotee; *mahāśaya*—respectable gentleman.

At that time Raghupati Upādhyāya of the Tiruhitā district arrived. He was a very learned scholar, a great devotee and a respectable gentleman.

Tiruhitā, or Tiruṭiyā, is a combination of four districts in Bihar: Saran, Champaran, Muzaffarpur and Darbhanga. The people of this state are called Tiruṭiyā.

TEXT 93

*āsi' teṅho kaila prabhura caraṇa vandana
'kṛṣṇe mati rahu' bali' prabhura vacana*

āsi'—coming; *teṅho*—he; *kaila*—did; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet; *kṛṣṇe mati*

rahu—just remain always Kṛṣṇa conscious; *bali*’—saying; *prabhura vacana*—the blessings of Śrī Caitanya Mahāprabhu.

Raghupati Upādhyāya first offered his respects to Śrī Caitanya Mahāprabhu, and the Lord gave him His blessings, saying, “Always stay in Kṛṣṇa consciousness.”

TEXT 94

*śuni’ ānandita haila upādhyāyera mana
prabhu tānre kahila,—‘kaha kṛṣṇera varṇana’*

śuni’—hearing; *ānandita*—very pleased; *haila*—became; *upādhyāyera mana*—the mind of Upādhyāya; *prabhu*—Śrī Caitanya Mahāprabhu; *tānre*—to him; *kahila*—spoke; *kaha kṛṣṇera varṇana*—just try to describe Kṛṣṇa.

Raghupati Upādhyāya was very pleased to hear the Lord’s blessings. The Lord then asked him to describe Kṛṣṇa.

TEXT 95

*nija-kṛta kṛṣṇa-līlā-śloka paḍila
śuni’ mahāprabhura mahā premāveśa haila*

nija-kṛta—personally composed; *kṛṣṇa-līlā*—on pastimes of Kṛṣṇa; *śloka*—verses; *paḍila*—recited; *śuni*’—hearing; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mahā*—great; *prema-āveśa*—ecstatic love; *haila*—there was.

When Raghupati Upādhyāya was requested to describe Kṛṣṇa, he began to recite some verses he had personally composed about Kṛṣṇa’s pastimes. Hearing those verses, Śrī Caitanya Mahāprabhu was overwhelmed with ecstatic love.

TEXT 96

*śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande yasyālinde paraṁ brahma*

śrutim—Vedic literature; *apare*—someone; *smṛtim*—corollary to the Vedic literature; *itare*—others; *bhāratam*—the *Mahābhārata*; *anye*—still others; *bhajantu*—let them worship; *bhava-bhītāḥ*—those who are afraid of material existence; *aham*—I; *iha*—here; *nandaṁ*—Mahārāja Nanda; *vande*—worship; *yasya*—whose; *alinde*—in the courtyard; *paraṁ brahma*—the Supreme Brahman, Absolute Truth.

Raghupati Upādhyāya recited, “Those who are afraid of material existence worship the Vedic literature. Some worship *smṛti*, the corollaries to the Vedic literature, and others worship the *Mahābhārata*. As far as I am concerned, I worship Kṛṣṇa’s father, Mahārāja Nanda, in whose courtyard the Supreme Personality of Godhead, the Absolute Truth, is playing.”

This verse recited by Raghupati Upādhyāya was later included in Śrī Rūpa Gosvāmī’s *Padyāvalī* (126).

TEXT 97

*‘āge kaha’—prabhu-vākye upādhyāya kahila
raghupati upādhyāya namaskāra kaila*

āge kaha—please speak further; *prabhu-vākye*—on the request of Śrī Caitanya Mahāprabhu; *upādhyāya*—Raghupati Upādhyāya; *kahila*—said; *raghupati upādhyāya*—Raghupati Upādhyāya; *namaskāra kaila*—offered Śrī Caitanya Mahāprabhu obeisances.

When Raghupati Upādhyāya was requested by the Lord to recite more, he immediately offered his respects to the Lord and granted His request.

TEXT 98

*kaṁ prati kathayitum īse samprati ko vā pratītim āyātu
go-ṣṭi-tanayā-kuñje goṣṭi-vadhūṣṭi-ṣṭi-brahma*

kaṁ prati—unto whom; *kathayitum*—to speak; *īse*—am I able; *samprati*—now; *kaḥ*—who; *vā*—or; *pratītim*—belief; *āyātu*—would do; *go-ṣṭi*—of the sun-god; *tanayā*—of the daughter (the Yamunā); *kuñje*—in the bushes on the bank; *goṣṭi-vadhūṣṭi*—of the cowherd girls; *ṣṭi*—the hunter; *brahma*—the Supreme Personality of Godhead.

“To whom can I speak who will believe me when I say that Kṛṣṇa, the Supreme Personality of Godhead, is hunting the gopīs in the bushes by the banks of the river Yamunā? In this way the Lord demonstrates His pastimes.”

This verse was also later included in the *Padyāvalī* (99).

TEXT 99

*prabhu kahena,—kaha, teṅho paḍe kṛṣṇa-līlā
prema-āveṣe prabhura deha-mana āyuyāilā*

prabhu kahena—Śrī Caitanya Mahāprabhu said; *kaha*—please go on speaking; *teṅho*—he; *paḍe*—recites; *kṛṣṇa-līlā*—the pastimes of Lord Kṛṣṇa; *prema-āveṣe*—in great ecstasy of love; *prabhura*—of Śrī Caitanya Mahāprabhu; *deha-mana*—body and mind; *āyuyāilā*—became slackened.

Śrī Caitanya Mahāprabhu requested Raghupati Upādhyāya to continue speaking about the pastimes of Śrī Kṛṣṇa. Thus the Lord was absorbed in ecstatic love, and His mind and body slackened.

Our minds and bodies are always engaged in material activities. When they are activated on the spiritual platform, they slacken on the material platform.

TEXT 100

*prema dekhi' upādhyāyera haila camatkāra
'manuṣya nahe, inho—kṛṣṇa'—karila nirdhāra*

prema dekhi'—seeing His ecstatic love; *upādhyāyera*—of Raghupati Upādhyāya; *haila*—there was; *camatkāra*—wonder; *manuṣya nahe*—not a human being; *in̄ho*—He; *kṛṣṇa*—Lord Kṛṣṇa Himself; *karila nirdhāra*—made assessment.

When Raghupati Upādhyāya saw Śrī Caitanya Mahāprabhu's ecstatic symptoms, he decided that the Lord was not a human being but Kṛṣṇa Himself.

TEXT 101

prabhu kahe,—upādhyāya, śreṣṭha māna' kāya?
'śyāmam eva param rūpam'—*kahe upādhyāya*

prabhu kahe—Śrī Caitanya Mahāprabhu inquired; *upādhyāya*—My dear Upādhyāya; *śreṣṭha*—the supermost; *māna'*—you consider; *kāya*—what; *śyāmam*—Śyāmasundara, Kṛṣṇa; *eva*—certainly; *param rūpam*—the supreme form; *kahe*—replied; *upādhyāya*—Raghupati Upādhyāya.

Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya, “According to your decision, who is the foremost being?”

Raghupati Upādhyāya replied, “Lord Śyāmasundara is the supreme form.”

TEXT 102

śyāma-rūpera vāsa-sthāna śreṣṭha māna' kāya?
'purī madhu-purī varā'—*kahe upādhyāya*

śyāma-rūpera—of the supreme form, Śyāmasundara; *vāsa-sthāna*—residence; *śreṣṭha*—the supreme; *māna'*—you accept; *kāya*—which; *purī*—the city; *madhu-purī*—Mathurā; *varā*—best; *kahe*—said; *upādhyāya*—Raghupati Upādhyāya.

“Of all Kṛṣṇa's abodes, which do you think is the best?”

Raghupati Upādhyāya said, “Madhu-purī, or Mathurā-dhāma, is certainly the best.”

Lord Kṛṣṇa has many forms, as stated in the *Brahma-saṁhitā* (5.33): *advaitam acyutam anādim ananta-rūpam*. Śrī Caitanya Mahāprabhu asked Raghupati Upādhyāya which form was the best of Lord Kṛṣṇa’s millions of forms, and he immediately replied that the supreme form was the Śyāmasundara form. In that form, Kṛṣṇa stands curved in three places and holds His flute. The Śyāmasundara form is also described in the *Brahma-saṁhitā* (5.38):

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpam
govindam ādi-puruṣam tam ahaṁ bhajāmi*

“I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee.”

Those who are filled with ecstatic love for Kṛṣṇa always see the form of Śyāmasundara within their hearts. Raghupati Upādhyāya confirms that the Absolute Truth, the Supreme Personality of Godhead, has many incarnations—Nārāyaṇa, Nṛsimha, Varāha and others—but Kṛṣṇa is distinguished as the supermost. According to *Śrīmad-Bhāgavatam* (1.3.28), *kṛṣṇas tu bhagavān svayam*: “Kṛṣṇa is the original Personality of Godhead.” Kṛṣṇa means Śyāmasundara, who plays His flute in Vṛndāvana. Of all forms, this form is the best of all. Kṛṣṇa lives sometimes in Mathurā and sometimes in Dvārakā, but Mathurā is considered the better place. This is also confirmed by Rūpa Gosvāmī in his *Upadeśāmṛta* (9): *vaikuṅṭhāj janito varā madhu-purī*. “Madhu-purī, or Mathurā, is far superior to the Vaikuṅṭhalokas in the spiritual world.”

TEXT 103

*bālya, paugaṇḍa, kaiśore, śreṣṭha māna’ kāya?
‘vayaḥ kaiśorakam dhyeyam’—kahe upādhyāya*

bālya—childhood; *paugaṇḍa*—the boyhood age before youth; *kaiśore*—the beginning of youth; *śreṣṭha*—best; *māna’*—you think; *kāya*—which; *vayaḥ*—the age; *kaiśorakam-kaiśora* or fresh youth; *dhyeyam*—most worshipable; *kahe*—said; *upādhyāya*—Raghupati Upādhyāya.

Śrī Caitanya Mahāprabhu asked, “Of the three ages of Kṛṣṇa known as childhood, boyhood and fresh youth, which do you consider best?”

Raghupati Upādhyāya replied, “Fresh youth is the best age.”

TEXT 104

rasa-gaṇa-madhye tumi śreṣṭha māna' kāya?
'ādyā eva paro rasaḥ'—kahe upādhyāya

rasa-gaṇa-madhye—among all the mellows; *tumi*—you; *śreṣṭha*—as supreme; *māna'*—accept; *kāya*—which one; *ādyāḥ*—conjugal love; *eva*—certainly; *paraḥ rasaḥ*—the best of all mellows; *kahe*—replied; *upādhyāya*—Raghupati Upādhyāya.

When Śrī Caitanya Mahāprabhu asked, “Among all the mellows, which do you consider best?”

Raghupati Upādhyāya replied, “The mellow of conjugal love is supermost.”

TEXT 105

prabhu kahe,—bhāla tattva śikhāilā more
eta bali' śloka paḍe gadgada-svare

prabhu—Śrī Caitanya Mahāprabhu; *kahe*—said; *bhāla*—good; *tattva*—conclusions; *śikhāilā more*—you have taught Me; *eta bali'*—saying this; *śloka paḍe*—Śrī Caitanya Mahāprabhu recited the full verse; *gadgada-svare*—in a faltering voice.

Śrī Caitanya Mahāprabhu then said, “You have certainly given first-class conclusions.” After saying this, He began to recite the full verse in a faltering voice.

TEXT 106

*śyāmam eva param rūpaṁ
purī madhu-purī varā
vayaḥ kaiśorakam dhyeyam
ādyā eva paro rasaḥ*

śyāmam—the form of Śyāmasundara; *eva*—certainly; *param*—supreme; *rūpaṁ*—form; *purī*—the place; *madhu-purī*—Mathurā; *varā*—best; *vayaḥ*—the age; *kaiśorakam*—fresh youth; *dhyeyam*—always to be meditated on; *ādyāḥ*—the original transcendental mellow, or conjugal love; *eva*—certainly; *paraḥ*—the supreme; *rasaḥ*—mellow.

“The form of Śyāmasundara is the supreme form, the city of Mathurā is the supreme abode, Lord Kṛṣṇa’s fresh youth should always be meditated upon, and the mellow of conjugal love is the supreme mellow.”

This verse is found in the *Padyāvalī* (82).

TEXT 107

*premāveśe prabhu tāñre kailā āliṅgana
prema matta hañā teñho karena nartana*

prema-āveśe—in ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—him; *kailā*—did; *āliṅgana*—embracing; *prema matta hañā*—being overwhelmed by ecstatic love; *teñho*—he; *karena nartana*—began to dance.

Śrī Caitanya Mahāprabhu then embraced Raghupati Upādhyāya in ecstatic love. Raghupati Upādhyāya also was overwhelmed by love, and he began to dance.

TEXT 108

*dekhi’ vallabha-bhaṭṭa mane camatkāra haila
dui putra āni’ prabhura caraṇe pādila*

dekhī'—seeing; *vallabha-bhaṭṭa*—of Vallabha Bhaṭṭācārya; *mane*—in the mind; *camatkāra haila*—there was astonishment; *dui putra āni'*—bringing his two sons; *prabhura caraṇe pāḍila*—made them lie at the lotus feet of Śrī Caitanya Mahāprabhu.

Vallabha Bhaṭṭācārya was struck with wonder to see Śrī Caitanya Mahāprabhu and Raghupati Upādhyāya dance. He even brought forward his two sons and made them fall down at the Lord's lotus feet.

The two sons of Vallabhācārya were Gopīnātha and Viṭṭhaleśvara. When Śrī Caitanya Mahāprabhu visited Prayāga in the year 1434 or 1435 Śakābda Era (A.D. 1512 or 1513), Viṭṭhaleśvara was not yet born. In this regard, one should see *Madhya-līlā* 18.47.

TEXT 109

prabhu dekhibāre grāmera saba-loka āila
prabhu-daraśane sabe 'kṛṣṇa-bhakta' ha-ila

prabhu dekhibāre—to see Śrī Caitanya Mahāprabhu; *grāmera*—of the village; *saba-loka*—all the people; *āila*—came; *prabhu-daraśane*—simply by seeing Śrī Caitanya Mahāprabhu; *sabe*—all of them; *kṛṣṇa-bhakta ha-ila*—became devotees of Lord Kṛṣṇa.

Upon hearing that Śrī Caitanya Mahāprabhu had arrived, all the villagers went to see Him. Simply by seeing Him, they all became devotees of Kṛṣṇa.

TEXT 110

brāhmaṇa-sakala karena prabhura nimantraṇa
vallabha-bhaṭṭa tān-sabāre karena nivāraṇa

brāhmaṇa-sakala—all the *brāhmaṇas* of that village; *karena*—make; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitations; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭācārya; *tān-sabāre*—all of them; *karena*—does; *nivāraṇa*—forbidding.

All the brāhmaṇas of the village were eager to extend invitations to the Lord, but Vallabha Bhaṭṭācārya forbade them to do so.

TEXT 111

*‘premonmāde paḍe gosāñi madhya-yamunāte
prayāge cālāiba, ihāñ nā diba rahite*

prema-unmāde—in the madness of ecstatic love; *paḍe*—fell down; *gosāñi*—Śrī Caitanya Mahāprabhu; *madhya-yamunāte*—in the river Yamunā; *prayāge cālāiba*—I shall again take Him to Prayāga; *ihāñ*—here; *nā*—not; *diba*—I shall allow Him; *rahite*—to stay.

Vallabha Bhaṭṭa then decided not to keep Śrī Caitanya Mahāprabhu at Āḍāila because the Lord had jumped into the river Yamunā in ecstatic love. Therefore he decided to bring Him to Prayāga.

TEXT 112

*yāñra icchā, prayāge yāñā karibe nimantraṇa’
eta bali’ prabhu lañā karila gamana*

yāñra—of whom; *icchā*—there is a desire; *prayāge yāñā*—going to Prayāga; *karibe*—may do; *nimantraṇa*—invitations; *eta bali’*—saying this; *prabhu lañā*—with Śrī Caitanya Mahāprabhu; *karila gamana*—he departed for Prayāga.

Vallabha Bhaṭṭa said, “If anyone likes, he can go to Prayāga and extend invitations to the Lord.” In this way he took the Lord with him and departed for Prayāga.

TEXT 113

*gaṅgā-pathe mahāprabhure naukāte vasāñā
prayāge āilā bhaṭṭa gosāñire lañā*

gaṅgā-pathe—on the Ganges; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *naukāte vasāñā*—making to sit down on the boat; *prayāge āilā*—went to Prayāga; *bhaṭṭa*—Vallabha Bhaṭṭa; *gosāñire lañā*—with Śrī Caitanya Mahāprabhu.

Vallabha Bhaṭṭācārya avoided the river Yamunā. Putting the Lord on a boat in the river Ganges, he went with Him to Prayāga.

TEXT 114

loka-bhīḍa-bhaye prabhu 'daśāśvamedhe' yāñā
rūpa-gosāñire śikṣā karā'na śakti sañcāriyā

loka-bhīḍa-bhaye—from fear of the great crowd of people; *prabhu*—Śrī Caitanya Mahāprabhu; *daśāśvamedhe*—to Daśāśvamedha-ghāṭa; *yāñā*—going; *rūpa-gosāñire*—Rūpa Gosvāmī; *śikṣā karā'na*—teaches; *śakti sañcāriyā*—endowing him with potency.

Due to the great crowds in Prayāga, Śrī Caitanya Mahāprabhu went to a place called Daśāśvamedha-ghāṭa. It was there that the Lord instructed Śrī Rūpa Gosvāmī and empowered him in the philosophy of devotional service.

Parāśya śaktir vividhaiva śrūyate [Cc. Madhya 13.65, purport]. The Supreme Lord has multipotencies, which the Lord bestows on His fortunate devotees. The Lord has a special potency by which He spreads the Kṛṣṇa consciousness movement. This is explained in the *Caitanya-caritāmṛta* (Antya 7.11): *kali-kālera dharma—kṛṣṇa-nāma-saṅkīrtana/ kṛṣṇa-śakti vinā nahe tāra pravartana*. “One cannot spread the holy name of Kṛṣṇa without being specifically empowered by Lord Kṛṣṇa.” A devotee who receives this power from the Lord must be considered very fortunate. The Kṛṣṇa consciousness movement is spreading to enlighten people about their real position, their original relationship with Kṛṣṇa. One requires Kṛṣṇa’s special power in order to be able to do this. People forget their relationship with Kṛṣṇa and work under the spell of *māyā* life after life, transmigrating from one body to another. This is the process of material existence. The Supreme Lord Śrī Kṛṣṇa personally descends to teach people that their position in the material world is a mistaken one. The

Lord again comes as Śrī Caitanya Mahāprabhu to induce people to take to Kṛṣṇa consciousness. The Lord also empowers a special devotee to teach people their constitutional position.

TEXT 115

*kṛṣṇatattva-bhaktitattva-rasatattva-prānta
saba śikhāila prabhu bhāgavata-siddhānta*

kṛṣṇa-tattva—of the truth about Lord Kṛṣṇa; *bhakti-tattva*—of the truth about devotional service; *rasa-tattva*—of the truth about transcendental mellows; *prānta*—the ultimate limit; *saba*—all; *śikhāila*—taught; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāgavata-siddhānta*—the conclusions of Śrīmad-Bhāgavatam.

Śrī Caitanya Mahāprabhu taught Śrīla Rūpa Gosvāmī the ultimate limit of the truth about Lord Kṛṣṇa, the truth about devotional service and the truth about transcendental mellows, culminating in conjugal love between Rādhā and Kṛṣṇa. Finally He told Rūpa Gosvāmī about the ultimate conclusions of Śrīmad-Bhāgavatam.

TEXT 116

*rāmānanda-pāṣe yata siddhānta śunilā
rūpe kṛpā kari' tāhā saba sañcārilā*

rāmānanda-pāṣe—from Rāmānanda Rāya; *yata*—all; *siddhānta*—the ultimate conclusions; *śunilā*—He heard; *rūpe*—unto Śrī Rūpa Gosvāmī; *kṛpā kari'*—showing His causeless mercy; *tāhā saba*—all those; *sañcārilā*—infused.

Śrī Caitanya Mahāprabhu taught Rūpa Gosvāmī all the conclusions He had heard from Rāmānanda Rāya and duly empowered him so that he could understand them.

TEXT 117

*śrī-rūpa-hṛdaye prabhu śakti sañcārilā
sarva-tattva-nirūpaṇe 'pravīṇa' karilā*

śrī-rūpa-hṛdaye—in the heart of Śrīla Rūpa Gosvāmī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śakti sañcārilā*—infused spiritual strength; *sarva-tattva*—all conclusive truths; *nirūpaṇe*—in ascertaining; *pravīṇa karilā*—made him fully experienced.

By entering the heart of Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu empowered him to ascertain properly the conclusions of all truths. He made him an experienced devotee whose decisions correctly agreed with the verdicts of the disciplic succession. Thus Śrī Rūpa Gosvāmī was personally empowered by Śrī Caitanya Mahāprabhu.

The principles of devotional service are only apparently under the jurisdiction of material activity. To be rightly guided, one must be personally guided by Śrī Caitanya Mahāprabhu. This was the case with Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and other *ācāryas*.

TEXT 118

*śivānanda-senera putra 'kavi-karṇapūra'
'rūpera milana' sva-granthe likhīyāchena pracura*

śivānanda-senera—of Śivānanda Sena; *putra*—the son; *kavi-karṇapūra*—Kavi-karṇapūra; *rūpera milana*—of the meeting with Rūpa Gosvāmī; *sva-granthe*—in his own book; *likhīyāchena pracura*—has written profusely.

In his book Caitanya-candrodaya, Kavi-karṇapūra, the son of Śivānanda Sena, has elaborately described the meeting between Śrī Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.

TEXT 119

*kālena vṛndāvana-keli-vārtā
lupteti tām khyāpayitum viśiṣya*

*kṛpāmṛtenābhiṣeṣeca devas
tatraiva rūpaṁ ca sanātanaṁ ca*

kālena—in the course of time; *vṛndāvana-keli-vārtā*—topics concerning the transcendental mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; *luptā*—almost lost; *iti*—thus; *tām*—all those; *khyāpayitum*—to enunciate; *viśiṣya*—making specific; *kṛpā-amṛtena*—with the nectar of mercy; *abhiṣeṣeca*—sprinkled; *devaḥ*—the Lord; *tatra*—there, in Vṛndāvana; *eva*—indeed; *rūpaṁ*—Śrīla Rūpa Gosvāmī; *ca*—and; *sanātanaṁ*—Sanātana Gosvāmī; *ca*—as well as.

“In the course of time, the transcendental news of Kṛṣṇa’s pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana.”

This verse and the following two verses are from Act Nine (38, 29, 30) of the *Caitanya-candrodaya*, by Śrī Kavi-karṇapūra.

TEXT 120

*yaḥ prāg eva priya-guṇa-gaṇair gāḍha-baddho 'pi mukto
gehādhyāsād rasa iva paro mūrta evāpy amūrtaḥ
premālāpair dṛḍhatara-pariṣvaṅga-raṅgaiḥ prayāge
taṁ śrī-rūpaṁ samam anuṣamenānujagrāha devaḥ*

yaḥ—who; *prāk eva*—previously; *priya-guṇa-gaṇaiḥ*—by the desirable transcendental qualities of Śrī Caitanya Mahāprabhu; *gāḍha*—deeply; *baddhaḥ*—attached; *api*—although; *muktaḥ*—liberated; *geha-adhyāsāt*—from the bondage of family life; *rasaḥ*—transcendental mellows; *iva*—like; *paraḥ*—transcendental; *mūrtaḥ*—personal form; *eva*—certainly; *api*—although; *amūrtaḥ*—without having a material form; *prema-ālāpaiḥ*—by discussions of transcendental love of the Supreme; *dṛḍha-tara*—firm; *pariṣvaṅga*—of embracing; *raṅgaiḥ*—with great pleasure; *prayāge*—at Prayāga; *taṁ*—to him; *śrī-rūpaṁ*—Rūpa Gosvāmī; *samam*—with; *anuṣamena*—Anupama; *anujagrāha*—showed mercy; *devaḥ*—the Supreme Personality of Godhead.

“From the very beginning, Śrīla Rūpa Gosvāmī was deeply attracted by the transcendental qualities of Śrī Caitanya Mahāprabhu. Thus he was permanently relieved from family life. Śrīla Rūpa Gosvāmī and his younger brother, Vallabha, were blessed by Śrī Caitanya Mahāprabhu. Although the Lord was transcendently situated in His transcendental eternal form, at Prayāga He told Rūpa Gosvāmī about transcendental ecstatic love of Kṛṣṇa. The Lord then embraced him very fondly and bestowed all His mercy upon him.”

TEXT 121

*priya-svarūpe dayita-svarūpe
prema-svarūpe saha-jābhirūpe
nija-anurūpe prabhur eka-rūpe
tatāna rūpe sva-vilāsa-rūpe*

priya-svarūpe—unto the person whose dear friend was Śrīla Svarūpa Dāmodara Gosvāmī; *dayita-svarūpe*—who was very dear to Him (Śrī Caitanya Mahāprabhu); *prema-svarūpe*—unto the replica of His personal ecstatic love; *saha-jābhirūpe*—who was naturally very beautiful; *nija-anurūpe*—who exactly followed the principles of Śrī Caitanya Mahāprabhu; *prabhur*—Śrī Caitanya Mahāprabhu; *eka-rūpe*—to the one; *tatāna*—explained; *rūpe*—unto Rūpa Gosvāmī; *sva-vilāsa-rūpe*—who describes the pastimes of Lord Kṛṣṇa.

“Indeed, Śrīla Rūpa Gosvāmī, whose dear friend was Svarūpa Dāmodara, was the exact replica of Śrī Caitanya Mahāprabhu, and he was very, very dear to the Lord. Being the embodiment of Śrī Caitanya Mahāprabhu’s ecstatic love, Rūpa Gosvāmī was naturally very beautiful. He very carefully followed the principles enunciated by the Lord, and he was a competent person to explain properly the pastimes of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu expanded His mercy to Śrīla Rūpa Gosvāmī just so he could render service by writing transcendental literatures.”

TEXT 122

*ei-mata karṇapūra likhe sthāne-sthāne
prabhu kṛpā kailā yaiche rūpa-sanātane*

ei-mata—in this way; *karṇapūra*—the poet known as Kavi-karṇapūra; *likhe*—writes; *sthāne-sthāne*—in various places; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā kailā*—showed His mercy; *yaiche*—how; *rūpa-sanātane*—to Śrīlā Rūpa Gosvāmī and Śrīlā Sanātana Gosvāmī.

The characteristics of Śrīlā Rūpa Gosvāmī have thus been described in various places by the poet Kavi-karṇapūra. An account has also been given of how Śrī Caitanya Mahāprabhu bestowed His causeless mercy upon Śrīlā Rūpa Gosvāmī and Śrīlā Sanātana Gosvāmī.

TEXT 123

*mahāprabhura yata baḍa baḍa bhakta mātra
rūpa-sanātana—sabāra kṛpā-gaurava-pātra*

mahāprabhura—of Śrī Caitanya Mahāprabhu; *yata*—all; *baḍa baḍa*—great, great; *bhakta*—devotees; *mātra*—up to; *rūpa-sanātana*—Śrīlā Rūpa Gosvāmī and Śrīlā Sanātana Gosvāmī; *sabāra*—of everyone; *kṛpā*—of the mercy; *gaurava*—and honor; *pātra*—objects.

Śrīlā Rūpa Gosvāmī and Sanātana Gosvāmī were the objects of love and honor for all the great stalwart devotees of Śrī Caitanya Mahāprabhu.

TEXT 124

*keha yadi deśe yāya dekhi' vṛndāvana
tāñre praśna karena prabhura pāriṣada-gaṇa*

keha—someone; *yadi*—if; *deśe*—to his country; *yāya*—goes; *dekhi'*—after seeing; *vṛndāvana*—Vṛndāvana; *tāñre*—unto that person; *praśna karena*—put questions; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāriṣada-gaṇa*—personal associates.

If someone returned to his country after seeing Vṛndāvana, the associates of the Lord would ask him questions.

TEXT 125

*“kaha,—tāhāñ kaiche rahe rūpa-sanātana?
kaiche rahe, kaiche vairāgya, kaiche bhojana?”*

kaha—please describe; *tāhāñ*—there; *kaiche*—how; *rahe*—remain; *rūpa*—Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *kaiche rahe*—how do they live; *kaiche vairāgya*—how do they practice renunciation; *kaiche bhojana*—how do they eat.

They would ask those returning from Vṛndāvana, “How are Rūpa and Sanātana doing in Vṛndāvana? What are their activities in the renounced order? How do they manage to eat?” These were the questions asked.

TEXT 126

*kaiche aṣṭa-prahara karena śrī-kṛṣṇa-bhajana?
tabe praśamsiyā kahe sei bhakta-gaṇa*

kaiche—how; *aṣṭa-prahara*—twenty-four hours; *karena*—do; *śrī-kṛṣṇa-bhajana*—worshiping of Lord Kṛṣṇa; *tabe*—at that time; *praśamsiyā*—praising; *kahe*—described; *sei bhakta-gaṇa*—those devotees.

The Lord’s associates would also ask, “How is it that Rūpa and Sanātana are engaging in devotional service twenty-four hours daily?” At that time the person who had returned from Vṛndāvana would praise Śrīla Rūpa and Sanātana Gosvāmīs.

TEXT 127

*“aniketa duñhe, vane yata vṛkṣa-gaṇa
eka eka vṛkṣera tale eka eka rātri śayana*

aniketa—without a residence; *duñhe*—both of them; *vane*—in the forest; *yata vṛkṣa-gaṇa*—as many trees as there are; *eka eka vṛkṣera*—of one tree after another; *tale*—at the base; *eka eka rātri*—one night after another; *śayana*—lying down to sleep.

“The brothers actually have no fixed residence. They reside beneath trees—one night under one tree and the next night under another.

TEXT 128

‘vipra-gṛhe’ sthūla-bhikṣā, kāhāñ mādhu-karī
śuṣka ruṭī-cānā civāya bhoga pari hari’

vipra-gṛhe—in the house of a *brāhmaṇa*; *sthūla-bhikṣā*—full meals; *kāhāñ*—sometimes; *mādhu-karī*—begging little by little, like honeybees; *śuṣka*—dry; *ruṭī*—bread; *cānā*—chickpeas; *civāya*—chew; *bhoga pari hari’*—giving up all kinds of material enjoyment.

“Śrīla Rūpa and Sanātana Gosvāmī beg a little food from the houses of brāhmaṇas. Giving up all kinds of material enjoyment, they take only some dry bread and fried chickpeas.

TEXT 129

karoṅyā-mātra hāte, kāñthā chiñḍā, bahirvāsa
kṛṣṇa-kathā, kṛṣṇa-nāma, nartana-ullāsa

karoṅyā—the waterpot of a *sannyāsī*; *mātra*—only; *hāte*—in the hand; *kāñthā chiñḍā*—torn quilt; *bahirvāsa*—outer garments; *kṛṣṇa-kathā*—discussion of Kṛṣṇa’s pastimes; *kṛṣṇa-nāma*—chanting the holy name of Lord Kṛṣṇa; *nartana-ullāsa*—dancing in jubilation.

“They carry only waterpots, and they wear torn quilts. They always chant the holy names of Kṛṣṇa and discuss His pastimes. In great jubilation, they also dance.

TEXT 130

*aṣṭa-prahara kṛṣṇa-bhajana, cāri daṇḍa śayane
nāma-saṅkīrtane seha nahe kona dine*

aṣṭa-prahara—twenty-four hours; *kṛṣṇa-bhajana*—worshiping Lord Kṛṣṇa; *cāri daṇḍa*—four *daṇḍas* (one *daṇḍa* equals twenty-four minutes); *śayane*—for sleeping; *nāma-saṅkīrtane*—because of chanting the holy name of the Lord; *seha*—that much time; *nahe*—not; *kona dine*—some days.

“They engage almost twenty-four hours daily in rendering service to the Lord. They usually sleep only an hour and a half, and some days, when they continuously chant the Lord’s holy name, they do not sleep at all.

TEXT 131

*kaḥu bhakti-rasa-śāstra karaye likhana
caitanya-kathā śune, kare caitanya-cintana*“

kaḥu—sometimes; *bhakti-rasa-śāstra*—transcendental literatures about the mellows of devotional service; *karaye likhana*—write; *caitanya-kathā*—talks about the pastimes of Śrī Caitanya Mahāprabhu; *śune*—they hear; *kare*—do; *caitanya-cintana*—thinking of Lord Caitanya.

“Sometimes they write transcendental literatures about devotional service, and sometimes they hear about Śrī Caitanya Mahāprabhu and spend their time thinking about the Lord.”

TEXT 132

*ei-kathā śuni’ mahāntera mahā-sukha haya
caitanyaera kṛpā yāñhe, tāñhe ki vismaya?*

ei-kathā śuni’—hearing this news; *mahāntera*—of all the devotees; *mahā-sukha*—great pleasure; *haya*—was; *caitanyaera*—of Lord Caitanya Mahāprabhu; *kṛpā*—mercy; *yāñhe*—on whom; *tāñhe*—in him; *ki*—what; *vismaya*—wonderful.

When the personal associates of Śrī Caitanya Mahāprabhu would hear of the activities of Rūpa and Sanātana Gosvāmī, they would say, “What is wonderful for a person who has been granted the Lord’s mercy?”

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī had no fixed residence. They stayed beneath a tree for one day only and wrote huge volumes of transcendental literature. They not only wrote books but chanted, danced, discussed Kṛṣṇa and remembered Śrī Caitanya Mahāprabhu’s pastimes. Thus they executed devotional service.

In Vṛndāvana there are *prākṛta-sahajiyās* who say that writing books or even touching books is taboo. For them, devotional service means being relieved from these activities. Whenever they are asked to hear a recitation of Vedic literature, they refuse, saying, “What business do we have reading or hearing transcendental literatures? They are meant for neophytes.” They pose themselves as too elevated to exert energy for reading, writing and hearing. However, pure devotees under the guidance of Śrīla Rūpa Gosvāmī reject this *sahajiyā* philosophy. It is certainly not good to write literature for money or reputation, but to write books and publish them for the enlightenment of the general populace is real service to the Lord. That was Śrīla Bhaktisiddhānta Sarasvatī’s opinion, and he specifically told his disciples to write books. He actually preferred to publish books rather than establish temples. Temple construction is meant for the general populace and neophyte devotees, but the business of advanced and empowered devotees is to write books, publish them and distribute them widely. According to Bhaktisiddhānta Sarasvatī Thākura, distributing literature is like playing on a great *mṛdaṅga*. Consequently we always request members of the International Society for Krishna Consciousness to publish as many books as possible and distribute them widely throughout the world. By thus following in the footsteps of Śrīla Rūpa Gosvāmī, one can become a *rūpānuga* devotee.

TEXT 133

*caitanyaera kṛpā rūpa likhīyāchena āpane
rasāmṛta-sindhu-granthera maṅgalācaraṇe*

caitanyaera—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *rūpa*—Śrīla Rūpa Gosvāmī; *likhīyāchena*—has written; *āpane*—personally;

rasāmṛta-sindhu-granthera—of the book known as *Bhakti-rasāmṛta-sindhu*; *maṅgala-ācaraṇe*—in the auspicious introduction.

Śrīla Rūpa Gosvāmī has personally spoken about the mercy of Śrī Caitanya Mahāprabhu in his auspicious introduction to his book **Bhakti-rasāmāta-sindhu** [1.1.2].

TEXT 134

*hṛdi yasya preraṇayā pravartito 'haṁ varāka-rūpo 'pi
tasya hareḥ pada-kamalaṁ vande caitanya-devasya*

hṛdi—within the heart; *yasya*—of whom (the Supreme Personality of Godhead, who gives His pure devotees intelligence with which to spread the Kṛṣṇa consciousness movement); *preraṇayā*—by the inspiration; *pravartitaḥ*—engaged; *aham*—I; *varāka*—insignificant and low; *rūpaḥ*—Rūpa Gosvāmī; *api*—although; *tasya*—of Him; *hareḥ*—who is Lord Hari, the Supreme Personality of Godhead; *pada-kamalam*—to the lotus feet; *vande*—let me offer my prayers; *caitanya-devasya*—of Śrī Caitanya Mahāprabhu.

“Although I am the lowest of men and have no knowledge, the inspiration to write transcendental literatures about devotional service has been mercifully bestowed upon me. Therefore I am offering my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.”

TEXT 135

*ei-mata daśa-dina prayāge rahiyā
śrī-rūpe śikṣā dila śakti sañcāriyā*

ei-mata—in this way; *daśa-dina*—for ten days; *prayāge*—at Prayāga; *rahiyā*—staying; *śrī-rūpe*—to Śrīla Rūpa Gosvāmī; *śikṣā*—instructions; *dila*—imparted; *śakti sañcāriyā*—bestowing upon him the necessary potency.

For ten days Śrī Caitanya Mahāprabhu stayed at Prayāga and instructed Rūpa Gosvāmī, empowering him with the necessary potency.

This is a confirmation of the statement *kṛṣṇa-śakti vinā nahe tāra pravartana*. Unless one is specifically empowered by the Supreme Personality of Godhead, he cannot spread the Kṛṣṇa consciousness movement. An empowered devotee sees and feels himself to be the lowest of men, for he knows that whatever he does is due to the inspiration given by the Lord in the heart. This is confirmed by Lord Kṛṣṇa in the *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānāṁ bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.”

To be empowered by the Supreme Personality of Godhead, one has to qualify himself. This means that one must engage twenty-four hours daily in the loving devotional service of the Lord. The material position of a devotee doesn't matter because devotional service is not dependent on material considerations. In his earlier life, Śrīlā Rūpa Gosvāmī was a government officer and a *gṛhastha*. He was not even a *brahmacārī* or *sannyāsī*. He associated with *mlecchas* and *yavanas*, but because he was always eager to serve, he was a qualified recipient for the Lord's mercy. A sincere devotee can therefore be empowered by the Lord regardless of his situation. In the preceding verse from the *Bhakti-rasāmṛta-sindhu*, Śrīlā Rūpa Gosvāmī has described how he was personally empowered by the Lord. He further states in the *Bhakti-rasāmṛta-sindhu* (1.2.187):

*īhā yasya harer dāsye karmaṇā manasā girā
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate*

“A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person even in the material world, although he may be engaged in many so-called material activities.”

To keep oneself free from material contamination and attain the Lord's favor, one must be sincerely eager to render service to the Lord. This is the only qualification necessary. As soon as one is favored by the mercy

of the spiritual master and the Lord, one is immediately given all the power necessary to write books and propagate the Kṛṣṇa consciousness movement without being hampered by material considerations.

TEXT 136

*prabhu kahe,—śuna, rūpa, bhakti-rasera lakṣaṇa
sūtra-rūpe kahi, vistāra nā yāya varṇana*

prabhu kahe—Śrī Caitanya Mahāprabhu spoke; *śuna*—please listen; *rūpa*—My dear Rūpa; *bhakti-rasera*—of the transcendental mellows in devotional service; *lakṣaṇa*—the symptoms; *sūtra-rūpe*—in the form of a synopsis; *kahi*—I shall explain; *vistāra*—the whole breadth; *nā*—not; *yāya*—is possible; *varṇana*—description.

Śrī Caitanya Mahāprabhu said, “My dear Rūpa, please listen to Me. It is not possible to describe devotional service completely; therefore I am just trying to give you a synopsis of the symptoms of devotional service.

TEXT 137

*pārāpāra-śūnya gabhīra bhakti-rasa-sindhu
tomāya cākhāite tāra kahi eka ‘bindu’*

pāra-apāra—the length and breadth; *śūnya*—without; *gabhīra*—deep; *bhakti-rasa*—of the mellows in devotional service; *sindhu*—the ocean; *tomāya*—to you; *cākhāite*—to give a taste; *tāra*—of this ocean; *kahi*—I shall speak; *eka*—one; *bindu*—drop.

“The ocean of the transcendental mellows of devotional service is so big that no one can estimate its length and breadth. However, just to help you taste it, I am describing but one drop.

TEXT 138

*eita brahmāṇḍa bhari’ ananta jīva-gaṇa
caurāśī-lakṣa yonite karaye bhramaṇa*

ei-ta—in this way; *brahmāṇḍa*—the whole universe; *bhari'*—filling; *ananta*—unlimited; *jīva-gaṇa*—living entities; *caurāśī-lakṣa*—8,400,000; *yonite*—in species of life; *karaye*—do; *bhramaṇa*—wandering.

“In this universe there are limitless living entities in 8,400,000 species, and all are wandering within this universe.

This is a challenge to so-called scientists and philosophers who presume that there are living entities on this planet only. So-called scientists are going to the moon, and they say that there is no life there. This does not tally with Śrī Caitanya Mahāprabhu’s version. He says that everywhere within the universe there are unlimited numbers of living entities in 8,400,000 different forms. In the *Bhagavad-gītā* (2.24) we find that the living entities are *sarva-gata*, which means that they can go anywhere. This indicates that there are living entities everywhere. They exist on land, in water, in air, in fire and in ether. Thus there are living entities in all types of material elements. Since the entire material universe is composed of five elements—earth, water, fire, air and ether—why should there be living entities on one planet and not others? Such a foolish version can never be accepted by Vedic students. From the Vedic literatures we understand that there are living entities on each and every planet, regardless of whether the planet is composed of earth, water, fire or air. These living entities may not have the same forms that are found on this planet earth, but they have different forms composed of different elements. Even on this earth we can see that the forms of land animals are different from the forms of aquatics. According to the circumstance, living conditions differ, but undoubtedly there are living entities everywhere. Why should we deny the existence of living entities on this or that planet? Those who have claimed to have gone to the moon have not gone there, or else with their imperfect vision they cannot actually perceive the particular type of living entities there.

The living entities are described as *ananta*, or unlimited; nonetheless, they are said to belong to 8,400,000 species. As stated in the *Viṣṇu Purāṇa*:

*jala-jā nava-lakṣāṇi sthāvarā lakṣa-vimśati
kṛmayo rudra-saṅkhyakāḥ pakṣiṇām daśa-lakṣaṇam
triṁśal-lakṣāṇi paśavaḥ catur-lakṣāṇi mānuṣāḥ*

“There are 900,000 species living in the water. There are also 2,000,000 nonmoving living entities (*sthāvara*), such as trees and plants. There are also 1,100,000 species of insects and reptiles, and there are 1,000,000 species of birds. As far as quadrupeds are concerned, there are 3,000,000 varieties, and there are 400,000 human species.” Some of these species may exist on one planet and not on another, but in any case within all the planets of the universe—and even in the sun—there are living entities. This is the verdict of the Vedic literatures. As the *Bhagavad-gītā* (2.20) confirms:

*na jāyate mriyate vā kadācin
nāyaṁ bhūtvā bhavitā vā na bhūyaḥ
ajo nityaḥ śāśvato 'yaṁ purāṇo
na hanyate hanyamāne śarīre*

“For the soul there is neither birth nor death at any time. He has not come into being, does not come into being, and will not come into being. He is unborn, eternal, ever-existing and primeval. He is not slain when the body is slain.”

Since the living entities are never annihilated, they simply transmigrate from one life form to another. Thus there is an evolution of forms according to the degree of developed consciousness. One experiences different degrees of consciousness in different forms. A dog’s consciousness is different from a man’s. Even within a species we find that a father’s consciousness is different from his son’s and that a child’s consciousness is different from a youth’s. Just as we find different forms, we find different states of consciousness. When we see different states of consciousness, we may take it for granted that the bodies are different. In other words, different types of bodies depend on different states of consciousness. This is also confirmed in the *Bhagavad-gītā* (8.6):

*yaṁ yaṁ vāpi smaran bhāvaṁ tyajanty ante kalevaram
taṁ tam evaiti kaunteya sadā tad bhāva-bhāvitaḥ*

“One’s consciousness at the time of death determines one’s type of body in the next life.” This is the process of transmigration of the soul. A variety of bodies is already there; we change from one body to another in terms of our consciousness.

TEXT 139

*keśāgra-śateka-bhāga punaḥ śatāmśa kari
tāra sama sūkṣma jīvera 'svarūpa' vicāri*

keśa-agra—from the tip of a hair; *śata-eka*—one hundred; *bhāga*—divisions; *punaḥ*—again; *śata-amśa*—one hundred divisions; *kari*—making; *tāra sama*—equal to that; *sūkṣma*—very fine; *jīvera*—of the living entity; *svārūpa*—the actual form; *vicāri*—I consider.

“The length and breadth of the living entity is described as one ten-thousandth part of the tip of a hair. This is the original subtle nature of the living entity.

TEXT 140

*keśāgra-śata-bhāgasya
śatāmśa-sadṛśātmakaḥ
jīvaḥ sūkṣma-svarūpo 'yam
saṅkhyātīto hi cit-kaṇaḥ*

keśa-agra—of the tip of a hair; *śata-bhāgasya*—of one hundredth; *śata-amśa*—a hundredth part; *sadṛśa*—equal to; *ātmakaḥ*—whose nature; *jīvaḥ*—the living entity; *sūkṣma*—very fine; *svārūpaḥ*—identification; *ayam*—this; *saṅkhyā-atītaḥ*—numbering beyond calculation; *hi*—certainly; *cit-kaṇaḥ*—spiritual particle.

“If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all *cit-kaṇa*, particles of spirit, not matter.’

This is quoted from the commentary on the portion of *Śrīmad-Bhāgavatam* wherein the *Vedas* personified offer their obeisances unto the Supreme Personality of Godhead. Lord Kṛṣṇa confirms this statement in the *Bhagavad-gītā* (15.7): *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*. “The living entities in this conditioned world are My eternal fragmental parts.” Lord Śrī Kṛṣṇa personally identifies Himself with the minute living

entities. Lord Kṛṣṇa is the supreme spirit, the Supersoul, and the living entities are His very minute parts and parcels. Of course, we cannot divide the tip of a hair into such fine particles, but spiritually such small particles can exist. Spiritual strength is so powerful that a mere atomic portion of spirit can be the biggest brain in the material world. The same spiritual spark is within an ant and within the body of Brahmā. According to his *karma*, material activities, the spiritual spark attains a certain type of body. Material activities are carried out in goodness, passion and ignorance or a combination of these. According to the mixture of the modes of material nature, the living entity is awarded a particular type of body. This is the conclusion.

TEXT 141

*bālāgra-śata-bhāgasya
śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeya
iti cāha parā śrutiḥ*

bāla-agra—the tip of a hair; *śata-bhāgasya*—of one hundredth; *śatadhā*—into one hundred parts; *kalpitasya*—divided; *ca*—and; *bhāgaḥ*—minute portion; *jīvaḥ*—the living entity; *saḥ*—that; *vijñeyaḥ*—to be understood; *iti*—thus; *ca*—and; *āha*—have said; *parā*—chief; *śrutiḥ*—Vedic mantras.

“If we divide the tip of a hair into one hundred parts and then take one part and divide this into another one hundred parts, that ten-thousandth part is the dimension of the living entity. This is the verdict of the chief Vedic mantras.’

The first three *padas* of this verse from the *Pañcadaśī-citra-dīpa* (81) are taken from the *Śvetāśvatara Upaniṣad* (5.9).

TEXT 142

sūkṣmāṇām apy aham jīvaḥ

sūkṣmāṇām—of the minute particles; *api*—certainly; *aham*—I; *jīvaḥ*—the living entity.

“[Lord Kṛṣṇa says:] ‘Among minute particles, I am the living entity.’

The living entity is one with and different from the Supreme Personality of Godhead. As spirit soul, the living entity is one in quality with the Supreme Lord; however, the Supreme Lord is bigger than the biggest, and the living entity is the smallest of the small. This quotation is the third *pada* of a verse from *Śrīmad-Bhāgavatam* (11.16.11).

TEXT 143

*aparimitā dhruvās tanu-bhṛto yadi sarva-gatās
tarhi na śāsyateti niyamo dhruva netarathā
ajani ca yan-mayaṁ tad avimucya niyantr bhavet
samam anujānatām yad amatam mata-duṣṭatayā*

aparimitāḥ—unlimited in number; *dhruvāḥ*—eternals; *tanu-bhṛtaḥ*—who have accepted material bodies; *yadi*—if; *sarva-gatāḥ*—all-pervading; *tarhi*—then; *na*—not; *śāsyatā*—controllable; *iti*—thus; *niyamaḥ*—regulation; *dhruva*—O Supreme Truth; *na*—not; *itarathā*—in another manner; *ajani*—have been born; *ca*—and; *yat-mayaṁ*—consisting of which; *tat*—that; *avimucya*—without giving up; *niyantr*—controller; *bhavet*—may become; *samam*—equal in all respects; *anujānatām*—of those who follow this philosophical calculation; *yat*—that; *amatam*—not conclusive; *mata-duṣṭatayā*—by faulty calculations.

“O Lord, although the living entities who have accepted material bodies are spiritual and unlimited in number, if they were all-pervading there would be no question of their being under Your control. If they are accepted, however, as particles of the eternally existing spiritual entity—as part of You, who are the supreme spirit whole—we must conclude that they are always under Your control. If the living entities are simply satisfied with being identical with You as spiritual particles, then they will be happy being controllers of so many things. The conclusion that the living entities and the Supreme Personality of Godhead are one and the same is a faulty conclusion. It is not a fact.’

This verse, which is also from *Śrīmad-Bhāgavatam* (10.87.30), was spoken by the personified *Vedas*.

TEXT 144

*tāra madhye 'sthāvara', 'jaṅgama'—dui bheda
jaṅgame tiryak-jala-sthalacara-vibheda*

tāra madhye—among the living entities who are conditioned within the material world; *sthāvara*—immobile; *jaṅgama*—mobile; *dui bheda*—two divisions; *jaṅgame*—among the living entities who can move; *tiryak*—the living entities who can move in the air (the birds); *jala*—or living entities who can move within the water; *sthalacara*—living entities who can move on land; *vibheda*—three divisions.

“The unlimited living entities can be divided into two divisions—those that can move and those that cannot move. Among living entities that can move, there are birds, aquatics and animals.

Śrī Caitanya Mahāprabhu is giving clear instructions on how the living entities live under different conditions. There are trees, plants and stones that cannot move, but still they must be considered living entities, or spiritual sparks. The soul is present in bodies like those of trees, plants and stones. They are all living entities. Among moving living entities such as birds, aquatics and animals, the same spiritual spark is there. As stated herein, there are living entities that can fly, swim and walk. We must also conclude that there are living entities that can move within fire and ether. Living entities have different material bodies composed of earth, water, air, fire and ether. The words *tāra madhye* mean “within this universe.” The entire material universe is composed of five material elements. It is not true that living entities reside only within this planet and not within others. Such a conclusion is completely contradictory to the *Vedas*. As stated in the *Bhagavad-gītā* (2.24):

*acchedyo 'yam adāhyo 'yam akledyo 'śoṣya eva ca
nityaḥ sarva-gataḥ sthāṇur acalo 'yam sanātanaḥ*

“This individual soul is unbreakable and insoluble, and can be neither burned nor dried. He is everlasting, present everywhere, unchangeable, immovable and eternally the same.”

The soul has nothing to do with the material elements. Any material element can be cut to pieces, especially earth. As far as the living entity is concerned, however, he can be neither burned nor cut to pieces. He can therefore live within fire. We can conclude that there are also living entities within the sun. Why should living entities be denied this planet or that planet? According to the *Vedas*, the living entities can live anywhere and everywhere—on land, in water, in air and in fire. Whatever the condition, the living entity is unchangeable (*sthāṇu*). From the statements of Śrī Caitanya Mahāprabhu and the *Bhagavad-gītā*, we are to conclude that living entities exist everywhere throughout the universes. They are distributed as trees, plants, aquatics, birds, human beings and so on.

TEXT 145

tāra madhye manuṣya-jāti ati alpatara
tāra madhye mleccha, pulinda, bauddha, śabara

tāra madhye—among all such living entities; *manuṣya-jāti*—entities born as human beings; *ati*—very; *alpatara*—small in quantity; *tāra madhye*—among the small quantity of human beings; *mleccha*—uncivilized men who cannot follow the Vedic principles; *pulinda*—unregulated; *bauddha*—followers of Buddhist philosophy; *śabara*—the lowest of men (the hunter class).

“Although the living entities known as human beings are very small in quantity, that division may be still further subdivided, for there are many uncultured human beings like mlecchas, pulindas, bauddhas and śabaras.

TEXT 146

veda-niṣṭha-madhye ardheka veda ‘mukhe’ māne
veda-niṣiddha pāpa kare, dharma nāhi gaṇe

veda-niṣṭha-madhye—among persons who are followers of the *Vedas*; *ardheka*—almost half; *veda*—Vedic scriptures; *mukhe*—in the mouth; *māne*—accept; *veda-niṣiddha*—forbidden in the *Vedas*; *pāpa*—sins; *kare*—perform; *dharma*—religious principles; *nāhi*—not; *gaṇe*—count.

“Among human beings, those who are followers of the Vedic principles are considered civilized. Among these, almost half simply give lip service while committing all kinds of sinful activities against these principles. Such people do not care for the regulative principles.

The word *veda* means “knowledge.” Supreme knowledge consists of understanding the Supreme Personality of Godhead and our relationship with Him and acting according to that relationship. Action in accordance with the Vedic principles is called religion. Religion means following the orders of the Supreme Personality of Godhead. The Vedic principles are the injunctions given by the Supreme Personality of Godhead. Āryans are civilized human beings who have been following the Vedic principles since time immemorial. No one can trace out the history of the Vedic principles set forth so that man might understand the Supreme Being. Literature or knowledge that seeks the Supreme Being can be accepted as a bona fide religious system, but there are many different types of religious systems according to the place, the disciples and the people’s capacity to understand.

The highest type of religious system is described in *Śrīmad-Bhāgavatam* (1.2.6) thus: *sa vai puṁsām paro dharmo yato bhaktir adhokṣaje*. The highest form of religion is that by which one becomes fully conscious of the existence of God, including His form, name, qualities, pastimes, abode and all-pervasive features. When everything is completely known, that is the perfection of Vedic knowledge. The fulfillment of Vedic knowledge is systematic knowledge of the characteristics of God. This is confirmed by Lord Kṛṣṇa in the *Bhagavad-gītā* (15.15): *vedaiś ca sarvair aham eva vedyaḥ*. The aim of Vedic knowledge is to understand God. Therefore those who are actually following Vedic knowledge and searching after God cannot commit sinful activities against the Supreme Lord’s order. However, in this Age of Kali, although men profess to belong to so many different kinds of religions, most of them commit sinful activities against the orders of the Vedic scriptures. Śrī Caitanya Mahāprabhu therefore says herein, *veda-niṣiddha pāpa kare, dharma nāhi gaṇe*. In this age, men may profess a religion, but they actually do not follow the principles. Instead, they commit all kinds of sins.

TEXT 147

*dharmācāri-madhye bahuta 'karma-niṣṭha'
koṭi-karma-niṣṭha-madhye eka 'jñānī' śreṣṭha*

dharmācāri-madhye—among persons who actually follow the Vedic principles or religious system; *bahuta*—many of them; *karma-niṣṭha*—attracted to fruitive activities; *koṭi-karma-niṣṭha-madhye*—among millions of such performers of fruitive activities according to Vedic principles; *eka*—one; *jñānī*—wise man; *śreṣṭha*—the chief.

“Among the followers of Vedic knowledge, most are following the process of fruitive activity and distinguishing between good and bad work. Out of many such sincere fruitive actors, there may be one who is actually wise.

Śrīlā Bhaktisiddhānta Sarasvatī Ṭhākura states that the word *karma-niṣṭha* refers to one who aspires to enjoy the results of his good work and pious activity. Some followers of Vedic principles offer everything to the Absolute Truth and do not aspire to enjoy the results of their pious actions. These are also considered among the *karma-niṣṭhas*. Sometimes we see pious men earn money with great hardship and then spend the money for some pious cause by opening public charities, schools and hospitals. Whether one earns money for himself or for the public benefit, he is called a *karma-niṣṭha*. Out of millions of *karma-niṣṭhas* there may be one who is wise. Those who try to avoid fruitive activity and who become silent in order to merge into the spiritual existence of the Absolute Truth are generally known as *jñānīs*, wise men. They are not interested in fruitive activity but in merging into the Supreme. In either case, both the *karma-niṣṭhas* and the *jñānīs* are interested in personal benefit. The *karmīs* are directly interested in personal benefit within the material world, and the *jñānīs* are interested in merging into the existence of the Supreme. The *jñānīs* maintain that fruitive activity is imperfect. For them, perfection is the cessation of work and the merging into the supreme existence. That is their goal in life. The *jñānī* wants to extinguish the distinction between knowledge, the knower and the aim of knowledge. This philosophy is called monism, or oneness, and is characterized by spiritual silence.

TEXT 148

*koṭi-jñāni-madhya haya eka-jana 'mukta'
koṭi-mukta-madhya 'durlabha' eka kṛṣṇa-bhakta*

koṭi-jñāni-madhya—out of many millions of such wise men; *haya*—there is; *eka-jana*—one person; *mukta*—actually liberated; *koṭi-mukta-madhya*—out of many millions of such liberated persons; *durlabha*—very rare; *eka*—one; *kṛṣṇa-bhakta*—pure devotee of Lord Kṛṣṇa.

“Out of many millions of such wise men, one may actually become liberated [mukta], and out of many millions of such liberated persons, a pure devotee of Lord Kṛṣṇa is very difficult to find.

In *Śrīmad-Bhāgavatam* (10.2.32) it is said that due to their poor fund of knowledge, the *jñānīs* are not actually liberated. They simply think that they are liberated. The perfection of knowledge culminates when one comes to the platform of knowing the Supreme Personality of Godhead. *Brahmeti paramātmetye bhagavān iti śabdyate* [SB 1.2.11]. The Absolute Truth (*satya-vastu*) is described as Brahman, Paramātmā and Bhagavān. Knowledge of impersonal Brahman and the Supersoul is imperfect until one comes to the platform of knowing the Supreme Personality of Godhead. It is therefore clearly said in this verse, *koṭi-mukta-madhya 'durlabha' eka kṛṣṇa-bhakta*. Those who search after the knowledge of impersonal Brahman or localized Paramātmā are certainly accepted as liberated, but due to their imperfect knowledge they are described in *Śrīmad-Bhāgavatam* as *vimukta-māninaḥ*. Since their knowledge is imperfect, their conception of liberation is imperfect. Perfect knowledge is possible when one knows the Supreme Personality of Godhead. This is supported by Lord Kṛṣṇa in the *Bhagavad-gītā* (5.29):

*bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram
suhṛdaṁ sarva-bhūtānāṁ jñātvā mām śāntim ṛcchati*

“A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.”

Research is going on for the *karmīs*, *jñānīs* and *yogīs*, but until the search is complete, no one can attain peace. Therefore the *Bhagavad-gītā* says, *jñātvā mām śāntim ṛcchati*: one can actually attain peace when he knows Kṛṣṇa. This is described in the next verse.

TEXT 149

*kṛṣṇa-bhakta—niṣkāma, ataeva ‘śānta’
bhukti-mukti-siddhi-kāmī—sakali ‘aśānta’*

kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; *niṣkāma*—actually desireless; *ataeva*—therefore; *śānta*—peaceful; *bhukti*—of material enjoyment; *mukti*—of liberation from material activities; *siddhi*—of perfection in yogic performance; *kāmī*—those who are desirous; *sakali*—all of them; *aśānta*—not peaceful.

“Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive workers desire material enjoyment, jñānīs desire liberation, and yogīs desire material opulence; therefore they are all lusty and cannot be peaceful.

The devotee of Lord Kṛṣṇa has no desire other than serving Kṛṣṇa. Even so-called liberated people are full of desires. Fruitive actors desire better living accommodations, and *jñānīs* want to be one with the Supreme. *Yogīs* desire material opulence, yogic perfections and magic. All of these nondevotees are lusty (*kāmī*). Because they desire something, they cannot have peace.

The peace formula is given by Kṛṣṇa in the *Bhagavad-gītā* (5.29):

*bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram
suhṛdam sarva-bhūtānāṁ jñātvā mām śāntim ṛcchati*

One who simply understands that throughout the entire universe Kṛṣṇa is the supreme enjoyer and beneficiary of all kinds of sacrifices, penances and austerities, which should be performed only to attain His devotional service, that Kṛṣṇa is the Supreme Being and thus the proprietor of all the material worlds, and that Kṛṣṇa is the only friend who can actually do good to all living entities (*suhṛdam sarva-bhūtānāṁ* [Bg. 5.29])—one who understands these three principles about Kṛṣṇa immediately becomes desireless (*niṣkāma*) and therefore peaceful. A *kṛṣṇa-bhakta* knows that

his friend and protector in all respects is Kṛṣṇa, who is able to do anything for His devotee. Kṛṣṇa says, *kaunteya pratijānīhi na me bhaktaḥ praṇaśyati*: [Bg. 9.31] “O son of Kuntī, declare it boldly that My devotee never perishes.” Since Kṛṣṇa gives this assurance, the devotee lives in Kṛṣṇa and has no desire for personal benefit. The background for the devotee is the all-good Himself. Why should the devotee aspire for something good for himself? His only business is to please the Supreme by rendering as much service as possible. A *kṛṣṇa-bhakta* has no desire for his own personal benefit. He is completely protected by the Supreme. *Avaśya rakṣibe kṛṣṇa viśvāsa pālana*. Bhaktivinoda Ṭhākura says that he is desireless because Kṛṣṇa will give him protection in all circumstances. It is not that he expects any assistance from Kṛṣṇa; he simply depends on Kṛṣṇa just as a child depends on his parents. The child does not know how to expect service from his parents, but he is always protected nevertheless. This is called *niṣkāma* (desirelessness).

Although *karmīs*, *jñānīs* and *yogīs* fulfill their desires by performing various activities, they are never satisfied. A *karmī* may work very hard to acquire a million dollars, but as soon as he gets a million dollars he desires another million. For the *karmīs*, there is no end of desire. The more the *karmī* gets, the more he desires. The *jñānīs* cannot be desireless because their intelligence is unsound. They want to merge into the Brahman effulgence, but even though they may be raised to that platform, they cannot be satisfied there. There are many *jñānīs* or *sannyāsīs* who, after taking *sannyāsa* and giving up the world as false, return to the world to engage in politics or philanthropy or to open schools and hospitals. This means that they could not attain the real Brahman (*brahma satyam*). They have to come down to the material platform to engage in philanthropic activity. Thus they again cultivate desires, and when these desires are exhausted, they desire something different. Therefore the *jñānī* cannot be *niṣkāma*, desireless. Nor can the *yogīs* be desireless, for they desire yogic perfections in order to exhibit some magical feats and gain popularity. People gather around these *yogīs*, and the *yogīs* desire more and more adulation. Because they misuse their mystic power, they fall down again to the material platform. It is not possible for them to become *niṣkāma*, desireless.

The conclusion is that only the devotees, who are simply satisfied in serving the Lord, can actually become desireless. Therefore Caitanya

Mahāprabhu says here, *kṛṣṇa-bhakta niṣkāma*. Since the *kṛṣṇa-bhakta*, the devotee of Kṛṣṇa, is satisfied with Kṛṣṇa, there is no possibility of falldown.

TEXT 150

*muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
sudurlabhaḥ praśāntātmā
koṭiṣu api mahā-mune*

muktānām—of persons liberated or freed from the bondage of ignorance; *api*—even; *siddhānām*—of persons who have achieved perfection; *nārāyaṇa*—of the Supreme Personality of Godhead; *parāyaṇaḥ*—the devotee; *su-durlabhaḥ*—very rare; *praśānta-ātmā*—completely satisfied, desireless; *koṭiṣu*—among many millions; *api*—certainly; *mahā-mune*—O great sage.

“O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.’

This verse is quoted from *Śrīmad-Bhāgavatam* (6.14.5). The *nārāyaṇa-parāyaṇa*, the devotee of Lord Nārāyaṇa, is the only blissful person. One who becomes a *nārāyaṇa-parāyaṇa* is already liberated from material bondage. He already possesses all the perfections of *yoga*. Unless one comes to the platform of *nārāyaṇa-parāyaṇa* and passes over the platform of *bhukti-mukti-siddhi*, he cannot be fully satisfied. That is the pure devotional stage.

*anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā
[Bhakti-rasāmṛta-sindhu 1.1.11]*

One who desires nothing but Kṛṣṇa and who is not influenced by the process of *jñāna-mārga* (cultivation of knowledge) actually becomes free from ignorance. A first-class person is one who is not influenced by *karma* (fruitive activity) or *yoga* (mystic power). He simply depends on Kṛṣṇa

and is satisfied in his devotional service. According to *Śrīmad-Bhāgavatam* (6.17.28): *nārāyaṇa-parāḥ sarve na kutaścana bibhyati*. Such a person is never afraid of anything. For him, heaven and hell are the same. Not knowing the situation of a *nārāyaṇa-parāyaṇa*, rascals become envious. By the grace of Nārāyaṇa, a devotee is situated in the most opulent position in the material world. Rascals are envious of Nārāyaṇa and His devotee, but the devotee endeavors to please another devotee of Nārāyaṇa because he knows that by pleasing Nārāyaṇa’s representative one directly pleases Lord Nārāyaṇa. Therefore a devotee offers the best comforts and facilities to his spiritual master. Outsiders who have no knowledge of Nārāyaṇa are envious of both Nārāyaṇa and His devotee. Consequently when they see that Nārāyaṇa’s devotee is opulently situated, they become even more envious. But when the devotee of Nārāyaṇa asks such foolish people to come live with him in the same comfortable situation, they do not agree because they cannot give up illicit sex, meat-eating, intoxication and gambling. Therefore the materialist refuses the company of a *nārāyaṇa-parāyaṇa*, although he is envious of the devotee’s material situation. In Western countries when ordinary men—storekeepers and workers—see our devotees living and eating sumptuously and yet not working, they become very eager to know where they get the money. Such people become envious and ask, “How is it possible to live so comfortably without working? How is it you have so many cars, bright faces and nice clothes?” Not knowing that Kṛṣṇa looks after His devotees, such people become surprised, and some become envious.

TEXT 151

*brahmāṇḍa bhramite kona bhāgyavān jīva
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

brahmāṇḍa bhramite—wandering in this universe; *kona*—some; *bhāgyavān*—most fortunate; *jīva*—living being; *guru*—of the spiritual master; *kṛṣṇa*—of Kṛṣṇa; *prasāde*—by the mercy; *pāya*—gets; *bhakti-latā*—of the creeper of devotional service; *bīja*—the seed.

“According to their karma, all living entities are wandering throughout the entire universe. Some of them are being elevated to the upper planetary systems, and some are going down into the lower planetary systems. Out

of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a bona fide spiritual master by the grace of Kṛṣṇa. By the mercy of both Kṛṣṇa and the spiritual master, such a person receives the seed of the creeper of devotional service.

When we speak of *brahmāṇḍa*, we refer to the whole universe, or to the cluster of many millions of universes. In all the universes there are innumerable planets, and there are innumerable living entities upon those planets—in the air, on land and in the water. There are millions and trillions of living entities everywhere, and they are engaged by *māyā* in suffering and enjoying the results of their fruitive activity, life after life. This is the position of the materially conditioned living entities. Out of many of these living entities, one who is actually fortunate (*bhāgyavān*) comes in contact with a bona fide spiritual master by Kṛṣṇa’s mercy.

Kṛṣṇa is situated in everyone’s heart, and if one desires something, Kṛṣṇa fulfills one’s desire. If the living entity by chance or fortune comes in contact with the Kṛṣṇa consciousness movement and wishes to associate with that movement, Kṛṣṇa, who is situated in everyone’s heart, gives him the chance to meet a bona fide spiritual master. This is called *guru-kṛṣṇa-prasāda*. Kṛṣṇa is prepared to bestow His mercy upon all living entities, and as soon as a living entity desires the Lord’s mercy, the Lord immediately gives him an opportunity to meet a bona fide spiritual master. Such a fortunate person is fortified by both Kṛṣṇa and the spiritual master. He is helped from within by Kṛṣṇa and from without by the spiritual master. Both are prepared to help the sincere living being become free from material bondage.

How one can become this fortunate can be seen in the life of Śrīlā Nārada Muni. In his previous life he was born of a maidservant. Although he was not born into a prestigious position, his mother was fortunately engaged in rendering service to some Vaiṣṇavas. When these Vaiṣṇavas were resting during the Cāturmāsya period, the boy Nārada took the opportunity to engage in their service. Taking compassion upon the boy, the Vaiṣṇavas offered him the remnants of their food. By serving these Vaiṣṇavas and obeying their orders, the boy became the object of their sympathy, and by the Vaiṣṇavas’ unknown mercy, he gradually became a pure devotee. In the next life he was Nārada Muni, the most exalted of Vaiṣṇavas and the most important *guru* and *ācārya* of Vaiṣṇavas.

Following in the footsteps of Nārada Muni, this Kṛṣṇa consciousness movement is rendering service to humanity by giving everyone a chance to come in contact with Kṛṣṇa. If one is fortunate, he becomes intimately related with this movement. Then, by the grace of Kṛṣṇa, one’s life becomes successful. Everyone has dormant *kṛṣṇa-bhakti*—love for Kṛṣṇa—and in the association of good devotees, that love is revealed. As stated in the *Caitanya-caritāmṛta* (*Madhya* 22.107):

*nitya-siddha-kṛṣṇa-prema ‘sādhya’ kabhu naya
śravaṇādi-śuddha-citte karaye udaya*

Dormant devotional service to Kṛṣṇa is within everyone. Simply by associating with devotees, hearing their good instructions and chanting the Hare Kṛṣṇa *mantra*, dormant love for Kṛṣṇa is awakened. In this way one acquires the seed of devotional service. *Guru-kṛṣṇa-prasāde pāya bhakti-latā-bija* [*Cc. Madhya* 19.151].

TEXT 152

*mālī hañā kare sei bīja āroṇa
śravaṇa-kīrtana-jale karaye secana*

mālī hañā—becoming a gardener; *kare*—does; *sei*—that; *bīja*—seed of devotional service; *āroṇa*—sowing; *śravaṇa*—of hearing; *kīrtana*—of chanting; *jale*—with the water; *karaye*—does; *secana*—sprinkling.

“When a person receives the seed of devotional service, he should take care of it by becoming a gardener and sowing the seed in his heart. If he waters the seed gradually by the process of śravaṇa and kīrtana [hearing and chanting], the seed will begin to sprout.

To live with devotees or to live in a temple means to associate with the *śravaṇa-kīrtana* process. Sometimes neophyte devotees think that they can continue the *śravaṇa-kīrtana* process without worshiping the Deity, but the execution of such *śravaṇa-kīrtana* is meant for highly developed devotees like Haridāsa Ṭhākura, who engaged in the *śravaṇa-kīrtana* process without worshiping the Deity. However, one should not falsely imitate Haridāsa Ṭhākura and abandon Deity worship just to try to engage in *śravaṇa-kīrtana*. This is not possible for neophyte devotees.

The word *guru-prasāda* indicates that the spiritual master is very merciful in bestowing the boon of devotional service upon the disciple. That is the best possible gift the spiritual master has to offer. Those with a background of pious life are eligible to receive life's supreme benefit, and to bestow this benefit, the Supreme Personality of Godhead sends His representative to impart His mercy. Endowed with the mercy of the Supreme Personality of Godhead, the spiritual master distributes the mercy to those who are elevated and pious. Thus the spiritual master trains his disciples to render devotional service unto the Supreme Personality of Godhead. This is called *guru-kṛpā*. It is *kṛṣṇa-prasāda*, Kṛṣṇa's mercy, that He sends a bona fide spiritual master to the deserving disciple. By the mercy of Kṛṣṇa, one meets the bona fide spiritual master, and by the mercy of the spiritual master, the disciple is fully trained in the devotional service of the Lord. *Bhakti-latā-bīja* means "the seed of devotional service." Everything has an original cause, or seed. For any idea, program, plan or device, there is first of all the contemplation of the plan, and that is called the *bīja*, or seed. The methods, rules and regulations by which one is perfectly trained in devotional service constitute the *bhakti-latā-bīja*, or seed of devotional service. This *bhakti-latā-bīja* is received from the spiritual master by the grace of Kṛṣṇa. Other seeds, called *anyābhilāṣa-bīja*, include *karma-bīja* and *jñāna-bīja*. If one is not fortunate enough to receive the *bhakti-latā-bīja* from the spiritual master, he instead cultivates such seeds as *karma-bīja*, *jñāna-bīja*, or political, social or philanthropic *bījas*. However, the *bhakti-latā-bīja* is different from these other *bījas*. The *bhakti-latā-bīja* can be received only through the mercy of the spiritual master. Therefore one has to satisfy the spiritual master to get the *bhakti-latā-bīja* (*yasya prasādād bhagavat-prasādaḥ* **). The *bhakti-latā-bīja* is the origin of devotional service. Unless one satisfies the spiritual master, he gets the *bīja*, or root cause, of *karma*, *jñāna* and *yoga* without the benefit of devotional service. But one who is faithful to his spiritual master gets the *bhakti-latā-bīja*. This *bhakti-latā-bīja* is received when one is initiated by the bona fide spiritual master. After receiving the spiritual master's mercy, one must repeat his instructions, and this is called *śravaṇa-kīrtana*—hearing and chanting. One who has not properly heard from the spiritual master or who does not follow the regulative principles is not fit for chanting (*kīrtana*). This is explained in the *Bhagavad-gītā* (2.41): *vyavasāyātmikā buddhir ekeha kuru-nandana*. One who has not listened carefully to the

instructions of the spiritual master is unfit for chanting or for preaching the cult of devotional service. One has to water the *bhakti-latā-bīja* by receiving instructions from the spiritual master.

TEXT 153

upajiyā bāḍe latā 'brahmāṇḍa' bhedi' yāya
'virajā', 'brahma-loka' bhedi' 'para-vyoma' pāya

upajiyā—being cultivated; *bāḍe*—grows; *latā*—the creeper of devotional service; *brahmāṇḍa*—the whole universe; *bhedi'*—penetrating; *yāya*—goes; *virajā*—the river between the spiritual world and the material world; *brahma-loka*—the Brahman effulgence; *bhedi'*—penetrating; *para-vyoma*—the spiritual sky; *pāya*—attains.

“As one waters the *bhakti-latā-bīja*, the seed sprouts, and the creeper gradually grows to the point where it penetrates the walls of this universe and goes beyond the Virajā River, lying between the spiritual world and the material world. It attains *brahma-loka*, the Brahman effulgence, and penetrating through that stratum, it reaches the spiritual sky and the spiritual planet *Goloka Vṛndāvana*.

A creeper generally takes shelter of a big tree, but the *bhakti-latā*, being the creeper of spiritual energy, cannot take shelter of any material planet, for there is no tree on any material planet that the *bhakti* creeper can utilize for shelter. In other words, devotional service cannot be utilized for any material purpose. Devotional service is meant only for the Supreme Personality of Godhead. Sometimes men with a poor fund of knowledge maintain that *bhakti* can be applied to material things also. In other words, they say that devotional service can be rendered to one's country or to the demigods, but this is not a fact. Devotional service is especially meant for the Supreme Personality of Godhead, and it is beyond this material range. There is a river, or causal ocean, between the spiritual and material natures, and this river is free from the influence of the three modes of material nature; therefore it is called Virajā. The prefix *vi* means *vigata* (“completely eradicated”), and *rajas* means “the influence of the material world.” On this platform, a living entity is completely free from material entanglement. For the *jñānīs* who want to merge into the Brahman

effulgence, there is Brahma-loka. The *bhakti-latā*, however, has no shelter in the material world, nor has it shelter in Brahma-loka, although Brahma-loka is beyond the material world. The *bhakti-latā* grows until it reaches the spiritual sky, where Goloka Vṛndāvana is situated.

TEXT 154

*tabe yāya tad-upari 'goloka-vṛndāvana'
'kṛṣṇa-caraṇa'-kalpa-vṛkṣe kare ārohaṇa*

tabe—thereafter; *yāya*—goes; *tad-upari*—to the top of that (the spiritual sky); *goloka-vṛndāvana*—to the planet known as Goloka Vṛndāvana where Kṛṣṇa lives; *kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa; *kalpa-vṛkṣe*—on the desire tree; *kare ārohaṇa*—climbs.

“Being situated in one’s heart and being watered by śravaṇa-kīrtana, the bhakti creeper grows more and more. In this way it attains the shelter of the desire tree of the lotus feet of Kṛṣṇa, who is eternally situated in the planet known as Goloka Vṛndāvana, in the topmost region of the spiritual sky.

In the *Brahma-saṁhitā* (5.37) it is said:

*ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣam tam ahaṁ bhajāmi*

“I worship Govinda, the primeval Lord. He resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [*hlādinī*]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa*.” In the spiritual world, the Supreme Personality of Godhead, Kṛṣṇa, has expanded Himself by His spiritual potency. He has His eternal form of bliss and knowledge (*sac-cid-ānanda-vigraha* [Bs. 5.1]). Everything in the Goloka Vṛndāvana planet is a spiritual expansion of *sac-cid-ānanda*. Everyone there is of the same potency—*ānanda-cinmaya-rasa*. The relationship between the Supreme Personality of Godhead and His servitor is *cinmaya-rasa*. Kṛṣṇa

and His entourage and paraphernalia are of the same *cinmaya* potency. In this way the Supreme Personality of Godhead is expanded throughout the spiritual world, and when that *cinmaya-rasa* potency expands through the material potency, it becomes all-pervading. The idea is that although the Supreme Personality of Godhead exists on His own planet, Goloka Vṛndāvana, He is also present everywhere. *Aṅḍāntara-stha-ṣaramāṅucayāntara-stham* [Bs. 5.35]. He is present within all the universes, although they are innumerable, and He is also present within the atom. *Īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati*: [Bg. 18.61] He is also present within the heart of all living entities. This is His all-pervasive potency.

Goloka Vṛndāvana is the highest planet in the spiritual world. In order to go to the spiritual world after penetrating the covering of the material universe, one must penetrate Brahma-loka, the spiritual effulgence. Then one can come to the Goloka Vṛndāvana planet. There are also other planets in the spiritual world, called Vaikuṅṭha planets, and on these planets Lord Nārāyaṇa is worshiped with awe and veneration. On these planets *śānta-rasa* is prevalent, and some of the devotees are also connected with the Supreme Personality of Godhead in *dāsyā-rasa*, the mellow of servitorship. As far as the mellow of fraternity is concerned, in Vaikuṅṭha this *rasa* is represented by *gaurava-sakhya*, friendship in awe and veneration. The other fraternity *rasa*, exhibited as *viśrambha* (friendship in equality), is found in the Goloka Vṛndāvana planet. Above that is service to the Lord in *vātsalya-rasa* (parental love), and above all is the relationship with the Lord in the *mādhurya-rasa* (conjugal love). These five *rasas* are fully exhibited in the spiritual world in one's relationship with the Lord. Therefore in the spiritual world the *bhakti* creeper finds its resting place at the lotus feet of Kṛṣṇa.

TEXT 155

*tāhāṅ vistārita hañā phale prema-phala
ihāṅ māli sece nitya śravaṇādi jala*

tāhāṅ—there in the spiritual world (in the Goloka Vṛndāvana planet); *vistārita*—expanded; *hañā*—becoming; *phale*—produces; *prema-phala*—the fruit known as love of Godhead; *ihāṅ*—in the material world, where the devotee is still present; *māli*—exactly like a gardener; *sece*—sprinkles; *nitya*—regularly, without fail; *śravaṇa-ādi jala*—the water of *śravaṇa*, *kīrtana* and so on.

“The creeper greatly expands in the Goloka Vṛndāvana planet, and there it produces the fruit of love for Kṛṣṇa. Although remaining in the material world, the gardener regularly sprinkles the creeper with the water of hearing and chanting.

In Goloka Vṛndāvana the devotees have very intimate relationships with the Supreme Personality of Godhead. The devotee engages in the Lord’s service in great ecstatic love. Such love was exhibited personally by Śrī Caitanya Mahāprabhu in His teachings to the people of the material world. The fruit of the devotional creeper is the pure desire to serve and please the senses of the Supreme Personality of Godhead. *Kṛṣṇendriya-prīti-icchā dhare ‘prema’ nāma.* (Cc. Ādi. 4.165) In the spiritual world one has no desire other than to please the senses of the Supreme Personality of Godhead. The conditioned soul within the material world can neither understand nor appreciate how a pure devotee in the material world can render confidential service to the Lord out of feelings of ecstatic love and always engage in pleasing the Supreme Lord’s senses. Although seen within this material world, the pure devotee always engages in the confidential service of the Lord. An ordinary neophyte devotee cannot realize this; therefore it is said, *vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya* [Cc. Madhya 23.39]. The activities of a pure Vaiṣṇava cannot be understood even by a learned scholar in the material world.

Every living entity is wandering within this universe in different species and on different planetary systems according to his fruitive activities. Out of many millions of living entities, one may be fortunate enough to receive the seed of the *bhakti-latā*, the creeper of devotional service. By the grace of the spiritual master and Kṛṣṇa, one nourishes the *bhakti-latā* by regularly sprinkling it with the water of *śravaṇa-kīrtana*, hearing and chanting. In this way the seed of the *bhakti-latā* sprouts and grows up and up through the whole universe until it penetrates the covering of the material universe and reaches the spiritual world. The *bhakti-latā* continues to grow until it reaches the topmost planetary system, Goloka Vṛndāvana, where Kṛṣṇa lives. There the creeper takes shelter at the lotus feet of the Lord, and that is its final destination. At that time the creeper begins to grow the fruits of ecstatic love of God. It is the duty of the devotee who nourishes the creeper to be very careful. It is said that the watering of the creeper must continue: *ihāñ māli sece nitya śravaṇādi jala*. It is not that at a certain stage one can stop chanting and hearing

and become a mature devotee. If one stops, one certainly falls down from devotional service. Although one may be very much exalted in devotional service, he should not give up the watering process of *śravaṇa-kīrtana*. If one gives up that process, it is due to an offense. This is described in the following verse.

TEXT 156

*yadi vaiṣṇava-āparādha uṭhe hātī mātā
upāḍe vā chiṅḍe, tāra śukhi' yāya pātā*

yadi—if; *vaiṣṇava-āparādha*—an offense at the feet of a Vaiṣṇava; *uṭhe*—arises; *hātī*—an elephant; *mātā*—mad; *upāḍe*—uproots; *vā*—or; *chiṅḍe*—breaks; *tāra*—of the creeper; *śukhi'*—shriveling up; *yāya*—goes; *pātā*—the leaf.

“If the devotee commits an offense at the feet of a Vaiṣṇava while cultivating the creeper of devotional service in the material world, his offense is compared to a mad elephant that uproots the creeper and breaks it. In this way the leaves of the creeper are dried up.

One’s devotional attitude increases in the association of a Vaiṣṇava:

*tāṅdera caraṇa sevi bhakta-sane vāsa
janame janame haya, ei abhilāṣa*

By his personal example, Narottama dāsa Ṭhākura stresses that a devotee must always remember to please his predecessor *ācārya*. The Gosvāmīs are represented by one’s spiritual master. One cannot be an *ācārya* (spiritual master) without following strictly in the disciplic succession of the *ācāryas*. One who is actually serious about advancing in devotional service should desire only to satisfy the previous *ācāryas*. *Ei chaya gosāṇi yāra, mui tāra dāsa*. One should always think of oneself as a servant of the servant of the *ācāryas*, and thinking this, one should live in the society of Vaiṣṇavas [Cc. *Madhya* 13.80]. However, if one thinks that he has become very mature and can live separate from the association of Vaiṣṇavas and thus gives up all the regulative principles due to offending a Vaiṣṇava, one’s position becomes very dangerous. Offenses against the holy name are explained in *Ādi-līlā*, Chapter Eight, verse 24. Giving up the regulative principles and

living according to one's whims is compared to a mad elephant, which by force uproots the *bhakti-latā* and breaks it to pieces. In this way the *bhakti-latā* shrivels up. Such an offense is especially created when one disobeys the instructions of the spiritual master. This is called *guru-avajñā*. The devotee must therefore be very careful not to commit offenses against the spiritual master by disobeying his instructions. As soon as one is deviated from the instructions of the spiritual master, the uprooting of the *bhakti-latā* begins, and gradually all the leaves dry up.

TEXT 157

*tāte mālī yatna kari' kare āvaraṇa
aparādha-hastīra yaiche nā haya udgama*

tāte—therefore; *mālī*—the gardener devotee; *yatna kari'*—with great attention; *kare*—makes; *āvaraṇa*—protective fencing; *aparādha*—of offenses; *hastīra*—of the elephant; *yaiche*—so that; *nā*—not; *haya*—there is; *udgama*—birth.

“The gardener must defend the creeper by fencing it all around so that the powerful elephant of offenses may not enter.

While the *bhakti* creeper is growing, the devotee must protect it by fencing it all around. The neophyte devotee must be protected by being surrounded by pure devotees. In this way he will not give the maddened elephant a chance to uproot his *bhakti* creeper. When one associates with nondevotees, the maddened elephant is set loose. Śrī Caitanya Mahāprabhu has said, *asat-saṅga-tyāga*,—*ei vaiṣṇava-ācāra* [Cc. Madhya 22.87]. The first business of a Vaiṣṇava is to give up the company of nondevotees. A so-called mature devotee, however, commits a great offense by giving up the company of pure devotees. The human being is a social animal, and if one gives up the society of pure devotees, he must associate with nondevotees (*asat-saṅga*). By contacting nondevotees and engaging in nondevotional activities, a so-called mature devotee will fall victim to the mad elephant offense. Whatever growth has taken place is quickly uprooted by such an offense. One should therefore be very careful to defend the creeper by fencing it in—that is, by following the regulative principles and associating with pure devotees.

Even if one thinks that there are many pseudo devotees or nondevotees in the Kṛṣṇa Consciousness Society, still one should stick to the Society; if one thinks the Society’s members are not pure devotees, one can keep direct company with the spiritual master, and if there is any doubt, one should consult the spiritual master. However, unless one follows the spiritual master’s instructions concerning the regulative principles and chanting and hearing the holy name of the Lord, one cannot become a pure devotee. By one’s mental concoctions, one falls down. By associating with nondevotees, one breaks the regulative principles and is thereby lost. In the *Upadeśāmṛta* of Śrīla Rūpa Gosvāmī, it is said:

*atyāhāraḥ prayāsaś ca prajalpo niyamāgrahaḥ
jana-saṅgaś ca laulyaṁ ca ṣadbhir bhaktir vinaśyati*
[NoI 2]

“One’s devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required, (2) overendeavoring for mundane things that are very difficult to attain, (3) talking unnecessarily about mundane subject matters, (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically, (5) associating with worldly-minded persons who are not interested in Kṛṣṇa consciousness, and (6) being greedy for mundane achievements.”

TEXT 158

*kintu yadi latāra saṅge uṭhe ‘upaśākhā’
bhukti-mukti-vāñchā, yata asaṅkhya tāra lekhā*

kintu—but; *yadi*—if; *latāra*—the creeper of devotional service; *saṅge*—with; *uṭhe*—arise; *upaśākhā*—unwanted creepers; *bhukti*—for material enjoyment; *mukti*—for liberation from the material world; *vāñchā*—the desires; *yata*—as many as there are; *asaṅkhya*—unlimited; *tāra*—of those unwanted creepers; *lekhā*—the writing.

“Sometimes unwanted creepers, such as the creepers of desires for material enjoyment and liberation from the material world, grow along with the creeper of devotional service. The varieties of such unwanted creepers are unlimited.

TEXT 159

‘*niṣiddhācāra*’, ‘*kuṭīnāṭī*’, ‘*jīva-himsana*’
‘*lābha*’, ‘*pūjā*’, ‘*pratiṣṭhādi*’ *yata upaśākhā-gaṇa*

niṣiddha-ācāra—behavior not to be exhibited by a person desiring to become perfect; *kuṭīnāṭī*—diplomacy; *jīva-himsana*—unnecessarily killing animals or the soul; *lābha*—profit according to material calculations; *pūjā*—adoration achieved by satisfying mundane people; *pratiṣṭha-ādi*—becoming an important man in material calculations, and so on; *yata*—all these; *upaśākhā-gaṇa*—unnecessary creepers.

“Some unnecessary creepers growing with the bhakti creeper are the creepers of behavior unacceptable for those trying to attain perfection, diplomatic behavior, animal-killing, mundane profiteering, mundane adoration and mundane importance. All these are unwanted creepers.

There is a certain pattern of behavior prescribed for those actually trying to become perfect. In our Kṛṣṇa consciousness movement we advise our students not to eat meat, not to gamble, not to engage in illicit sex and not to indulge in intoxication. People who indulge in these activities can never become perfect; therefore these regulative principles are for those interested in becoming perfect and going back to Godhead. *Kuṭīnāṭī*, or diplomatic behavior, cannot satisfy the *ātmā*, the soul. It cannot even satisfy the body or the mind. The culprit mind is always suspicious; therefore our dealings should always be straightforward and approved by Vedic authorities. If we treat people diplomatically or duplicitously, our spiritual advancement is obstructed. *Jīva-himsana* refers to the killing of animals or to envy of other living entities. The killing of poor animals is undoubtedly due to envy of those animals. The human form is meant for the understanding of Kṛṣṇa consciousness (*athāto brahma jijñāsā*), for inquiring about the Supreme Brahman. In the human form, everyone has a chance to understand the Supreme Brahman. The so-called leaders of

human society do not know the real aim of human life and are therefore busy with economic development. This is misleading. Every state and every society is busy trying to improve the quality of eating, sleeping, mating and defending. This human form of life is meant for more than these four animal principles. Eating, sleeping, mating and defending are problems found in the animal kingdom, and the animals have solved these problems without difficulty. Why should human society be so busy trying to solve these problems? The difficulty is that people are not educated to understand this simple philosophy. They think that advancement of civilization means increasing sense gratification.

There are many religious propagandists who do not know how the ultimate problems of life can be solved, and they also try to educate people in a form of sense gratification. This is also *jīva-himsana*. Real knowledge is not given, and religionists mislead the general populace. As far as material profits are concerned, one should know that whatever material profit one has must be abandoned at the time of death. Unfortunately people do not know that there is life after death; therefore mundane people waste their time amassing material profit which has to be left behind at the time of death. Such profit has no eternal benefit. Similarly, adoration by mundane people is valueless because after death one has to accept another body. Material adoration and titles are decorations that cannot be carried over to the next body. In the next life, everything is forgotten.

All these obstructions have been described in this verse as unwanted creepers. They simply present obstacles for the real creeper, the *bhakti-latā*. One should be very careful to avoid all these unwanted things. Sometimes these unwanted creepers look exactly like the *bhakti* creeper. They appear to be of the same size and the same species when they are packed together with the *bhakti* creeper, but in spite of this, the creepers are called *upaśākhā*. A pure devotee can distinguish between the *bhakti* creeper and a mundane creeper, and he is very alert to distinguish them and keep them separate.

TEXT 160

seka-jala pāñā upaśākhā bāḍi' yāya
stabdha hañā mūla-sākhā bāḍite nā pāya

seka-jala—sprinkling water; *pāñā*—getting; *upaśākhā*—the unwanted creepers; *bāḍi' yāya*—grow luxuriantly; *stabdha hañā*—becoming stopped; *mūla-śākhā*—the chief creeper; *bāḍite*—to increase; *nā pāya*—is not able.

“If one does not distinguish between the bhakti creeper and the other creepers, the sprinkling of water is misused because the other creepers are nourished while the bhakti creeper is curtailed.

If one chants the Hare Kṛṣṇa *mantra* while committing offenses, these unwanted creepers will grow. One should not take advantage of chanting the Hare Kṛṣṇa *mantra* for some material profit. As mentioned in verse 159:

‘*niṣiddhācāra*’, ‘*kuṭīnāṭī*’, ‘*jīva-himsana*’
‘*lābha*’, ‘*pūjā*’, ‘*pratiṣṭhādi*’ *yata upaśākhā-gaṇa*

The unwanted creepers have been described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. He states that if one hears and chants without trying to give up offenses, one becomes materially attached to sense gratification. One may also desire freedom from material bondage like the Māyāvādīs, or one may become attached to the *yoga-siddhis* and desire wonderful yogic powers. If one is attached to wonderful material activities, one is called *siddhi-lobhī*, greedy for material perfection. One may also be victimized by diplomatic or crooked behavior, or one may associate with women for illicit sex. One may make a show of devotional service like the *prākṛta-sahajiyās*, or one may try to support his philosophy by joining some caste or identifying himself with a certain dynasty, claiming a monopoly on spiritual advancement. Thus with the support of family tradition, one may become a pseudo *guru*, or so-called spiritual master. One may become attached to the four sinful activities—illicit sex, intoxication, gambling and meat-eating—or one may consider a Vaiṣṇava to belong to a mundane caste or creed. One may think, “This is a Hindu Vaiṣṇava, and this is a European Vaiṣṇava. European Vaiṣṇavas are not allowed to enter the temples.” In other words, one may consider Vaiṣṇavas in terms of birth, thinking one a *brāhmaṇa* Vaiṣṇava, another a *śūdra* Vaiṣṇava, another a *mleccha* Vaiṣṇava and so on. One may also try to carry out a professional business by means of chanting the Hare Kṛṣṇa *mantra* or reading *Śrīmad-Bhāgavatam*, or one may try to increase his monetary strength by illegal means. Also, one

may become a cheap Vaiṣṇava by trying to chant in a secluded place for material adoration, or one may desire mundane reputation by making compromises with nondevotees concerning one’s philosophy or spiritual life, or one may become a supporter of a hereditary caste system. All these are pitfalls of personal sense gratification. Just to cheat some innocent people, one makes a show of advanced spiritual life and becomes known as a *sādhū*, *mahātmā* or religious person. All this means that the so-called devotee has become victimized by all these unwanted creepers and that the real creeper, the *bhakti-latā*, has been stunted.

TEXT 161

*prathamei upaśākhāra karaye chedana
tabe mūla-śākhā bāḍi’ yāya vṛndāvana*

prathamei—from the very beginning; *upaśākhāra*—of the unwanted creepers; *karaye*—does; *chedana*—the cutting away; *tabe*—then only; *mūla-śākhā*—the chief creeper; *bāḍi’*—growing; *yāya*—goes; *vṛndāvana*—to the lotus feet of Lord Śrī Kṛṣṇa in Vṛndāvana.

“As soon as an intelligent devotee sees an unwanted creeper growing beside the original creeper, he must cut it down instantly. Then the real creeper, the *bhakti-latā*, grows nicely, returns home, back to Godhead, and seeks shelter under the lotus feet of Kṛṣṇa.

If one is misled by unwanted creepers and is victimized, he cannot make progress back to Godhead. Rather, he remains within the material world and engages in activities having nothing to do with pure devotional service. Such a person may be elevated to the higher planetary systems, but because he remains within the material world, he is subjected to the threefold material miseries.

TEXT 162

*‘prema-phala’ pāki’ paḍe, māli āsvādaya
latā avalambi’ māli ‘kalpa-vṛkṣa’ pāya*

prema-phala—the fruit of love of God; *pāki’*—becoming mature; *paḍe*—falls down; *māli*—the gardener; *āsvādaya*—tastes; *latā avalambi’*—taking

advantage of the growing *bhakti-latā*; *mālī*—the gardener; *kalpa-vṛkṣa pāya*—reaches the desire tree in Goloka Vṛndāvana.

“When the fruit of devotional service becomes ripe and falls down, the gardener tastes the fruit and thus takes advantage of the creeper and reaches the desire tree of the lotus feet of Kṛṣṇa in Goloka Vṛndāvana.

TEXT 163

*tāhāṅ sei kalpa-vṛkṣera karaye sevana
sukhe prema-phala-rasa kare āsvādana*

tāhāṅ—there (in Goloka Vṛndāvana); *sei kalpa-vṛkṣera*—of the lotus feet of Kṛṣṇa, which are compared to a desire tree; *karaye sevana*—engages in the service; *sukhe*—in transcendental bliss; *prema-phala-rasa*—the juice of the fruit of devotional service; *kare*—does; *āsvādana*—tasting.

“There the devotee serves the lotus feet of the Lord, which are compared to a wish-fulfilling tree. With great bliss he tastes the juice of the fruit of love and becomes eternally happy.

The word *tāhāṅ* indicates that in the spiritual world one can taste the juice of the fruit of devotional service and thus become blissful.

TEXT 164

*eita parama-phala 'parama-puruṣārtha'
yāñra āge ṭṭṇa-tulya cāri puruṣārtha*

eita—this; *parama-phala*—the supreme goal of life; *parama*—supreme; *puruṣa-artha*—interest of the living being; *yāñra āge*—in the presence of which; *ṭṭṇa-tulya*—very insignificant; *cāri*—four; *puruṣa-artha*—the different types of human interests.

“To taste the fruit of devotional service in Goloka Vṛndāvana is the highest perfection of life, and in the presence of such perfection, the four material perfections—religion, economic development, sense gratification and liberation—are very insignificant achievements.

The highest achievement attained by the *jñānīs*, or impersonalists, is becoming one with the Supreme, generally known as *mokṣa*, liberation. The highest achievements of the *yogīs* are the eight material perfections, such as *aṇimā*, *laghimā* and *prāpti*. Yet these are nothing compared to the eternal bliss of the devotee who returns back to Godhead and tastes the fruit of devotional service to the lotus feet of the Lord. The material perfections, even up to the point of liberation, are very insignificant in comparison; therefore the pure devotee is never interested in such things. His only interest is in perfecting his devotional service to the Lord. The pleasure of the impersonalist, monist philosophers is condemned in the following verse, which is also found in Śrīla Rūpa Gosvāmī's *Lalitāmādhava*.

TEXT 165

*ṛddhā siddhi-vraja-vijayitā satya-dharmā samādhir
brahmānando gurur api camatkārayaty eva tāvat
yāvat premṇām madhu-ripu-vaśī-kāra-siddhausadhīnām
gandho 'py antaḥ-karaṇa-saraṇī-pānthatām na prayāti*

ṛddhā—excellent; *siddhi-vraja*—of the groups of material perfections of the *yogīs* (*aṇimā*, *laghimā*, *prāpti* and so on); *vijayitā*—the victory; *satya-dharmā*—the religious principles of perfection (*satya*, *śama*, *titikṣā* and so on); *samādhīḥ*—the yogic perfection of meditation; *brahmānandaḥ*—the spiritually blissful life of the monist; *guruḥ*—very high in material considerations; *api*—although; *camatkārayati*—they appear very important; *eva*—only; *tāvat*—that long; *yāvat*—as long as; *preṇām*—of love of Kṛṣṇa; *madhu-ripu*—of Kṛṣṇa, the enemy of the Madhu demon; *vaśī-kāra*—in the controlling; *siddha-auśadhīnām*—which is like perfect herbs that can control snakes; *gandhaḥ*—a slight fragrance; *api*—even; *antaḥ-karaṇa-saraṇī-pānthatām*—a traveler on the path of the heart; *na prayāti*—does not become.

“As long as there is not the slightest fragrance of pure love of Kṛṣṇa, which is the perfect medicinal herb for controlling Lord Kṛṣṇa within the heart, the opulences of the material perfections known as the *siddhis*, the brahminical perfections [*satya*, *śama*, *titikṣā* and so on], the trance of the *yogīs* and the monistic bliss of Brahman all seem wonderful for men.’

There are different types of perfections known as *siddhi-vraja*, and also the perfections of achieving brahminical qualifications, yogic trance and merging into the Supreme. All these material perfections are certainly very attractive for a mundane person, but their brilliance exists only as long as one does not take to devotional service. Devotional service can control the Supreme Personality of Godhead, who is the supreme controller of all universal affairs. The five *rasas* (mellows) in the transcendental world are practiced by the inhabitants of Goloka Vṛndāvana in neutrality, servitorship, friendship, parental affection and conjugal love. All these please the Lord so much that He is controlled by the devotees. For instance, mother Yaśodā was so advanced in devotional service that Kṛṣṇa agreed to be controlled by her stick. In other words, the five principal mellows are so great and glorious that they are able to control the Supreme Personality of Godhead. In the material world, however, the so-called *siddhis*, or perfections, manifest their brightness only as long as one is not interested in devotional service. In other words, the perfection of the *karmīs*, *jñānīs*, *yogīs* and others remains attractive only as long as one does not come to the point of devotional service, which is so great and significant that it can control the supreme controller, Kṛṣṇa.

TEXT 166

‘*śuddha-bhakti*’ haite haya ‘*premā*’ utpanna
ataeva *śuddha-bhaktira* kahiye ‘*lakṣaṇa*’

śuddha-bhakti—pure devotional service without material contaminations; *haite*—from; *haya*—is; *premā*—love of the Supreme Personality of Godhead; *utpanna*—produced; *ataeva*—therefore; *śuddha-bhaktira*—of pure devotional service; *kahiye*—let me explain; *lakṣaṇa*—the symptoms.

“When one is situated in pure devotional service, he develops love of Godhead; therefore let me describe some of the symptoms of pure devotional service.

In the *Bhagavad-gītā* (18.55) it is said, *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*. One cannot understand the Supreme Personality of Godhead in truth unless he takes to devotional service.

TEXT 167

anyābhilāṣitā-sūnyam
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanam bhaktir uttamā

anya-abhilāṣitā-sūnyam—without desires other than those for the service of Lord Kṛṣṇa, or without material desires (such as those for meat-eating, illicit sex, gambling and addiction to intoxicants); *jñāna*—by the knowledge of the philosophy of the monist Māyāvādīs; *karma*—by fruitive activities; *ādi*—by artificially practicing detachment, by the mechanical practice of *yoga*, by studying the Sāṅkhya philosophy, and so on; *anāvṛtam*—not covered; *ānukūlyena*—favorable; *kṛṣṇa-anuśīlanam*—cultivation of service in relationship to Kṛṣṇa; *bhaktiḥ uttamā*—first-class devotional service.

“When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires.”

This verse is also found in Śrīla Rūpa Gosvāmī’s *Bhakti-rasāmṛta-sindhu* (1.1.11). As we can understand from the *Bhagavad-gītā* (9.34 and 18.65), the Supreme Personality of Godhead wants everyone to think of Him always (*man-manā bhava mad-bhaktaḥ*). Everyone should become His devotee, not the devotee of a demigod. Everyone should engage in His devotional service, including *arcana* (Deity worship) in the temple. *Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru*. Everyone should offer obeisances, from moment to moment, to the Supreme Personality of Godhead. These are the desires of the Supreme Lord, and one who fulfills His desires favorably is actually a pure devotee. Kṛṣṇa wants everyone to surrender unto Him, and devotional service means preaching this gospel all over the world. The Lord says openly in the *Bhagavad-gītā* (18.69), *na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ*: One who preaches the gospel of the *Bhagavad-gītā* for the benefit of all is most dear to Kṛṣṇa. The *Bhagavad-gītā* is spoken by the Lord so that human society can be perfectly organized from all angles of vision—politically, socially, economically,

philosophically and religiously. From any point of view, human society can be reformed by the Kṛṣṇa consciousness movement; therefore one who spreads this philosophy of Kṛṣṇa consciousness for the benefit of all conditioned souls in the universe is perfect in pure devotional service. The criterion is that a devotee must know what Kṛṣṇa wants him to do. This understanding can be achieved through the medium of a spiritual master who is a bona fide representative of Kṛṣṇa. Śrīla Rūpa Gosvāmī advises, *ādau gurv-āśrayam*. One who is serious in wanting to render pure devotional service to the Lord must take shelter of a spiritual master who comes in the disciplic succession from Kṛṣṇa. *Evam paramparā-prāptam imam rājarṣayo viduḥ* [Bg. 4.2]. Without accepting a bona fide spiritual master coming in the disciplic succession, one cannot find out the real purpose of devotional service. Therefore one has to accept the shelter of a bona fide spiritual master and agree to be directed by him. The first business of a pure devotee is to satisfy his spiritual master, whose only business is to spread Kṛṣṇa consciousness. And if one can satisfy the spiritual master, Kṛṣṇa is automatically satisfied—*yasya prasādād bhagavat-prasādaḥ* **. This is the success of devotional service. This is the meaning of the word *ānukūlyena*—that is, favorable devotional service to the Lord. A pure devotee has no plans other than those for the Lord's service. He is not interested in attaining success in mundane activities. He simply wants success in the progress of devotional service. For a devotee, there cannot be worship of others or demigod worship. A pure devotee does not engage himself in such pseudo devotional service. He is interested only in satisfying Kṛṣṇa. If one lives only for the satisfaction of Kṛṣṇa, it does not matter whether he belongs to this order of life or that order of life. One's only business should be to satisfy Kṛṣṇa. This process is completely manifest in the activities of the Kṛṣṇa consciousness movement. It has been actually proved that the entire world can accept devotional service without failure. One simply has to follow the instructions of the representative of Kṛṣṇa.

TEXT 168

anya-vāñchā, anya-pūjā chādi 'jñāna', 'karma'
ānukūlye sarvendriye kṛṣṇānuśīlana

anya-vāñchā—other desires; *anya-pūjā*—other types of worship; *chāḍi*—giving up; *jñāna*—material knowledge; *karma*—material activities; *ānukūlye*—favorably; *sarva-indriye*—with all the senses; *kṛṣṇa-anuśīlana*—cultivation of Kṛṣṇa consciousness.

“A pure devotee must not cherish any desire other than to serve Kṛṣṇa. He should not offer worship to the demigods or to mundane personalities. He should not cultivate artificial knowledge, which is devoid of Kṛṣṇa consciousness, and he should not engage himself in anything other than Kṛṣṇa conscious activities. One must engage all one’s purified senses in the service of the Lord. This is the favorable execution of Kṛṣṇa conscious activities.

TEXT 169

*ei ‘śuddha-bhakti’—ihā haite ‘premā’ haya
pañcarātre, bhāgavate ei lakṣaṇa kaya*

ei—this; *śuddha-bhakti*—pure devotional service; *ihā haite*—from which; *premā*—unalloyed love of Kṛṣṇa; *haya*—there is; *pañcarātre*—in the Vedic literatures known as the *Pañcarātras*; *bhāgavate*—also in the *Śrīmad-Bhāgavatam*; *ei*—these; *lakṣaṇa*—symptoms; *kaya*—are described.

“These activities are called śuddha-bhakti, pure devotional service. If one renders such pure devotional service, he develops his original love for Kṛṣṇa in due course of time. In Vedic literatures like the Pañcarātras and Śrīmad-Bhāgavatam, these symptoms are described.

One has to develop his devotional service under the directions of a pure devotee, the spiritual master, and in accordance with the Vedic directions given in the *Pañcarātra* and *Bhāgavata* systems. The *Pañcarātra* system includes methods of temple worship, and the *Bhāgavata* system includes the spreading of Kṛṣṇa conscious philosophy through the recitation of *Śrīmad-Bhāgavatam* and the discussion of philosophy with people who are interested. Through discussion, one can create an interest and understanding of the *Pañcarātra* and *Bhāgavata* systems.

TEXT 170

*sarvopādhi-vinirmuktaṁ
tat-paraṭvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanam bhaktir ucyate*

sarva-upādhi-vinirmuktaṁ—free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; *tat-paraṭvena*—by the sole purpose of serving the Supreme Personality of Godhead; *nirmalam*—uncontaminated by the effects of speculative philosophical research or fruitive activity; *hṛṣīkeṇa*—by purified senses freed from all designations; *hṛṣīka-īśa*—of the master of the senses; *sevanam*—the service to satisfy the senses; *bhaktiḥ*—devotional service; *ucyate*—is called.

“**Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and one’s senses are purified simply by being employed in the service of the Lord.**”

This verse quoted from the *Nārada-pañcarātra* is found in the *Bhakti-rasāmṛta-sindhu* (1.1.12).

TEXT 171

*mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
mano-gatir avicchinnā
yathā gaṅgāmbhaso ‘mbudhau*

mat—of Me; *guṇa*—of the qualities; *śruti-mātreṇa*—only by hearing; *mayi*—to Me; *sarva-guhā*—in all hearts; *āśaye*—who am situated; *manaḥ-gatiḥ*—the movement of the mind; *avicchinnā*—unobstructed; *yathā*—just as; *gaṅgā-ambhasaḥ*—of the celestial waters of the Ganges; *ambudhau*—to the ocean.

“Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me. I reside in the hearts of all.

This verse and the following three verses are quoted from *Śrīmad-Bhāgavatam* (3.29.11–14). They were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

TEXT 172

*lakṣaṇam bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame*

lakṣaṇam—the symptom; *bhakti-yogasya*—of devotional service; *nirguṇasya*—beyond the three modes of nature; *hi*—certainly; *udāhṛtam*—is cited; *ahaitukī*—causeless; *avyavahitā*—uninterrupted; *yā*—which; *bhaktiḥ*—devotional service; *puruṣa-uttame*—to the Supreme Personality of Godhead.

“These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

TEXT 173

*sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānam na gṛhṇanti
vinā mat-sevanam janāḥ*

sālokya—being on the same planet as Me; *sārṣṭi*—having opulence equal to Mine; *sāmīpya*—having direct association with Me; *sārūpya*—having the same form as Me; *ekatvam*—oneness with Me; *api*—even; *uta*—or; *dīyamānam*—being given; *na*—not; *gṛhṇanti*—accept; *vinā*—without; *mat-sevanam*—My service; *janāḥ*—the devotees.

“My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya or oneness with Me—even if I offer these liberations-in preference to serving Me.

TEXT 174

*sa eva bhakti-yogākhyā
ātyantika udāhṛtaḥ
yenātivrajya tri-guṇam
mad-bhāvāyopapadyate*

saḥ—that (having the above symptoms); *eva*—certainly; *bhakti-yoga-ākhyāḥ*—called *bhakti-yoga*; *ātyantikāḥ*—the ultimate goal of life; *udāhṛtaḥ*—described as; *yena*—by which; *ativrajya*—transcending; *tri-guṇam*—the three modes of material nature; *mat-bhāvāya*—for direct touch with Me, the Supreme Personality of Godhead, and My nature; *upapadyate*—one becomes qualified.

“*Bhakti-yoga, as described above, is the ultimate goal of life. By rendering devotional service to the Supreme Personality of Godhead, one transcends the modes of material nature and attains the spiritual position on the platform of direct devotional service.*”

TEXT 175

*bhukti-mukti ādi-vāñchā yadi mane haya
sādhana karile prema utpanna nā haya*

bhukti—material enjoyment; *mukti*—to become liberated from material bondage; *ādi*—and so on; *vāñchā*—desires; *yadi*—if; *mane*—in the mind; *haya*—are; *sādhana karile*—even executing devotional service according to the regulative routine; *prema*—real love of Kṛṣṇa; *utpanna*—awakened; *nā*—not; *haya*—is.

“If one is infected with the desire for material enjoyment or material liberation, he cannot rise to the platform of pure loving service unto the Lord, even though he may superficially render devotional service according to the routine regulative principles.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions that if one maintains within his heart the desire to enjoy the result of good work, or, being embarrassed by the material world, the desire to get out of material entanglement, one will never be able to attain the transcendental mellows of devotional service. In other words, one must not desire material profit when rendering devotional service. Even if one follows all the sixty-four regulative principles, he cannot attain pure devotional service with a contaminated heart.

TEXT 176

*bhukti-mukti-sṛhā yāvat
piśācī hṛdi vartate
tāvad bhakti-sukhasyātra
katham abhyudayo bhavet*

bhukti—for material enjoyment; *mukti*—and for liberation from material existence; *sṛhā*—desires; *yāvat*—as long as; *piśācī*—the witches; *hṛdi*—within the heart; *vartate*—remain; *tāvat*—that long; *bhakti*—of devotional service; *sukhasya*—of the happiness; *atra*—here; *katham*—how; *abhyudayaḥ*—awakening; *bhavet*—can there be.

“The material desire to enjoy the material world and the desire to become liberated from material bondage are considered to be two witches, and they haunt one like ghosts. As long as these witches remain within the heart, how can one feel transcendental bliss? As long as these two witches remain in the heart, there is no possibility of enjoying the transcendental bliss of devotional service.’

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.2.22).

TEXT 177

*sādhana-bhakti haite haya ‘rati’ra udaya
rati gāḍha haile tāra ‘prema’ nāma kaya*

sādhana-bhakti—the process of regularly rendering devotional service; *haite*—from; *haya*—there is; *ratira*—of attachment; *udaya*—the

awakening; *rati*—such attachment; *gāḍha haile*—becoming thick; *tāra*—of this; *prema*—love of Godhead; *nāma*—the name; *kaya*—is said.

“By regularly rendering devotional service, one gradually becomes attached to the Supreme Personality of Godhead. When that attachment is intensified, it becomes love of Godhead.

The *Bhakti-rasāmṛta-sindhu* (1.2.2) gives the following information about *sādhana-bhakti*:

*kṛti-sādhyā bhavet sādhyā-bhāvā sā sādhanābhidhā
nitya-siddhasya bhāvasya prākāṣyaṁ hṛdi sādhyatā*

The process of devotional service—beginning with chanting and hearing—is called *sādhana-bhakti*. This includes the regulative principles that are intended to awaken one to devotional service. Devotional service is always dormant in everyone’s heart, and by the offenseless chanting of the holy names of the Lord, one’s original dormant Kṛṣṇa consciousness is awakened. This awakening to Kṛṣṇa consciousness is the beginning of *sādhana-bhakti*. This can be divided into many different parts, including faith, association with devotees, initiation by the spiritual master, engagement in devotional service under the instructions of a spiritual master, steadiness in devotional service and the awakening of a taste for devotional service. In this way, one can become attached to Kṛṣṇa and His service, and when this attachment is intensified, it results in ecstatic love for Kṛṣṇa. The word *rati* is explained in the *Bhakti-rasāmṛta-sindhu* (1.3.41) as follows:

*vyaktaṁ masṛṇatevāntar-lakṣyate rati-lakṣaṇam
mumukṣu-prabhṛtīnām ced bhaved eṣā ratir na hi*

“When a tenderness of the heart is manifested, there is *rati*, or attachment. But those who are interested in being liberated from material bondage will not manifest this tenderness.” This attachment is not like material attachment. When one is free of material contamination, attachment for Kṛṣṇa’s service awakens and is called *rati*. In the material world there is attachment for material enjoyment, but this is not *rati*. Transcendental *rati* can be awakened only on the spiritual platform. Ecstatic love for Kṛṣṇa (*prema*) is described in the *Bhakti-rasāmṛta-sindhu* (1.41) as follows:

*samyañ masṛṇita-svānto mamatvātiśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā budhaiḥ premā nigadyate*

“When the heart is completely softened and devoid of all material desires and when one’s emotional feelings become very strong, one becomes very much attached to Kṛṣṇa. Such purified emotion is known as pure love.”

TEXT 178

*prema vṛddhi-krame nāma—sneha, māna, praṇaya
rāga, anurāga, bhāva, mahābhāva haya*

prema—ecstatic love for God; *vṛddhi-krame*—in terms of progressive increase; *nāma*—named; *sneha*—affection; *māna*—abhorrence; *praṇaya*—love; *rāga*—attachment; *anurāga*—further attachment; *bhāva*—ecstasy; *mahā-bhāva*—great ecstasy; *haya*—are.

“The basic aspects of prema, when gradually increasing to different states, are affection, abhorrence, love, attachment, further attachment, ecstasy and great ecstasy.

In the *Bhakti-rasāmṛta-sindhu*, (3.2.84) *sneha* (affection) is described as follows:

*sāndraś citta-dravaṁ kurvan premā ‘sneha’ itīryate
kṣaṇikasyāpi neha syād viśeṣasya sahiṣṇutā*

“That aspect of *prema* in which the melting of the heart for the lover is concentrated is called *sneha*, or affection. The symptom of such affection is that the lover cannot for a moment remain without the association of the beloved.” A description of *māna* can be found in *Madhya-līlā* (Chapter Two, verse 66). Similarly, a description of *praṇaya* is also there. As far as *rāga* is concerned, the *Bhakti-rasāmṛta-sindhu* (3.2.87) says:

*snehaḥ sa rāgo yena syāt sukhaṁ duḥkham api sphuṭam
tat-sambandha-lave ‘py atra prītiḥ praṇa-vyayair api*

“That stage at which affection for the beloved converts unhappiness into happiness is called *rāga*, or attachment. When one has such attachment for

Kṛṣṇa, he can give up his own life to satisfy his beloved Kṛṣṇa.” *Anurāga*, *bhāva* and *mahābhāva* are described in the Sixth Chapter of the *Madhya-līlā*, verse 13. The purport to that verse explains *adhirūḍha-mahābhāva*.

TEXT 179

yaiche bīja, ikṣu, rasa, guḍa, khaṇḍa-sāra
śarkarā, sitā, michari, uttama-michari āra

yaiche—just like; *bīja*—the seed; *ikṣu*—the sugarcane plant; *rasa*—the juice; *guḍa*—molasses; *khaṇḍa-sāra*—dry molasses; *śarkarā*—sugar; *sitā*—candy; *michari*—rock candy; *uttama-michari*—lozenges; *āra*—and.

“The gradual development of *prema* may be compared to different states of sugar. First there is the seed of the sugarcane, then sugarcane and then the juice extracted from the cane. When this juice is boiled, it forms liquid molasses, then solid molasses, then sugar, candy, rock candy and finally lozenges.

TEXT 180

ei saba kṛṣṇa-bhakti-rasera sthāyibhāva
sthāyibhāve mile yadi vibhāva, anubhāva

ei saba—all these; *kṛṣṇa-bhakti*—of devotional service to Kṛṣṇa; *rasera*—of the mellows; *sthāyi-bhāva*—continuous existence of ecstasy; *sthāyibhāve*—in this continuous existence of ecstasy; *mile*—one meets; *yadi*—if; *vibhāva*—special ecstasy; *anubhāva*—subecstasy.

“All these stages combined are called *sthāyibhāva*, or continuous love of Godhead in devotional service. In addition to these stages, there are *vibhāva* and *anubhāva*.

Attachment for Kṛṣṇa never wanes; it increases more and more as one attains different stages. All the stages together are called *sthāyibhāva*, or continuous existence of ecstasy. The nine forms of devotional service are *śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam arcaṇam vandanaṁ dāsyam sakhyam ātma-nivedanam* [SB 7.5.23]. When continuous love of

Godhead is mixed with the processes of devotional service, it is called *vibhāva*, *anubhāva*, *sāttvika* and *vyabhicārī*. The devotee thus enjoys a variety of transcendental bliss. In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura states that *anubhāva* can be divided into thirteen categories: (1) dancing, (2) rolling on the ground, (3) singing, (4) yelling, (5) jumping, (6) making loud noises, (7) yawning, (8) heavy breathing, (9) not caring for public opinion, (10) discharging saliva, (11) roaring laughter, (12) unsteadiness and (13) hiccuping. These are the symptoms of *anubhāva*. Thus the transcendental mellows are experienced in different stages. Similarly, there are many other forms of expression that have been analytically studied by the Gosvāmīs. In the *Bhakti-rasāmṛta-sindhu*, Rūpa Gosvāmī gives each and every symptom a particular name.

TEXT 181

*sāttvika-vyabhicārī-bhāvera milane
kṛṣṇa-bhakti-rasa haya amṛta āsvādane*

sāttvika-vyabhicārī-bhāvera—of *sāttvika* and *vyabhicārī* with *sthāyibhāva*; *milane*—by mixing; *kṛṣṇa-bhakti-rasa*—the transcendental mellows of devotional service to the Lord; *haya*—become; *amṛta*—nectarean; *āsvādane*—in tasting.

“When the higher standard of ecstatic love is mixed with the symptoms of *sāttvika* and *vyabhicārī*, the devotee relishes the transcendental bliss of loving Kṛṣṇa in a variety of nectarean tastes.

TEXT 182

*yaiche dadhi, sitā, ghr̥ta, marīca, karpūra
milane, ‘rasālā’ haya amṛta madhura*

yaiche—just as; *dadhi*—yogurt; *sitā*—sugar candy; *ghr̥ta*—clarified butter; *marīca*—black pepper; *karpūra*—camphor; *milane*—in mixing together; *rasālā*—very tasteful; *haya*—becomes; *amṛta*—nectarean; *madhura*—and sweet.

“These tastes are like a combination of yogurt, sugar candy, ghee [clarified butter], black pepper and camphor and are as palatable as sweet nectar.

TEXTS 183–184

*bhakta-bhede rati-bheda pañca parakāra
 śānta-rati, dāsya-rati, sakhya-rati āra
 vātsalya-rati, madhura-rati,—ei pañca vibheda
 rati-bhede kṛṣṇa-bhakti-rase pañca bheda*

bhakta-bhede—according to varieties of devotees; *rati-bheda*—the different attachments; *pañca parakāra*—five categories; *śānta-rati*—neutral appreciation; *dāsya-rati*—attachment in a service attitude; *sakhya-rati*—attachment by friendly appreciation; *āra*—also; *vātsalya-rati*—attachment by parental affection; *madhura-rati*—attachment by conjugal love; *ei*—these; *pañca*—five; *vibheda*—divisions; *rati-bhede*—by attachment on different platforms; *kṛṣṇa-bhakti-rase*—in mellows derived from devotional service to Kṛṣṇa; *pañca*—five; *bheda*—varieties.

“According to the devotee, attachment falls within the five categories of *śānta-rati*, *dāsya-rati*, *sakhya-rati*, *vātsalya-rati* and *madhura-rati*. These five categories arise from devotees’ different attachments to the Supreme Personality of Godhead. The transcendental mellows derived from devotional service are also of five varieties.

Śānta-rati is described in the *Bhakti-rasāmṛta-sindhu* (2.5.16–18) as follows:

*mānase nirvikalpatvaṁ
 śama ity abhidhīyate*

“When one is completely free from all doubts and material attachments, he attains the neutral position, called *śānta*.”

*vihāya viṣayonmukhyaṁ nijānanda-sthitir yataḥ
 ātmanaḥ kathiyate so ’tra svabhāvaḥ śama ity asau
 prāyaḥ śama-pradhānānām mamatā-gandha-varjitā
 paramātmatayā kṛṣṇe jātā śāntī ratir matā*

The *śānta-rati* realization of Kṛṣṇa is in the neutral stage between the conception of impersonalism and personalism. This means that one is not very strongly attached to the personal feature of the Lord. An appreciation of the greatness of the Lord is called *śānta-rati*. This is attachment not to

the personal feature but to the impersonal feature. Generally, one in this stage is attached to the Paramātmā feature of the Supreme Personality of Godhead.

*īśvaraḥ sarva-bhūtānāṃ hṛd-deśe 'rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of the material energy.” (Bg. 18.61) On the strength of this statement from the *Bhagavad-gītā*, we can understand that in *śānta-rasa* a devotee sees the Lord’s representation everywhere.

Dāsyā-rati is explained in the *Bhakti-rasāmṛta-sindhu* (2.5.27) thus:

*svasmād bhavanti ye nyūnās te 'nugrāhyā harer matāḥ
ārādhyatvātmikā teṣāṃ ratiḥ prītir itīritā
tatrāsakti-kṛd anyatra prīti-saṁhāriṇī hy asau*

When the Supreme Lord in His localized aspect is appreciated and a great devotee understands his subordinate position, not only does he surrender to the Supreme Personality of Godhead, but, due to his subordinate position, he wishes to render some service and thus become favored by the Supreme Personality of Godhead. A devotee in *śānta-rati* is not very much willing to render service to the Lord, but a devotee in *dāsyā-rati* voluntarily wants to render service. Due to this attitude, the devotee in *dāsyā-rati* realizes the Supreme Personality of Godhead more fully than a devotee in *śānta-rati*. He considers the Lord to be a worshipable object, and this means that his attachment for the Lord increases. Thus *dāsyā-rati* is characterized as *bhaktiḥ pareśānubhavo viraktir anyatra ca*. (SB 11.2.42) In other words, on the *dāsyā-rati* platform a devotee is attached to rendering service to the Lord, and he is detached from material activities. *Śānta-rati* is neither material nor spiritual, but *dāsyā-rati* is actually on the spiritual platform. There is no attachment for material things on the spiritual platform (*viraktir anyatra ca*). A devotee in *dāsyā-rati* has no attachment for anything but Kṛṣṇa’s service.

Sakhya-rati is described in the *Bhakti-rasāmṛta-sindhu* (2.5.30) as follows:

*ye syus tulyā mukundasya te sakhāyaḥ satām matāḥ
sāmyād viśrambha-rūpaiṣām ratiḥ sakhyam ihocyate*

According to the opinion of advanced devotees and learned scholars, a devotee in *sakhya-rati* feels equal to the Supreme Personality of Godhead. This is a relationship in friendship. Due to having a friendly relationship with the Lord, not only is one free from material attachment, but one believes in equal dealings with the Supreme Personality of Godhead. This is called *sakhya-rati*. The *sakhya-rati* devotee is so advanced that he treats the Lord on an equal level and even exchanges joking words with Him. Although one is never equal to the Supreme Personality of Godhead, the *sakhya-rati* devotee feels equal to the Lord, and he does not feel guilty because of this. Usually it is offensive to consider oneself equal to the Lord. The Māyāvādīs, for example, consider themselves equal to the Lord, but such feelings entail bereavement because they are material. *Sakhya-rati*, however, is a feeling experienced in the mind by a pure devotee, and he is eternally related with the Supreme Personality of Godhead in that feeling.

Vātsalya-rati is described as follows in the *Bhakti-rasāmṛta-sindhu* (2.5.33):

*guravo ye harer asya te pūjyā iti viśrutāḥ
anugraha-mayī teṣām ratir vātsalyam ucyate
idam lālana-bhavyāśiś cibuka-sparśanādi-kṛt*

When a living entity is situated on the platform of *vātsalya-rati*, he thinks of the Supreme Personality of Godhead in His childhood feature. In this feature, the Lord has to be protected by the devotee, and at this time the devotee takes the position of being worshiped by the Supreme Personality of Godhead. These feelings of parental love are called *vātsalya-rati*. When the devotee is situated on this platform, he wants to maintain the Lord like a son, and he desires all good fortune for the Lord. He offers blessings to the Lord by touching His feet and head.

Madhura-rati, or attachment in conjugal love, is described as follows:

*mitho harer mṛgākṣyāś ca sambhogasyādi-kāraṇam
madhurāpara-paryāyā priyatākhyoditā ratiḥ
asyām kaṭākṣa-bhrū-kṣeṇa-priya-vāṇī-smitādayaḥ*

Madhura-rati, the conjugal relationship experienced between the Supreme Personality of Godhead and the young damsels of Vrajabhūmi, continuously exists in eight kinds of remembrances. This intimate relationship brought about by conjugal love produces movements of the eyebrows, glancing, sweet words and exchanges of joking words.

TEXT 185

*śānta, dāsya, sakhya, vātsalya, madhura-rasa nāma
kṛṣṇa-bhakti-rasa-madhye e pañca pradhāna*

śānta—neutrality; *dāsya*—servitude; *sakhya*—friendship; *vātsalya*—parental affection; *madhura-rasa*—conjugal love; *nāma*—different names; *kṛṣṇa-bhakti*—of devotional service to the Supreme Personality of Godhead; *rasa*—the mellows; *madhye*—among; *e*—these; *pañca*—five; *pradhāna*—chief.

“The chief transcendental mellows experienced with the Supreme Personality of Godhead are five—*śānta, dāsya, sakhya, vātsalya* and *madhura*.

Śānta-bhakti-rasa is described in the *Bhakti-rasāmṛta-sindhu* (3.1.4–6) as follows:

*vakṣyamāṇair vibhāvādyaiḥ śaminām svādyatām gataḥ
sthāyī śānti-ratir dhīraiḥ śānta-bhakti-rasaḥ smṛtaḥ*

*prāyaḥ sva-sukha-jātīyaṁ sukhaṁ syād atra yoginām
kintv ātma-saukhyam aghanaṁ ghanam tv īśa-mayaṁ sukham*

*tatrāpīśa-svarūpānubhavasyaivoru-hetutā
dāsādi-van-mano-jñātva-līlāder na tathā matā*

When *śānta-rati* (neutral attraction) exists continuously and is mixed with ecstatic emotion, and when the devotee relishes that neutral position, it is called *śānta-bhakti-rasa*. *Śānta-bhakti-rasa* devotees generally relish the impersonal feature of the Supreme Personality of Godhead. Since their taste of transcendental bliss is incomplete, it is called *aghana*, or

not concentrated. A comparison is made between ordinary milk and concentrated milk. When the same devotee goes beyond the impersonal and tastes the service of the Supreme Personality of Godhead in His original form as *sac-cid-ānanda-vigraha* [Bs. 5.1] (His transcendental, blissful body, complete in knowledge and eternity), the taste is called concentrated (*ghana*) transcendental bliss. Sometimes the devotees in *śānta-rasa* relish transcendental bliss after meeting the Supreme Personality of Godhead, but this is not comparable to the transcendental bliss relished by the devotees situated in *dāsyā-rasa*, the transcendental mellow in which one renders service to the Supreme Personality of Godhead.

Dāsyā-rasa, or *dāsyā-bhakti-rasa*, is described in the *Bhakti-rasāmṛta-sindhu* (3.2.3–4) as follows:

*ātmocitair vibhāvādyaiḥ prītir āsvādanīyatām
nītā cetasi bhaktānām prīti-bhakti-raso mataḥ
anuḡrāhy asya dāsavāl lālyatvād apy ayaṁ dvidhā
bhidyate sambhrama-prīto gaurava-prīta ity api*

When according to his desires the living entity develops love for the Supreme Personality of Godhead, this beginning stage of love is called *dāsyā-bhakti-rasa*. *Dāsyā-bhakti-rasa* is divided into two categories, called *sambhrama-dāsyā* and *gaurava-dāsyā*. In *sambhrama-dāsyā*, the devotee renders respectful service to the Supreme Personality of Godhead, but in the more advanced *gaurava-dāsyā*, his service takes the form of giving protection to the Lord.

Sakhyā-bhakti-rasa is described as follows in the *Bhakti-rasāmṛta sindhu* (3.3.1):

*sthāyi-bhāvo vibhāvādyaiḥ sakhyam ātmocitair iha
nītaś citte satām puṣṭim rasah preyān udīryate*

“According to one’s original consciousness, ecstatic emotions may be exhibited as continuously existing in fraternity. When this stage of Kṛṣṇa consciousness is mature, it is called *preyo-rasa* or *sakhyā-bhakti-rasa*.”

Vātsalyā-bhakti-rasa is described in the *Bhakti-rasāmṛta-sindhu* (3.4.1) as follows:

*vibhāvādyais tu vātsalyam sthāyī puṣṭim upāgataḥ
eṣa vatsala-nāmātra prokto bhakti-raso budhaiḥ*

“When eternally existing love of Godhead transforms into parental love and is mixed with corresponding emotions, that stage of spiritual existence is described by learned devotees as *vātsalya-bhakti-rasa*.”

Madhura-bhakti-rasa is described in the *Bhakti-rasāmṛta-sindhu* (3.5.1) as follows:

*ātmocitair vibhāvādyaiḥ puṣṭim nītā satām hṛdi
madhurākhyo bhaved bhakti-raso ‘sau madhurā ratiḥ*

“If in accordance with one’s own natural development in Kṛṣṇa consciousness one’s attraction leans toward conjugal love within the heart, that is called attachment in conjugal love, or *madhura-rasa*.”

TEXT 186

*hāsyo ’dbhutas tathā vīraḥ
karuṇo raudra ity aṅgi
bhayānakaḥ sa-bībhatsa
iti gauṇaś ca saptadhā*

hāsyaḥ—laughter; *adbhutaḥ*—wonder; *tathā*—then; *vīraḥ*—chivalry; *karuṇaḥ*—compassion; *raudraḥ*—anger; *iti*—thus; *aṅgi*—also; *bhayānakaḥ*—fear; *saḥ*—along with; *bībhatsaḥ*—disaster; *iti*—thus; *gauṇaḥ*—indirect; *ca*—also; *saptadhā*—seven kinds.

“Besides the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.”

This verse is found in the *Bhakti-rasāmṛta-sindhu* (2.5.116).

TEXT 187

*hāsya, adbhuta, vīra, karuṇa, raudra, bībhatsa, bhaya
pañca-vidha-bhakte gauṇa sapta-rasa haya*

hāsya—laughter; *adbhuta*—wonder; *vīra*—chivalry; *karuṇa*—pathetic feeling; *raudra*—anger; *bībhatsa*—disaster; *bhaya*—fearfulness; *pañca-*

vidha-bhakte—in five kinds of devotees; *gauṇa*—indirect; *sapta-rasa*—seven kinds of mellows; *haya*—there are.

“In addition to the five direct mellows, there are seven indirect mellows, known as laughter, wonder, chivalry, compassion, anger, disaster and fear.

Hāsya, *adbhuta*, *vīra*, *karuṇa*, *raudra*, *bhaya* and *bībhatsa*—the seven indirect mellows—are explained in the *Bhakti-rasāmṛta-sindhu* (4.1.6). The *hāsya-bhakti-rasa*, laughing devotion, is explained as follows:

*vakṣyamāṇair vibhāvādyaiḥ puṣṭim hāsa-ratir gatā
hāsya-bhakti-raso nāma budhair eṣa nigadyate*

“When through devotional service a laughing attachment to Kṛṣṇa is developed, it is called *hāsya-bhakti-rasa* by learned scholars.”

Similarly, *adbhuta-rasa* is described in the *Bhakti-rasāmṛta-sindhu* (4.2.1):

*ātmocitair vibhāvādyaiḥ svādyatvaṁ bhakta-cetasi
sā vismaya-ratir nītādbhuta-bhakti-raso bhavet*

“When one’s general attachment is fixed in wonder, it is called *adbhuta-bhakti-rasa*.”

Vīra-bhakti-rasa is described as follows (B.r.s. 4.3.1):

*saivotsāha-ratiḥ sthāyī vibhāvādyair nijocitaḥ
ānīyamānā svādyatvaṁ vīra-bhakti-raso bhavet
yuddha-dāna-dayā-dharmaiś caturdhā-vīra ucyate*

“When attachment to Kṛṣṇa mixes with the bellicose tendency, the charitable tendency or the merciful tendency in the heart of the devotee, such devotion is called *vīra-bhakti-rasa*.”

Karuṇa-bhakti-rasa is described as follows (B.r.s. 4.4.1):

*ātmocitair vibhāvādyair nītā puṣṭim satām hṛdi
bhavec choka-ratir bhakti-raso hi karuṇābhidhaḥ*

“When one’s devotional attitude and attachment for Kṛṣṇa is mixed with lamentation, it is called *karuṇa-bhakti-rasa*.”

Similarly, *raudra-bhakti-rasa* is described as follows (B.r.s. 4.5.1):

*nītā krodha-ratiḥ puṣṭim vibhāvādyair nijocitaiḥ
hṛdi bhakta-janasyāsau raudra-bhakti-raso bhavet*

“When devotion is mixed with anger in the heart of the devotee, the taste is called *raudra-bhakti-rasa*.”

Bhayānaka-bhakti-rasa is described as follows (B.r.s. 4.6.1):

*vakṣyamāṇair vibhāvādyaiḥ puṣṭim bhaya-ratir gatā
bhayānakābhido bhakti-raso dhīrair udīryate*

“When devotion is mixed with fear, it is called *bhayānaka-bhakti-rasa*.”

Bībhatsa-bhakti-rasa is described as follows (B.r.s. 4.7.1):

*puṣṭim nija-vibhāvādyair juguṣṭā-ratir āgatā
asau bhakti-raso dhīrair bībhatsākhyā itīryate*

“When one’s attachment for Kṛṣṇa develops in an abominable way, and the devotee enjoys it, that is called *bībhatsa-bhakti-rasa*.”

In conclusion, when a pure devotee is situated in any of the five principal mellows (*śānta*, *dāsyā*, *sakhya*, *vātsalya* or *madhura*) and that mellow is mixed with one or more of the seven indirect *bhakti-rasas* (*hāsya*, *adbhuta*, *vīra*, *karuṇa*, *raudra*, *bhayānaka* or *bībhatsa*), the indirect mellows become prominent.

TEXT 188

*pañca-rasa ‘sthāyī’ vyāpī rahe bhakta-mane
sapta gauṇa ‘āgantuka’ pāiye kāraṇe*

pañca-rasa—five direct transcendental mellows; *sthāyī*—permanently existing; *vyāpī*—expanded; *rahe*—remain situated; *bhakta-mane*—in the heart of a devotee; *sapta gauṇa*—seven indirect mellows; *āgantuka*—accidental; *pāiye*—appearing; *kāraṇe*—under certain conditions.

“The five direct transcendental mellows of devotional service are permanently situated in the heart of the devotee, whereas the seven indirect emotions appear suddenly under certain conditions and appear more powerful.

TEXT 189

śānta-bhakta—nava-yogendra, sanakādi āra
dāsyā-bhāva-bhakta—sarvatra sevaka apāra

śānta-bhakta—the neutral devotees; *nava*—nine; *yogendra*—saintly persons; *sanaka-ādi āra*—and the four Kumāras, headed by Sanaka; *dāsyā-bhāva-bhakta*—devotees in *dāsyā-rasa*; *sarvatra sevaka apāra*—similar innumerable servants everywhere.

“Examples of *śānta-bhaktas* are the nine Yogendras and the four Kumāras. Examples of devotees in *dāsyā-bhakti* are innumerable, for such devotees exist everywhere.

The nine Yogendras are Kavi, Havi, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Draviḍa (Drumila), Camasa and Karabhājana. The four Kumāras are Sanaka, Sanandana, Sanat-kumāra and Sanātana. The servant devotees in Gokula are Raktaka, Citraka, Patraka and so on. In Dvārakā there are servants like Dārūka, and in the Lord’s pastimes in the material world there are servants like Hanumān.

TEXT 190

sakhya-bhakta—śrīdāmādi, pure bhīmārjuna
vātsalya-bhakta—mātā pitā, yata guru-jana

sakhya-bhakta—devotees in fraternity; *śrīdāmā-ādi*—Śrīdāmā and others; *pure*—in Dvārakā; *bhīma-arjuna*—Bhīma and Arjuna; *vātsalya-bhakta*—devotees in parental love; *mātā pitā*—the mother and father; *yata guru-jana*—all other similar superior persons.

“In Vṛndāvana, examples of devotees in fraternity are Śrīdāmā and Sudāmā; in Dvārakā the Lord’s friends are Bhīma and Arjuna; in Vṛndāvana the

devotees in parental love are mother Yaśodā and father Nanda Mahārāja, and in Dvārakā the Lord’s parents are Vasudeva and Devakī. There are also other superior persons who are devotees in parental love.

TEXT 191

*madhura-rase bhakta-mukhya—vraje goṇī-gaṇa
mahiṣī-gaṇa, lakṣmī-gaṇa, asaṅkhyā gaṇana*

madhura-rase—in the mellow of conjugal love; *bhakta-mukhya*—the chief devotees; *vraje*—in Vṛndāvana; *goṇī-gaṇa*—the *goṇīs*; *mahiṣī-gaṇa*—the queens in Dvārakā; *lakṣmī-gaṇa*—the goddesses of fortune in Vaikuṅṭha; *asaṅkhyā gaṇana*—of innumerable reckoning.

“The chief devotees in conjugal love are the *goṇīs* in Vṛndāvana, the queens in Dvārakā and the goddesses of fortune in Vaikuṅṭha. These devotees are innumerable.

TEXT 192

*punaḥ kṛṣṇa-rati haya duita prakāra
aiśvarya-jñāna-miśrā, kevalā-bheda āra*

punaḥ—again; *kṛṣṇa-rati*—attachment for Kṛṣṇa; *haya*—becomes; *duita*—twofold; *prakāra*—varieties; *aiśvarya-jñāna-miśrā*—knowledge of Kṛṣṇa mixed with a reverential attitude; *kevalā*—pure attachment; *bheda*—division; *āra*—other.

“Attachment for Kṛṣṇa is divided into two categories. One is attachment with awe and reverence, and the other is pure attachment without reverence.

TEXT 193

*gokule ‘kevalā’ rati—aiśvarya-jñāna-hīna
purī-dvaye, vaikuṅṭhādye—aiśvarya-pravīṇa*

gokule—in Gokula Vṛndāvana; *kevalā rati*—flawless attachment; *aiśvarya-jñāna-hīna*—without reverential considerations; *purī-dvaye*—in two *purīs*, namely Mathurā-purī and Dvārakā-purī; *vaikuṅṭha-ādye*—in the Vaikuṅṭha planets; *aiśvarya-pravīṇa*—prominence of awe and reverence.

“Pure attachment without reverence is found in Gokula Vṛndāvana. Attachment in which awe and reverence are prominent is found in the two cities Mathurā and Dvārakā and in Vaikuṅṭha.

TEXT 194

aiśvarya-jñāna-prādhānye saṅkucita prīti
dekhiyā nā māne aiśvarya—kevalāra rīti

aiśvarya-jñāna-prādhānye—in the predominance of awe and veneration; *saṅkucita*—crippled; *prīti*—love; *dekhiyā*—seeing; *nā māne*—does not care; *aiśvarya*—opulence; *kevalāra rīti*—that is the symptom of pure devotional service.

“When opulence is very prominent, love of Godhead is somewhat crippled. According to *kevalā* devotion, however, even though the devotee sees the unlimited potency of Kṛṣṇa, he considers himself equal to Him.

TEXT 195

śānta-dāsyā-rase aiśvarya kāhāṅ uddīpana
vātsalya-sakhya-madhure ta' kare saṅkocana

śānta-dāsyā-rase—in the transcendental mellows of neutrality and servitude; *aiśvarya*—opulence; *kāhāṅ*—somewhere; *uddīpana*—manifested; *vātsalya—sakhya-madhure*—in parenthood, fraternal love and conjugal love; *ta'*—certainly; *kare*—does; *saṅkocana*—minimizing.

“On the transcendental platform of neutrality and service, sometimes the opulence of the Lord is prominent. But in the transcendental mellows of fraternal, parental and conjugal love, the opulence is minimized.

TEXT 196

*vasudeva-devakīra kṛṣṇa caraṇa vandila
aiśvarya-jñāne duḥhāra mane bhaya haila*

vasudeva-devakīra—of Vasudeva and Devakī; *kṛṣṇa*—Lord Kṛṣṇa; *caraṇa*—to the lotus feet; *vandila*—offered prayers; *aiśvarya-jñāne*—because of knowledge of the opulence; *duḥhāra*—of both of them; *mane*—in the minds; *bhaya haila*—there was fear.

“When Kṛṣṇa offered prayers at the lotus feet of His mother and father, Vasudeva and Devakī, they both felt awe, reverence and fear due to knowledge of His opulences.

TEXT 197

*devakī vasudevaś ca
vijñāya jagat-īśvarau
kṛta-saṁvandanau putrau
sasvajāte na śaṅkitau*

devakī—Devakī; *vasudevaḥ*—Vasudeva; *ca*—and; *vijñāya*—understanding; *jagat-īśvarau*—the two Lords of the universe; *kṛta-saṁvandanau*—having paid obeisances; *putrau*—the two sons Kṛṣṇa and Balarāma; *sasvajāte*—embraced; *na*—not; *śaṅkitau*—being frightened.

“When Devakī and Vasudeva understood that their two sons Kṛṣṇa and Balarāma, who had paid obeisances to them, were the Supreme Personality of Godhead, they became fearful and did not embrace Them.’

This verse quoted from *Śrīmad-Bhāgavatam* (10.44.51) describes what happened just after the killing of Kaṁsa by Kṛṣṇa and Balarāma. Vasudeva and Devakī saw their son kill the powerful demon Kaṁsa, and after this they were immediately released from their shackles. Balarāma and Kṛṣṇa then offered respects to Devakī and Vasudeva. Both the father and the mother wanted to embrace their sons, but they understood that Kṛṣṇa and Balarāma were the Supreme Personality of Godhead, and they therefore hesitated to embrace Them. Their parental love for Kṛṣṇa and Balarāma was therefore hampered and decreased by awe and reverence.

TEXT 198

*kṛṣṇera viśva-rūpa dekhi' arjunera haila bhaya
sakhya-bhāve dhārṣṭya kṣamāpaya kariyā vinaya*

kṛṣṇera—of Lord Kṛṣṇa; *viśva-rūpa*—the universal form; *dekhi'*—seeing; *arjunera*—of Arjuna; *haila bhaya*—there was fear; *sakhya-bhāve*—as a friend; *dhārṣṭya*—impudence; *kṣamāpaya*—begs pardon for; *kariyā*—showing; *vinaya*—submission.

“When Kṛṣṇa manifested His universal form, Arjuna became reverent and fearful, and he begged forgiveness for his past impudence toward Kṛṣṇa as a friend.

TEXTS 199–200

*sakheti matvā prasabham yad uktam
he kṛṣṇa he yādava he sakheti
ajānatā mahimānam tavedam
mayā pramādāt praṇayena vāpi*

*yac cāvahāsārtham asat-kṛto 'si
vihāra-śayyāsana-bhojaneṣu
eko 'tha vāpy acyuta tat-samakṣam
tat kṣāmaye tvām aham aprameyam*

sakhā—friend; *iti*—thus; *matvā*—thinking; *prasabham*—forcibly; *yat*—that which; *uktam*—was said; *he kṛṣṇa*—O Kṛṣṇa; *he yādava*—O descendant of Yadu; *he sakhā*—O my dear friend; *iti*—thus; *ajānatā*—without knowing; *mahimānam*—greatness; *tava*—Your; *idam*—this; *mayā*—by me; *pramādāt*—out of ignorance; *praṇayena*—out of affection; *vā*—or; *api*—certainly; *yat*—whatever; *ca*—and; *avahāsa-artham*—for the matter of joking; *asat-kṛtaḥ*—insulted; *asi*—You are; *vihāra*—while enjoying; *śayyā-āsana*—sitting or lying on the bed; *bhojaneṣu*—while eating together; *ekaḥ*—alone; *atha vā*—or; *api*—certainly; *acyuta*—O my dear Kṛṣṇa; *tat-samakṣam*—in the presence of others; *tat*—all those; *kṣāmaye*—ask pardon; *tvām*—unto You; *aham*—I; *aprimeyam*—who are unlimited.

“Thinking of You as my friend, I have rashly addressed You “O Kṛṣṇa,” “O Yādava,” “O my friend,” not knowing Your glories. Please forgive whatever I may have done in madness or in love. I have dishonored You many times, jesting as we relaxed, lay on the same bed, or sat or ate together, sometimes alone and sometimes in front of many friends. O infallible one, please excuse me for all those offenses.’

This is a quotation from the *Bhagavad-gītā* (11.41–42). In this verse, Arjuna is addressing Kṛṣṇa, who was exhibiting His universal form on the Battlefield of Kurukṣetra.

TEXT 201

kṛṣṇa yadi rukmiṇīre kailā pariḥāsa
‘kṛṣṇa chāḍibena’—jāni’ rukmiṇīra haila trāsa

kṛṣṇa—Lord Kṛṣṇa; *yadi*—although; *rukmiṇīre*—unto Rukmiṇī, the first queen; *kailā*—did; *pariḥāsa*—joking; *kṛṣṇa*—Lord Kṛṣṇa; *chāḍibena*—will give me up; *jāni’*—thinking; *rukmiṇīra*—of Rukmiṇī; *haila*—there was; *trāsa*—shock.

“Although Kṛṣṇa was joking with Queen Rukmiṇī, she was thinking that He was going to give up her company, and she was therefore shocked.

TEXT 202

tasyāḥ su-duḥkha-bhaya-śoka-vinaṣṭa-buddher
hastāc chlathad-valayato vyajanam paṭāta
dehaś ca viklava-dhiyaḥ sahasaiva muhyan
rambheva vāta-vihatā pravikīrya keśān

tasyāḥ—of her; *su-duḥkha-bhaya*—due to great distress and fear; *śoka*—and lamentation; *vinaṣṭa*—lost; *buddheḥ*—whose intelligence; *hastāt*—from the hand; *ślathat*—being loose; *valayataḥ*—bangles; *vyajanam*—the fan; *paṭāta*—fell down; *dehaś*—body; *ca*—also; *viklava*—paralyzed by fear; *dhiyaḥ*—whose understanding; *sahasā eva*—suddenly; *muhyan*—fainting; *rambhā iva*—like a banana tree; *vāta-vihatā*—dashed by a high wind; *pravikīrya*—scattering; *keśān*—the hair.

“While Kṛṣṇa was joking with Rukmiṇī in Dvārakā, she was full of distress, fear and lamentation. She had also lost her intelligence. She dropped her hand bangles and the fan she was using to fan the Lord. Her hair became disarrayed, and she fainted and fell suddenly, appearing like a banana tree knocked down by high winds.’

This verse from *Śrīmad-Bhāgavatam* (10.60.24) refers to Kṛṣṇa’s speaking to Rukmiṇī in His bedroom. Just to test her sincerity, He began to joke with her, presenting Himself as poor, incapable and unfit to be her lover. Not understanding that He was joking, Rukmiṇī took Him seriously and thought that He wanted to leave her company. This misunderstanding made her very unhappy, and her whole body was affected. Her fan and bangles fell to the floor, and she also fell down like a banana tree knocked down by high winds.

TEXT 203

*‘kevalā’ra śuddha-prema ‘aiśvarya’ nā jāne
aiśvarya dekhileo nija-sambandha se māne*

kevalāra—of unmixed attraction for Kṛṣṇa; *śuddha-prema*—unalloyed love; *aiśvarya*—opulence; *nā jāne*—does not know; *aiśvarya*—opulence; *dekhileo*—in spite of experiencing; *nija-sambandha*—one’s own relationship with Kṛṣṇa; *se māne*—he takes very seriously.

“In the stage of *kevalā* [unalloyed devotion] a devotee does not consider the unlimited opulence of Kṛṣṇa, even though he experiences it. He takes seriously only his own relationship with Kṛṣṇa.

When a devotee reaches the stage of pure, unalloyed devotion, especially in friendship with Kṛṣṇa, he forgets the Lord’s opulences, although he sees them, and he considers himself equal to Kṛṣṇa. There is no question of actually comparing oneself to Kṛṣṇa, but because the devotee is so advanced in Kṛṣṇa consciousness, he is able to behave with Kṛṣṇa as he would with an ordinary man.

TEXT 204

*trayyā copaniṣadbhiś ca
sāṅkhya-yogaiś ca sāvataiḥ
upagīyamāna-māhātmyam
harim sāmānyatātmajam*

trayyā—by followers of three *Vedas* who perform great sacrifices, such as those performed for the demigod Indra; *ca*—also; *upaniṣadbhiḥ*—by the followers of the *Upaniṣads*, the most exalted portion of Vedic knowledge (as Brahman); *ca*—also; *sāṅkhya*—by the philosophers who analytically study the universe (as the Puruṣa); *yogaiḥ*—by mystic *yogīs* (as the Paramātmā situated everywhere); *ca*—and; *sāvataiḥ*—by devotees who follow the method of worship mentioned in the *Pañcarātra* and other Vedic literatures (as Bhagavān); *upagīyamāna*—being sung; *māhātmyam*—whose glories; *harim*—unto the Supreme Personality of Godhead; *sā*—she (mother Yaśodā); *amānyata*—considered; *ātma-jam*—as her own son, born of her body.

“When mother Yaśodā saw all the universes within Kṛṣṇa’s mouth, she was astonished for the time being. The Lord is worshiped like Indra and other demigods by the followers of the three Vedas, who offer Him sacrifices. He is worshiped as impersonal Brahman by saintly persons who understand His greatness through studying the *Upaniṣads*, as the Puruṣa by great philosophers who analytically study the universe, as the all-pervading Supersoul by great *yogīs*, and as the Supreme Personality of Godhead by devotees. Nevertheless, mother Yaśodā considered the Lord her own son.’

This verse is quoted from *Śrīmad-Bhāgavatam* (10.8.45). Those who are spiritually advanced forget Kṛṣṇa’s opulence by the mercy of *yogamāyā*. For instance, mother Yaśodā considered Kṛṣṇa an ordinary child.

TEXT 205

*taṁ matvātmajam avyaktam
martya-liṅgam adhokṣajam
gopikolūkhale dāmnā
babandha prākṛtam yathā*



Although Kṛṣṇa is beyond sense perception and is unmanifest to human beings, He takes up the guise of a human being with a material body. Thus mother Yaśodā thought Him to be her son, and she bound Lord Kṛṣṇa with rope to a wooden mortar, as if He were an ordinary child.

tam—Him (Kṛṣṇa); *matvā*—considering; *ātmajam*—own son; *avyaktam*—unmanifested; *martya-liṅgam*—manifested as if perishable; *adhokṣajam*—beyond the perception of the senses; *gopikā*—mother Yaśodā; *ulūkhale*—to the mortar; *dāmnā*—with rope; *babandha*—bound; *prākṛtam*—an ordinary child; *yathā*—like.

“Although Kṛṣṇa is beyond sense perception and is unmanifest to human beings, He takes up the guise of a human being with a material body. Thus mother Yaśodā thought Him to be her son, and she bound Lord Kṛṣṇa with rope to a wooden mortar, as if He were an ordinary child.’

This verse from *Śrīmad-Bhāgavatam* (10.9.14) is in reference to Lord Kṛṣṇa’s exhibiting Himself like an ordinary child before mother Yaśodā. He was playing like a naughty boy, stealing butter and breaking butter pots. Mother Yaśodā became disturbed and wanted to bind the Lord to a mortar used for pounding spices. In other words, she considered the Supreme Personality of Godhead an ordinary child.

TEXT 206

*uvāha kṛṣṇo bhagavān
śrīdāmānaṁ parājitaḥ
vṛṣabhaṁ bhadrasenaḥ tu
pralambo rohiṇī-sutam*

uvāha—carried; *kṛṣṇaḥ*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *śrīdāmānaṁ*—Śrīdāmā; *parājitaḥ*—being defeated; *vṛṣabhaṁ*—Vṛṣabha; *bhadrasenaḥ*—Bhadrasena; *tu*—and; *pralambaḥ*—Pralamba; *rohiṇī-sutam*—Balarāma.

“When Kṛṣṇa was defeated by Śrīdāmā, He had to carry him on His shoulders. Similarly, Bhadrasena carried Vṛṣabha, and Pralamba carried Balarāma, the son of Rohiṇī.’

This verse is from *Śrīmad-Bhāgavatam* (10.18.24). When all the cowherd boys were playing in the forest of Vṛndāvana, the demon Pralambāsura appeared in order to kidnap Kṛṣṇa and Balarāma. The *asura* appeared disguised in the form of a cowherd boy, but Kṛṣṇa could understand his trick. Kṛṣṇa therefore divided all the cowherd boys into two parties.

One party belonged to Balarāma, and the other party belonged to Kṛṣṇa Himself. Ultimately Kṛṣṇa was defeated in this play, and according to the wager, the defeated party had to carry the victorious party on their shoulders. Kṛṣṇa had to carry Śrīdāmā on His shoulders, and Bhadrasena had to carry Vṛṣabha. The demon Pralambāsura had to carry Balarāma, and when Balarāma mounted his shoulders, the demon ran far away. Finally the demon began to expand his body to a gigantic size, and Balarāma understood that he intended to kill Him. Balarāma immediately struck the demon's head with His strong fist, and the demon fell down dead as if he were a snake whose head had been smashed.

TEXTS 207–209

*sā ca mene tadātmānam
variṣṭhām sarva-yoṣitām
hitvā gopīḥ kāma-yānā
mām asau bhajate priyaḥ*

*tato gatvā vanoddeśam
dṛptā keśavam abravīt
na pārāye 'ham calitum
naya mām yatra te manaḥ*

*evam uktaḥ priyām āha
skandham āruhyatām iti
tataś cāntardadhe kṛṣṇaḥ
sā vadhūr anvatapyata*

sā—Śrīmatī Rādhārāṇī; *ca*—also; *mene*—considered; *tadā*—at that time; *ātmānam*—Herself; *variṣṭhām*—the most glorious; *sarva-yoṣitām*—among all the *gopīs*; *hitvā*—giving up; *gopīḥ*—all the other *gopīs*; *kāma-yānāḥ*—who were desiring the company of Kṛṣṇa; *mām*—Me; *asau*—that Śrī Kṛṣṇa; *bhajate*—worships; *priyaḥ*—the most dear; *tataḥ*—thereafter; *gatvā*—going; *vana-uddeśam*—to the deep forest; *dṛptā*—being very proud; *keśavam*—unto Kṛṣṇa; *abravīt*—said; *na pārāye*—am unable; *aham*—I; *calitum*—to walk; *naya*—just carry; *mām*—Me; *yatra*—wherever; *te*—Your; *manaḥ*—mind; *evam uktaḥ*—thus being ordered by Śrīmatī Rādhārāṇī; *priyām*—to this most dear *gopī*; *āha*—said; *skandham*—

My shoulders; *āruhyatām*—please get on; *iti*—thus; *tataḥ*—thereafter; *ca*—also; *antardadhe*—disappeared; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sā*—Śrīmatī Rādhārāṇī; *vadhūḥ*—the *gopī*; *anvatapyata*—began to lament.

““My dearest Kṛṣṇa, You are worshiping Me and giving up the company of all the other *gopīs*, who wanted to enjoy themselves with You.” Thinking like this, Śrīmatī Rādhārāṇī considered Herself Kṛṣṇa’s most beloved *gopī*. She had become proud and had left the *rāsa-līlā* with Kṛṣṇa. In the deep forest She said, “My dear Kṛṣṇa, I cannot walk any more. You can take Me wherever You like.” When Śrīmatī Rādhārāṇī petitioned Kṛṣṇa in this way, Kṛṣṇa said, “Just get up on My shoulders.” As soon as Śrīmatī Rādhārāṇī began to do so, He disappeared. Śrīmatī Rādhārāṇī then began to grieve over Her request and Kṛṣṇa’s disappearance.’

These three verses are quoted from *Śrīmad-Bhāgavatam* (10.30.36–38).

TEXT 210

pati-sutānvaya-bhrāṭṛ-bāndhavān
ativilaṅghya te 'nty acyutāgatāḥ
gati-vidas tavodgīta-mohitāḥ
kitava yoṣitaḥ kas tyajen niśi

pati—husbands; *suta*—sons; *anvaya*—family; *bhrāṭṛ*—brothers; *bāndhavān*—friends; *ativilaṅghya*—without caring for; *te*—Your; *anti*—dear shelter; *acyuta*—O infallible one; *āgatāḥ*—have come; *gati-vidaḥ*—who know everything of our activities; *tava*—of You; *udgīta*—by the singing flute; *mohitāḥ*—being attracted; *kitava*—O great cheater; *yoṣitaḥ*—beautiful women; *kaḥ*—who; *tyajet*—would give up; *niśi*—in the dead of night.

“Dear Kṛṣṇa, we *gopīs* have neglected the order of our husbands, sons, family, brothers and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater, for who else would give up the company of young girls like us in the dead of night?”



The demon began to expand his body to a gigantic size, and Balarāma understood that he intended to kill Him. Balarāma immediately struck the demon's head with His strong fist, and the demon fell down dead as if he were a snake whose head had been smashed.

This verse, quoted from *Śrīmad-Bhāgavatam* (10.31.16), describes how the *gopīs* went to the forest for Kṛṣṇa's enjoyment in the dead of night. The *gopīs* approached Kṛṣṇa to enjoy themselves with Him in the *rāsa* dance. Kṛṣṇa knew this very well, but He was superficially trying to avoid them. He is therefore addressed by the *gopīs* as *kitava*, a great cheater, because He first attracted them to come dance with Him, and yet when they actually came, neglecting the orders of their friends and relatives, He tried to avoid them by giving them so-called good instructions. These cunning instructions were too much for the *gopīs* to tolerate; they therefore had a right to address Kṛṣṇa as *kitava*, a great cheater. They were all young girls, and they had come to Him to be enjoyed. How could He avoid them? The *gopīs* therefore expressed great disappointment in this verse. They came voluntarily, but Kṛṣṇa was so cunning that He wanted to avoid their company. The *gopīs*' lamentation was certainly very appropriate, and in this way Kṛṣṇa tested their sincerity.

TEXT 211

śānta-rase—‘*svarūpa-buddhye kṛṣṇaika-niṣṭhatā*’
 “*śamo man-niṣṭhatā buddheḥ*” *iti śrī-mukha-gāthā*

śānta-rase—in the stage of *śānta-rasa*, or neutrality; *svarūpa-buddhye*—by self-realization; *kṛṣṇa-eka-niṣṭhatā*—full devotion to the lotus feet of Kṛṣṇa; *śamaḥ*—equilibrium; *mat*—to Me; *niṣṭhatā*—the quality of attachment; *buddheḥ*—of the mind; *iti*—thus; *śrī-mukha*—from the mouth of the Supreme Lord; *gāthā*—a verse.

“When one is fully attached to Kṛṣṇa’s lotus feet, one attains the śamatā stage. The word ‘śamatā’ is derived from the word ‘śama’; therefore śānta-rasa, the position of neutrality, means being fully attached to the lotus feet of Kṛṣṇa. This is the verdict from the mouth of the Supreme Personality of Godhead Himself. This state is called self-realization.

The corresponding verse from the *Bhakti-rasāmṛta-sindhu* (3.1.47) follows.

TEXT 212

śamo man-niṣṭhatā buddher
iti śrī-bhagavad-vacaḥ

*tan-niṣṭhā durghaṭā buddher
etām śānta-ratiṁ vinā*

śamaḥ—equality or neutrality; *mat-niṣṭhatā*—being fixed in My lotus feet; *buddheḥ*—of the intelligence; *iti*—thus; *śrī-bhagavat-vacaḥ*—words of the Supreme Personality of Godhead; *tat-niṣṭhā*—attachment or attraction for Him; *durghaṭā*—very difficult to achieve; *buddheḥ*—of intelligence; *etām*—thus; *śānta-ratiṁ*—attachment on the platform of *śānta-rasa*; *vinā*—without.

“These are the words of the Supreme Personality of Godhead: “When one’s intelligence is fully attached to My lotus feet but one does not render practical service, one has attained the stage called *śānta-rati*, or *śama*.” Without *śānta-rati*, attachment to Kṛṣṇa is very difficult to achieve.’

TEXT 213

*śamo man-niṣṭhatā buddher
dama indriya-samyamaḥ
titikṣā duḥkha-samarṣo
jihvopastha-jayo dhṛtiḥ*

śamaḥ—neutrality; *mat-niṣṭhatā*—attachment for Me; *buddheḥ*—of intelligence; *damaḥ*—self-control; *indriya-samyamaḥ*—controlling the activities of the senses; *titikṣā*—tolerance; *duḥkha*—of unhappiness; *samarṣaḥ*—endurance; *jihvā*—tongue; *upastha*—and the urge of the genitals; *jayaḥ*—conquering; *dhṛtiḥ*—control.

“The word “*śama*” or “*śānta-rasa*” indicates that one is attached to the lotus feet of Kṛṣṇa. “*Dama*” means controlling the senses and not being deviated from the Lord’s service. Endurance of unhappiness is “*titikṣā*,” and “*dhṛti*” means controlling the tongue and the genitals.’

This verse is from *Śrīmad-Bhāgavatam* (11.19.36). The conditioned soul under the clutches of *māyā*, the material energy, is very much agitated by the urges of the tongue and the genitals. Control of the urges of the tongue, the belly and the genitals (which are situated in a straight line) is called *dhṛti*. Śrīlā Bhaktivinoda Ṭhākura says, *tāra madhye jihvā ati, lobhamaya*

sudurmati. Among the senses, the tongue is the most formidable enemy of the conditioned soul. Urged by the tongue, one commits many sinful activities. Although Kṛṣṇa has given human beings nice food, people still commit sins by killing poor animals for the satisfaction of the tongue. Not being able to control the tongue, the conditioned soul eats more than he needs. Of course, everyone must eat to keep the body fit for the Lord's service, but when one cannot control the senses, he falls victim to the dictations of the tongue and the belly. Naturally, genital agitation follows, and one seeks illicit sex. However, if one is fixed at the lotus feet of Kṛṣṇa, he can control the tongue. Bhaktivinoda Ṭhākura further states, *kṛṣṇa baḍa dayāmaya, karibāre jihvā jaya, sva-prasāda-anna dilā bhāi*: in order to conquer the tongue, Kṛṣṇa has been very merciful and has given us nice food that has been offered to Him. When a person is attached to Kṛṣṇa's lotus feet, he does not eat anything not offered to Kṛṣṇa. *Sei annāmṛta khāo, rādhā-kṛṣṇa-guṇa gāo, preme ḍāka caitanya-nitāi*. Since a devotee eats only *prasādam*, he conquers the dictations of the tongue, belly and genitals. One can control the dictates of the senses when situated in the position of *śānta-rasa*. Then one's advancement in Kṛṣṇa consciousness is assured.

TEXT 214

*kṛṣṇa vinā tṛṣṇā-tyāga—tāra kārya māni
ataeva 'śānta' kṛṣṇa-bhakta eka jāni*

kṛṣṇa vinā—without Kṛṣṇa; *tṛṣṇā-tyāga*—giving up all desires; *tāra*—of *śānta-rasa*; *kārya*—the business; *māni*—I accept; *ataeva*—therefore; *śānta*—the position of equilibrium; *kṛṣṇa-bhakta*—a devotee of Kṛṣṇa; *eka*—only; *jāni*—I know.

“Giving up all desires not connected with Kṛṣṇa is the business of one who is in *śānta-rasa*. Only a devotee of Kṛṣṇa can be situated on that platform. He is thus called a *śānta-rasa-bhakta*.

In this position, one is freed from all material enjoyment. When one is not agitated or disturbed, he can immediately realize his relationship with Kṛṣṇa. A *śānta-rasa* devotee is therefore always fixed in realization. This instruction was given by the Lord Himself to Uddhava. The beginning of

pure devotional service is called *anyābhilāṣitā-śūnya*. When one is situated on the platform of neutrality, he is freed from the material platform and fully situated in spiritual life. The word *dama*, used in verse 213, means *indriya-samyama*—curbing one’s senses. The word *dama* can also mean curbing one’s enemies. A king has to take steps to curb the criminal activities of his citizens. Great *rājarṣis*, devotee kings, used to control undesirable elements in their states, and this also may be called *dama*. However, *dama* here refers to the conditioned soul who must control his senses. Real *dama* means controlling the undesirable activities of the senses.

TEXT 215

svarga, mokṣa kṛṣṇa-bhakta ‘naraka’ kari’ māne
kṛṣṇa-niṣṭhā, tṛṣṇā-tyāga—śāntera ‘dvi’ guṇe

svarga—the heavenly kingdom; *mokṣa*—liberation from material bondage; *kṛṣṇa-bhakta*—a devotee of Lord Kṛṣṇa; *naraka kari’ māne*—considers as good as hell; *kṛṣṇa-niṣṭhā*—being fixed at the lotus feet of Kṛṣṇa; *tṛṣṇā-tyāga*—giving up all material desires; *śāntera*—of one on the neutrality platform; *dvi guṇe*—two transcendental qualities.

“When a devotee is situated on the platform of *śānta-rasa*, he desires neither elevation to the heavenly planets nor liberation. These are the results of karma and *jñāna*, and the devotee considers them no better than hell. A person situated on the *śānta-rasa* platform manifests the two transcendental qualities of detachment from all material desires and full attachment to Kṛṣṇa.

TEXT 216

nārāyaṇa-paraḥ sarve
na kutaścana bibhyati
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

nārāyaṇa-paraḥ—persons who are attached to the Supreme Personality of Godhead; *sarve*—all; *na*—not; *kutaścana*—from any quarter; *bibhyati*—

are afraid; *svarga*—in heavenly planets; *apavarga*—in liberation; *narakeṣu*—or in hell; *aṅgi*—although; *tulya-artha*—results as equal; *darśinaḥ*—who see.

“A person who is devoted to the Supreme Personality of Godhead, Nārāyaṇa, is not afraid of anything. Elevation to the heavenly kingdom, condemnation to hell and liberation from material bondage all appear the same to a devotee.”

This verse is quoted from *Śrīmad-Bhāgavatam* (6.17.28). Elevation to the heavenly planets, liberation from material bondage, and condemnation to hell are all equal to the devotee. The devotee’s only desire is to be attached to the lotus feet of Kṛṣṇa and to engage in His transcendental loving service.

TEXT 217

*ei dui guṇa vyāpe saba bhakta-jane
ākāśera ‘śabda’-guṇa yena bhūta-gaṇe*

ei dui—these two; *guṇa*—transcendental qualities; *vyāpe*—expand; *saba bhakta-jane*—in the lives of all devotees; *ākāśera*—of the sky; *śabda-guṇa*—the quality of sound; *yena*—like; *bhūta-gaṇe*—other material elements.

“These two qualities of the *śānta* stage spread through the lives of all devotees. They are like the quality of sound in the sky. Sound vibration is found in all material elements.

The two qualities of *śānta-rasa* mentioned in verse 215 are present in all kinds of devotees, whether they are in *dāsyā-rasa*, *sakhya-rasa*, *vātsalya-rasa* or *madhura-rasa*. The example of sound is given herein. Sound not only exists in the sky, or ether, but it is also present in air, fire, water and earth. This is a scientific explanation of devotional service. Just as sound is present in all material elements, the qualities found in *śānta-rasa* are present in all devotees, whether they are on the platform of *dāsyā-rasa*, *sakhya-rasa*, *vātsalya-rasa* or *madhura-rasa*.

TEXT 218

śāntera svabhāva—kṛṣṇe mamatā-gandha-hīna
‘param-brahma’-‘paramātmā’-jñāna pravīṇa

śāntera svabhāva—the characteristic of *śānta-rasa*; *kṛṣṇe*—in Kṛṣṇa; *mamatā-gandha-hīna*—not even the smallest quantity of intimacy; *param-brahma*—impersonal Brahman; *paramātmā*—the localized situation of the Lord; *jñāna*—knowledge; *pravīṇa*—prominence.

“It is the nature of *śānta-rasa* that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized *Paramātmā* is prominent.

Because of an impersonal impression of the Supreme Personality of Godhead, a devotee in the *śānta-rasa* relationship worships the impersonal Brahman or localized aspect of the Absolute Truth (*Paramātmā*). He does not develop a personal relationship with the Supreme Personality of Godhead, Śrī Kṛṣṇa.

TEXT 219

kevala ‘svarūpa-jñāna’ haya śānta-rase
‘pūrṇaiśvarya-prabhu-jñāna’ adhika haya dāsye

kevala—only; *svarūpa-jñāna*—knowledge of the constitutional position of one’s self; *haya*—there is; *śānta-rase*—in the mellow of neutrality; *pūrṇaiśvarya-prabhu-jñāna*—knowledge of the full opulences of the Supreme Personality of Godhead; *adhika*—greater; *haya*—becomes; *dāsye*—in the transcendental mellow of servitude.

“On the platform of *śānta-rasa*, one realizes only his constitutional position. But when one is raised to the platform of *dāsya-rasa*, he better understands the full opulence of the Supreme Personality of Godhead.

TEXT 220

īśvara-jñāna, sambhrama-gaurava pracura
‘sevā’ kari’ kṛṣṇe sukha dena nirantara

īśvara-jñāna—knowledge of the supreme controller; *sambhrama-gaurava*—awe and veneration; *pracura*—abundant; *sevā*—service; *kari*—performing; *kṛṣṇe*—unto Lord Kṛṣṇa; *sukha*—happiness; *dena*—gives; *nirantara*—constantly.

“On the *dāśya-rasa* platform, knowledge of the Supreme Personality of Godhead is revealed with awe and veneration. By rendering service unto Lord Kṛṣṇa, the devotee in *dāśya-rasa* gives constant happiness to the Lord.

TEXT 221

*śāntera guṇa dāśye āche, adhika—‘sevāna’
ataeva dāśya-rasera ei ‘dui’ guṇa*

śāntera—of the platform of *śānta-rasa*; *guṇa*—the qualities; *dāśye*—on the platform of servitude; *āche*—are; *adhika*—additional; *sevāna*—serving; *ataeva*—therefore; *dāśya-rasera*—of the platform of *dāśya-rasa*; *ei dui guṇa*—these two qualities (namely *śānta* and *dāśya*).

“The qualities of *śānta-rasa* are also present in *dāśya-rasa*, but service is added. Thus the *dāśya-rasa* platform contains the qualities of both *śānta-rasa* and *dāśya-rasa*.

TEXT 222

*śāntera guṇa, dāśyera sevāna—sakhye dui haya
dāśyera ‘sambhrama-gaurava’-sevā, sakhye ‘viśvāsa’-maya*

śāntera guṇa—qualities of *śānta-rasa*; *dāśyera sevāna*—the service of the *dāśya-rasa*; *sakhye*—on the platform of fraternity; *dui*—the qualities of two *rasas*; *haya*—there are; *dāśyera*—of the *dāśya* platform; *sambhrama-gaurava*—with awe and veneration; *sevā*—service; *sakhye*—on the platform of fraternity; *viśvāsa-maya*—mixed with confidence.

“The qualities of *śānta-rasa* and the service of *dāśya-rasa* are both present on the platform of *sakhya-rasa*. On the platform of fraternity, the qualities of *dāśya-rasa* are mixed with the confidence of fraternity instead of awe and veneration.

TEXT 223

*kāndhe caḍe, kāndhe caḍāya, kare krīḍā-raṇa
kṛṣṇe seve, kṛṣṇe karāya āpana-sevana!*

kāndhe—on the shoulders; *caḍe*—gets up; *kāndhe caḍāya*—sometimes takes on his own shoulders; *kare*—performs; *krīḍā-raṇa*—mock fighting; *kṛṣṇe seve*—serves Kṛṣṇa; *kṛṣṇe*—from Kṛṣṇa; *karāya*—causes; *āpana-sevana*—his own service.

“On the sakhya-rasa platform, the devotee sometimes offers the Lord service and sometimes makes Kṛṣṇa serve him in exchange. In their mock fighting, the cowherd boys would sometimes climb on Kṛṣṇa’s shoulders, and sometimes they would make Kṛṣṇa climb on their shoulders.

TEXT 224

*viśrambha-pradhāna sakhya—gaurava-sambhrama-hīna
ataeva sakhya-rasera ‘tina’ guṇa—cihna*

viśrambha-pradhāna sakhya—on the platform of fraternity, in which confidentiality is prominent; *gaurava-sambhrama*—awe and veneration; *hīna*—without; *ataeva*—therefore; *sakhya-rasera*—of the platform of fraternity; *tina guṇa*—the qualities of three rasas, namely *śānta*, *dāsyā* and *sakhya*; *cihna*—the symptom.

“Awe and veneration are absent on the platform of fraternity, since this rasa is predominated by confidential service. Therefore sakhya-rasa is characterized by the qualities of three rasas.

TEXT 225

*‘mamatā’ adhika, kṛṣṇe ātma-sama jñāna
ataeva sakhya-rasera vaśa bhagavān*

mamatā—intimacy; *adhika*—increase; *kṛṣṇe*—with Kṛṣṇa; *ātma-sama jñāna*—the notion of equality; *ataeva*—therefore; *sakhya-rasera*—by

the mellow of fraternity; *vaśa*—controlled; *bhagavān*—the Supreme Personality of Godhead.

“On the platform of *sakhyā-rasa*, the Supreme Personality of Godhead Kṛṣṇa is controlled by the devotees who are intimate with Him and think themselves equal to Him.

TEXT 226

*vātsalye śāntera guṇa, dāsyera sevana
sei sei sevanera ihān nāma—‘pālana’*

vātsalye—on the platform of parental love; *śāntera guṇa*—the qualities of *śānta-rasa*; *dāsyera sevana*—the service of *dāsyā-rasa*; *sei sei sevanera*—the service of *śānta-rasa*, *dāsyā-rasa* and *sakhyā-rasa*; *ihān*—on this platform; *nāma*—named; *pālana*—maintenance.

“On the platform of parental love, the qualities of *śānta-rasa*, *dāsyā-rasa* and *sakhyā-rasa* are transformed into a form of service called maintenance.

TEXT 227

*sakhyera guṇa—‘asaṅkoca’, ‘agaurava’ sāra
mamatādhikye tāḍana-bhartsana-vyavahāra*

sakhyera guṇa—the quality of fraternity; *asaṅkoca*—without any formality; *agaurava*—without any veneration; *sāra*—the essence; *mamatā-adhikye*—on account of greater intimacy; *tāḍana*—of chastisement; *bhartsana*—of rebuking; *vyavahāra*—behavior.

“The essence of fraternal love is intimacy devoid of the formality and veneration found in *dāsyā-rasa*. Due to a greater sense of intimacy, the devotee functioning in parental love chastises and rebukes the Lord in an ordinary way.

TEXT 228

*āpanāre 'pālaka' jñāna, kṛṣṇe 'pālya'-jñāna
'cāri' guṇe vātsalya rasa—amṛta-samāna*

āpanāre—unto himself; *pālaka jñāna*—the notion of a caretaker; *kṛṣṇe*—in Lord Kṛṣṇa; *pālya*—as object of protection; *jñāna*—notion; *cāri*—four; *guṇe*—in qualities; *vātsalya rasa*—the mellow of parental love; *amṛta-samāna*—like nectar.

“On the platform of parental love, the devotee considers himself the Lord’s maintainer. Thus the Lord is the object of maintenance, like a son, and therefore this mellow is full of the qualities of four rasas—*śānta-rasa*, *dāsyā-rasa*, fraternity and parental love. This is more transcendental nectar.

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura gives us a short summary of this complicated description of the different *rasas*. He states that by becoming firmly fixed in the Lord’s service, one is devoid of all material desires. These are the two transcendental qualities on the *śānta-rasa* platform. Just as sound vibration is found in all the material elements, these two qualities of *śānta-rasa* are spread throughout all the other transcendental mellows, which are known as *dāsyā-rasa*, *sakhyā-rasa*, *vātsalya-rasa* and *madhura-rasa*. Although in *śānta-rasa* there is attachment for Kṛṣṇa in awe and veneration—since the two valuable transcendental qualities of this *rasa* are attachment for Kṛṣṇa and detachment from material desires—nonetheless the sense of intimacy is lacking. The reason for this is that in *śānta-rasa* attachment for impersonal Brahman and localized Paramātmā is prominent. In other words, the sense of intimacy by which one thinks of Kṛṣṇa as one’s only shelter and friend is absent in *śānta-rasa* because one accepts Kṛṣṇa as the impersonal Parambrahma or localized Paramātmā. This understanding is based on the speculative knowledge of the *jñānī*. However, when this knowledge is further developed, one is convinced that the Paramātmā, the Supreme Lord, is the master and that the living entity is His eternal servant. One then attains the platform of *dāsyā-rasa*. In *dāsyā-rasa* the Lord is accepted with awe and veneration. Thus the active service that is absent in *śānta-rasa* becomes prominent in *dāsyā-rasa*. In other words, in

dāsyā-rasa the qualities of *śānta-rasa* are present, and service also becomes predominantly visible. Similarly, when this same *rasa* is developed into fraternity (*sakhya-rasa*), a friendly intimacy is added. There is no awe or veneration in *sakhya-rasa*. Therefore *sakhya-rasa* is invested with the qualities of three *rasas*—*śānta*, *dāsyā* and *sakhya*. Similarly, on the platform of parental love, the qualities of *śānta-rasa*, *dāsyā-rasa* and *sakhya-rasa* are fully developed in another form—the sense of maintaining the Lord. Therefore on the platform of parental love there exists a combination of the qualities of four transcendental mellows—*śānta*, *dāsyā*, *sakhya* and parenthood. The mellow of parenthood puts the devotee in the position of a maintainer. Indeed, without formality the devotee takes the position of maintainer and regards the Lord as the object of maintenance. Thus on the platform of parental love the qualities of four transcendental mellows of love of Kṛṣṇa are present.

TEXT 229

se amṛtānande bhakta saha ḍubena āpane
‘kṛṣṇa—bhakta-vaśa’ guṇa kahe aiśvarya-jñāni-gaṇe

se—that Lord Kṛṣṇa; *amṛta-ānande*—in spiritual happiness; *bhakta*—the devotee; *saha*—with; *ḍubena*—plunges; *āpane*—Himself; *kṛṣṇa*—Kṛṣṇa; *bhakta-vaśa*—of being subjugated by the devotee; *guṇa*—the quality; *kahe*—say; *aiśvarya-jñāni-gaṇe*—learned scholars knowing the opulence of Kṛṣṇa.

“The exchange of spiritual happiness between Kṛṣṇa and His devotee in which Kṛṣṇa is controlled by His devotee is compared to an ocean of nectar into which the devotee and Kṛṣṇa plunge. This is the verdict of learned scholars who appreciate Kṛṣṇa’s opulence.

TEXT 230

itīdṛk-sva-līlābhir ānanda-kuṇḍe
sva-ghoṣaṁ nimajjantam ākhyāpayantam
tadīyeśita-jñēṣu bhaktair jitatvaṁ
ḍunaḥ prematas taṁ śatāvṛtti vande

iti—thus; *īḍṛk-sva-līlābhiḥ*—by this Dāmodara in His transcendental pastimes; *ānanda-kuṇḍe*—in the ocean of transcendental bliss; *sva-ghoṣam*—His personal associates; *nimajjantam*—plunging; *ākhyāpayantam*—declaring; *tadīya*—of the Supreme Personality of Godhead; *īṣita-jñeṣu*—among learned scholars expert in the knowledge of the opulences; *bhaktaiḥ*—by the devotees; *jitatvam*—the subjugation; *punaḥ*—again; *premataḥ*—with love; *tam*—unto Him; *śata-āvṛtti*—hundreds of times; *vande*—I offer my respectful obeisances.

“Again let me offer my respectful obeisances unto the Supreme Personality of Godhead. O my Lord, I offer my obeisances hundreds and thousands of times with all affection because by Your personal pastimes You plunge the gopīs into an ocean of nectar. Appreciating Your opulence, devotees generally declare that You are always subjugated by their feelings.’

This verse is from the *Dāmodarāṣṭaka*, in the *Padma Purāṇa*.

TEXT 231

madhura-rase—*kṛṣṇa-niṣṭhā*, *sevā atīśaya*
sakhyera asaṅkoca, *lālana-mamatādhikya haya*

madhura-rase—on the platform of conjugal love; *kṛṣṇa-niṣṭhā*—attachment for Kṛṣṇa; *sevā atīśaya*—an improved rendering of service; *sakhyera*—of the platform of fraternity; *asaṅkoca*—relaxation; *lālana*—maintenance; *mamatā-adhikya*—increase of intimacy; *haya*—there is.

“On the platform of conjugal love, attachment for Kṛṣṇa, rendering service unto Him, the relaxed feelings of fraternity and the feelings of maintenance all increase in intimacy.

TEXT 232

kānta-bhāve nijāṅga diyā karena sevana
ataeva madhura-rasera haya ‘pañca’ guṇa

kānta-bhāve—on the platform of conjugal love; *nija-aṅga*—own body; *diyā*—offering; *karena*—executes; *sevana*—service; *ataeva*—therefore;

madhura-rasera—of the mellow of conjugal love; *haya*—there are; *pañca guṇa*—five kinds of transcendental qualities.

“On the platform of conjugal love, the devotee offers his body in the service of the Lord. Thus on this platform the transcendental qualities of all five rasas are present.

Attachment for Kṛṣṇa in *śānta-rasa*, rendering service to the Lord in *dāsyā-rasa*, rendering relaxed service in fraternity and serving in parental love with feelings of maintenance all combine on the platform of conjugal love when the devotee wants to serve the Lord by offering Him his personal body. Thus the qualities of the other *rasas* combine to form the nectar of conjugal love. On this platform, all the different feelings of a devotee are amalgamated.

TEXT 233

*ākāśādi guṇa yena para para bhūte
eka-dui-tina-cāri krame pañca pṛthivīte*

ākāśa-ādi—beginning with the sky; *guṇa*—qualities; *yena*—as; *para para*—one after another; *bhūte*—in the material elements; *eka*—one; *dui*—two; *tina*—three; *cāri*—four; *krame*—in this way; *pañca*—all five qualities; *pṛthivīte*—in earth.

“All the material qualities evolve one after another in the material elements, beginning from ether. By gradual evolution, first one quality develops, then two qualities develop, then three and four, until all five qualities are found in earth.

TEXT 234

*ei-mata madhure saba bhāva-samāhāra
ataeva āsvādādhikye kare camatkāra*

ei-mata—in this way; *madhure*—on the platform of conjugal love; *saba*—all; *bhāva-samāhāra*—amalgamation of the feelings; *ataeva*—therefore; *āsvāda-adhikye*—from the increase of tasting by the devotees; *kare camatkāra*—is certainly wonderful.

“Similarly, on the platform of conjugal love, all the feelings of the devotees are amalgamated. The intensified taste is certainly wonderful.”

TEXT 235

*ei bhakti-rasera karilāṇa, dig-daraśana
ihāra vistāra mane kariha bhāvana*

ei—this; *bhakti-rasera*—of the feelings of devotional service; *karilāṇa*—I have described; *dik-daraśana*—general survey; *ihāra*—of this; *vistāra*—expansion; *mane*—within the mind; *kariha*—you should do; *bhāvana*—consideration.

Śrī Caitanya Mahāprabhu then concluded, “I have simply given a general survey describing the mellows of devotional service. You can consider how to adjust and expand this.

TEXT 236

*bhāvite bhāvite kṛṣṇa sphuraye antare
kṛṣṇa-kṛpāya ajña pāya rasa-sindhu-pāre*

bhāvite bhāvite—in this way when one is strictly in thought; *kṛṣṇa*—Lord Kṛṣṇa; *sphuraye antare*—manifests within; *kṛṣṇa-kṛpāya*—by the mercy of Kṛṣṇa; *ajña*—one not expert in knowledge; *pāya*—reaches; *rasa-sindhu-pāre*—the far shore of the ocean of transcendental mellows.

“When one thinks of Kṛṣṇa constantly, love for Him manifests within the heart. Even though one may be ignorant, one can reach the far shore of the ocean of transcendental love by Lord Kṛṣṇa’s mercy.”

TEXT 237

*eta bali’ prabhu tānre kailā āliṅgana
vārāṇasī calibāre prabhura haila mana*

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tānre*—unto Rūpa Gosvāmī; *kailā*—did; *āliṅgana*—embracing; *vārāṇasī*—toward Benares; *calibāre*—to go; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *haila*—was; *mana*—the mind.

After saying this, Śrī Caitanya Mahāprabhu embraced Śrīla Rūpa Gosvāmī. The Lord then decided to go to the city of Benares.

TEXT 238

*prabhāte uṭhiyā yabe karilā gamana
tabe tānra pade rūpa kare nivedana*

prabhāte—in the morning; *uṭhiyā*—getting up; *yabe*—when; *karilā*—made; *gamana*—departure; *tabe*—at that time; *tānra*—His; *pade*—at the lotus feet; *rūpa*—Śrīla Rūpa Gosvāmī; *kare*—does; *nivedana*—submission.

The next morning, when Śrī Caitanya Mahāprabhu arose and prepared to leave for Vārāṇasī [Benares], Śrīla Rūpa Gosvāmī submitted the following statement at the Lord's lotus feet.

TEXT 239

*'ājñā haya, āsi muñi śrī-caraṇa-saṅge
sahite nā pāri muñi viraha-taraṅge'*

ājñā haya—if there is permission; *āsi*—may come; *muñi*—I; *śrī-caraṇa-saṅge*—with Your Lordship; *sahite*—to tolerate; *nā pāri*—not able; *muñi*—I; *viraha-taraṅge*—the waves of separation.

“If You give me permission, I shall go with Your Lordship. It is not possible for me to tolerate the waves of separation.”

TEXT 240

*prabhu kahe,—tomāra kartavya, āmāra vacana
nikaṭe āsiyācha tumi, yāha vṛndāvana*

prabhu kahe—Śrī Caitanya Mahāprabhu replied; tomāra kartavya—your duty; āmāra vacana—My order; nikaṭe āsiyācha—have come near; tumi—you; yāha—go; vṛndāvana—to Vṛndāvana.

Śrī Caitanya Mahāprabhu replied, “Your duty is to carry out My order. You have come near Vṛndāvana. Now you should go there.

TEXT 241

*vṛndāvana haite tumi gauḍa-deśa diyā
āmāre milibā nīlācalete āsiyā*

vṛndāvana haite—from Vṛndāvana; tumi—you; gauḍa-deśa diyā—by way of Bengal; āmāre—Me; milibā—will meet; nīlācalete—at Jagannātha Purī; āsiyā—coming.

“Later, you can go from Vṛndāvana to Jagannātha Purī through Bengal [Gauḍa-deśa]. There you will meet Me again.”

TEXT 242

*tāñre āliṅgiyā prabhu naukāte caḍilā
mūrcchita hañā teṅho tāhāñi paḍilā*

tāñre—him; āliṅgiyā—embracing; prabhu—Śrī Caitanya Mahāprabhu; naukāte—in a boat; caḍilā—got aboard; mūrcchita hañā—fainting; teṅho—he (Śrīla Rūpa Gosvāmī); tāhāñi—on the spot; paḍilā—fell.

After embracing Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu got into a boat. Rūpa Gosvāmī fainted and fell down on the spot.



“Your duty is to carry out My order. You have come near Vṛndāvana. Now you should go there. Later, you can go from Vṛndāvana to Jagannātha Purī through Bengal [Gauḍa-deśa]. There you will meet Me again.” After embracing Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu got into a boat. Rūpa Gosvāmī fainted and fell down on the spot.

TEXT 243

*dākṣiṇātya-vipra tāñre ghare lañā gelā
tabe dui bhāi vṛndāvanere calilā*

dākṣiṇātya-vipra—the *brāhmaṇa* from Deccan; *tāñre*—him (Rūpa Gosvāmī); *ghare lañā*—taking to his home; *gelā*—went; *tabe*—thereafter; *dui bhāi*—the two brothers; *vṛndāvanere*—toward Vṛndāvana; *calilā*—departed.

The brāhmaṇa from Deccan took Rūpa Gosvāmī to his home, and thereafter the two brothers departed for Vṛndāvana.

TEXT 244

*mahāprabhu cali' cali' āilā vārāṇasī
candraśekhara mililā grāmera bāhire āsi'*

mahāprabhu—Śrī Caitanya Mahāprabhu; *cali' cali'*—walking and walking; *āilā*—arrived; *vārāṇasī*—at Vārāṇasī; *candraśekhara*—Candraśekhara; *mililā*—He met; *grāmera*—of the village; *bāhire*—outside; *āsi'*—coming.

After walking and walking, Śrī Caitanya Mahāprabhu finally arrived at Vārāṇasī, where He met Candraśekhara, who was coming out of the city.

TEXT 245

*rātre teṅho svaṇna dekhe,—prabhu āilā ghare
prātaḥ-kāle āsi' rahe grāmera bāhire*

rātre—at night; *teṅho*—he (Candraśekhara); *svaṇna*—a dream; *dekhe*—saw; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—has come; *ghare*—to his home; *prātaḥ-kāle*—in the morning; *āsi'*—coming; *rahe*—he remained; *grāmera bāhire*—outside the city.

In a dream Candraśekhara had seen that Lord Śrī Caitanya Mahāprabhu had come to his home; therefore in the morning Candraśekhara went outside the city to receive the Lord.

TEXT 246

*ācambite prabhu dekhi' caraṇe paḍilā
ānandita hañā nija-gr̥he lañā gelā*

ācambite—suddenly; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *carāṇe*—at His feet; *paḍilā*—he fell; *ānandita hañā*—becoming very glad; *nija-gr̥he*—to his own place; *lañā*—taking; *gelā*—went.

While Candraśekhara was waiting outside the city, he suddenly saw Śrī Caitanya Mahāprabhu arrive, and he fell down at the Lord's feet. Being very happy, he took the Lord to his home.

TEXT 247

*tapana-miśra śuni' āsi' prabhure mililā
iṣṭa-goṣṭhī kari' prabhura nimantraṇa kailā*

tapana-miśra—Tapana Miśra; *śuni'*—hearing; *āsi'*—coming; *prabhure mililā*—met the Lord; *iṣṭa-goṣṭhī kari'*—conversing; *prabhura*—to Lord Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *kailā*—made.

Tapana Miśra also heard news of the Lord's arrival in Vārāṇasī, and he went to Candraśekhara's house to meet Him. After talking, he invited the Lord to take lunch at his place.

TEXT 248

*nija ghare lañā prabhure bhikṣā karāila
bhaṭṭācārye candraśekhara nimantraṇa kaila*

nija ghare—to his own place; *lañā*—taking; *prabhure*—to the Lord; *bhikṣā karāila*—offered lunch; *bhaṭṭācārye*—unto Balabhadra Bhaṭṭācārya; *candraśekhara*—Candraśekhara; *nimantraṇa*—invitation; *kaila*—made.

Tapana Miśra took Caitanya Mahāprabhu to his house and gave Him lunch. Candrasekhara invited Balabhadra Bhaṭṭācārya to take lunch at his home.

TEXT 249

*bhikṣā karāñā miśra kahe prabhu-pāya dhari'
eka bhikṣā māgi, more deha' kṛpā kari'*

bhikṣā karāñā—after offering the lunch; *miśra*—Tapana Miśra; *kahe*—said; *prabhu*—of Lord Śrī Caitanya Mahāprabhu; *pāya*—the lotus feet; *dhari'*—touching; *eka bhikṣā*—one favor; *māgi*—I beg; *more*—unto me; *deha'*—kindly deliver; *kṛpā kari'*—by Your causeless mercy.

After offering lunch to Śrī Caitanya Mahāprabhu, Tapana Miśra begged a favor from the Lord and requested Him to award him mercy.

TEXT 250

*yāvat tomāra haya kāśī-pure sthiti
mora ghara vinā bhikṣā nā karibā kati*

yāvat—as long as; *tomāra*—Your; *haya*—there is; *kāśī-pure*—at Vārāṇasī; *sthiti*—stay; *mora ghara*—my place; *vinā*—except; *bhikṣā*—lunch; *nā karibā*—kindly do not take; *kati*—anywhere.

Tapana Miśra said, “As long as Your Lordship stays in Vārāṇasī, please do not accept an invitation from anyone but me.”

TEXT 251

*prabhu jānena—dina pāñca-sāta se rahiba
sannyāsīra saṅge bhikṣā kāhāñ nā kariba*

prabhu—Śrī Caitanya Mahāprabhu; *jānena*—knows; *dina*—days; *pāñca-sāta*—five days or at the most a week; *se*—that; *rahiba*—I shall stay; *sannyāsīra saṅge*—with Māyāvādī sannyāsīs; *bhikṣā*—lunch; *kāhāñ*—at any time; *nā kariba*—I shall not take.

It was known to Śrī Caitanya Mahāprabhu that He would remain there only five or seven days. He would not accept any invitation that involved Māyāvādī sannyāsīs.

TEXT 252

*eta jāni' tānra bhikṣā kailā aṅgikāra
vāsā-niṣṭhā kailā candraśekharera ghara*

eta jāni'—on this understanding; *tānra*—his; *bhikṣā*—lunch; *kailā aṅgikāra*—He accepted; *vāsā-niṣṭhā*—residence; *kailā*—made; *candraśekharera ghara*—the house of Candraśekhara.

With this understanding, Śrī Caitanya Mahāprabhu agreed to accept lunch at the place of Tapana Miśra. The Lord made His residence at the home of Candraśekhara.

TEXT 253

*mahārāṣṭrīya vipra āsi' tānhāre mililā
prabhu tānre sneha kari' kṛpā prakāśilā*

mahārāṣṭrīya vipra—the Maharashtrian *brāhmaṇa*; *āsi'*—coming; *tānhāre*—him; *mililā*—met; *prabhu*—Śrī Caitanya Mahāprabhu; *tānre*—to him; *sneha kari'*—showing His affection; *kṛpā prakāśilā*—distributed His mercy.

The Maharashtrian *brāhmaṇa* came, and the Lord met him. Out of affection, the Lord bestowed His mercy upon him.

TEXT 254

*mahāprabhu āilā śuni' śiṣṭa śiṣṭa jana
brāhmaṇa, kṣatriya āsi' karena daraśana*

mahāprabhu āilā—Śrī Caitanya Mahāprabhu has arrived; *śuni'*—hearing; *śiṣṭa śiṣṭa jana*—all respectable persons; *brāhmaṇa*—belonging to the *brāhmaṇa* community; *kṣatriya*—belonging to the *kṣatriya* community; *āsi'*—coming; *karena daraśana*—see.

Hearing that Śrī Caitanya Mahāprabhu had come, all the respectable members of the brāhmaṇa and kṣatriya communities came to see Him.

TEXT 255

śrī-rūpa-upare prabhura yata kṛpā haila
atyanta vistāra-kathā saṅkṣepe kahila

śrī-rūpa-upare—upon Śrī Rūpa Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *yata*—as much; *kṛpā*—mercy; *haila*—there was; *atyanta*—very much; *vistāra-kathā*—elaborate topics; *saṅkṣepe*—in brief; *kahila*—I have described.

Much mercy was thus bestowed upon Śrī Rūpa Gosvāmī, and I have briefly described all those topics.

TEXT 256

śraddhā kari' ei kathā śune ye jane
prema-bhakti pāya sei caitanya-carāṇe

śraddhā kari'—with faith; *ei kathā*—this description; *śune*—hears; *yei jane*—any person who; *prema-bhakti*—love of Godhead; *pāya*—achieves; *sei*—that person; *caitanya-carāṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu.

Whoever hears this narration with faith and love certainly develops love of God at the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 257

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Nineteenth Chapter, describing the Lord's instructions to Śrīla Rūpa Gosvāmī at Prayāga in the science of devotional service.

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

MADHYA-LĪLĀ Volume 8



HIS DIVINE GRACE

A.C. Bhaktivedanta Swami Prabhupāda

All Glory to Śrī Guru and Gaurāṅga

ŚRĪ CAITANYA- CARITĀMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmi

Madhya-līlā
Volume Eight

“The Lord’s Teachings to Śrīla Sanātana Gosvāmi”

*with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports*

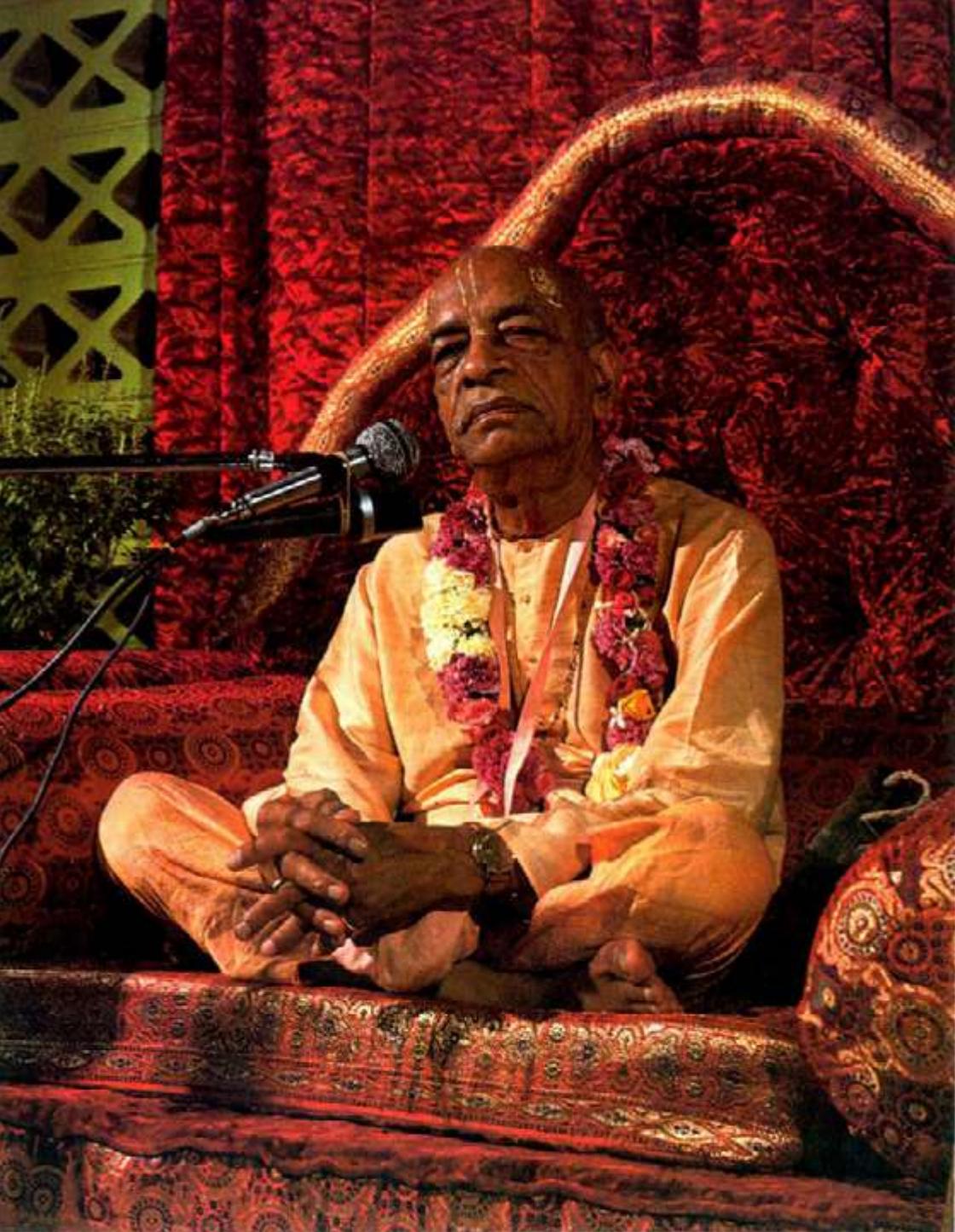
by

HIS DIVINE GRACE

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THE BHAKTIVEDANTA BOOK TRUST
New York · Los Angeles · London · Bombay



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CHAPTER TWENTY

Śrī Caitanya Mahāprabhu instructs Sanātana Gosvāmī in the Science of the Absolute Truth

The following summary of this chapter is given by Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. When Śrīla Sanātana Gosvāmī was imprisoned by Nawab Hussain Shah, he received news from Rūpa Gosvāmī that Śrī Caitanya Mahāprabhu had gone to Mathurā. Sanātana Gosvāmī thereafter satisfied the superintendent of the jail by sweet solicitations and bribery. After giving the jailer seven thousand gold coins, Sanātana Gosvāmī was released. He then crossed the Ganges and fled. One of his servants, Īsāna, followed him, carrying eight gold coins. Sanātana Gosvāmī and his servant then spent the night in a small hotel on the way to Benares. The hotel owner knew that Sanātana Gosvāmī and his servant had eight gold coins, and he decided to kill them and take the money. Making plans in this way, the hotel owner received them as honorable guests. Sanātana Gosvāmī, however, asked his servant how much money he had, and taking seven of the gold coins, Sanātana offered them to the hotel owner. Thus the owner helped them cross the hilly tract and proceed toward Vārāṇasī. On the way, Sanātana Gosvāmī met his brother-in-law, Śrīkānta, at Hājipura, and Śrīkānta helped him after he had heard about all Sanātana's troubles. Thus Sanātana Gosvāmī finally arrived at Vārāṇasī and stood before the door of Candrasēkhara. Caitanya Mahāprabhu called him in and ordered him to change his dress so that he would look like a gentleman. For his garment, he used an old cloth of Tapana Miśra's. Later, he exchanged his valuable blanket for a torn quilt. At this time Caitanya Mahāprabhu was very pleased with him, and thus Śrī Sanātana Gosvāmī received knowledge of the Absolute Truth from the Lord Himself.

First they discussed the constitutional position of the living entities, and Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī how the living

entity is one of Lord Kṛṣṇa's energies. After this, the Lord explained the way of devotional service. While discussing the Absolute Truth, Śrī Kṛṣṇa, the Lord analyzed Brahman, Paramātmā and Bhagavān, as well as the expansions of the Lord called *svayaṁ-rūpa*, *tad-ekātma* and *āveśa*, which are divided into various branches known as *vaibhava* and *prābhava*. Thus the Lord described the many forms of the Supreme Personality of Godhead. He also described the incarnations of God within the material world, incarnations such as the *puruṣa-avatāras*, *manvantara-avatāras*, *guṇa-avatāras* and *śaktyāveśa-avatāras*. The Lord also discussed the divisions of Kṛṣṇa's different ages, such as *bālya* and *paugaṇḍa*, and the different pastimes of the different ages. He explained how Kṛṣṇa attained His permanent form when He reached youth. In this way Śrī Caitanya Mahāprabhu explained and described everything to Sanātana Gosvāmī.

TEXT 1

*vande 'nantādbhutaiśvaryaṁ
śrī-caitanya-mahāprabhum
nīco 'pi yat-prasādāt syād
bhakti-śāstra-pravartakaḥ*

vande—I offer my respectful obeisances; *ananta*—unlimited; *adbhuta*—wonderful; *aiśvaryaṁ*—possessing opulences; *śrī-caitanya-mahāprabhum*—unto Śrī Caitanya Mahāprabhu; *nīcaḥ api*—even a person in the lowest status of life; *yat-prasādāt*—by whose mercy; *syāt*—may become; *bhakti-śāstra*—of the science of devotional service; *pravartakaḥ*—an inaugurator.

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who has unlimited, wonderful opulences. By His mercy, even a person born as the lowest of men can spread the science of devotional service.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all devotees of Lord Śrī Caitanya Mahāprabhu.

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

ethā gauḍe sanātana āche bandi-śāle
śrī-rūpa-gosāñīra patrī āila hena-kāle

ethā—here; *gauḍe*—in Bengal; *sanātana*—Sanātana Gosvāmī; *āche*—was; *bandi-śāle*—in prison; *śrī-rūpa-gosāñīra*—of Śrīla Rūpa Gosvāmī; *patrī*—the letter; *āila*—came; *hena-kāle*—at that time.

While Sanātana Gosvāmī was imprisoned in Bengal, a letter arrived from Śrīla Rūpa Gosvāmī.

Śrīla Bhaktivinoda Ṭhākura informs us that this letter from Rūpa Gosvāmī to Sanātana Gosvāmī is mentioned by the annotator of the *Udbhaṭa-candrikā*. Śrīla Rūpa Gosvāmī wrote a note to Sanātana Gosvāmī from Bāklā. This note indicated that Śrī Caitanya Mahāprabhu was coming to Mathurā, and it stated:

yadu-pateḥ kva gatā mathurā-purī
raghu-pateḥ kva gatottara-kośalā
iti vicintya kuruṣva manaḥ sthiram
na sad idaṁ jagad ity avadhāraya

“Where has the Mathurā-purī of Yadupati gone? Where has the Northern Kośalā of Raghupati gone? By reflection, make the mind steady, thinking, ‘This universe is not eternal.’”

TEXT 4

*patrī pāñā sanātana ānandita hailā
yavana-rakṣaka-pāśa kahite lāgilā*

patrī pāñā—receiving the note; *sanātana*—Sanātana Gosvāmī; *ānandita hailā*—became very pleased; *yavana*—meat-eater; *rakṣaka*—the superintendent of the jail; *pāśa*—before; *kahite lāgilā*—began to say.

When Sanātana Gosvāmī received this note from Rūpa Gosvāmī, he became very pleased. He immediately went to the jail superintendent, who was a meat-eater, and spoke as follows.

TEXT 5

*“tumi eka jindā-pīra mahā-bhāgyavān
ketāba-korāṇa-śāstre āche tomāra jñāna*

tumi—you; *eka jindā-pīra*—a living saint; *mahā-bhāgyavān*—very fortunate; *ketāba*—books; *korāṇa*—the Koran; *śāstre*—in the scripture; *āche*—there is; *tomāra*—your; *jñāna*—knowledge.

Sanātana Gosvāmī told the Muslim jailkeeper, “Dear sir, you are a saintly person and are very fortunate. You have full knowledge of the revealed scriptures such as the Koran and similar books.

TEXT 6

*eka bandī chāḍe yadi nija-dharma dekhiyā
saṁsāra ha-ite tāre mukta karena gosāñā*

eka bandī—one imprisoned person; *chāḍe*—one releases; *yadi*—if; *nija-dharma*—one’s own religion; *dekhiyā*—consulting; *saṁsāra ha-ite*—from material bondage; *tāre*—him; *mukta karena*—releases; *gosāñā*—the Supreme Personality of Godhead.

“If one releases a conditioned soul or imprisoned person according to religious principles, he himself is also released from material bondage by the Supreme Personality of Godhead.”

It appears from this statement that Sanātana Gosvāmī, who was formerly a minister of the Nawab, was trying to cheat the Muslim superintendent. A jail superintendent had only an ordinary education, or practically no education, and he was certainly not supposed to be very advanced in spiritual knowledge. But just to satisfy him, Sanātana Gosvāmī praised him as a very learned scholar of the scriptures. The jailkeeper could not deny that he was a learned scholar, because when one is elevated to an exalted position, one thinks oneself fit for that position. Sanātana Gosvāmī was correctly explaining the effects of spiritual activity, and the jailkeeper connected his statement with his release from jail.

There are innumerable conditioned souls rotting in the material world, imprisoned by *māyā* under the spell of sense gratification. The living entity is so entranced by the spell of *māyā* that in conditioned life even a pig feels satisfied. There are two kinds of covering powers exhibited by *māyā*. One is called *prakṣepātmikā*, and the other is called *āvaraṇātmikā*. When one is determined to get out of material bondage, the *prakṣepātmikā-śakti*, the spell of diversion, impels one to remain in conditioned life fully satisfied by sense gratification. Due to the other power (*āvaraṇātmikā*), a conditioned soul feels satisfied even if he is rotting in the body of a pig or a worm in stool. To release a conditioned soul from material bondage is very difficult because the spell of *māyā* is so strong. Even when the Supreme Personality of Godhead Himself descends to deliver conditioned souls, asking them to surrender unto Him, the conditioned souls do not agree to the Lord's proposal. Therefore Śrī Sanātana Gosvāmī said, “Somehow or other, if one helps another gain release from the bondage of *māyā*, he is certainly recognized immediately by the Supreme Personality of Godhead.” As Lord Kṛṣṇa states in the *Bhagavad-gītā* (18.69):

*na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ
bhavitā na ca me tasmād anyāḥ priyataro bhuvi*

The greatest service one can render to the Lord is to try to infuse devotional service into the heart of the conditioned soul so that the conditioned soul may be released from conditioned life. Śrīla Bhaktivinoda Ṭhākura

has said that a Vaiṣṇava is recognized by his preaching work—that is, by convincing the conditioned soul about his eternal position, which is explained here as *nija-dharma*. It is the living entity’s eternal position to serve the Lord; therefore to help one get release from material bondage is to awaken one to the dormant understanding that he is the eternal servant of Kṛṣṇa. *Jīvera ‘svarūpa’ haya—kṛṣṇera ‘nitya-dāsa’* [Cc. **Madhya** 20.108]. This will be further explained by the Lord Himself to Sanātana Gosvāmī.

TEXT 7

*pūrve āmi tomāra kariyāchi upakāra
tumi āmā chāḍi’ kara pratyupakāra*

pūrve—formerly; *āmi*—I; *tomāra*—your; *kariyāchi*—have done; *upakāra*—welfare; *tumi*—you; *āmā*—me; *chāḍi’*—releasing; *kara*—do; *prati-upakāra*—return welfare.

Sanātana Gosvāmī continued, “Previously I have done much for you. Now I am in difficulty. Please return my goodwill by releasing me.

TEXT 8

*pāñca sahasra mudrā tumi kara aṅgikāra
puṇya, artha,—dui lābha ha-ibe tomāra*“

pāñca sahasra—five thousand; *mudrā*—golden coins; *tumi*—you; *kara aṅgikāra*—please accept; *puṇya*—pious activity; *artha*—material gain; *dui lābha*—two kinds of achievement; *ha-ibe*—will be; *tomāra*—yours.

“Here are five thousand gold coins. Please accept them. By releasing me, you will receive the results of pious activities and gain material profit as well. Thus you will profit in two ways simultaneously.”

TEXT 9

*tabe sei yavana kahe,—“śuna, mahāśaya
tomāre chāḍiba, kintu kari rāja-bhaya”*

tabe—thereafter; *sei*—that; *yavana*—meat-eater; *kahe*—says; *śuna*—just hear; *mahāśaya*—my dear sir; *tomāre*—you; *chāḍiba*—I would release; *kintu*—but; *kari rāja-bhaya*—I am afraid of the government.

In this way Sanātana Gosvāmī convinced the jailkeeper, who replied, “Please hear me, my dear sir. I am willing to release you, but I am afraid of the government.”

TEXTS 10–11

*sanātana kahe,—“tumi nā kara rāja-bhaya
dakṣiṇa giyāche yadi leuṭi’ āoyaya
tānhāre kahio—sei bāhya-kṛtye gela
gaṅgāra nikaṭa gaṅgā dekhi’ jhāṅpa dila*

sanātana kahe—Sanātana replied; *tumi*—you; *nā*—not; *kara*—do; *rāja-bhaya*—fear of the government; *dakṣiṇa*—to the south; *giyāche*—has gone; *yadi*—if; *leuṭi’*—returning; *āoyaya*—comes; *tānhāre*—to him; *kahio*—you say; *sei*—he; *bāhya-kṛtye*—to evacuate; *gela*—went; *gaṅgāra nikaṭa*—near the bank of the Ganges; *gaṅgā dekhi’*—seeing the Ganges; *jhāṅpa dila*—jumped.

Sanātana replied, “There is no danger. The Nawab has gone to the south. If he returns, tell him that Sanātana went to pass stool near the bank of the Ganges and that as soon as he saw the Ganges, he jumped in.

TEXT 12

*aneka dekhila, tāra lāg nā pāila
dāḍukā-sahita ḍubi kāhāñ vahi’ gela*

aneka—for a long time; *dekhila*—I looked; *tāra*—of him; *lāg*—contact; *nā pāila*—could not obtain; *dāḍukā-sahita*—with the shackles; *ḍubi*—drowning; *kāhāñ*—somewhere; *vahi’ gela*—washed away.

“Tell him, ‘I looked for him a long time, but I could not find any trace of him. He jumped in with his shackles, and therefore he was drowned and washed away by the waves.’”

TEXT 13

kichu bhaya nāhi, āmi e-deśe nā raba
daraveśa hañā āmi makkāke yāiba“

kichu—any; *bhaya*—fear; *nāhi*—there is not; *āmi*—I; *e-deśe*—in this country; *nā raba*—shall not remain; *daraveśa hañā*—becoming a mendicant; *āmi*—I; *makkāke yāiba*—shall go to Mecca.

“There is no reason for you to be afraid, for I shall not remain in this country. I shall become a mendicant and go to the holy city of Mecca.”

TEXT 14

tathāpi yavana-mana prasanna nā dekhilā
sāta-hājāra mudrā tāra āge rāśi kailā

tathāpi—still; *yavana-mana*—the mind of the meat-eater; *prasanna*—satisfied; *nā*—not; *dekhilā*—he saw; *sāta-hājāra*—seven thousand; *mudrā*—golden coins; *tāra*—of him; *āge*—in front; *rāśi kailā*—made a stack.

Sanātana Gosvāmī could see that the mind of the meat-eater was still not satisfied. He then stacked seven thousand gold coins before him.

TEXT 15

lobha ha-ila yavanera mudrā dekhiyā
rātre gaṅgā-pāra kaila dāḍukā kāṭiyā

lobha ha-ila—there was attraction for the money; *yavanera*—of the meat-eater; *mudrā dekhīyā*—seeing the golden coins; *rātre*—at night; *gaṅgā-pāra kaila*—he got him across the Ganges; *dāḍukā*—shackles; *kāṭiyā*—breaking.

When the meat-eater saw the coins, he was attracted to them. He then agreed, and that night he cut Sanātana’s shackles and let him cross the Ganges.

TEXT 16

gaḍa-dvāra-ṭha chāḍilā, nāre tāhāñ yāite
rātri-dina cali’ āilā pātaḍā-ṭhate

gaḍa-dvāra-ṭha—the path of the fortress; *chāḍilā*—gave up; *nāre*—not able; *tāhāñ*—there; *yāite*—to go; *rātri-dina*—night and day; *cali’*—walking; *āilā*—arrived; *pātaḍā-ṭhate*—in the hilly tract of land known as Pātaḍā.

In this way, Sanātana Gosvāmī was released. However, he was not able to walk along the path of the fortress. Walking day and night, he finally arrived at the hilly tract of land known as Pātaḍā.

TEXT 17

tathā eka bhaumika haya, tāra ṭhāñi gelā
‘ṭhate pāra kara āmā’—vinati karilā

tathā—there; *eka bhaumika*—one landowner; *haya*—there is; *tāra ṭhāñi*—unto him; *gelā*—he went; *ṭhate*—the hilly tract; *pāra kara*—cross over; *āmā*—me; *vinati*—submission; *karilā*—he made.

After reaching Pātaḍā, he met a landholder and submissively requested him to get him across that hilly tract of land.

TEXT 18

*sei bhūñāra saṅge haya hāta-gaṇitā
bhūñāra kāṅe kahe sei jāni' ei kathā*

sei bhūñāra—the landlord; *saṅge*—with; *haya*—there is; *hāta-gaṇitā*—an expert in palmistry; *bhūñāra*—of the landlord; *kāṅe*—in the ear; *kahe*—says; *sei*—that man; *jāni'*—knowing; *ei kathā*—this statement.

A man who was expert in palmistry was at that time staying with the landlord. Knowing about Sanātana, he whispered the following in the landlord's ear.

TEXT 19

*'inhāra ṭhāñi suvarṇera aṣṭa mohara haya'
śuni' ānandita bhūñā sanātane kaya*

inhāra ṭhāñi—in the possession of this man; *suvarṇera*—of gold; *aṣṭa*—eight; *mohara*—coins; *haya*—there are; *śuni'*—hearing; *ānandita*—pleased; *bhūñā*—the landlord; *sanātane*—to Sanātana; *kaya*—says.

The palmist said, “This man Sanātana possesses eight gold coins.” Hearing this, the landlord was very pleased and spoke the following to Sanātana Gosvāmī.

TEXT 20

*“rātrye parvata pāra kariba nija-loka diyā
bhojana karaha tumi randhana kariyā”*

rātrye—at night; *parvata*—the hilly tract; *pāra kariba*—I shall cross; *nija-loka diyā*—with my own men; *bhojana karaha*—just take your meal; *tumi*—you; *randhana kariyā*—cooking.

The landlord said, “I shall get you across that hilly tract at night with my own men. Now just cook for yourself and take your lunch.”

TEXT 21

*eta bali' anna dila kariyā sammāna
sanātana āsi' tabe kaila nadī-snāna*

eta bali'—saying this; *anna dila*—supplied food grain; *kariyā sammāna*—showing great respect; *sanātana*—Sanātana Gosvāmī; *āsi'*—coming; *tabe*—then; *kaila*—did; *nadī-snāna*—bathing in the river.

Saying this, the landlord offered Sanātana grain to cook. Sanātana then went to the riverside and took his bath.

TEXT 22

*dui upavāse kailā randhana-bhojane
rāja-mantrī sanātana vicārilā mane*

dui upavāse—fasting for two days; *kailā*—performed; *randhana-bhojane*—cooking and eating; *rāja-mantrī*—the former minister of the Nawab; *sanātana*—Sanātana; *vicārilā*—considered; *mane*—in the mind.

Because Sanātana had been fasting for two days, he cooked the food and ate it. However, having formerly been a minister of the Nawab, he began to contemplate the situation.

TEXT 23

'ei bhūñā kene more sammāna karila?'
eta cinti' sanātana īsāne puchila

ei bhūñā—this landlord; *kene*—why; *more*—unto me; *sammāna karila*—offered so much respect; *eta cinti'*—thinking this; *sanātana*—Sanātana; *īsāne*—from Īsāna, his servant; *puchila*—inquired.

As a former minister for the Nawab, Sanātana could certainly understand diplomacy. He therefore thought, “Why is this landlord offering me such respect?” Thinking in this way, he questioned his servant, whose name was Īsāna.

TEXT 24

*'tomāra ṭhāñi jāni kichu dravya āchaya'
īśāna kahe,— 'mora ṭhāñi sāta mohara haya'*

tomāra ṭhāñi—in your possession; *jāni*—I understand; *kichu*—some; *dravya*—valuable thing; *āchaya*—there is; *īśāna kahe*—Īśāna replied; *mora ṭhāñi*—in my possession; *sāta mohara*—seven gold coins; *haya*—there are.

Sanātana asked his servant, “Īśāna, I think you have some valuable things with you.”

Īśāna replied, “Yes, I have seven gold coins.”

TEXT 25

*śuni' sanātana tāre karilā bhartsana
'saṅge kene āniyācha ei kāla-yama?'*

śuni'—hearing; *sanātana*—Sanātana Gosvāmī; *tāre*—him; *karilā bhartsana*—chastised; *saṅge*—with you; *kene*—why; *āniyācha*—have you brought; *ei*—this; *kāla-yama*—death knell.

Hearing this, Sanātana Gosvāmī chastised his servant, saying, “Why have you brought this death knell with you?”

TEXT 26

*tabe sei sāta mohara hastete kariyā
bhūñāra kāche yāñā kahe mohara dhariyā*

tabe—thereafter; *sei sāta mohara*—these seven gold coins; *hastete kariyā*—taking in the hands; *bhūñāra kāche*—to the landlord; *yāñā*—going; *kahe*—says; *mohara dhariyā*—holding the gold coins.

Thereupon, Sanātana Gosvāmī took the seven gold coins in his hands and went to the landlord. Holding the gold coins before him, he spoke as follows.

TEXT 27

*“ei sāta suvarṇa mohara āchila āmāra
ihā lañā dharma dekhi’ parvata kara pāra*

ei sāta—these seven; *suvarṇa mohara*—golden coins; *āchila*—were; *āmāra*—mine; *ihā lañā*—accepting them; *dharma dekhi’*—observing religious principles; *parvata*—the hilly tract of land; *kara pāra*—kindly get me across.

“I have these seven gold coins with me. Please accept them, and from a religious point of view please get me across that hilly tract of land.

TEXT 28

*rāja-bandī āmi, gaḍa-dvāra yāite nā pāri
puṇya habe, parvata āmā deha’ pāra kari”*

rāja-bandī—a prisoner of the government; *āmi*—I; *gaḍa-dvāra yāite*—to go openly on the road by the ramparts; *nā pāri*—I am not able; *puṇya*—pious activity; *habe*—there will be; *parvata*—the hilly tract of land; *āmā*—to me; *deha’*—give help; *pāra kari*—by crossing over.

“I am a prisoner of the government, and I cannot go along the way of the ramparts. It will be very pious of you to take this money and kindly get me across this hilly tract of land.”

TEXT 29

*bhūñā hāsi’ kahe,—“āmi jāniyāchi pahile
aṣṭa mohara haya tomāra sevaka-āñcale*

bhūñā—the landlord; *hāsi’*—smiling; *kahe*—said; *āmi*—I; *jāniyāchi*—knew; *pahile*—before this; *aṣṭa mohara*—eight golden coins; *haya*—there are; *tomāra*—your; *sevaka-āñcale*—in the pocket of the servant.

Smiling, the landlord said, “Before you offered them, I already knew that there were eight gold coins in your servant’s possession.

TEXT 30

*tomā māri' mohara la-itāma ājikāra rātrye
bhāla haila, kahilā tumi, chuṭilāṇa pāpa haite*

tomā māri'—killing you; *mohara*—golden coins; *la-itāma*—I would have taken; *ājikāra rātrye*—on this night; *bhāla haila*—it was very good; *kahilā tumi*—you have spoken; *chuṭilāṇa*—I am relieved; *pāpa haite*—from such a sin.

“On this very night I would have killed you and taken your coins. It is very good that you have voluntarily offered them to me. I am now relieved from such a sinful activity.

TEXT 31

*santuṣṭa ha-ilāṇa āmi, mohara nā la-iba
puṇya lāgi' parvata tomā' pāra kari' diba*

santuṣṭa—satisfied; *ha-ilāṇa*—have become; *āmi*—I; *mohara*—the golden coins; *nā la-iba*—I shall not take; *puṇya lāgi'*—simply for pious activity; *parvata*—the hilly tract of land; *tomā'*—you; *pāra kari' diba*—I shall get across.

“I am very satisfied with your behavior. I shall not accept these gold coins, but I shall get you across that hilly tract of land simply to perform a pious activity.”

TEXT 32

*gosāñi kahe,—“keha dravya la-ibe āmā māri'
āmāra prāṇa rakṣā kara dravya aṅgikari'”*

gosāñi kahe—Sanātana Gosvāmī said; *keha*—someone else; *dravya*—the valuable coins; *la-ibe*—will take; *āmā māri'*—killing me; *āmāra*—my; *prāṇa*—life; *rakṣā kara*—save; *dravya aṅgikari'*—by accepting these coins.

Sanātana Gosvāmī replied, “If you do not accept these coins, someone else will kill me for them. It is better that you save me from the danger by accepting the coins.”

TEXT 33

*tabe bhūñā gosāñira saṅge cāri pāika dila
rātrye rātrye vana-pathe parvata pāra kaila*

tabe—thereupon; *bhūñā*—the landlord; *gosāñira saṅge*—with Sanātana Gosvāmī; *cāri pāika*—four watchmen; *dila*—gave; *rātrye rātrye*—during the whole night; *vana-pathe*—on the jungle path; *parvata*—the hilly tract of land; *pāra kaila*—took him across.

After this settlement was made, the landlord gave Sanātana Gosvāmī four watchmen to accompany him. They went through the forest path for the whole night and thus brought him over the hilly tract of land.

TEXT 34

*tabe pāra hañā gosāñi puchilā īśāne
“jāni,—śeṣa dravya kichu āche tomā sthāne”*

tabe—thereafter; *pāra hañā*—after crossing; *gosāñi*—Sanātana Gosvāmī; *puchilā*—asked; *īśāne*—Īśāna; *jāni*—I know; *śeṣa dravya*—something valuable left; *kichu*—some; *āche*—there is; *tomā sthāne*—with you.

After crossing the hills, Sanātana Gosvāmī told his servant, “Īśāna, I think you still have some balance left from the gold coins.”

TEXT 35

*īśāna kahe,—“eka mohara āche avaśeṣa”
gosāñi kahe,—“mohara lañā yāha’ tumi deśa”*

īśāna kahe—Īśāna replied; *eka*—one; *mohara*—gold coin; *āche*—is; *avaśeṣa*—left; *gosāñi*—Sanātana Gosvāmī; *kahe*—replied; *mohara lañā*—taking this gold coin; *yāha*—return; *tumi*—you; *deśa*—to your country.

Īśāna replied, “I still have one gold coin in my possession.”

Sanātana Gosvāmī then said, “Take the coin and return to your home.”

TEXT 36

*tāre vidāya diyā gosāñi calilā ekalā
hāte karoṅyā, chiṅḍā kānthā, nirbhaya ha-ilā*

tāre vidāya diyā—bidding him farewell; *gosāñi*—Sanātana Gosvāmī; *calilā ekalā*—began to travel alone; *hāte*—in the hand; *karoṅyā*—a beggar’s pot; *chiṅḍā kānthā*—a torn quilt; *nirbhaya ha-ilā*—he became free from all anxiety.

After departing from Īśāna, Sanātana Gosvāmī began traveling alone with a waterpot in his hand. Simply covered with a torn quilt, he thus lost all his anxiety.

TEXT 37

*cali’ cali’ gosāñi tabe āilā hājipure
sandhyā-kāle vasilā eka udyāna-bhitare*

cali’ cali’—walking and walking; *gosāñi*—Sanātana Gosvāmī; *tabe*—then; *āilā*—arrived; *hājipure*—at Hājipura; *sandhyā-kāle*—in the evening; *vasilā*—sat down; *eka*—one; *udyāna-bhitare*—within a garden.

Walking and walking, Sanātana Gosvāmī finally arrived at a place called Hājipura. That evening he sat down within a garden.

TEXT 38

*sei hājipure rahe—śrīkānta tāra nāma
gosāñira bhaginī-pati, kare rāja-kāma*

sei—that; *hājipure*—in Hājipura; *rahe*—there is; *śrīkānta*—Śrīkānta; *tāra*—his; *nāma*—name; *gosāñira*—of Sanātana Gosvāmī; *bhaginī-pati*—sister’s husband; *kare*—executes; *rāja-kāma*—government service.

In Hājipura there was a gentlemen named Śrīkānta, who happened to be the husband of Sanātana Gosvāmī's sister. He was engaged there in government service.

TEXT 39

*tina lakṣa mudrā rājā diyāche tāra sthāne
ghoḍā mūlya lañā pāṭhāya pātsāra sthāne*

tina lakṣa—300,000; *mudrā*—golden coins; *rājā*—the king or nawab; *diyāche*—has given; *tāra sthāne*—in his custody; *ghoḍā*—of horses; *mūlya lañā*—taking the price; *pāṭhāya*—sends; *pātsāra sthāne*—to the care of the emperor.

Śrīkānta had 300,000 gold coins with him, which had been given to him by the emperor for the purchase of horses. Thus Śrīkānta was buying horses and dispatching them to the emperor.

TEXT 40

*ṭuṅgi upara vasi' sei gosāñire dekhila
rātrye eka-jana-saṅge gosāñi-pāśa āila*

ṭuṅgi upara vasi'—sitting in an elevated place; *sei*—that Śrīkānta; *gosāñire*—Sanātana Gosvāmī; *dekhila*—saw; *rātrye*—at night; *eka-jana-saṅge*—with a servant; *gosāñi-pāśa*—near Sanātana Gosvāmī; *āila*—he came.

When Śrīkānta was sitting in an elevated place, he could see Sanātana Gosvāmī. That night he took a servant and went to see Sanātana Gosvāmī.

TEXT 41

*dui-jana mili' tathā iṣṭa-goṣṭhī kaila
bandhana-mokṣaṅga-kathā gosāñi sakali kahila*

dui-jana mili'—meeting together; *tathā*—there; *iṣṭa-goṣṭhī*—various types of conversation; *kaila*—did; *bandhana-mokṣaṇa*—of the arrest and release; *kathā*—the story; *gosāñi*—Sanātana Gosvāmī; *sakali*—everything; *kahila*—narrated.

When they met, they had many conversations. Sanātana Gosvāmī told him in detail about his arrest and release.

TEXT 42

teṅho kahe,—“*dina-dui raha ei-sthāne*
bhadra hao, chāḍa' ei malina vasane“

teṅho kahe—he said; *dina-dui*—at least for two days; *raha*—stay; *ei-sthāne*—in this place; *bhadra hao*—become like a gentleman in appearance; *chāḍa'*—give up; *ei*—this; *malina*—dirty; *vasane*—dress.

Śrīkānta then told Sanātana Gosvāmī, “Stay here for at least two days and dress up like a gentleman. Abandon these dirty garments.”

TEXT 43

gosāñi kahe,—“*eka-kṣaṇa ihā nā rahiba*
gaṅgā pāra kari' deha' e-kṣaṇe caliba“

gosāñi kahe—Sanātana Gosvāmī said; *eka-kṣaṇa*—even for one moment; *ihā*—here; *nā rahiba*—I shall not stay; *gaṅgā pāra kari' deha'*—help me cross the river Ganges; *e-kṣaṇe*—immediately; *caliba*—I shall go.

Sanātana Gosvāmī replied, “I shall not stay here even for a moment. Please help me cross the Ganges. I shall leave immediately.”

TEXT 44

yatna kari' teṅho eka bhoṭa-kambala dila
gaṅgā pāra kari' dila—*gosāñi calila*

yatna kari'—with great care; *teṅho*—he (Śrīkānta); *eka*—one; *bhoṭa-kambala*—woolen blanket; *dila*—gave; *gaṅgā pāra kari' dila*—got him across the river Ganges; *gosāñi calila*—Sanātana Gosvāmī departed.

With great care, Śrīkānta gave him a woolen blanket and helped him cross the Ganges. Thus Sanātana Gosvāmī departed again.

TEXT 45

tabe vārāṅasī gosāñi āilā kata-dine
śuni ānandita ha-ilā prabhura āgamane

tabe—in this way; *vārāṅasī*—to Vārāṅasī; *gosāñi*—Sanātana Gosvāmī; *āilā*—came; *kata-dine*—after a few days; *śuni*—hearing; *ānandita*—very pleased; *ha-ilā*—he became; *prabhura*—of Śrī Caitanya Mahāprabhu; *āgamane*—about the arrival.

After a few days, Sanātana Gosvāmī arrived at Vārāṅasī. He was very pleased to hear about Śrī Caitanya Mahāprabhu's arrival there.

TEXT 46

candraśekharera ghare āsi' dvārete vasilā
mahāprabhu jāni' candraśekhara kahilā

candraśekharera ghare—to the house of Candraśekhara; *āsi'*—going; *dvārete*—at the door; *vasilā*—sat down; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *jāni'*—knowing; *candraśekhara*—to Candraśekhara; *kahilā*—said.

Sanātana Gosvāmī then went to the house of Candraśekhara and sat down by the door. Understanding what was happening, Śrī Caitanya Mahāprabhu spoke to Candraśekhara.

TEXT 47

‘dvāre eka ‘vaiṣṇava’ haya, bolāha tāñhāre’
candraśekhara dekhe—‘vaiṣṇava’ nāhika dvāre

dvāre—at your door; *eka vaiṣṇava*—one Vaiṣṇava devotee; *haya*—there is; *bolāha tāñhāi-e*—please call him; *candraśekhara*—Candraśekhara; *dekhe*—sees; *vaiṣṇava*—a devotee; *nāhika*—there is not; *dvāre*—at the door.

Śrī Caitanya Mahāprabhu said, “There is a devotee at your door. Please call him in.” Going outside, Candraśekhara could not see a Vaiṣṇava at his door.

TEXT 48

‘dvārete vaiṣṇava nāhi’—prabhure kahila
‘keha haya’ kari’ prabhu tāhāre puchila

dvārete—at my door; *vaiṣṇava nāhi*—there is no Vaiṣṇava; *prabhure kahila*—he informed Śrī Caitanya Mahāprabhu; *keha haya*—is there anyone; *kari’*—in this way; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhāre puchila*—inquired from him.

When Candraśekhara informed the Lord that no Vaiṣṇava was at his door, the Lord asked him, “Is there anyone at all at your door?”

TEXT 49

teñho kahe,—eka ‘daraveśa’ āche dvāre
‘tāñre āna’ prabhura vākye kahila tāñhāre

teñho kahe—he replied; *eka daraveśa*—one Muslim mendicant; *āche*—there is; *dvāre*—at the door; *tāñre āna*—bring him; *prabhura*—of Śrī Caitanya Mahāprabhu; *vākye*—the order; *kahila*—said; *tāñhāre*—unto him.

Candraśekhara replied, “There is a Muslim mendicant.”

Śrī Caitanya Mahāprabhu immediately said, “Please bring him here.” Candraśekhara then spoke to Sanātana Gosvāmī, who was still sitting beside the door.

TEXT 50

*‘prabhu tomāya bolāya, āisa, daraveśa!’
śuni’ ānande sanātana karilā praveśa*

prabhu—Śrī Caitanya Mahāprabhu; *tomāya*—unto you; *bolāya*—calls; *āisa*—come here; *daraveśa*—O Muslim mendicant; *śuni’*—hearing; *ānande*—in great pleasure; *sanātana*—Sanātana Gosvāmī; *karilā praveśa*—entered.

“O Muslim mendicant, please come in. The Lord is calling you.” Sanātana Gosvāmī was very pleased to hear this order, and he entered Candraśekhara’s house.

TEXT 51

*tānhāre aṅgane dekhi’ prabhu dhāñā āilā
tāñre āliṅgana kari’ premāviṣṭa hailā*

tānhāre—him; *aṅgane*—in the courtyard; *dekhi’*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *dhāñā āilā*—came to see him with great haste; *tāñre*—him; *āliṅgana kari’*—embracing; *prema-āviṣṭa hailā*—became overwhelmed with ecstatic love.

As soon as Śrī Caitanya Mahāprabhu saw Sanātana Gosvāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.



As soon as Śrī Caitanya Mahāprabhu saw Sanātana Gosvāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.

TEXT 52

*prabhu-sparśe premāviṣṭa ha-ilā sanātana
'more nā chuñiha'*—kahe gadgada-vacana

prabhu-sparśe—by the touch of Śrī Caitanya Mahāprabhu; *prema-āviṣṭa*—overwhelmed with ecstatic love; *ha-ilā*—became; *sanātana*—Sanātana Gosvāmī; *more*—me; *nā*—do not; *chuñiha*—touch; *kahe*—says; *gadgada-vacana*—in a faltering voice.

As soon as Śrī Caitanya Mahāprabhu touched Sanātana Gosvāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, “O my Lord, do not touch me.”

TEXT 53

*dui-jane galāgali rodana apāra
dekhi' candraśekharera ha-ila camatkāra*

dui-jane—the two persons; *galāgali*—shoulder to shoulder; *rodana*—crying; *apāra*—unlimited; *dekhi'*—seeing; *candraśekharera*—of Candrasēkhara; *ha-ila*—there was; *camatkāra*—astonishment.

Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Gosvāmī began to cry unlimitedly. Candrasēkhara was very much astonished to see this.

TEXT 54

*tabe prabhu tānra hāta dhari' lañā gelā
piṅḍāra upare āpana-pāśe vasāilā*

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *tānra*—of Sanātana Gosvāmī; *hāta dhari'*—catching the hand; *lañā gelā*—took him inside; *piṅḍāra upare*—on an elevated place; *āpana-pāśe*—near Him; *vasāilā*—made Sanātana Gosvāmī sit down.

Catching his hand, Śrī Caitanya Mahāprabhu took Sanātana Gosvāmī inside and made him sit on an elevated place next to Him.

TEXT 55

*śrī-haste karena tāñra aṅga sammārjana
teñho kahe,—‘more, prabhu, nā kara sparśana’*

śrī-haste—by the spiritual hand; *karena*—does; *tāñra aṅga*—of his body; *sammārjana*—cleansing; *teñho kahe*—he said; *more*—me; *prabhu*—my Lord; *nā kara sparśana*—do not touch.

When Śrī Caitanya Mahāprabhu began cleansing Sanātana Gosvāmī’s body with His own transcendental hand, Sanātana Gosvāmī said, “O my Lord, please do not touch me.”

TEXT 56

*prabhu kahe,—“tomā sparśi ātma pavitrīte
bhakti-bale pāra tumi brahmāṇḍa śodhite*

prabhu kahe—Lord Caitanya Mahāprabhu replied; *tomā sparśi*—I touch you; *ātma pavitrīte*—to purify Myself; *bhakti-bale*—the strength of your devotional service; *pāra*—are able; *tumi*—you; *brahmāṇḍa*—the whole universe; *śodhite*—to purify.

The Lord replied, “I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe.

TEXT 57

*bhavad-vidhā bhāgavatās
tīrtha-bhūtāḥ svayaṁ prabho
tīrthī-kurvanti tīrthāni
svāntaḥ-sthena gadā-bhṛtā*

bhavat-vidhāḥ—like you; *bhāgavatāḥ*—advanced devotees; *tīrtha-bhūtāḥ*—personified holy places of pilgrimage; *svayam*—personally; *prabho*—my lord; *tīrthī-kurvanti*—make into holy places; *tīrthāni*—all the holy places of pilgrimage; *sva-antaḥ-sthena*—situated within their hearts; *gadā-bhṛtā*—by Lord Viṣṇu, who carries a club.

“Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.”

This verse was spoken by Mahārāja Yudhiṣṭhira to Vidura in *Śrīmad-Bhāgavatam* (1.13.10). Vidura was returning home after visiting sacred places of pilgrimage, and Mahārāja Yudhiṣṭhira was receiving his saintly uncle. In essence, Mahārāja Yudhiṣṭhira was saying, “My dear Lord Vidura, you yourself are a holy place because you are an advanced devotee. People like you always carry Lord Viṣṇu in their hearts. You can revitalize all holy places after they have been polluted by the pilgrimages of sinners.”

A sinful person goes to a holy place of pilgrimage to be purified. In a holy place, there are many saintly people and temples of Lord Viṣṇu; however, the holy place becomes infected with the sins of many visitors. When an advanced devotee goes to a holy place, he counteracts all the sins of the pilgrims. Therefore Mahārāja Yudhiṣṭhira addressed Vidura in this way. Since an advanced devotee carries Lord Viṣṇu within his heart, he is a moving temple and a moving Viṣṇu. An advanced devotee does not need to go to holy places, for wherever he stays is a holy place. In this connection, Narottama dāsa Ṭhākura states, *tīrtha-yātrā pariśrama, kevala manera bhrama*: visiting holy places is simply another type of bewilderment. Since an advanced devotee does not need to go to a holy place, why does he go? The answer is that he goes simply to purify the place.

TEXT 58

*na me 'bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham*

na—not; *me*—My; *abhaktaḥ*—devoid of pure devotional service; *catuḥ-vedī*—a scholar in the four Vedas; *mat-bhaktaḥ*—My devotee; *śva-pacaḥ*—even from a family of dog-eaters; *priyaḥ*—very dear; *tasmai*—to him (a pure devotee, even though born in a very low family); *deyam*—should be given; *tataḥ*—from him; *grāhyam*—should be accepted (remnants of food); *saḥ*—that person; *ca*—also; *pūjyaḥ*—worshipable; *yathā*—as much as; *hi*—certainly; *aham*—I.

“[Lord Kṛṣṇa said:] ‘Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.’

This verse is included in the *Hari-bhakti-vilāsa* (10.127), compiled by Sanātana Gosvāmī.

TEXT 59

*viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāt śva-pacam variṣṭham
manye tad-arpita-mano-vacanehitārtha-
prāṇam punāti sa kulam na tu bhūri-mānaḥ*

viprāt—than a *brāhmaṇa*; *dvi-ṣaṭ-guṇa-yutāt*—who is qualified with twelve brahminical qualifications; *aravinda-nābha*—of Lord Viṣṇu, who has a lotuslike navel; *pāda-aravinda*—unto the lotus feet; *vimukhāt*—than a person bereft of devotion; *śva-pacam*—a *caṇḍāla*, or a person accustomed to eating dogs; *variṣṭham*—more glorified; *manye*—I think; *tad-arpita*—dedicated unto Him; *manaḥ*—mind; *vacana*—words; *ihita*—activities; *artha*—wealth; *prāṇam*—life; *punāti*—purifies; *saḥ*—he; *kulam*—his family; *na tu*—but not; *bhūri-mānaḥ*—a *brāhmaṇa* proud of possessing such qualities.

“One may be born in a *brāhmaṇa* family and have all twelve brahminical qualities, but if he is not devoted to the lotus feet of Lord Kṛṣṇa, who

has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a śva-paca or caṇḍāla is a devotee, he delivers not only himself but his whole family, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.”

This verse is spoken by Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.9.10). A *brāhmaṇa* is supposed to be qualified with twelve qualities. As stated in the *Mahābhārata*:

*dharmas ca satyam ca damas tapaś ca
amātsaryam hrīs titikṣānasūyā
yajñaś ca dānaṁ ca dhṛtiḥ śrutam ca
vratāni vai dvādaśa brāhmaṇasya*

“A *brāhmaṇa* must be perfectly religious. He must be truthful, and he must be able to control his senses. He must execute severe austerities, and he must be detached, humble and tolerant. He must not envy anyone, and he must be expert in performing sacrifices and giving whatever he has in charity. He must be fixed in devotional service and expert in the knowledge of the *Vedas*. These are the twelve qualifications for a *brāhmaṇa*.”

The *Bhagavad-gītā* (18.42) describes the brahminical qualities in this way:

*śamo damas tapaḥ śaucam kṣāntir ārjavam eva ca
jñānam vijñānam āstikyam brahma-karma svabhāva-jam*

“Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the *brāhmaṇas* work.”

In the *Muktāphala-ṭīkā*, it is said:

*śamo damas tapaḥ śaucam kṣānty-ārjava-viraktayaḥ
jñāna-vijñāna-santoṣaḥ satyāstikye dvi-śaḍ guṇāḥ*

“Mental equilibrium, sense control, austerity, cleanliness, tolerance, simplicity, detachment, theoretical and practical knowledge, satisfaction, truthfulness and firm faith in the *Vedas* are the twelve qualities of a *brāhmaṇa*.”

TEXT 60

*tomā dekhi, tomā sparśi, gāi tomāra guṇa
sarvendriya-phala,—ei śāstra-nirūpaṇa*

tomā dekhi—by seeing you; *tomā sparśi*—by touching you; *gāi tomāra guṇa*—by praising your transcendental qualities; *sarva-indriya-phala*—the fulfillment of the activities of all the senses; *ei*—this; *śāstra-nirūpaṇa*—the verdict of the revealed scriptures.

Śrī Caitanya Mahāprabhu continued, “By seeing you, by touching you and by glorifying your transcendental qualities, one can perfect the purpose of all sense activity. This is the verdict of the revealed scriptures.

This is confirmed in the following verse from the *Hari-bhakti-sudhodaya* (13.2).

TEXT 61

*akṣṇoḥ phalam tvādṛśa-darśanam hi
tanoḥ phalam tvādṛśa-gātra-saṅgaḥ
jihvā-phalam tvādṛśa-kīrtanam hi
su-durlabhā bhāgavatā hi loke*

akṣṇoḥ—of the eyes; *phalam*—the perfect result of the action; *tvādṛśa*—a person like you; *darśanam*—to see; *hi*—certainly; *tanoḥ*—of the body; *phalam*—the perfection of activities; *tvādṛśa*—of a person like you; *gātra-saṅgaḥ*—touching the body; *jihvā-phalam*—the perfection of the tongue; *tvādṛśa*—a person like you; *kīrtanam*—glorifying; *hi*—certainly; *su-durlabhāḥ*—very rare; *bhāgavatāḥ*—pure devotees of the Lord; *hi*—certainly; *loke*—in this world.

“My dear Vaiṣṇava, seeing a person like you is the perfection of one’s eyesight, touching your lotus feet is the perfection of the sense of touch,

and glorifying your good qualities is the tongue’s real activity, for in the material world it is very difficult to find a pure devotee of the Lord.”

TEXT 62

*eta kahi kahe prabhu,—“śuna, sanātana
kṛṣṇa—baḍa dayāmaya, patita-pāvana*

eta kahi—saying this; *kahe*—continued to speak; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śuna*—please hear; *sanātana*—My dear Sanātana; *kṛṣṇa*—Lord Kṛṣṇa; *baḍa*—very much; *dayā-maya*—merciful; *patita-pāvana*—deliverer of the fallen souls.

Śrī Caitanya Mahāprabhu continued, “My dear Sanātana, please hear from Me. Kṛṣṇa is very merciful, and He is the deliverer of all fallen souls.

TEXT 63

*mahā-raurava haite tomā karilā uddhāra
kṛpāra samudra kṛṣṇa gambhīra apāra*“

mahā-raurava haite—from the deepest hellish condition of life; *tomā*—you; *karilā uddhāra*—has delivered; *kṛpāra samudra*—the ocean of mercy; *kṛṣṇa*—Kṛṣṇa; *gambhīra*—very grave; *apāra*—unlimitedly.

“My dear Sanātana, Kṛṣṇa has saved you from Mahāraurava, life’s deepest hell. He is an ocean of mercy, and His activities are very grave.”

As stated in the *Bhagavad-gītā* (18.61), *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe ‘rjuna tiṣṭhati*. Staying within everyone’s heart, Lord Kṛṣṇa works very gravely. No one can understand how He is working, but as soon as the Lord understands the sincere activity of a person in devotional service, He helps him in such a way that the devotee cannot understand how things are happening. If the devotee is determined to serve the Lord, the Lord is always prepared to help him (*dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*). Śrī Caitanya Mahāprabhu is telling Sanātana Gosvāmī how merciful the Lord is. Sanātana Gosvāmī was a minister in the service of Nawab Hussain Shah. He was always mixing with materially inclined people,

particularly with Muslims, meat-eaters. Although he was in intimate touch with them, by Kṛṣṇa’s mercy he came to find such association distasteful. Therefore he left them. As stated by Śrīnivāsa Ācārya, *tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tuccha-vat*. Kṛṣṇa enlightened Sanātana Gosvāmī in such a way that he was able to give up his exalted post as minister. Thinking his material position insignificant, Sanātana was prepared to become a mendicant. Appreciating the activities of Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu praised his action and thanked Kṛṣṇa for His mercy upon him.

TEXT 64

*sanātana kahe,—‘kṛṣṇa āmi nāhi jāni
āmāra uddhāra-hetu tomāra kṛpā māni’*

sanātana kahe—Sanātana Gosvāmī said; *kṛṣṇa*—Lord Kṛṣṇa; *āmi*—I; *nāhi jāni*—do not know; *āmāra*—my; *uddhāra-hetu*—the cause of release; *tomāra*—Your; *kṛpā*—mercy; *māni*—I accept.

Sanātana replied, “I do not know who Kṛṣṇa is. As far as I am concerned, I have been released from prison only by Your mercy.”

TEXT 65

*‘kemane chuṭilā’ bali prabhu praśna kailā
ādyopānta saba kathā teṅho śunāilā*

kemane chuṭilā—how were you released; *bali*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *praśna kailā*—inquired; *ādy-upānta*—from beginning to the end; *saba*—all; *kathā*—the narration; *teṅho*—he; *śunāilā*—described.

Śrī Caitanya Mahāprabhu then asked Sanātana Gosvāmī, “How were you released from prison?” Sanātana then described the story from beginning to end.

TEXT 66

*prabhu kahe,— “tomāra dui-bhāi prayāge mililā
rūpa, anupama—duñhe vṛndāvana gelā”*

prabhu kahe—Śrī Caitanya Mahāprabhu said; tomāra—your; dui-bhāi—two brothers; prayāge mililā—met Me at Prayāga; rūpa—Rūpa Gosvāmī; anupama—his brother Anupama; duñhe—both of them; vṛndāvana gelā—have gone to Vṛndāvana.

Śrī Caitanya Mahāprabhu said, “I met your two brothers, Rūpa and Anupama, at Prayāga. They have now gone to Vṛndāvana.”

TEXT 67

*tapana-miśrere āra candraśekharere
prabhu-ājñāya sanātana mililā doñhāre*

tapana-miśrere—unto Tapana Miśra; āra—and; candraśekharere—unto Candraśekhara; prabhu-ājñāya—by the order of Śrī Caitanya Mahāprabhu; sanātana—Sanātana; mililā—met; doñhāre—both of them.

By the order of Śrī Caitanya Mahāprabhu, Sanātana Gosvāmī met both Tapana Miśra and Candraśekhara.

TEXT 68

*tapana-miśra tabe tāñre kailā nimantraṇa
prabhu kahe,— ‘kṣaura karāha, yāha, sanātana’*

tapana-miśra—Tapana Miśra; tabe—then; tāñre—unto him (Sanātana Gosvāmī); kailā—made; nimantraṇa—invitation; prabhu kahe—Caitanya Mahāprabhu said; kṣaura karāha—get shaved; yāha—go; sanātana—My dear Sanātana.

Tapana Miśra then extended an invitation to Sanātana, and Lord Caitanya Mahāprabhu asked Sanātana to go get a shave.

TEXT 69

candraśekharaṇe prabhu kahe bolāñā
'*ei veṣa dūra kara, yāha inhāre lañā*'

candraśekharaṇe—unto Candraśekhara; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *bolāñā*—calling; *ei veṣa*—this kind of dress; *dūra kara*—take away; *yāha*—go; *inhāre lañā*—taking him with you.

After this, Śrī Caitanya Mahāprabhu called Candraśekhara and asked him to take Sanātana Gosvāmī with him. He also asked him to take away Sanātana's present dress.

TEXT 70

bhadra karāñā tāñre gaṅgā-snāna karāila
śekhara āñiyā tāñre nūtana vastra dila

bhadra karāñā—making gentle; *tāñre*—him; *gaṅgā-snāna*—bathing in the Ganges; *karāila*—caused to do; *śekhara*—Candraśekhara; *āñiyā*—bringing; *tāñre*—to him; *nūtana*—new; *vastra*—clothing; *dila*—delivered.

Candraśekhara then made Sanātana Gosvāmī look like a gentleman. He took him to bathe in the Ganges, and afterwards he brought him a new set of clothes.

The words *bhadra karāñā* are significant in this verse. Due to his long hair, mustache and beard, Sanātana Gosvāmī looked like a *daraveśa*, or hippie. Since Śrī Caitanya Mahāprabhu did not like Sanātana Gosvāmī's hippie features, he immediately asked Candraśekhara to get him shaved clean. If anyone with long hair or a beard wants to join this Kṛṣṇa consciousness movement and live with us, he must similarly shave himself clean. The followers of Śrī Caitanya Mahāprabhu consider long hair objectionable. Sanātana Gosvāmī was saved from a hellish condition (Mahāraurava) by the grace of Śrī Caitanya Mahāprabhu. Mahāraurava is a hell wherein animal killers are placed. In this regard, refer to *Śrīmad-Bhāgavatam* (5.26.10–12).

TEXT 71

*sei vastra sanātana nā kaila aṅgikāra
śuniyā prabhura mane ānanda apāra*

sei vastra—that new dress; *sanātana*—Sanātana Gosvāmī; *nā kaila*—did not; *aṅgikāra*—accept; *śuniyā*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *ānanda apāra*—unlimited happiness.

Candraśekhara offered a new set of garments to Sanātana Gosvāmī, but Sanātana did not accept them. When Śrī Caitanya Mahāprabhu heard news of this, He became unlimitedly happy.

TEXT 72

*madhyāhna kariyā prabhu gelā bhikṣā karibāre
sanātane lañā gelā tapana-miśrera ghare*

madhyāhna kariyā—finishing bathing at noon; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *bhikṣā karibāre*—to accept lunch; *sanātane*—Sanātana Gosvāmī; *lañā*—taking; *gelā*—went; *tapana-miśrera ghare*—to the house of Tapana Miśra.

After bathing at noon, Śrī Caitanya Mahāprabhu went to the house of Tapana Miśra for lunch. He took Sanātana Gosvāmī with Him.

TEXT 73

*pāda-prakṣālana kari' bhikṣāte vasilā
'sanātane bhikṣā deha'—miśrere kahilā*

pāda-prakṣālana—washing the feet; *kari'*—doing; *bhikṣāte*—to lunch; *vasilā*—sat down; *sanātane bhikṣā deha*—give Sanātana lunch also; *miśrere kahilā*—He asked Tapana Miśra.

After washing His feet, Śrī Caitanya Mahāprabhu sat down for lunch. He asked Tapana Miśra to supply Sanātana Gosvāmī lunch also.

TEXT 74

*miśra kahe,—‘sanātanera kichu kṛtya āche
tumi bhikṣā kara, prasāda tāñre diba pāche’*

miśra kahe—Tapana Miśra said; *sanātanera*—of Sanātana Gosvāmī; *kichu*—some; *kṛtya*—duty; *āche*—there is; *tumi bhikṣā kara*—You take Your lunch; *prasāda*—the remnants of Your food; *tāñre*—unto him; *diba*—I shall deliver; *pāche*—at the end.

Tapana Miśra then said, “Sanātana has some duty to perform; therefore he cannot accept lunch now. At the conclusion of the meal, I shall supply Sanātana with some remnants.”

TEXT 75

*bhikṣā kari’ mahāprabhu viśrāma karila
miśra prabhura śeṣa-pātra sanātane dila*

bhikṣā kari’—after taking His lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *viśrāma karila*—took rest; *miśra*—Tapana Miśra; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa-pātra*—the plate of remnants; *sanātane dila*—delivered to Sanātana.

After eating, Śrī Caitanya Mahāprabhu took rest for a while. Tapana Miśra then gave Sanātana Gosvāmī the remnants of food left by Caitanya Mahāprabhu.

TEXT 76

*miśra sanātane dilā nūtana vasana
vastra nāhi nilā, teñho kaila nivedana*

miśra—Tapana Miśra; *sanātane*—unto Sanātana; *dilā*—delivered; *nūtana vasana*—new cloth; *vastra*—the cloth; *nāhi nilā*—he did not accept; *teñho*—he; *kaila*—made; *nivedana*—submission.

When Tapana Miśra offered Sanātana Gosvāmī a new cloth, he did not accept it. Instead, he spoke as follows.

TEXT 77

“more vastra dite yadi tomāra haya mana
nija paridhāna eka deha’ purātana“

more—unto me; *vastra dite*—to offer cloth; *yadi*—if; *tomāra*—your; *haya*—there is; *mana*—mind; *nija*—own; *paridhāna*—cloth; *eka*—one; *deha’*—give; *purātana*—old.

“If you want to give me some cloth according to your desire, please give me an old cloth you have used.”

TEXT 78

tabe miśra purātana eka dhuti dila
teṅho dui bahirvāsa-kaupīna karila

tabe—thereafter; *miśra*—Tapana Miśra; *purātana*—old; *eka*—one; *dhuti-dhotī*; *dila*—delivered; *teṅho*—he (Sanātana Gosvāmī); *dui*—two; *bahirvāsa*—outer coverings; *kaupīna*—underwear; *karila*—made.

When Tapana Miśra gave Sanātana Gosvāmī a used dhotī, Sanātana immediately tore it into pieces to make two sets of outer cloth and underwear.

TEXT 79

mahārāṣṭrīya dvije prabhu milāilā sanātane
sei vipra tāṅre kaila mahā-nimantraṇe

mahārāṣṭrīya—from Maharashtra; *dvije*—the *brāhmaṇa*; *prabhu*—Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *sanātane*—unto Sanātana Gosvāmī; *sei*—that; *vipra-brāhmaṇa*; *tāṅre*—unto him; *kaila*—did; *mahā*—full; *nimantraṇe*—invitation.

When Caitanya Mahāprabhu introduced the Maharashtrian brāhmaṇa to Sanātana, the brāhmaṇa immediately invited Sanātana Gosvāmī for full meals.

TEXT 80

“*sanātana, tumi yāvat kāśīte rahibā
tāvat āmāra ghare bhikṣā ye karibā*”

sanātana—O Sanātana; *tumi*—you; *yāvat*—as long as; *kāśīte*—in Benares; *rahibā*—will remain; *tāvat*—so long; *āmāra*—my; *ghare*—at the home; *bhikṣā*—lunch; *ye*—that; *karibā*—please accept.

The brāhmaṇa said, “My dear Sanātana, as long as you remain at Kāśī, please accept lunch at my place.”

TEXT 81

*sanātana kahe,—“āmi mādhuakarī kariba
brāhmaṇera ghare kene ekatra bhikṣā laba?”*

sanātana kahe—Sanātana replied; *āmi*—I; *mādhuakarī kariba*—shall practice acceptance of food by *mādhuakarī* means; *brāhmaṇera ghare*—in the house of a brāhmaṇa; *kene*—why; *ekatra*—in one place; *bhikṣā laba*—I should accept lunch.

Sanātana replied, “I shall practice the process of *mādhuakarī*. Why should I accept full meals in the house of a brāhmaṇa?”

The word *mādhuakarī* comes from the word *madhukara*, which refers to bees collecting honey from flower to flower. A *mādhuakarī* is a saintly person or a mendicant who does not accept a full meal at one house but begs from door to door, taking a little food from each householder’s place. In this way he does not overeat or give householders unnecessary trouble. A person in the renounced order may beg but not cook. His begging should not be a burden for the householders. The *mādhuakarī* process is strictly to be followed by a *bābājī*, that is, one who has attained the *paramahansa* stage. This practice is still current in Vṛndāvana, and there are many

places where alms are offered. Unfortunately, there are many beggars who have come to Vṛndāvana to accept alms but not follow the principles of Sanātana Gosvāmī. People try to imitate him and lead an idle life by practicing *mādhukarī*. It is almost impossible to strictly follow Sanātana Gosvāmī or Rūpa Gosvāmī. It is better to accept food offered to Kṛṣṇa in the temple than to try to imitate Sanātana Gosvāmī and Rūpa Gosvāmī.

*yuktāhāra-vihārasya yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya yogo bhavati duḥkha-hā*

“He who is regulated in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the *yoga* system.” (Bg. 6.17)

The ideal *sannyāsī* strictly follows the ways practiced by the Gosvāmīs.

TEXT 82

*sanātanera vairāgye prabhura ānanda apāra
bhoṭa-kambala pāne prabhu cāhe bāre bāra*

sanātanera—of Sanātana Gosvāmī; *vairāgye*—by the renunciation; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda*—happiness; *apāra*—unlimited; *bhoṭa-kambala*—the woolen blanket; *pāne*—towards; *prabhu*—Śrī Caitanya Mahāprabhu; *cāhe*—looks; *bāre bāra*—repeatedly.

Śrī Caitanya Mahāprabhu felt unlimited happiness to observe Sanātana Gosvāmī’s strict following of the principles of *sannyāsa*. However, He repeatedly glanced at the woolen blanket Sanātana Gosvāmī was wearing.

TEXT 83

*sanātana jānīla ei prabhure nā bhāya
bhoṭa tyāga karibāre cintilā upāya*

sanātana jānīla—Sanātana Gosvāmī could understand; *ei*—this; *prabhure*—by Śrī Caitanya Mahāprabhu; *nā bhāya*—is not approved; *bhoṭa*—the woolen blanket; *tyāga*—giving up; *karibāre*—to do; *cintilā*—considered; *upāya*—a means.

Because Śrī Caitanya Mahāprabhu was repeatedly glancing at this valuable woolen blanket, Sanātana Gosvāmī could understand that the Lord did not approve of it. He then began to consider a way to give it up.

TEXT 84

*eta cinti' gelā gaṅgāya madhyāhna karite
eka gauḍiyā kānthā dhuñā diyāche śukāite*

eta cinti'—thinking this; *gelā*—went; *gaṅgāya*—to the bank of the Ganges; *madhyāhna*—bathing at noon; *karite*—to do; *eka*—one; *gauḍiyā*—Bengali Vaiṣṇava; *kānthā*—quilt; *dhuñā*—washing; *diyāche*—spread out; *śukāite*—to dry.

Thinking in this way, Sanātana went to the bank of the Ganges to bathe. While there, he saw that a mendicant from Bengal had washed his quilt and spread it out to dry.

TEXT 85

*tāre kahe,—“ore bhāi, kara upakāre
ei bhoṭa lañā ei kānthā deha' more“*

tāre kahe—he said to him; *ore bhāi*—O my brother; *kara upakāre*—kindly do a favor; *ei bhoṭa*—this woolen blanket; *lañā*—taking; *ei*—this; *kānthā*—quilt; *deha'*—give; *more*—to me.

Sanātana Gosvāmī then told the Bengali mendicant, “My dear brother, please do me a favor. Trade me your quilt for this woolen blanket.”

TEXT 86

*sei kahe,—“rahasya kara prāmāṇika hañā?
bahu-mūlya bhoṭa dibā kena kānthā lañā?”*

sei kahe—he said; *rahasya*—joking; *kara*—you do; *prāmāṇika hañā*—although being a man of authority; *bahu-mūlya*—very valuable; *bhoṭa*—

woolen blanket; *dibā*—you would give; *kena*—why; *kānthā lañā*—taking this quilt.

The mendicant replied, “Sir, you are a respectable gentleman. Why are you joking with me? Why would you trade your valuable blanket for my torn quilt?”

TEXT 87

teṅho kahe,—“*rahasya nahe*, *kahi satya-vāṇī*
bhoṭa laha, *tumi deha’ more kānthā-khāni*“

teṅho kahe—he said; *rahasya nahe*—there is no joking; *kahi satya-vāṇī*—I am speaking the truth; *bhoṭa laha*—take this blanket; *tumi*—you; *deha’*—give; *more*—to me; *kānthā-khāni*—the quilt.

Sanātana said, “I am not joking; I am speaking the truth. Kindly take this blanket in exchange for your torn quilt.”

TEXT 88

eta bali’ kānthā la-ila, *bhoṭa tāṅre diyā*
gosāñira ṭhāni āilā kānthā gale diyā

eta bali’—saying this; *kānthā la-ila*—he took the quilt; *bhoṭa*—the blanket; *tāṅre*—unto him; *diyā*—giving; *gosāñira ṭhāni*—to Caitanya Mahāprabhu; *āilā*—returned; *kānthā*—quilt; *gale*—onto the shoulder; *diyā*—keeping.

Saying this, Sanātana Gosvāmī exchanged the blanket for the quilt. He then returned to Śrī Caitanya Mahāprabhu with the quilt on his shoulder.

TEXT 89

prabhu kahe,—‘*tomāra bhoṭa-kambala kothā gela?’*
prabhu-pade saba kathā gosāñi kahila

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tomāra*—your; *bhoṭa-kambala*—woolen blanket; *kothā gela*—where did it go; *prabhu-pade*—unto the lotus feet of Lord Caitanya; *saba*—all; *kathā*—narration; *gosāñi*—Sanātana Gosvāmī; *kahila*—said.

When Sanātana Gosvāmī returned, the Lord asked, “Where is your woolen blanket?” Sanātana Gosvāmī then narrated the whole story to the Lord.

TEXTS 90–91

prabhu kahe,—“*ihā āmi kariyāchi vicāra viṣaya-roga khaṇḍāila kṛṣṇa ye tomāra se kene rākhibe tomāra śeṣa viṣaya-bhoga? roga khaṇḍi’ sad-vaidya nā rākhe śeṣa roga*”

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ihā*—this; *āmi*—I; *kariyāchi vicāra*—considered deliberately; *viṣaya-roga*—the disease of material attraction; *khaṇḍāila*—has now nullified; *kṛṣṇa*—Lord Kṛṣṇa; *ye*—since; *tomāra*—your; *se*—Lord Kṛṣṇa; *kene*—why; *rākhibe*—should allow you to keep; *tomāra*—your; *śeṣa*—last; *viṣaya-bhoga*—attraction for material things; *roga khaṇḍi’*—vanquishing the disease; *sat-vaidya*—a good physician; *nā rākhe*—does not keep; *śeṣa*—the last part; *roga*—disease.

Śrī Caitanya Mahāprabhu then said, “I have already deliberately considered this matter. Since Lord Kṛṣṇa is very merciful, He has nullified your attachment for material things. Why should Kṛṣṇa allow you to maintain a last bit of material attachment? After vanquishing a disease, a good physician does not allow any of the disease to remain.

TEXT 92

tina mudrāra bhoṭa gāya, mādhuakarī grāsa dharmā-hāni haya, loka kare upahāsa“

tina mudrāra bhoṭa—a woolen blanket costing three gold coins; *gāya*—on the body; *mādhuakarī grāsa*—and practicing the *mādhuakarī* system; *dharmā-hāni haya*—that is a religious discrepancy; *loka kare upahāsa*—people will joke.

“It is contradictory to practice mādhuakarī and at the same time wear a valuable blanket. One loses his spiritual strength by doing this, and one will also become an object of jokes.”

TEXT 93

*gosāñi kahe,—“ye khaṇḍila kuviṣaya-bhoga
tāñra icchāya gela mora śeṣa viṣaya-roga”*

gosāñi kahe—Sanātana Gosvāmī said; *ye khaṇḍila*—the person who has vanquished; *ku-viṣaya-bhoga*—enjoyment of sinful material life; *tāñra icchāya*—by His desire; *gela*—has gone; *mora*—my; *śeṣa*—last bit; *viṣaya-roga*—material disease.

Sanātana Gosvāmī replied, **“The Supreme Personality of Godhead has saved me from the sinful life of material existence. By His desire, my last piece of material attraction is now gone.”**

TEXT 94

*prasanna hañā prabhu tāñre kṛpā kaila
tāñra kṛpāya praśna karite tāñra śakti haila*

prasanna hañā—being very pleased; *prabhu*—Śrī Caitanya Mahāprabhu; *tāñre*—unto him; *kṛpā kaila*—offered His causeless mercy; *tāñra kṛpāya*—by His mercy; *praśna karite*—to inquire; *tāñra*—his; *śakti haila*—there was strength.

Being pleased with Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu bestowed His causeless mercy upon him. By the Lord’s mercy, Sanātana Gosvāmī received the spiritual strength to inquire from Him.

TEXTS 95–96

*pūrve yaiche rāya-pāśe prabhu praśna kailā
tāñra śaktye rāmānanda tāñra uttara dilā*

*ihān prabhura śaktye praśna kare sanātana
āpane mahāprabhu kare 'tattva'-nirūpaṇa*

pūrve—formerly; *yaiche*—as; *rāya-pāṣe*—unto Rāmānanda Rāya; *prabhu*—Śrī Caitanya Mahāprabhu; *praśna kailā*—inquired; *tānra śaktye*—only by His mercy; *rāmānanda*—Rāmānanda Rāya; *tānra*—his; *uttara*—answers; *dilā*—gave; *ihān*—here; *prabhura*—of Śrī Caitanya Mahāprabhu; *śaktye*—by the strength; *praśna*—questions; *kare*—puts; *sanātana*—Sanātana Gosvāmī; *āpane*—personally; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *tattva*—the truth; *nirūpaṇa*—discerning.

Formerly, Śrī Caitanya Mahāprabhu had asked Rāmānanda Rāya spiritual questions, and by the Lord’s causeless mercy, Rāmānanda Rāya could properly reply. Now, by the Lord’s mercy, Sanātana Gosvāmī questioned the Lord, and Śrī Caitanya Mahāprabhu personally supplied the truth.

TEXT 97

*kṛṣṇa-svarūpa-mādhuryaiś-
varya-bhakti-rasāśrayam
tattvam sanātanāyeśaḥ
kṛpayopadideśa saḥ*

kṛṣṇa-svarūpa—of the real identity of Śrī Kṛṣṇa; *mādhurya*—of conjugal love; *aiśvarya*—of opulence; *bhakti*—of devotional service; *rasa*—of transcendental mellows; *āśrayam*—the shelter; *tattvam*—the truth; *sanātanāya*—unto Śrī Sanātana; *īśaḥ*—Śrī Caitanya Mahāprabhu, the Supreme Lord; *kṛpayā*—by His causeless mercy; *upadideśa*—instructed; *saḥ*—He.

Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, personally told Sanātana Gosvāmī about Lord Kṛṣṇa’s real identity. He also told him about the Lord’s conjugal love, His personal opulence and the mellows of devotional service. All these truths were explained to Sanātana Gosvāmī by the Lord Himself out of His causeless mercy.

TEXT 98

*tabe sanātana prabhura caraṇe dhariyā
dainya vinati kare dante tṛṇa lañā*

tabe—thereafter; *sanātana*—Sanātana Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—the lotus feet; *dhariyā*—catching; *dainya*—humility; *vinati*—bowing; *kare*—does; *dante*—in the teeth; *tṛṇa*—a straw; *lañā*—taking.

Putting a straw in his mouth and bowing down, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly spoke as follows.

TEXT 99

*“nīca jāti, nīca-saṅgī, patita adhama
kuviṣaya-kūpe paḍi’ goñāinu janama!*

nīca jāti—born of a low family; *nīca-saṅgī*—associated with low men; *patita*—fallen; *adhama*—the lowest; *ku-viṣaya-kūpe*—in a well of material enjoyment; *paḍi’*—having fallen down; *goñāinu*—I have passed; *janama*—my life.

Sanātana Gosvāmī said, “I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism.

Actually Śrī Sanātana Gosvāmī belonged to a *brāhmaṇa* family because he belonged to the Sārasvata division of the *brāhmaṇas* and was well cultured and well educated. Somehow or other he accepted a ministership in the Muslim government; therefore he had to associate with meat-eaters, drunkards and gross materialists. Sanātana Gosvāmī considered himself fallen, for in the association of such men, he also fell victim to material enjoyment. Having passed his life in that way, he considered that he had wasted his valuable time. This statement about how one can become fallen in this material world is made by the greatest authority in the Gauḍīya Vaiṣṇava-sampradāya. Actually the whole world is presently fallen into material existence. Everyone is a meat-eater, drunkard, woman-hunter,

gambler and whatnot. People are enjoying material life by committing the four basic sins. Although they are fallen, if they simply submit themselves at the lotus feet of Śrī Caitanya Mahāprabhu, they will be saved from sinful reactions.

TEXT 100

āpanāra hitāhita kichui nā jāni!
grāmya-vyavahāre paṇḍita, tāi satya māni

āpanāra—of my personal self; *hita*—welfare; *ahita*—inauspiciousness; *kichui*—anything; *nā jāni*—I do not know; *grāmya-vyavahāre*—in ordinary dealings; *paṇḍita*—a learned man; *tāi satya māni*—I accept that as truth.

“I do not know what is beneficial for me or what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such.

TEXT 101

kṛpā kari’ yadi more kariyācha uddhāra
āpana-kṛpāte kaha ‘kartavya’ āmāra

kṛpā kari’—by Your causeless mercy; *yadi*—if; *more*—unto me; *kariyācha*—You have done; *uddhāra*—deliverance; *āpana-kṛpāte*—by Your own mercy; *kaha*—please speak; *kartavya āmāra*—my duty.

“Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is.

TEXT 102

‘ke āmi’, ‘kene āmāya jāre tāpa-traya’
ihā nāhi jāni—‘kemanē hita haya’

ke āmi—who am I; *kene*—why; *āmāya*—unto me; *jāre*—give trouble; *tāpa-traya*—the three kinds of miserable conditions; *ihā*—this; *nāhi jāni*—I do not know; *kemanē*—how; *hita*—my welfare; *haya*—there is.

“Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited?”

The threefold material miseries are miseries arising from the body and the mind, miseries arising from dealings with other living entities, and miseries arising from natural disturbances. Sometimes we suffer bodily when we are attacked by a fever, and sometimes we suffer mentally when a close relative dies. Other living entities also cause us misery. There are living entities born of the human embryo, of eggs, perspiration and vegetation. Miserable conditions brought about by natural catastrophes are controlled by the higher demigods. There may be severe cold or thunderbolts, or a person may be haunted by ghosts. These threefold miseries are always before us, and they entrap us in a dangerous situation. *Padam padam yad vipadām* [SB 10.14.58]. There is danger in every step of life.

TEXT 103

‘*sādhya*’-‘*sādhana*’-*tattva puchite nā jāni*
kṛpā kari’ *saba tattva kaha ta’ āpani*“

sādhya—of the goal of spiritual life; *sādhana*—of the process of obtaining that goal; *tattva*—truth; *puchite*—to inquire; *nā jāni*—I do not know; *kṛpā kari*—by Your causeless mercy; *saba tattva*—all such truths; *kaha ta’ āpani*—please personally explain to me.

“Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths.”

TEXT 104

prabhu kahe,—“*kṛṣṇa-kṛpā tomāte pūrṇa haya*
saba tattva jāna, tomāra nāhi tāpa-traya”

prabhu—Śrī Caitanya Mahāprabhu; *kahe*—said; *kṛṣṇa-kṛpā*—the mercy of Kṛṣṇa; *tomāte*—on you; *pūrṇa*—full; *haya*—there is; *saba tattva*—all truths; *jāna*—you know; *tomāra*—of you; *nāhi*—there is not; *tāpa-traya*—the threefold miseries.



Sanātana Gosvāmī said, “I was born in a low family, and my associates are all low-class men. I myself am fallen and am the lowest of men. Indeed, I have passed my whole life fallen in the well of sinful materialism. “I do not know what is beneficial for me or what is detrimental. Nonetheless, in ordinary dealings people consider me a learned scholar, and I am also thinking of myself as such. Out of Your causeless mercy, You have delivered me from the materialistic path. Now, by the same causeless mercy, please tell me what my duty is. Who am I? Why do the threefold miseries always give me trouble? If I do not know this, how can I be benefited? Actually I do not know how to inquire about the goal of life and the process for obtaining it. Being merciful upon me, please explain all these truths.”

Śrī Caitanya Mahāprabhu said, “Lord Kṛṣṇa has bestowed His full mercy upon you so that all these things are known to you. For you, the threefold miseries certainly do not exist.

TEXT 105

*kṛṣṇa-śakti dhara tumi, jāna tattva-bhāva
jāni’ dārḍhya lāgi’ puche,—sādhura svabhāva*

kṛṣṇa-śakti—the energy of Lord Kṛṣṇa; *dhara*—possess; *tumi*—you; *jāna*—know; *tattva-bhāva*—the factual position; *jāni’*—although knowing all these things; *dārḍhya lāgi’*—for the sake of strictness; *puche*—he inquires; *sādhura*—of a saintly person; *svabhāva*—the nature.

“Since you possess Lord Kṛṣṇa’s potency, you certainly know these things. However, it is the nature of a sādhu to inquire. Although he knows these things, the sādhu inquires for the sake of strictness.

TEXT 106

*acirād eva sarvārthaḥ
sidhyaty eṣām abhīpsitaḥ
sat-dharmasyāvabodhāya
yeṣām nirbandhiniḥ matiḥ*

acirāt—very soon; *eva*—certainly; *sarva-arthaḥ*—the goal of life; *sidhyati*—becomes fulfilled; *eṣām*—of these persons; *abhīpsitaḥ*—desired; *sat-dharmasya*—of the path of progressive devotional service; *avabodhāya*—for understanding; *yeṣām*—those whose; *nirbandhiniḥ*—unflinching; *matiḥ*—intelligence.

“Those who are eager to awaken their spiritual consciousness and who thus have unflinching, undeviated intelligence certainly attain the desired goal of life very soon.’

This verse, quoted from the *Nāradya Purāṇa*, is found in the *Bhakti-rasāmṛta-sindhu* (1.2.103).

TEXT 107

yogya-pātra hao tumi bhakti pravartāite
krame saba tattva śuna, kahiye tomāte

yogya-pātra—fit person; hao—are; tumi—you; bhakti—devotional service; pravartāite—to propagate; krame—one after another; saba—all; tattva—truths; śuna—please hear; kahiye—I shall speak; tomāte—to you.

“You are fit to propagate the cult of devotional service. Therefore gradually hear all the truths about it from Me. I shall tell you about them.

TEXTS 108–109

jīvera ‘svarūpa’ haya—kṛṣṇera ‘nitya-dāsa’
kṛṣṇera ‘taṭasthā-śakti’ ‘bheda-abheda-prakāśa’
sūryāmśa-kiraṇa, yaiche agni-jvālā-caya
svābhāvika kṛṣṇera tina-prakāra ‘śakti’ haya

jīvera—of the living entity; svarūpa—the constitutional position; haya—is; kṛṣṇera—of Lord Kṛṣṇa; nitya-dāsa—eternal servant; kṛṣṇera—of Lord Kṛṣṇa; taṭasthā—marginal; śakti—potency; bheda-abheda—one and different; prakāśa—manifestation; sūrya-amśa—part and parcel of the sun; kiraṇa—a ray of sunshine; yaiche—as; agni-jvālā-caya—molecular particle of fire; svābhāvika—naturally; kṛṣṇera—of Lord Kṛṣṇa; tina-prakāra—three varieties; śakti—energies; haya—there are.

“It is the living entity’s constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire. Kṛṣṇa has three varieties of energy.

Śrīla Bhaktivinoda Ṭhākura explains these verses as follows: Śrī Sanātana Gosvāmī asked Śrī Caitanya Mahāprabhu, “Who am I?” In answer, the Lord replied, “You are a pure living entity. You are neither the gross material body nor the subtle body composed of mind and intelligence. Actually you are a spirit soul, eternally part and parcel of the Supreme Soul, Kṛṣṇa. Therefore you are His eternal servant. You belong to Kṛṣṇa’s

marginal potency. There are two worlds—the spiritual world and the material world—and you are situated between the material and spiritual potencies. You have a relationship with both the material and the spiritual world; therefore you are called the marginal potency. You are related with Kṛṣṇa as one and simultaneously different. Because you are spirit soul, you are one in quality with the Supreme Personality of Godhead, but because you are a very minute particle of spirit soul, you are different from the Supreme Soul. Therefore your position is simultaneously one with and different from the Supreme Soul. The examples given are those of the sun itself and the small particles of sunshine and of a blazing fire and the small particles of fire.” Another explanation of these verses can be found in *Ādi-līlā*, Chapter Two, verse 96.

TEXT 110

*eka-deśa-sthitasyaḡner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḡ śaktiḡ
tathedaṡ akhilaṡ jagat*

eka-deśa—in one place; *sthitasya*—being situated; *agneḡ*—of fire; *jyotsnā*—the illumination; *vistāriṇī*—expanded everywhere; *yathā*—just as; *parasya*—of the Supreme; *brahmaṇaḡ*—of the Absolute Truth; *śaktiḡ*—the energy; *tathā*—similarly; *idaṡ*—this; *akhilaṡ*—entire; *jagat*—universe.

“Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe.”

This is a quotation from the *Viṣṇu Purāṇa* (1.22.53).

TEXT 111

*kṛṣṇera svābhāvika tina-śakti-pariṇati
cic-chakti, jīva-śakti, āra māyā-śakti*

kṛṣṇera—of Lord Kṛṣṇa; *svābhāvika*—natural; *tina*—three; *śakti*—of energies; *pariṇati*—transformations; *cit-śakti*—spiritual potency; *jīva-*

śakti—spiritual sparks, living entities; *āra*—and; *māyā-śakti*—illusory energy.

“Lord Kṛṣṇa naturally has three energetic transformations, and these are known as the spiritual potency, the living entity potency and the illusory potency.

TEXT 112

*viṣṇu-śaktiḥ parā proktā
kṣetra-jñā-ākhyā tathā parā
avidyā-karma-samjñānyā
tṛtīyā śaktir iṣyate*

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetra-jñā-ākhyā*—the potency known as *kṣetra-jñā*; *tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *samjñā*—known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

“Originally, Kṛṣṇa’s energy is spiritual, and the energy known as the living entity is also spiritual. However, there is another energy, called illusion, which consists of fruitive activity. That is the Lord’s third potency.’

This is a quotation from the *Viṣṇu Purāṇa* (6.7.61). For a further explanation of this verse, refer to *Ādi-līlā*, Chapter Seven, verse 119.

TEXT 113

*śaktayaḥ sarva-bhāvānām
acintya-jñāna-gocarāḥ
yato ’to brahmaṇas tās tu
sargādyā bhāva-śaktayaḥ
bhavanti tapatām śreṣṭha
pāvakasya yathoṣṇatā*

śaktayaḥ—energies; *sarva-bhāvānām*—of all types of creation; *acintya*—inconceivable; *jñāna-gocarāḥ*—by the range of man’s knowledge; *yataḥ*—

from whom; *ataḥ*—therefore; *brahmaṇaḥ*—from the Absolute Truth; *tāḥ*—those; *tu*—but; *sarga-ādyāḥ*—bringing about creation, maintenance and annihilation; *bhāva-śaktayaḥ*—the creative energies; *bhavanti*—are; *tapatām*—of all the ascetics; *śreṣṭha*—O chief; *pāvakasya*—of fire; *yathā*—as; *uṣṇatā*—heat.

“All the creative energies, which are inconceivable to a common man, exist in the Supreme Absolute Truth. These inconceivable energies act in the process of creation, maintenance and annihilation. O chief of the ascetics, just as there are two energies possessed by fire—namely heat and light—these inconceivable creative energies are the natural characteristics of the Absolute Truth.’

This is also a quotation from the *Viṣṇu Purāṇa* (1.3.2).

TEXT 114

*yayā kṣetra-jña-śaktiḥ sā
veṣṭitā nṛpa sarva-gā
saṁsāra-tāpān akhilān
avāpnoty atra santatān*

yayā—by which; *kṣetra-jña-śaktiḥ*—the living entities, known as the *kṣetra-jña* potency; *sā*—that potency; *veṣṭitā*—covered; *nṛpa*—O King; *sarva-gā*—capable of going anywhere in the spiritual or the material world; *saṁsāra-tāpān*—miseries due to the cycle of repeated birth and death; *akhilān*—all kinds of; *avāpnoti*—obtains; *atra*—in this material world; *santatān*—arising from suffering or enjoying various kinds of reactions to fruitive activities.

“O King, the *kṣetra-jña-śakti* is the living entity. Although he has the facility to live in either the material or the spiritual world, he suffers the threefold miseries of material existence because he is influenced by the *avidyā* [nescience] potency, which covers his constitutional position.

This and the following verse are also quoted from the *Viṣṇu Purāṇa* (6.7.62–63). For an explanation, see *Madhya-līlā*, Chapter 6, verses 155–156.

TEXT 115

*tayā tirohitatvāc ca
śaktiḥ kṣetra-jña-samjñitā
sarva-bhūteṣu bhū-pāla
tāratamyena vartate*

tayā—by her; *tirohitatvāt*—from being under the influence; *ca*—also; *śaktiḥ*—the potency; *kṣetra-jña-kṣetra-jña*; *samjñitā*—known by the name; *sarva-bhūteṣu*—in different types of bodies; *bhū-pāla*—O King; *tāratamyena*—in different degrees; *vartate*—exists.

“This living entity, covered by the influence of nescience, exists in different forms in the material condition. O King, he is thus proportionately freed from the influence of the material energy, to greater or lesser degrees.’

TEXT 116

*aṇareyam itas tv anyām
prakṛtim viddhi me parām
jīva-bhūtām mahā-bāho
yayedam dhāryate jagat*

aṇarā—inferior energy; *iyam*—this material world; *itaḥ*—beyond this; *tu*—but; *anyām*—another; *prakṛtim*—energy; *viddhi*—you must know; *me*—of Me; *parām*—which is superior energy; *jīva-bhūtām*—they are the living entities; *mahā-bāho*—O mighty-armed one; *yayā*—by which; *idam*—this material world; *dhāryate*—is being conducted; *jagat*—the cosmic manifestation.

“Besides these inferior energies, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.’

This is a verse from the *Bhagavad-gītā* (7.5). For an explanation, see *Ādi-līlā*, Chapter Seven, verse 118.

TEXT 117

*kṛṣṇa bhuli' sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha*

kṛṣṇa bhuli'—forgetting Kṛṣṇa; *sei jīva*—that living entity; *anādi*—from time immemorial; *bahir-mukha*—attracted by the external feature; *ataeva*—therefore; *māyā*—illusory energy; *tāre*—to him; *deya*—gives; *saṁsāra-duḥkha*—miseries of material existence.

“Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [māyā] gives him all kinds of misery in his material existence.

When the living entity forgets his constitutional position as an eternal servant of Kṛṣṇa, he is immediately entrapped by the illusory, external energy. The living entity is originally part and parcel of Kṛṣṇa and is therefore the superior energy of Kṛṣṇa. He is endowed with inconceivable minute energy that works inconceivably within the body. However, the living entity, forgetting his position, is situated in material energy. The living entity is called the marginal energy because by nature he is spiritual but by forgetfulness he is situated in the material energy. Thus he has the power to live either in the material energy or in the spiritual energy, and for this reason he is called marginal energy. Being in the marginal position, he is sometimes attracted by the external, illusory energy, and this is the beginning of his material life. When he enters the material energy, he is subjected to the threefold time measurement—past, present and future. Past, present and future belong only to the material world; they do not exist in the spiritual world. The living entity is eternal, and he existed before the creation of this material world. Unfortunately he has forgotten his relationship with Kṛṣṇa. The living entity’s forgetfulness is described herein as *anādi*, which indicates that it has existed since time immemorial. One should understand that due to his desire to enjoy himself in competition with Kṛṣṇa, the living entity comes into material existence.

TEXT 118

*kabhu svarge uṭhāya, kabhu narake ḍubāya
daṇḍya-jane rājā yena nadīte cubāya*

kabhu—sometimes; *svarge*—to higher planetary systems; *uṭhāya*—he rises; *kabhu*—sometimes; *narake*—in hellish conditions of life; *ḍubāya*—he is drowned; *daṇḍya-jane*—a criminal; *rājā*—a king; *yena*—as; *nadīte*—in the river; *cubāya*—dunks.

“In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water.

In the *Bṛhad-āraṇyaka Upaniṣad* (4.3.16) it is stated, *asaṅgo hy ayam puruṣaḥ*: the living entity is always free from the contamination of the material world. One who is not materially infected and who does not forget Kṛṣṇa as his master is called *nitya-mukta*. In other words, one who is eternally liberated from material contamination is called *nitya-mukta*. From time immemorial the *nitya-mukta* living entity has always been a devotee of Kṛṣṇa, and his only attempt has been to serve Kṛṣṇa. Thus he never forgets his eternal servitorship to Kṛṣṇa. Any living entity who forgets his eternal relationship with Kṛṣṇa is under the sway of the material condition. Bereft of the Lord’s transcendental loving service, he is subjected to the reactions of fruitive activity. When he is elevated to the higher planetary systems due to worldly pious activities, he considers himself well situated, but when he is subjected to punishment, he thinks himself improperly situated. Thus material nature awards and punishes the living entity. When the living entity is materially opulent, material nature is rewarding him. When he is materially embarrassed, material nature is punishing him.

TEXT 119

*bhayaṁ dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo ‘smṛtiḥ*

*tan-māyayāto budha ābhajet tam
bhaktyaikayeśam guru-devatātmā*

bhayam—fear; *dvītiya-abhiniveśataḥ*—from the misconception of being a product of material energy; *syāt*—arises; *īśāt*—from the Supreme Personality of Godhead, Kṛṣṇa; *apetasya*—of one who has withdrawn (the conditioned soul); *viparyayaḥ*—reversal of the position; *asmṛtiḥ*—no conception of his relationship with the Supreme Lord; *tat-māyayā*—because of the illusory energy of the Supreme Lord; *ataḥ*—therefore; *budhaḥ*—one who is wise; *ābhajet*—must worship; *tam*—Him; *bhaktyā*—by devotional service; *ekayā*—undiverted to *karma* and *jñāna*; *īśam*—the Supreme Personality of Godhead; *guru*—as the spiritual master; *devatā*—the worshipable Lord; *ātmā*—the Supersoul.

“When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa’s competitor. This is called *viparyayo ‘smṛtiḥ*. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.’

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.37). It is an instruction given by Kavi Ṛṣi, one of the nine saintly personalities called the nine Yogendras. When Vasudeva, Kṛṣṇa’s father, asked Devarṣi Nārada in Dvārakā about devotional service, it was mentioned that previously King Nimi, who was the King of Videha, was instructed by the nine Yogendras. When Śrī Nārada Muni discoursed on *bhāgavata-dharma*, devotional service, he indicated how a conditioned soul can be liberated by engaging in the loving transcendental service of the Lord. The Lord is the Supersoul, spiritual master and worshipable Deity of all conditioned souls. Not only is Kṛṣṇa the supreme worshipful Deity for all living entities, but He is also the *guru*, or *caitanya-guru*, the Supersoul, who always gives the living entity good counsel. Unfortunately the living entity neglects the Supreme Person’s instructions. He thus identifies with the material energy and is consequently overpowered by a kind of fear resulting from accepting

himself as the material body and considering paraphernalia related to the material body to be his property. All types of fruitive results actually come from the spirit soul, but because he has forgotten his real duty, he is embarrassed by many material consequences such as fear and attachment. The only remedy is to revert to the service of the Lord and thus be saved from material nature's unwanted harassment.

TEXT 120

*sādhu-śāstra-kṛpāya yadi kṛṣṇonmukha haya
sei jīva nistare, māyā tāhāre chāḍaya*

sādhu—of saintly persons; *śāstra*—of scriptures; *kṛpāya*—by the mercy; *yadi*—if; *kṛṣṇa-unmukha haya*—one becomes Kṛṣṇa conscious; *sei*—that; *jīva*—living entity; *nistare*—becomes liberated; *māyā*—the illusory energy; *tāhāre*—him; *chāḍaya*—gives up.

“If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of māyā, who gives him up.

A conditioned soul is one who has forgotten Kṛṣṇa as his eternal master. Thinking that he is enjoying the material world, the conditioned soul suffers the threefold miseries of material existence. Saintly persons (*sādhus*), Vaiṣṇava devotees of the Lord, preach Kṛṣṇa consciousness on the basis of the Vedic literature. It is only by their mercy that the conditioned soul is awakened to Kṛṣṇa consciousness. When awakened, he is no longer eager to enjoy the materialistic way of life. Instead, he devotes himself to the loving transcendental service of the Lord. When one engages in the Lord's devotional service, he becomes detached from material enjoyment:

*bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah*

(SB 11.2.42)

This is the test by which one can tell whether he is advancing in devotional service. One must be detached from material enjoyment. Such detachment

means that *māyā* has actually given the conditioned soul liberation from illusory enjoyment. When one is advanced in Kṛṣṇa consciousness, he does not consider himself as good as Kṛṣṇa. Whenever he thinks that he is the enjoyer of material advantages, he is imprisoned in the bodily conception. However, when he is freed from the bodily conception, he can engage in devotional service, which is his actual position of freedom from the clutches of *māyā*. This is all explained in the following verse from the *Bhagavad-gītā* (7.14).

TEXT 121

*daiivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etām taranti te*

daiivī—belonging to the Supreme Lord; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—made of the three modes; *mama*—My; *māyā*—external energy; *duratyayā*—very difficult to surpass; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender fully; *māyām*—illusory energy; *etām*—this; *taranti*—cross over; *te*—they.

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.”

TEXT 122

*māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa*

māyā-mugdha—enchanted by the illusory energy; *jīvera*—of the conditioned soul; *nāhi*—there is not; *svataḥ*—automatically; *kṛṣṇa-jñāna*—knowledge of Kṛṣṇa; *jīvere*—unto the conditioned soul; *kṛpāya*—out of mercy; *kailā*—presented; *kṛṣṇa*—Lord Kṛṣṇa; *veda-purāṇa*—the Vedic literature and the *Purāṇas* (supplements to the Vedic literature).

“The conditioned soul cannot revive his Kṛṣṇa consciousness by his own effort. But out of causeless mercy, Lord Kṛṣṇa compiled the Vedic literature and its supplements, the Purāṇas.

A conditioned soul is bewildered by the Lord’s illusory energy (*māyā*). *Māyā*’s business is to keep the conditioned soul forgetful of his real relationship with Kṛṣṇa. Thus the living entity forgets his real identity as spirit soul, Brahman, and instead of realizing his factual position thinks himself the product of the material energy. According to *Śrīmad-Bhāgavatam* (1.7.5):

*yayā sammohito jīva ātmānaṁ tri-guṇātmakam
paro ’pi manute ’nartham tat-kṛtam cābhipadyate*

“Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries.”

This is a description of *māyā*’s action upon the conditioned soul. Thinking himself a product of the material energy, the conditioned soul engages in the service of the material energy in so many ways. He becomes the servant of lust, anger, greed and envy. In this way one totally becomes a servant of the illusory energy. Later, the bewildered soul becomes a servant of mental speculation, but in any case he is simply covered by the illusory energy. Out of His causeless mercy and compassion, Kṛṣṇa has compiled various Vedic literatures in His incarnation as Vyāsadeva. Vyāsadeva is a *śaktyāveśa-avatāra* of Lord Kṛṣṇa. He has very kindly presented these literatures to awaken the conditioned soul to his senses. Unfortunately, at the present moment the conditioned souls are guided by demons who do not care to read the Vedic literatures. Although there is an immense treasure-house of knowledge, people are engaged in reading useless literature that will give them no information on how to get out of the clutches of *māyā*. The purpose of the Vedic literatures is explained in the following verses.

TEXT 123

*‘śāstra-guru-ātma’-rūpe āpanāre jānāna
‘kṛṣṇa mora ṣrabhu, trātā’—jīvera haya jñāna*

śāstra-guru-ātma-rūpe—in the form of the Vedic literature, the spiritual master and the Supersoul; *āpanāre jānāna*—informs about Himself; *kṛṣṇa*—Lord Kṛṣṇa; *mora*—my; *prabhu*—Lord; *trātā*—deliverer; *jīvera*—of the conditioned soul; *haya*—there is; *jñāna*—knowledge.

“The forgetful conditioned soul is educated by Kṛṣṇa through the Vedic literatures, the realized spiritual master and the Supersoul. Through these, he can understand the Supreme Personality of Godhead as He is, and he can understand that Lord Kṛṣṇa is his eternal master and deliverer from the clutches of māyā. In this way one can acquire real knowledge of his conditioned life and can come to understand how to attain liberation.

Being forgetful of his real position, the conditioned soul may take help from *śāstra*, *guru* and the Supersoul within his heart. Kṛṣṇa is situated within everyone’s heart as the Supersoul. As stated in the *Bhagavad-gītā* (18.61):

*īśvaraḥ sarva-bhūtānām hṛd-deśe ‘rjuna tiṣṭhati
bhrāmayan sarva-bhūtāni yantrārūḍhāni māyayā*

“The Supreme Lord is situated in everyone’s heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine made of the material energy.”

As the *śaktyāveśa-avatāra* Vyāsadeva, Kṛṣṇa teaches the conditioned soul through the Vedic literatures. Kṛṣṇa externally appears as the spiritual master and trains the conditioned soul to come to Kṛṣṇa consciousness. When his original Kṛṣṇa consciousness is revived, the conditioned soul is delivered from the material clutches. Thus a conditioned soul is always helped by the Supreme Personality of Godhead in three ways—by the scriptures, the spiritual master and the Supersoul within the heart. The Lord is the deliverer of the conditioned soul and is accepted as the Supreme Lord of all living entities. Kṛṣṇa says in the *Bhagavad-gītā* (18.66):

*sarva-dharmān parityajya mām ekaṁ śaraṇam vraja
ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.” This same instruction

is found throughout all Vedic literatures. *Sādhu*, *śāstra* and *guru* act as the representatives of Kṛṣṇa, and the Kṛṣṇa consciousness movement is also taking place all over the universe. Whoever takes advantage of this opportunity becomes liberated.

TEXT 124

veda-śāstra kahe—‘sambandha’, ‘abhidheya’, ‘prayojana’
‘kṛṣṇa’—*prāpya sambandha*, ‘bhakti’—*prāptyera sādhana*

veda-śāstra kahe—the Vedic literature instructs; *sambandha*—the conditioned soul’s relationship with the Lord; *abhidheya*—the regulated activities of the conditioned soul for reviving that relationship; *prayojana*—and the ultimate goal of life to be attained by the conditioned soul; *kṛṣṇa*—Lord Kṛṣṇa; *prāpya*—to be awakened; *sambandha*—the original relationship; *bhakti*—devotional service; *prāptyera sādhana*—the means of attaining Kṛṣṇa.

“The Vedic literatures give information about the living entity’s eternal relationship with Kṛṣṇa, which is called *sambandha*. The living entity’s understanding of this relationship and his acting accordingly is called *abhidheya*. Returning home, back to Godhead, is the ultimate goal of life and is called *prayojana*.

TEXT 125

abhidheya-nāma ‘bhakti’, ‘prema’—*prayojana*
puruṣārtha-śiromaṇi prema mahā-dhana

abhidheya—activities to revive one’s relationship; *nāma*—named; *bhakti*—devotional service; *prema*—love of Godhead; *prayojana*—the ultimate goal of life; *puruṣa-artha-śiromaṇi*—the topmost interest of the living entity; *prema*—love of Godhead; *mahā-dhana*—the greatest wealth.

“Devotional service, or sense activity for the satisfaction of the Lord, is called *abhidheya* because it can develop one’s original love of Godhead, which is the goal of life. This goal is the living entity’s topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord.

The conditioned soul is bewildered by the external, material energy, which fully engages him in sense gratification in various ways. Due to engagement in material activities, one's original Kṛṣṇa consciousness is covered. However, as the supreme father of all living entities, Kṛṣṇa wants His sons to return home, back to Godhead; therefore He personally comes to deliver Vedic literatures like the *Bhagavad-gītā*. He engages His confidential servants who serve as spiritual masters and enlighten the conditioned living entities. Being present in everyone's heart, the Lord gives the living entities the conscience whereby they can accept the *Vedas* and the spiritual master. In this way the living entity can understand his constitutional position and his relationship with the Supreme Lord. As personally enunciated by the Lord Himself in the *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyah*: through the study of Vedānta, one may become fully aware of his relationship with the Supreme Lord and act accordingly. In this way one may ultimately attain the platform of loving service to the Lord. It is in the living entity's best interest to understand the Supreme Lord. Unfortunately, the living entities have forgotten that this is in their best interest, and therefore *Śrīmad-Bhāgavatam* says, *na te viduḥ svārtha-gatiṁ hi viṣṇum* (SB 7.5.31).

Everyone wants to achieve life's ultimate goal, but due to being absorbed in the material energy, we waste our time with sense gratification. Through the study of Vedic literatures—of which the essence is the *Bhagavad-gītā*—one comes to Kṛṣṇa consciousness. Thus one engages in devotional service, called *abhidheya*. When the living entity actually develops love of Godhead, he has reached the ultimate goal, *prayojana*. In other words, one who becomes fully Kṛṣṇa conscious has attained the perfection of life.

TEXT 126

kṛṣṇa-mādhurya-sevānanda-prāptira kāraṇa
kṛṣṇa-sevā kare, āra kṛṣṇa-rasa-āsvādana

kṛṣṇa-mādhurya—of an intimate relationship with Kṛṣṇa; *sevā-ānanda*—of pleasure from rendering service unto Him; *prāptira*—of achievement; *kāraṇa*—because; *kṛṣṇa-sevā kare*—one renders service to Kṛṣṇa; *āra*—and; *kṛṣṇa-rasa*—of the mellows of such service; *āsvādana*—tasting.

“When one attains the transcendental bliss of an intimate relationship with Kṛṣṇa, he renders service to Him and tastes the mellows of Kṛṣṇa consciousness.

TEXT 127

*ihāte dṛṣṭānta—yaiche daridrera ghare
'sarvajña' āsi' duḥkha dekhi' puchaye tāhāre*

ihāte—in this connection; *dṛṣṭānta*—the parable; *yaiche*—just as; *daridrera ghare*—in the house of a poor man; *sarva-jña*—an astrologer; *āsi'*—coming; *duḥkha*—distressed condition; *dekhi'*—seeing; *puchaye tāhāre*—inquires from him.

“The following parable may be given. Once a learned astrologer came to the house of a poor man and, seeing his distressed condition, questioned him.

Sometimes we go to an astrologer or palmist when we are in a distressed condition or when we want to know the future. The living entity in conditioned life is always distressed by the threefold miseries of material existence. Under the circumstances, he is inquisitive about his position. For instance, Sanātana Gosvāmī approached the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, to ask Him why he was in a distressed condition. This is the position of all conditioned souls. We are always in a distressed condition, and an intelligent man naturally becomes inquisitive. This position is called *brahma-jijñāsā*. *Athāto brahma jijñāsā* (*Vedānta-sūtra* 1.1.1). *Brahma* here refers to the Vedic literature. One should consult the Vedic literature to know why the conditioned soul is always in a distressed condition. The Vedic literatures are meant to free the conditioned soul from the miserable conditions of material existence. In this chapter, the story of the astrologer Sarvajña and the poor man is very instructive.

TEXT 128

*'tumi kene duḥkhī, tomāra āche piṭṭ-dhana
tomāre nā kahila, anyatra chādīla jīvana'*

tumi—you; *kene*—why; *duḥkhī*—distressed; *tomāra*—your; *āche*—there is; *pitṛ-dhana*—the riches of your father; *tomāre*—unto you; *nā kahila*—he did not disclose; *anyatra*—somewhere else; *chāḍila*—gave up; *jīvana*—his life.

“The astrologer asked, ‘Why are you unhappy? Your father was very wealthy, but he did not disclose his wealth to you because he died elsewhere.’

TEXT 129

sarvajñera vākye kare dhanera uddeśe
aiche veda-purāṇa jīve ‘kṛṣṇa’ upadeśe

sarvajñera—of the astrologer; *vākye*—the words; *kare*—make; *dhanera*—of the riches; *uddeśe*—news; *aiche*—similarly; *veda-purāṇa*—Vedic literatures; *jīve*—unto the living entity, the conditioned soul; *kṛṣṇa*—of Lord Kṛṣṇa; *upadeśe*—instructs.

“Just as the words of the astrologer Sarvajñā gave news of the poor man’s treasure, the Vedic literatures advise one about Kṛṣṇa consciousness when one is inquisitive to know why he is in a distressed material condition.

TEXT 130

sarvajñera vākye mūla-dhana anubandha
sarva-śāstre upadeśe, ‘śrī-kṛṣṇa’—sambandha

sarvajñera—of the astrologer; *vākye*—by the assurance; *mūla-dhana*—with the treasure; *anubandha*—connection; *sarva-śāstre*—all Vedic literatures; *upadeśe*—instruct; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead; *sambandha*—the central connection.

“By the words of the astrologer, the poor man’s connection with the treasure was established. Similarly, the Vedic literature advises us that our real connection is with Śrī Kṛṣṇa, the Supreme Personality of Godhead.

In the *Bhagavad-gītā* (7.26), Śrī Kṛṣṇa says:

*vedāham samatītāni vartamānāni cārjuna
bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana*

“O Arjuna, as the Supreme Personality of Godhead, I know everything that has happened in the past, all that is happening in the present, and all things that are yet to come. I also know all living entities, but Me no one knows.”

Thus Kṛṣṇa knows the cause of the distressed condition of the conditioned soul. He therefore descends from His original position to instruct the conditioned soul and inform him about his forgetfulness of his relationship with Kṛṣṇa. Kṛṣṇa exhibits Himself in His relationships in Vṛndāvana and at the Battle of Kurukṣetra so that people will be attracted to Him and will return home, back to Godhead. Kṛṣṇa also says in the *Bhagavad-gītā* that He is the proprietor of all universes, the enjoyer of everything that be and the friend of everyone. *Bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram/suhṛdam sarva-bhūtānām* (Bg. 5.29). If we revive our original intimate relationship with Kṛṣṇa, our distressed condition in the material world will be mitigated. Everyone is trying to adjust to the distressed conditions of material existence, but the basic problems cannot be solved unless one is in an intimate relationship with Kṛṣṇa.

TEXT 131

*‘bāpera dhana āche’—jñāne dhana nāhi pāya
tabe sarvajña kahe tāre prāptira upāya*

bāpera dhana āche—the father has some treasure; *jñāne*—by this knowledge; *dhana*—treasure; *nāhi pāya*—one does not get; *tabe*—then; *sarva-jña*—the astrologer; *kahe*—says; *tāre*—unto the poor man; *prāptira upāya*—the means of getting the treasure.

“Although being assured of his father’s treasure, the poor man cannot acquire this treasure by such knowledge alone. Therefore the astrologer had to inform him of the means whereby he could actually find the treasure.

TEXT 132

‘*ei sthāne āche dhana*’—*yadi dakṣiṇe khudibe*
‘*bhīmarula-barulī*’ *uṭhibe, dhana nā pāibe*

ei sthāne—at this place; *āche*—is; *dhana*—treasure; *yadi*—if; *dakṣiṇe*—on the southern side; *khudibe*—you will dig; *bhīmarula-barulī*—wasps and drones; *uṭhibe*—will rise; *dhana*—the riches; *nā pāibe*—you will not get.

“The astrologer said, ‘The treasure is in this place, but if you dig toward the southern side, the wasps and drones will rise, and you will not get your treasure.’

TEXT 133

‘*paścime*’ *khudibe, tāhā ‘yakṣa’ eka haya*
se vighna karibe,—*dhane hāta nā paḍaya*

paścime—on the western side; *khudibe*—if you dig; *tāhā*—there; *yakṣa*—ghost; *eka*—one; *haya*—there is; *se*—he; *vighna karibe*—will create disturbances; *dhane*—on the treasure; *hāta*—hand; *nā*—not; *paḍaya*—touches.

“If you dig on the western side, there is a ghost who will create such a disturbance that your hands will not even touch the treasure.

TEXT 134

‘*uttare*’ *khudile āche kṛṣṇa ‘ajagare*’
dhana nāhi pābe, khudite gilibe sabāre

uttare—on the northern side; *khudile*—if you dig; *āche*—there is; *kṛṣṇa*—black; *ajagare*—snake; *dhana*—treasure; *nāhi*—not; *pābe*—you will get; *khudite*—digging; *gilibe*—will devour; *sabāre*—everyone.

“If you dig on the northern side, there is a big black snake that will devour you if you attempt to dig up the treasure.

TEXT 135

*pūrva-dike tāte māṭī alpa khudite
dhanera jhāri paḍibeka tomāra hātete*

pūrva-dike—on the eastern side; *tāte*—there; *māṭī*—the dirt; *alpa*—small quantity; *khudite*—digging; *dhanera*—of the treasure; *jhāri*—the pot; *paḍibeka*—you will get; *tomāra*—your; *hātete*—in the hands.

“However, if you dig up a small quantity of dirt on the eastern side, your hands will immediately touch the pot of treasure.”

The Vedic literatures, including the *Purāṇas*, state that according to the position of the conditioned soul, there are different processes—*karma-kāṇḍa*, *jñāna-kāṇḍa*, the yogic process and the *bhakti-yoga* process. *Karma-kāṇḍa* is compared to wasps and drones that will simply bite if one takes shelter of them. *Jñāna-kāṇḍa*, the speculative process, is simply like a ghost who creates mental disturbances. *Yoga*, the mystic process, is compared to a black snake that devours people by the impersonal cultivation of *kaivalya*. However, if one takes to *bhakti-yoga*, he becomes quickly successful. In other words, through *bhakti-yoga*, one’s hands touch the hidden treasure without difficulty.

The goal of all the revealed scriptures and Vedic injunctions is Kṛṣṇa, as He Himself says in the *Bhagavad-gītā* (15.15): *vedaiś ca sarvair aham eva vedyah*. Since the *Vedas* enjoin one to search out Kṛṣṇa and take shelter at His lotus feet, and since no Vedic process but devotional service will enable one to do this, one has to take to devotional service. According to the *Bhagavad-gītā* (18.55), only the *bhakti* process is said to be definitive. *Bhaktiyā mām abhijānāti*. This is the conclusive statement of the *Vedas*, and one has to accept this process if one is serious in searching for Kṛṣṇa, the Supreme Personality of Godhead. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives the following statement. The eastern side represents devotional service to Lord Kṛṣṇa. The southern side represents the process of fruitive activity (*karma-kāṇḍa*), which ends in material gain. The western side represents *jñāna-kāṇḍa*, the process of mental speculation, sometimes called *siddhi-kāṇḍa*. The northern side represents the speculative method, sometimes known as the mystic *yoga* system. It is only the eastern side, devotional service, that enables one to

attain life's real goal. On the southern side, there are fruitive activities, by which one is subject to the punishment of Yamarāja. When one follows the system of fruitive activity, his material desires remain prominent. Consequently the results of this process are compared to wasps and drones. The living entity is bitten by the wasps and drones of fruitive activity and thus suffers in material existence birth after birth. One cannot become free from material desires by following this process. The propensity for material enjoyment never ends. Therefore the cycle of birth and death continues, and the spirit soul suffers perpetually.

The mystic *yoga* process is compared to a black snake that devours the living entity and injects him with poison. The ultimate goal of the *yoga* system is to become one with the Absolute. This means finishing one's personal existence. But the spiritual part and parcel of the Supreme Personality of Godhead has an eternal individual existence. The *Bhagavad-gītā* confirms that the individual soul existed in the past, is existing in the present and will continue to exist as an individual in the future. Artificially trying to become one with the Absolute is suicidal. One cannot annihilate his natural condition.

A *yakṣa*, a protector of riches, will not allow anyone to take away riches for enjoyment. Such a demon will simply create disturbances. In other words, a devotee will not depend on his material resources but on the mercy of the Supreme Personality of Godhead, who can give real protection. This is called *rakṣiṣyatīti viśvāsaḥ* or (in the Bengali poetry of Bhaktivinoda Ṭhākura's *Śaraṅāgati*) '*avaśya rakṣibe kṛṣṇa*'—*viśvāsa pālana*. The surrendered soul must accept the fact that his real protector is Kṛṣṇa, not his material acquisitions.

Considering all these points, devotional service to Kṛṣṇa is the real treasure house for the living entity. When one comes to the platform of devotional service, he always remains opulent in the association of the Supreme Personality of Godhead. One who is bereft of devotional service is swallowed by the black snake of the *yoga* system and bitten by the wasps and drones of fruitive activity, and he suffers consequent material miseries. Sometimes the living entity is misled into trying to merge into spiritual existence, thinking himself as good as the Supreme Personality of Godhead. This means that when he comes to the spiritual platform, he will be disturbed and will again return to the material platform. According to *Śrīmad-Bhāgavatam* (10.2.32):

ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

Such people may become *sannyāsīs*, but unless they take shelter of Kṛṣṇa's lotus feet, they will return to the material platform to perform philanthropic activities. In this way, one's spiritual life is lost. This is to be understood as being devoured by the black snake.

TEXT 136

aiche śāstra kahe,—karma, jñāna, yoga tyaji'
'bhaktye' kṛṣṇa vaśa haya, bhaktye tānre bhaji

aiche—in that way; *śāstra kahe*—the Vedic literatures confirm; *karma*—fruitive activities; *jñāna*—speculative knowledge; *yoga*—the mystic *yoga* system; *tyaji'*—giving up; *bhaktye*—by devotional service; *kṛṣṇa*—the Supreme Absolute Personality of Godhead; *vaśa haya*—becomes satisfied; *bhaktye*—by devotional service; *tānre*—Him; *bhaji*—we worship.

“The revealed scriptures conclude that one should give up fruitive activity, speculative knowledge and the mystic yoga system and instead take to devotional service, by which Kṛṣṇa can be fully satisfied.

TEXT 137

na sādhayati mām yogo
na sāṅkhyam dharmā uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

na—never; *sādhayati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmāḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyaḥ*—study of the *Vedas*; *tapas*—austerities; *tyāgaḥ*—renunciation, acceptance of *sannyāsa*, or charity; *yathā*—as much as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

“[The Supreme Personality of Godhead, Kṛṣṇa, said:] ‘My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through austerities, charity or acceptance of sannyāsa can one satisfy Me as much as by developing unalloyed devotional service unto Me.

This and the following verse are quoted from *Śrīmad-Bhāgavatam* (11.14.20–21). The explanation for this verse is given in *Ādi-līlā* 17.76.

TEXT 138

bhaktyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt

bhaktyā—by devotional service; *aham*—I, the Supreme Personality of Godhead; *ekayā*—unflinching; *grāhyaḥ*—obtainable; *śraddhayā*—by faith; *ātmā*—the most dear; *priyaḥ*—to be served; *satām*—by the devotees; *bhaktiḥ*—the devotional service; *punāti*—purifies; *mat-niṣṭhā*—fixed only on Me; *śva-pākān*—the lowest of human beings, who are accustomed to eating dogs; *api*—certainly; *sambhavāt*—from all faults due to birth and other circumstances.

“Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.’

TEXT 139

ataeva ‘bhakti’—kṛṣṇa-prāptyera upāya
‘abhidheya’ bali’ tāre sarva-śāstre gāya

ataeva—therefore; *bhakti*—devotional service; *kṛṣṇa-prāptyera*—of achieving the lotus feet of Kṛṣṇa; *upāya*—the only means; *abhidheya-*

abhidheya; bali'—calling; *tāre*—this system; *sarva-śāstre*—in all revealed scriptures; *gāya*—is described.

“The conclusion is that devotional service is the only means for approaching the Supreme Personality of Godhead. This system is therefore called abhidheya. This is the verdict of all revealed scriptures.

As Lord Kṛṣṇa states in the *Bhagavad-gītā* (18.55).

*bhaktyā māṁ abhijānāti yāvān yaś cāsmi tattvataḥ
tato māṁ tattvato jñātvā viśate tad-anantaram*

“One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God.”

The aim of life is to get rid of the material conditioning and enter into spiritual existence. Although the *śāstras* prescribe different methods for different men, the Supreme Personality of Godhead says that one ultimately must accept the path of devotional service as the assured path of spiritual advancement. Devotional service to the Lord is the only process actually confirmed by the Lord. *Sarva-dharmān parityajya māṁ ekam śaraṇam vraja* (Bg. 18.66). One must become a devotee if one wants to return home, back to Godhead, and become eternally blissful.

TEXT 140

*dhana pāile yaiche sukha-bhoga phala pāya
sukha-bhoga haite duḥkha āpani palāya*

dhana pāile—when one gets riches; *yaiche*—just as; *sukha-bhoga*—enjoyment of happiness; *phala*—result; *pāya*—one gets; *sukha-bhoga*—real enjoyment of happiness; *haite*—from; *duḥkha*—all distresses; *āpani*—themselves; *palāya*—run away.

“When one actually becomes rich, he naturally enjoys all kinds of happiness. When one is actually in a happy mood, all distressful conditions go away by themselves. No extraneous endeavor is needed.

TEXT 141

*taiche bhakti-phale kṛṣṇe prema upajaya
preme kṛṣṇāsvāda haile bhava nāśa pāya*

taiche—similarly; *bhakti-phale*—by the result of devotional service; *kṛṣṇe*—unto Lord Kṛṣṇa; *prema*—love; *upajaya*—arises; *preme*—in devotional love; *kṛṣṇa-āsvāda*—tasting the association of Lord Kṛṣṇa; *haile*—when there is; *bhava*—the distress of the repetition of birth and death; *nāśa*—annihilation; *pāya*—obtains.

“Similarly, as a result of bhakti, one’s dormant love for Kṛṣṇa awakens. When one is so situated that he can taste the association of Lord Kṛṣṇa, material existence, the repetition of birth and death, comes to an end.

TEXT 142

*dāridrya-nāśa, bhava-kṣaya,—premera ‘phala’ naya
prema-sukha-bhoga—mukhya prayojana haya*

dāridrya-nāśa—the end of poverty-stricken life; *bhava-kṣaya*—annihilation of material existence; *premera*—of love of Godhead; *phala*—the result; *naya*—certainly is not; *prema-sukha-bhoga*—enjoyment of the happiness of love of God; *mukhya*—chief; *prayojana*—goal of life; *haya*—is.

“The goal of love of Godhead is not to become materially rich or free from material bondage. The real goal is to be situated in devotional service to the Lord and to enjoy transcendental bliss.

The results of devotional service are certainly not material benefits or liberation from material bondage. The goal of devotional service is to be eternally situated in the loving service of the Lord and to enjoy spiritual bliss from that service. One is said to be in a poverty-stricken condition when one forgets the Supreme Personality of Godhead. One has to end such a life of poverty in order to automatically end the miserable conditions of material existence. One is automatically liberated from material enjoyment when one tastes the service of Kṛṣṇa. One does not

have to endeavor separately for opulence. Opulence automatically comes to the pure devotee, even though he does not desire material happiness.

TEXT 143

*veda-śāstre kahe sambandha, abhidheya, prayojana
kṛṣṇa, kṛṣṇa-bhakti, prema,—tina mahā-dhana*

veda-śāstre—in the Vedic literature; *kahe*—it is said; *sambandha*—relationship; *abhidheya*—execution; *prayojana*—goal; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa-bhakti*—devotional service to the Lord; *prema*—love of Godhead; *tina*—these three; *mahā-dhana*—the supreme treasure.

“In the Vedic literatures, Kṛṣṇa is the central point of attraction, and His service is our activity. To attain the platform of love of Kṛṣṇa is life’s ultimate goal. Therefore Kṛṣṇa, Kṛṣṇa’s service and love of Kṛṣṇa are the three great riches of life.

TEXT 144

*vedādi sakala śāstre kṛṣṇa—mukhya sambandha
tānra jñāne ānuṣaṅge yāya māyā-bandha*

veda-ādi—beginning with the Vedas; *sakala*—all; *śāstre*—in the revealed scriptures; *kṛṣṇa*—Lord Kṛṣṇa; *mukhya*—chief; *sambandha*—central point or central attraction; *tānra jñāne*—by knowledge of Him; *ānuṣaṅge*—simultaneously; *yāya*—goes away; *māyā-bandha*—the bondage of material existence.

“In all revealed scriptures, beginning with the Vedas, the central point of attraction is Kṛṣṇa. When complete knowledge of Him is realized, the bondage of māyā, the illusory energy, is automatically broken.

TEXT 145

*vyāmohāya carācarasya jagatas te te purāṇāgamās
tām tām eva hi devatām paramikām jalpantu kalpavadhi*

*siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama-
vyāpāreṣu vivecana-vyatikaram nīteṣu niścīyate*

vyāmohāya—to increase the illusion and ignorance; *cara-acarasya*—of all living entities, moving and nonmoving; *jagataḥ*—of the world; *te te*—those respective; *purāṇa*—the supplementary Vedic literatures called the *Purāṇas*; *āgamāḥ*—and *Vedas*; *tām tām*—that respective; *eva hi*—certainly; *devatām*—demigod; *paramikām*—as supreme; *jalpantu*—let them speak about; *kalpa-avadhi*—until the end of the millennium; *siddhānte*—in conclusion; *punaḥ*—but; *ekaḥ*—one; *eva*—only; *bhagavān*—Supreme Personality of Godhead; *viṣṇuḥ*—Lord Viṣṇu; *samasta*—all; *āgama*—of the *Vedas*; *vyāpāreṣu*—in the dealings; *vivecana-vyatikaram*—to collective consideration; *nīteṣu*—when forcibly brought; *niścīyate*—is established.

“There are many types of Vedic literatures and supplementary Purāṇas. In each of them there are particular demigods who are spoken of as the chief demigods. This is just to create an illusion for moving and nonmoving living entities. Let them perpetually engage in such imaginations. However, when one analytically studies all these Vedic literatures collectively, he comes to the conclusion that Lord Viṣṇu is the one and only Supreme Personality of Godhead.’

This is a verse from the *Padma Purāṇa*.

TEXT 146

*mukhya-gauṇa-vṛtti, kimvā anvaya-vyatireke
vedera pratijñā kevala kahaye kṛṣṇake*

mukhya—chief; *gauṇa*—secondary; *vṛtti*—meaning; *kimvā*—or; *anvaya-vyatireke*—directly or indirectly; *vedera pratijñā*—ultimate declaration of the *Vedas*; *kevala*—only; *kahaye*—speaks; *kṛṣṇake*—about Kṛṣṇa.

“When one accepts the Vedic literature by interpretation or even by dictionary meaning, directly or indirectly the ultimate declaration of Vedic knowledge points to Lord Kṛṣṇa.

TEXTS 147–148

*kiṁ vidhatte kim ācaṣṭe
 kim anūdyā vikalpayet
 ity asyā hṛdayam loke
 nānyo mad veda kaścana
 mām vidhatte 'bhidhatte mām
 vikalpyāpohyate hy aham
 etāvān sarva-vedārthaḥ
 śabda āsthāya mām bhidām
 māyā-mātram anūdyānte
 pratiśidhya prasīdati*

kim—what; *vidhatte*—direct; *kim*—what; *ācaṣṭe*—declare; *kim*—what; *anūdyā*—taking as the object; *vikalpayet*—may conjecture; *iti*—thus; *asyāḥ*—of the Vedic literature; *hṛdayam*—intention; *loke*—in this world; *na*—not; *anyaḥ*—other; *mat*—than Me; *veda*—knows; *kaścana*—anyone; *mām*—Me; *vidhatte*—they ordain; *abhidhatte*—set forth; *mām*—Me; *vikalpyā*—speculating; *apohyate*—am fixed; *hi*—certainly; *aham*—I; *etāvān*—of such measures; *sarva-veda-arthaḥ*—the purport of the Vedas; *śabdaḥ*—the Vedas; *āsthāya*—taking shelter of; *mām*—Me; *bhidām*—different; *māyā*—illusory energy; *mātram*—only; *anūdyā*—saying; *ante*—at the end; *pratiśidhya*—driving away; *prasīdati*—gets satisfaction.

“[Lord Kṛṣṇa said:] ‘What is the purpose of all Vedic literatures? On whom do they focus? Who is the object of all speculation? Outside of Me no one knows these things. Now you should know that all these activities are aimed at ordaining and setting forth Me. The purpose of the Vedic literatures is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me. The essence of all Vedic literatures is to distinguish Me from māyā. By considering the illusory energy, one comes to the platform of understanding Me. In this way one becomes free from speculation about the Vedas and comes to Me as the conclusion. Thus one is satisfied.’

These two verses are quoted from *Śrīmad-Bhāgavatam* (11.21.42–43). When Uddhava asked Kṛṣṇa about the purpose of Vedic speculation, the Lord informed him of the process of understanding the Vedic literature. The

Vedas are composed of *karma-kāṇḍa*, *jñāna-kāṇḍa* and *upāsanā-kāṇḍa*. One who analytically studies the purpose of the Vedas understands that by *karma-kāṇḍa*, sacrificial activity, one comes to the conclusion of *jñāna-kāṇḍa*, speculative knowledge, and that after speculation one comes to the conclusion that worship of the Supreme Personality of Godhead is the ultimate. When one comes to this conclusion, he becomes fully satisfied.

TEXT 149

*kṛṣṇera svarūpa—ananta, vaibhava—apāra
cic-chakti, māyā-śakti, jīva-śakti āra*

kṛṣṇera svarūpa—the transcendental form of Kṛṣṇa; *ananta*—unlimitedly expanded; *vaibhava*—opulence; *apāra*—unlimited; *cit-śakti*—internal potency; *māyā-śakti*—external potency; *jīva-śakti*—marginal potency; *āra*—and.

“The transcendental form of Lord Kṛṣṇa is unlimited and also has unlimited opulence. He possesses the internal potency, external potency and marginal potency.

TEXT 150

*vaikuṅṭha, brahmāṇḍa-gaṇa—śakti-kārya haya
svarūpa-śakti śakti-kāryera—kṛṣṇa samāśraya*

vaikuṅṭha—the spiritual world; *brahmāṇḍa-gaṇa*—universes of the material world; *śakti-kārya haya*—they are all activities of Kṛṣṇa’s potencies; *svarūpa-śakti*—of the internal potency; *śakti-kāryera*—of the activities of the external potency; *kṛṣṇa*—Lord Kṛṣṇa; *samāśraya*—the original source.

“The material and the spiritual world are transformations of Kṛṣṇa’s external and internal potencies respectively. Therefore Kṛṣṇa is the original source of both the material and the spiritual manifestations.

TEXT 151

daśame daśamaṁ lakṣyam
 āśritāśraya-vidgraham
 śrī-kṛṣṇākhyam param dhāma
 jagad-dhāma namāmi tat

daśame—in the Tenth Canto; *daśamam*—the tenth subject matter; *lakṣyam*—to be seen; *āśrita*—of the sheltered; *āśraya*—of the shelter; *vidgraham*—who is the form; *śrī-kṛṣṇa-ākhyam*—known as Lord Śrī Kṛṣṇa; *param*—supreme; *dhāma*—abode; *jagat-dhāma*—the abode of the universes; *namāmi*—I offer my obeisances; *tat*—to Him.

“The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.’

This is a quotation from the *Bhāvārtha-dīpikā*, Śrīdhara Svāmī’s commentary on *Śrīmad-Bhāgavatam* (10.1.1). In the Tenth Canto of *Śrīmad-Bhāgavatam* there is a description of the *āśraya-tattva*, Śrī Kṛṣṇa. There are two *tattvas*—*āśraya-tattva* and *āśrita-tattva*. *Āśraya-tattva* is the objective, and *āśrita-tattva* is the subjective. Since the lotus feet of Lord Śrī Kṛṣṇa are the shelter of all devotees, Śrī Kṛṣṇa is called *param dhāma*. In the *Bhagavad-gītā* (10.12) it is stated, *param brahma param dhāma pavitram paramam bhavān*. Everything is resting under the lotus feet of Kṛṣṇa. In *Śrīmad-Bhāgavatam* (10.14.58) it is stated:

*samāśritā ye pada-pallava-plavam
 mahat-padam puṇya-yaśo murāreḥ*

Under the lotus feet of Śrī Kṛṣṇa, the entire *mahat-tattva* is existing. Since everything is under Śrī Kṛṣṇa’s protection, Śrī Kṛṣṇa is called *āśraya-tattva*. Everything else is called *āśrita-tattva*. The material creation is also called *āśrita-tattva*. Liberation from material bondage and the attainment of the spiritual platform are also *āśrita-tattva*. Kṛṣṇa is the only *āśraya-tattva*. In the beginning of the creation there are Mahā-Viṣṇu, Garbhodakaśāyī

Viṣṇu and Kṣīrodakaśāyī Viṣṇu. They are also *āśraya-tattva*. Kṛṣṇa is the cause of all causes (*sarva-kāraṇa-kāraṇam* [Bs. 5.1]). To understand Kṛṣṇa perfectly, one has to make an analytical study of *āśraya-tattva* and *āśrita-tattva*.

TEXT 152

*kṛṣṇera svarūpa-vicāra śuna, sanātana
advaya-jñāna-tattva, vraje vrajendra-nandana*

kṛṣṇera—of Lord Kṛṣṇa; *svarūpa-vicāra*—consideration of the eternal form; *śuna*—please hear; *sanātana*—My dear Sanātana; *advaya-jñāna-tattva*—the Absolute Truth without duality; *vraje*—in Vṛndāvana; *vrajendra-nandana*—the son of Nanda Mahārāja.

“O Sanātana, please hear about the eternal form of Lord Kṛṣṇa. He is the Absolute Truth, devoid of duality but present in Vṛndāvana as the son of Nanda Mahārāja.

TEXT 153

*sarva-ādi, sarva-amśī, kiśora-śekhara
cit-ānanda-deha, sarvāśraya, sarveśvara*

sarva-ādi—origin of everything; *sarva-amśī*—sum total of all parts and parcels; *kiśora-śekhara*—the supreme youth; *cit-ānanda-deha*—a body of spiritual blissfulness; *sarva-āśraya*—shelter of everyone; *sarva-īśvara*—the master of everyone.

“Kṛṣṇa is the original source of everything and the sum total of everything. He appears as the supreme youth, and His whole body is composed of spiritual bliss. He is the shelter of everything and master of everyone.

Kṛṣṇa is the origin of all *viṣṇu-tattvas*, including Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. He is the ultimate goal of Vaiṣṇava philosophy. Everything emanates from Him. His body is completely spiritual and is the source of all spiritual being. Although He is the source of everything, He Himself has no source. *Advaitam acyutam*

anādim ananta-rūpam/ ādyaṁ purāṇa-puruṣaṁ nava-yauvanam ca [Bs. 5.33]. Although He is the supreme source of everyone, He is still always a fresh youth.

TEXT 154

*īśvaraḥ paramaḥ kṛṣṇaḥ
sat-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*

īśvaraḥ—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahaḥ*—whose form; *anādir*—without beginning; *ādir*—the origin; *govindaḥ*—Lord Govinda; *sarva-kāraṇa-kāraṇam*—the cause of all causes.

“Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.’

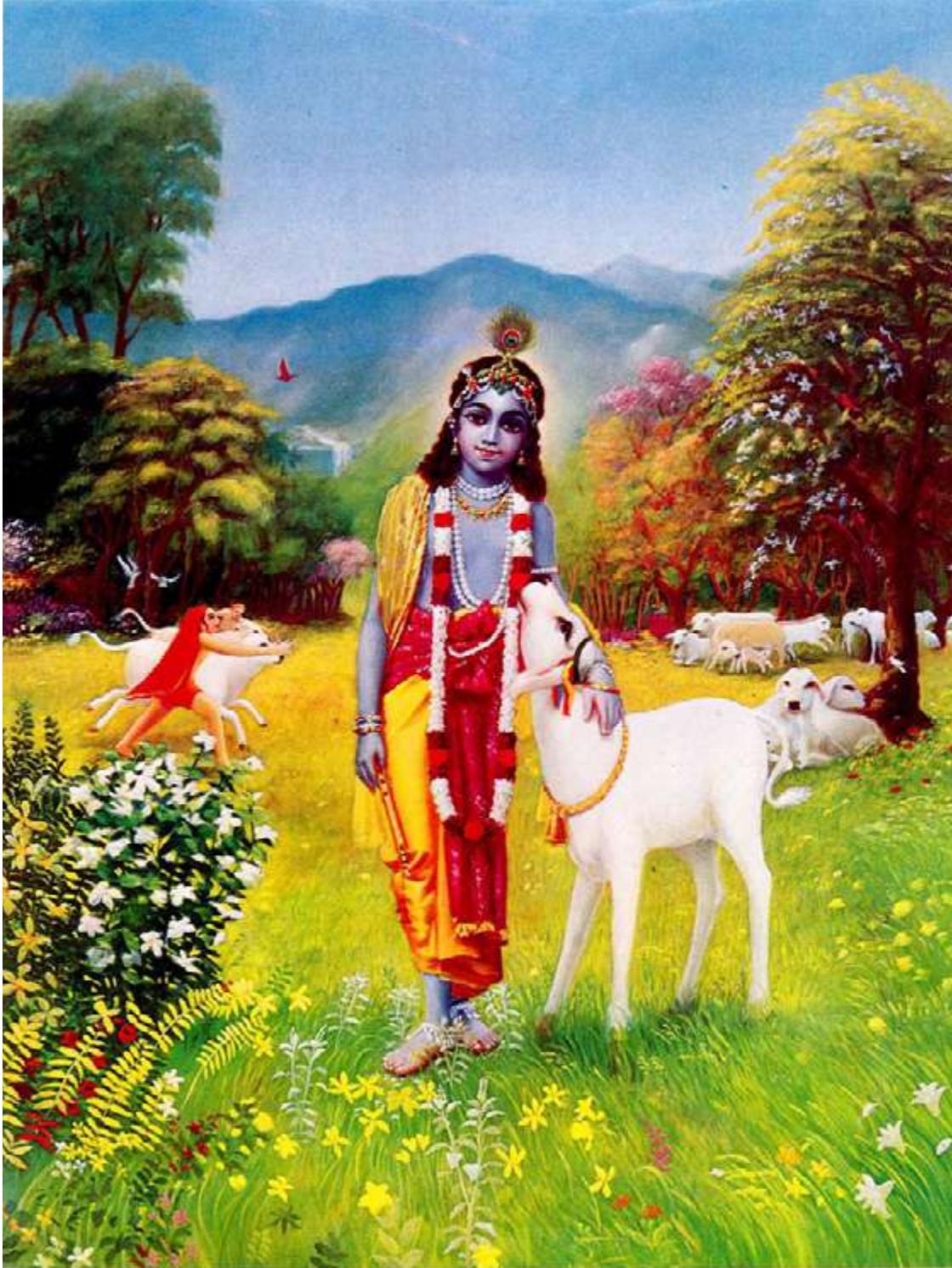
This is the first verse of the Fifth Chapter of the *Brahma-saṁhitā*.

TEXT 155

*svayaṁ bhagavān kṛṣṇa, ‘govinda’ para nāma
sarvaiśvarya-pūrṇa yāñra goloka—nitya-dhāma*

svayaṁ—personally; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Kṛṣṇa; *govinda*—Govinda; *para nāma*—another name; *sarvaiśvarya-pūrṇa*—full of all opulences; *yāñra*—whose; *goloka*—Goloka Vṛndāvana; *nitya-dhāma*—eternal abode.

“The original Supreme Personality of Godhead is Kṛṣṇa. His original name is Govinda. He is full of all opulences, and His eternal abode is known as Goloka Vṛndāvana.



Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.

TEXT 156

*ete cāṁśa-kalāḥ puṁśaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulam lokam
mṛḍayanti yuge yuge*

ete—these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—parts of plenary portions; *puṁśaḥ*—of the *puṁśa-avatāras*; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *svayam*—Himself; *indra-ari*—the enemies of Lord Indra; *vyākulam*—full of; *lokam*—the world; *mṛḍayanti*—make happy; *yuge yuge*—at the right time in each age.

“All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the *puṁśa-avatāras*. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.’

This is a quotation from *Śrīmad-Bhāgavatam* (1.3.28). See also *Ādi-līlā*, Chapter Two, verse 67.

TEXT 157

*jñāna, yoga, bhakti,—tina sādhanera vaśe
brahma, ātmā, bhagavān—trividha prakāśe*

jñāna—knowledge; *yoga*—mystic power; *bhakti*—devotional service; *tina*—three; *sādhanera*—of the processes of spiritual life; *vaśe*—under the control; *brahma*—impersonal Brahman; *ātmā*—localized Paramātmā; *bhagavān*—the Supreme Personality of Godhead; *tri-vidha prakāśe*—three kinds of manifestation.

“There are three kinds of spiritual processes for understanding the Absolute Truth—the processes of speculative knowledge, mystic yoga and bhakti-yoga. According to these three processes, the Absolute Truth is manifested as Brahman, Paramātmā or Bhagavān.

TEXT 158

*vadanti tat tattva-vidas
tattvaṃ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

vadanti—they say; *tat*—that; *tattva-vidas*—learned souls; *tattvam*—the Absolute Truth; *yaj*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

“Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.”

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.11).

Those who are interested in the impersonal Brahman effulgence, which is not different from the Supreme Personality of Godhead, can attain that goal by speculative knowledge. Those who are interested in practicing mystic *yoga* can attain the localized aspect of Paramātmā. As stated in the *Bhagavad-gītā* (18.61), *īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati*: the Supreme Personality of Godhead is situated within the heart as Paramātmā. He witnesses the activities of the living entities and gives them permission to act.

For a further explanation, see *Ādi-līlā*, Chapter Two, verse 11.

TEXT 159

*brahma—āṅga-kānti tānra, nirviśeṣa prakāśe
sūrya yena carma-cakṣe jyotirmaya bhāse*

brahma—the impersonal Brahman effulgence; *āṅga-kānti*—the bodily rays; *tānra*—of Him; *nirviśeṣa*—without varieties; *prakāśe*—manifestation; *sūrya yena*—exactly like the sun; *carma-cakṣe*—with our ordinary material eyes; *jyotiḥ-maya*—simply effulgent; *bhāse*—appears.

“The manifestation of the impersonal Brahman effulgence, which is without variety, is the rays of Kṛṣṇa’s bodily effulgence. It is exactly like the sun. When the sun is seen by our ordinary eyes, it appears to consist simply of effulgence.”

TEXT 160

yasya prabhā prabhavato jagat-aṅḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtam
govindam ādi-puruṣam tam aham bhajāmi

yasya—of whom; prabhā—the effulgence; prabhavataḥ—of one who excels in power; jagat-aṅḍa—of universes; koṭi-koṭiṣu—in millions and millions; aśeṣa—unlimited; vasudhā-ādi—with planets and other manifestations; vibhūti—with opulences; bhinnam—becoming variegated; tat—that; brahma—Brahman; niṣkalam—without parts; anantam—unlimited; aśeṣa-bhūtam—being complete; govindam—Lord Govinda; ādi-puruṣam—the original person; tam—Him; aham—I; bhajāmi—worship.

“I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.’

This verse is quoted from the *Brahma-saṁhitā* (5.40). For an explanation, refer to *Ādi-līlā*, Chapter Two, verse 14.

TEXT 161

paramātmā yeṅho, teṅho kṛṣṇera eka aṁśa
ātmāra ‘ātmā’ haya kṛṣṇa sarva-avataṁsa

paramātmā—the Supersoul within the heart; yeṅho—who; teṅho—He; kṛṣṇera—of Lord Kṛṣṇa; eka—one; aṁśa—plenary portion; ātmāra—of the soul; ātmā—the soul; haya—is; kṛṣṇa—Lord Kṛṣṇa; sarva—of everything; avataṁsa—source.

“The Paramātmā, the Supersoul feature, is a plenary portion of the Supreme Personality of Godhead, who is the original soul of all living entities. Kṛṣṇa is the source of the Paramātmā.

TEXT 162

*kṛṣṇam enam avehi tvam
ātmanam akhilātmanām
jagad-dhitāya so 'py atra
dehīvābhāti māyayā*

kṛṣṇam—in the Supreme Personality of Godhead; *enam*—this; *avehi*—just try to understand; *tvam*—you; *ātmanam*—the soul; *akhila-ātmanām*—of all living entities; *jagad-dhitāya*—the benefit of the whole universe; *sah*—He; *api*—certainly; *atra*—here; *dehī*—a human being; *iva*—like; *ābhāti*—appears; *māyayā*—by His internal potency.

“You should know Kṛṣṇa to be the original soul of all ātmās [living entities]. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His own internal potency.”

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.55). Parikṣit Mahārāja asked Śukadeva Gosvāmī why Kṛṣṇa was so beloved by the residents of Vṛndāvana, who loved Him even more than their own offspring or life itself. At that time Śukadeva Gosvāmī replied that everyone’s *ātmā*, or soul, is very, very dear, especially to all living entities who have accepted material bodies. But that *ātmā*, the spirit soul, is part and parcel of Kṛṣṇa. For this reason, Kṛṣṇa is very dear to every living entity. Everyone’s body is very dear to oneself, and one wants to protect the body by all means because within the body the soul is living. Due to the intimate relationship between the soul and the body, the body is important and dear to everyone. Similarly, the soul, being part and parcel of Kṛṣṇa, the Supreme Lord, is very, very dear to all living entities. Unfortunately, the soul forgets his constitutional position and thinks he is only the body (*deha-ātma-buddhi*). Thus the soul is subjected to the rules and regulations of material nature. When a living entity, by his intelligence, reawakens his attraction for Kṛṣṇa, he can understand that he is not the body but part and parcel of Kṛṣṇa. Thus filled with knowledge, he no longer labors under attachment to the body and everything related to the body. *Janasya moho 'yam aham mameti* [SB 5.5.8]. Material existence, wherein one thinks, “I am the body, and this belongs to me,” is also illusory. One must redirect his attraction to Kṛṣṇa. *Śrīmad-Bhāgavatam* (1.2.7) states:

*vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ jñānaṁ ca yad ahaitukam*

“By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world.”

TEXT 163

*atha vā bahunaitena
kim jñātena tavārjuna
viṣṭabhyāham idam kṛtsnam
ekāṁśena sthito jagat*

atha vā—or; *bahunā*—much; *etena*—with this; *kim*—what use; *jñātena*—being known; *tava*—by you; *arjuna*—O Arjuna; *viṣṭabhya*—pervading; *aham*—I; *idam*—this; *kṛtsnam*—entire; *eka-aṁśena*—with one portion; *sthitaḥ*—situated; *jagat*—universe.

“But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.’

This is a quotation from the *Bhagavad-gītā* (10.42).

TEXT 164

*‘bhaktye’ bhagavānera anubhava—pūrṇa-rūpa
eka-i vighrahe tāṅra ananta svarūpa*

bhaktye—by devotional service; *bhagavānera*—of the Supreme Personality of Godhead; *anubhava*—perception; *pūrṇa-rūpa*—perfectly; *eka-i*—one; *vighrahe*—in the transcendental form; *tāṅra*—His; *ananta*—unlimited; *svarūpa*—expansions of plenary portions.

“Only by devotional activity can one understand the transcendental form of the Lord, which is perfect in all respects. Although His form is one, He can expand His form into unlimited numbers by His supreme will.

TEXT 165

*svayaṁ-rūpa, tad-ekātma-rūpa, āveśa—nāma
prathamei tina-rūpe rahena bhagavān*

svayaṁ-rūpa—the original form; *tad-ekātma-rūpa*—the same form, nondifferent from *svayaṁ-rūpa*; *āveśa*—especially empowered; *nāma*—named; *prathamei*—in the beginning; *tina-rūpe*—in three forms; *rahena*—remains; *bhagavān*—the Supreme Personality of Godhead.

“The Supreme Personality of Godhead exists in three principal forms—*svayaṁ-rūpa, tad-ekātma-rūpa* and *āveśa-rūpa*.”

Śrīla Rūpa Gosvāmī has described the *svayaṁ-rūpa* in his *Laghu-bhāgavatāmṛta*, *Pūrva-khaṇḍa*, verse 12: *ananyāpekṣi yad rūpaṁ svayaṁ-rūpaḥ sa ucyate*. “The form of the Supreme Personality of Godhead that does not depend on other forms is called the *svayaṁ-rūpa*, the original form.” This form is also described in *Śrīmad-Bhāgavatam*: *kṛṣṇas tu bhagavān svayaṁ* (1.3.28). “Kṛṣṇa is the original form of the Supreme Personality of Godhead.” That Kṛṣṇa’s form as a cowherd boy in Vṛndāvana is the original form of the Personality of Godhead (*svayaṁ-rūpa*) is confirmed in the *Brahma-saṁhitā* (5.1):

*īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam*

There is nothing superior to Govinda. He is the ultimate source and the cause of all causes. This is also confirmed in the *Bhāgavad-gītā* (7.7), where the Lord says, *mattaḥ parataraṁ nānyat*: “There is no truth superior to Me.”

The *tad-ekātma-rūpa* forms are also described in the *Laghu-bhāgavatāmṛta* (*Pūrva-khaṇḍa*, verse 14):

*yad rūpaṁ tad-abhedena svarūpeṇa virājate
ākṛtyādibhir anyādṛk sa tad-ekātma-rūpakaḥ*

“The *tad-ekātma-rūpa* forms exist simultaneously with the *svayaṁ-rūpa* form and are nondifferent. At the same time, their bodily features and specific activities appear to be different.” The *tad-ekātma-rūpa* forms are

divided into two categories—*svāmśa* and *vilāsa*.

Lord Kṛṣṇa's *āveśa* forms are also explained in the *Laghu-bhāgavatāmṛta* (*Pūrva* 18):

*jñāna-śakty-ādi-kalayā yatrāviṣṭo janārdanaḥ
ta āveśā nigadyante jīvā eva mahattamāḥ*

“A living entity who is specifically empowered by the Lord with knowledge or strength is technically called *āveśa-rūpa*.” As stated in the *Caitanya-caritāmṛta* (*Antya* 7.11), *kṛṣṇa-śakti vinā nahe tāra pravartana*: Unless a devotee is specifically empowered by the Lord, he cannot preach the holy name of the Lord all over the world. This is an explanation of the word *āveśa-rūpa*.

TEXT 166

*'svayam-rūpa' 'svayam-prakāśa'—dui rūpe sphūrṭi
svayam-rūpe—eka 'kṛṣṇa' vraje goṇa-mūrti*

svayam-rūpa—the original form of the Lord; *svayam-prakāśa*—the personal manifestation; *dui rūpe*—in two forms; *sphūrṭi*—exhibition; *svayam-rūpe*—in the original form; *eka*—one; *kṛṣṇa*—Kṛṣṇa, the Supreme Personality of Godhead; *vraje*—in Vṛndāvana; *goṇa-mūrti*—the cowherd boy.

“The original form of the Lord [*svayam-rūpa*] is exhibited in two forms—*svayam-rūpa* and *svayam-prakāśa*. In His original form as *svayam-rūpa*, Kṛṣṇa is observed as a cowherd boy in Vṛndāvana.

TEXT 167

*'prābhava-vaibhava'-rūpe dvidiḥa prakāśe
eka-vapu bahu rūpa yaiche haila rāse*

prābhava-prābhava; *vaibhava-vaibhava*; *rūpe*—in forms; *dvi-vidiḥa prakāśe*—twofold manifestations; *eka-vapu*—the same original form; *bahu rūpa*—expanded into unlimited numbers; *yaiche*—like; *haila*—it was; *rāse*—while dancing in the *rāsa* dance with the *gopīs*.

“In His original form, Kṛṣṇa manifests Himself in two features—prābhava and vaibhava. He expands His one original form into many, as He did during the rāsa-līlā dance.

TEXT 168

*mahiṣī-vivāhe haila bahu-vidha mūrti
‘prābhava prakāśa’—ei śāstra-parasiddhi*

mahiṣī-vivāhe—in the matter of marrying 16,108 wives at Dvārakā; *haila*—there were; *bahu-vidha mūrti*—many forms; *prābhava prakāśa*—called *prābhava-prakāśa*; *ei*—this; *śāstra-parasiddhi*—determined by reference to the revealed scriptures.

“When the Lord married 16,108 wives at Dvārakā, He expanded Himself into many forms. These expansions and the expansions at the rāsa dance are called *prābhava-prakāśa*, according to the directions of revealed scriptures.

TEXT 169

*saubhary-ādi-prāya sei kāya-vyūha naya
kāya-vyūha haile nāradera vismaya nā haya*

saubhari-ādi—beginning with the sage named Saubhari; *prāya*—like; *sei*—that; *kāya-vyūha*—the expansion of one’s body; *naya*—is not; *kāya-vyūha*—expansions of the body; *haile*—if there are; *nāradera*—of Nārada Muni; *vismaya*—the astonishment; *nā haya*—there cannot be.

“The *prābhava-prakāśa* expansions of Lord Kṛṣṇa are not like the expansions of the sage Saubhari. Had they been so, Nārada would not have been astonished to see them.

TEXT 170

*citraṁ bataitad ekena
vapuṣā yugapat pṛthak*

*gṛheṣu dvy-aṣṭa-sāhasram
striya eka udāvahat*

citram—wonderful; *bata*—oh; *etat*—this; *ekena*—with one; *vapuṣā*—form; *yugapat*—simultaneously; *prthak*—separately; *gṛheṣu*—in the houses; *dvi-aṣṭa-sāhasram*—sixteen thousand; *striyaḥ*—all the queens; *ekaḥ*—the one Śrī Kṛṣṇa; *udāvahat*—married.

“It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen thousand similar forms to marry sixteen thousand queens in their respective homes.’

This verse is spoken by Nārada Muni in Śrīmad-Bhāgavatam (10.69.2).

TEXT 171

*sei vapu, sei ākṛti prthak yadi bhāse
bhāvāveśa-bhede nāma ‘vaibhava-prakāśe’*

sei vapu—that form; *sei ākṛti*—that feature; *prthak*—different; *yadi*—if; *bhāse*—appears; *bhāva-āveśa*—of the ecstatic emotion; *bhede*—according to varieties; *nāma*—named; *vaibhava-prakāśe*—*vaibhava-prakāśa*.

“If one form or feature is differently manifested according to different emotional features, it is called *vaibhava-prakāśa*.

TEXT 172

*ananta prakāśe kṛṣṇera nāhi mūrti-bheda
ākāra-varṇa-astra-bhede nāma-vibheda*

ananta prakāśe—in innumerable manifestations; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhi*—there is not; *mūrti-bheda*—difference of form; *ākāra*—of features; *varṇa*—of color; *astra*—of weapons; *bhede*—according to differentiation; *nāma-vibheda*—difference of names.

“When the Lord expands Himself in innumerable forms, there is no difference in the forms, but due to different features, bodily colors and weapons, the names are different.

TEXT 173

*anye ca saṁskṛtātmāno
vidhinābhīhitena te
yajanti tvan-mayās tvām vai
bahu-mūrty eka-mūrtikam*

anye—different persons; *ca*—also; *saṁskṛta-ātmānaḥ*—persons who are purified; *vidhinā*—by the regulative principles; *abhīhitena*—stated in the revealed scriptures; *te*—such persons; *yajanti*—worship; *tvat-mayāḥ*—being absorbed in You; *tvām*—You; *vai*—certainly; *bahu-mūrti*—having many forms; *eka-mūrtikam*—although one.

“In different Vedic scriptures, there are prescribed rules and regulative principles for worshiping different types of forms. When one is purified by these rules and regulations, he worships You, the Supreme Personality of Godhead. Although manifested in many forms, You are one.”

This verse is quoted from *Śrīmad-Bhāgavatam* (10.40.7). In the *Vedas* it is stated that the one becomes many (*eko bahu syām*). The Supreme Personality of Godhead expands Himself in various forms—*viṣṇu-tattva*, *jīva-tattva* and *śakti-tattva*.

According to the Vedic literatures, there are different regulative principles for the worship of each of these forms. If one takes advantage of the Vedic literatures and purifies himself by following the rules and regulations, ultimately he worships the Supreme Personality of Godhead, Kṛṣṇa. Kṛṣṇa says in the *Bhagavad-gītā* (4.11): *mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ*. Worship of the demigods is in a sense worship of the Supreme Personality of Godhead, but such worship is said to be *avidhi-pūrvakam*, improper. Actually demigod worship is meant for unintelligent men. One who is intelligent considers the words of the Supreme Personality of Godhead: *sarva dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]. One who worships demigods worships the Supreme Lord indirectly, but according to the revealed scriptures, there is no need to worship Him indirectly. One can worship Him directly.

TEXT 174

*vaibhava-prakāśa kṛṣṇera—śrī-balarāma
varṇa-mātra-bheda, saba—kṛṣṇera samāna*

vaibhava-prakāśa—manifestation of the vaibhava feature; kṛṣṇera—of Lord Kṛṣṇa; śrī-balarāma—Śrī Balarāma; varṇa-mātra—color only; bheda—difference; saba—everything; kṛṣṇera samāna—equal to Kṛṣṇa.

“The first manifestation of the vaibhava feature of Kṛṣṇa is Śrī Balarāmajī. Śrī Balarāma and Kṛṣṇa have different bodily colors, but otherwise Śrī Balarāma is equal to Kṛṣṇa in all respects.

To understand the difference between *svayam-rūpa*, *tad-ekātma-rūpa*, *āveśa*, *prābhava* and *vaibhava*, Śrīla Bhaktivinoda Ṭhākura has given the following description. In the beginning, Kṛṣṇa has three bodily features: (1) *svayam-rūpa*, as a cowherd boy in Vṛndāvana; (2) *tad-ekātma-rūpa*, which is divided into *svāmśaka* and *vilāsa*; and (3) *āveśa-rūpa*. The *svāmśaka*, or expansions of the personal potency, are (1) Kāraṇodakaśāyī, Garbhodakaśāyī, Kṣīrodakaśāyī and (2) incarnations such as the fish, tortoise, boar and Nṛsimha. The *vilāsa-rūpa* has a *prābhava* division, including Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. There is also a *vaibhava* division, in which there are twenty-four forms, including the second Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. For each of these, there are three forms; therefore there are twelve forms altogether. These twelve forms constitute the predominant names for the twelve months of the year as well as the twelve *tilaka* marks on the body. Each of the four Personalities of Godhead expands into two other forms; thus there are eight forms, such as Puruṣottama, Acyuta, etc. The four forms (Vāsudeva, etc.), the twelve (Keśava, etc.), and the eight (Puruṣottama, etc.) all together constitute twenty-four forms. The forms are differently named in accordance with the placement of the weapons They hold in Their four hands.

TEXT 175

*vaibhava-prakāśa yaiche devakī-tanuja
dvibhuja-svarūpa kabhu, kabhu haya caturbhujā*

vaibhava-prakāśa—the feature of *vaibhava-prakāśa*; *yaiche*—just as; *devakī-tanuja*—the son of Devakī; *dvi-bhuja*—two-handed; *svarūpa*—form; *kabhu*—sometimes; *kabhū*—sometimes; *haya*—is; *catur-bhuja*—four-handed.

“An example of *vaibhava-prakāśa* is the son of Devakī. He sometimes has two hands and sometimes four hands.

When Lord Kṛṣṇa took His birth, He appeared outside the womb as four-handed Viṣṇu. Then Devakī and Vasudeva offered their prayers to Him and asked Him to assume His two-handed form. The Lord immediately assumed His two-handed form and ordered that He be transferred to Gokula, on the other side of the river Yamunā.

TEXT 176

ye-kāle dvibhuja, nāma—vaibhava-prakāśa
caturbhuja haile, nāma—prābhava-prakāśa

ye-kāle dvi-bhuja—when the Lord appears as two-handed; *nāma*—named; *vaibhava-prakāśa*—*vaibhava-prakāśa*; *catur-bhuja haile*—when He becomes four-handed; *nāma*—named; *prābhava-prakāśa*—*prābhava-prakāśa*.

“When the Lord is two-handed He is called *vaibhava-prakāśa*, and when He is four-handed He is called *prābhava-prakāśa*.

TEXT 177

svayam-rūpera goṇa-veśa, goṇa-abhimāna
vāsudevera kṣatriya-veśa, ‘āmi—kṣatriya’-jñāna

svayam-rūpera—of the original form; *goṇa-veśa*—the dress of a cowherd boy; *goṇa-abhimāna*—thinking Himself a cowherd boy; *vāsudevera*—of Vāsudeva, the son of Vasudeva and Devakī; *kṣatriya-veśa*—the dress is like that of a *kṣatriya*; *āmi*—I; *kṣatriya*—a *kṣatriya*; *jñāna*—knowledge.



When Lord Kṛṣṇa took His birth, He appeared outside the womb as four-handed Viṣṇu. Then Devakī and Vasudeva offered their prayers to Him and asked Him to assume His two-handed form. The Lord immediately assumed His two-handed form and ordered that He be transferred to Gokula, on the other side of the river Yamunā.

“In His original form, the Lord dresses like a cowherd boy and thinks Himself one. When He appears as Vāsudeva, the son of Vasudeva and Devakī, His dress and consciousness are those of a kṣatriya, a warrior.

TEXT 178

*saundarya, aiśvarya, mādhyura, vaidagdhyā-vilāsa
vrajendra-nandane ihā adhika ullāsa*

saundarya—the beauty; *aiśvarya*—the opulence; *mādhyura*—the sweetness; *vaidagdhyā-vilāsa*—the intellectual pastimes; *vrajendra-nandane*—of the son of Nanda Mahārāja and Yaśodā; *ihā*—all these; *adhika ullāsa*—more jubilant.

“When one compares the beauty, opulence, sweetness and intellectual pastimes of Vāsudeva, the warrior, to Kṛṣṇa, the cowherd boy, son of Nanda Mahārāja, one sees that Kṛṣṇa’s attributes are more pleasant.

TEXT 179

*govindera mādhyurī dekhi’ vāsudevera kṣobha
se mādhyurī āsvādite upajaya lobha*

govindera—of Lord Govinda; *mādhyurī*—the sweetness; *dekhi’*—seeing; *vāsudevera*—of Vāsudeva; *kṣobha*—agitation; *se*—that; *mādhyurī*—sweetness; *āsvādite*—to taste; *upajaya*—awakens; *lobha*—greed.

“Indeed, Vāsudeva is agitated just to see the sweetness of Govinda, and a transcendental greed awakens in Him to enjoy that sweetness.

TEXT 180

*udgīrṇādbhuta-mādhyurī-parimalasyābhīra-līlasya me
dvaitam hanta samīkṣayan muhur asau citrīyate cāraṇaḥ
cetaḥ keli-kutūhalottaralitaṁ satyaṁ sakhe māmakaṁ
yasya prekṣya svarūpatāṁ vraja-vadhū-sārūpyam anvicchati*

udgīrṇa—overflowing; *adbhuta*—wonderful; *mādhurī*—sweetness; *parimalasya*—whose fragrance; *ābhīra*—of a cowherd boy; *līlasya*—who has pastimes; *me*—My; *dvaitam*—second form; *hanta*—alas; *samīkṣayan*—showing; *muhuḥ*—again and again; *asau*—that; *citṛiyate*—is acting like a picture; *cāraṇaḥ*—dramatic actor; *cetaḥ*—heart; *keli-kutūhala*—by longing for pastimes; *uttaralitam*—greatly excited; *satyam*—actually; *sakhe*—O dear friend; *māmakam*—My; *yasya*—of whom; *prekṣya*—by seeing; *svarūpatām*—similarity to My form; *vraja-vadhū*—of the damsels of Vrajabhūmi; *sārūpyam*—a form like the forms; *anvicchati*—desires.

“My dear friend, this dramatic actor appears like a second form of My own self. Like a picture, He displays My pastimes as a cowherd boy overflowing with wonderfully attractive sweetness and fragrance, which are so dear to the damsels of Vraja. When I see such a display, My heart becomes greatly excited. I long for such pastimes and desire a form exactly like that of the damsels of Vraja.’

This verse is found in the *Lalita-mādhava* (4.19). It was spoken by Vāsudeva in Dvārakā.

TEXT 181

mathurāya yaiche gandharva-nṛtya-daraśane
punaḥ dvārakāte yaiche citra-vilokane

mathurāya—at Mathurā; *yaiche*—just as; *gandharva-nṛtya*—the dance of the Gandharvas; *daraśane*—by seeing; *punaḥ*—again; *dvārakāte*—at Dvārakā; *yaiche*—just as; *citra-vilokane*—by seeing a picture of Kṛṣṇa.

“One instance of Vāsudeva’s attraction to Kṛṣṇa occurred when Vāsudeva saw the Gandharva dance at Mathurā. Another instance occurred in Dvārakā when Vāsudeva was surprised to see a picture of Kṛṣṇa.

TEXT 182

aparikalita-pūvaḥ kaś camatkāra-kārī
sphuratu mama garīyān eṣa mādhyura-pūraḥ

*ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ
sarabhasam upabhoktum kāmāye rādhikeva*

aparikalita—not experienced; *pūrvah*—previously; *kaḥ*—who; *camatkāra-kārī*—causing wonder; *sphuratu*—manifests; *mama*—My; *garīyān*—more great; *eṣaḥ*—this; *mādhurya-pūraḥ*—abundance of sweetness; *ayam*—this; *aham*—I; *api*—even; *hanta*—alas; *prekṣya*—seeing; *yaṁ*—which; *lubdha-cetāḥ*—My mind being bewildered; *sarabhasam*—impetuously; *upabhoktum*—to enjoy; *kāmāye*—desire; *rādhikā iva*—like Śrīmatī Rādhārāṇī.

“Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī.’

This verse spoken by Vāsudeva in Dvārakā is also recorded by Śrīla Rūpa Gosvāmī in his *Lalita-mādhava* (8.34).

TEXT 183

*sei vaṇu bhinnābhāse kichu bhinnākāra
bhāvāveśākṛti-bhede ‘tad-ekātma’ nāma tānra*

sei vaṇu—that body; *bhinna-ābhāse*—manifested differently; *kichu*—some; *bhinna-ākāra*—bodily differences; *bhāva-āveśa-ākṛti*—forms and transcendental emotions; *bhede*—by different; *tad-ekātma nāma*—the name is *tad-ekātma*; *tānra*—of Kṛṣṇa.

“When that body is a little differently manifested and its features are a little different in transcendental emotion and form, it is called *tad-ekātma*.

TEXT 184

*tad-ekātma-rūpe ‘vilāsa’, ‘svāmśa’—dui bheda
vilāsa, svāmśera bhede vividha vibheda*

tad-ekātma-rūpe—in the form of *tad-ekātma*; *vilāsa*—pastime; *svāmśa*—personal expansion; *dui bheda*—two divisions; *vilāsa*—of the pastime

expansion; *svāmśera*—of the personal expansion; *bhede*—by differences; *vividha*—various; *vibheda*—distinctions.

“In the tad-ekātma-rūpa there are pastime expansions [vilāsa] and personal expansions [svāmśa]. Consequently there are two divisions. According to pastime and personal expansion, there are various differences.

The Lord’s *vilāsa* expansions are described in the following verse from the *Laghu-bhāgavatāmṛta* (1.15):

*svarūpam anyākāraṁ yat tasya bhāti vilāsataḥ
prāyeṇātma-samaṁ śaktyā sa vilāso nigadyate*

“When the Lord displays numerous forms with different features by His inconceivable potency, such forms are called *vilāsa-vigrahas*.”

The Lord’s *svāmśa* expansions are also described in the *Laghu-bhāgavatāmṛta* (1.17):

*tādṛśo nyūna-śaktiṁ yo vyanakti svāmśa īritaḥ
saṅkarṣaṇādir matsyādir yathā tat-tat-svadhāmasu*

When a form of Kṛṣṇa is nondifferent from the original form but is less important and exhibits less potency, it is called *svāmśa*. Examples of *svāmśa* expansions can be found in the quadruple forms of the Lord residing in Their respective places, beginning with Saṅkarṣaṇa, Vāsudeva, Pradyumna and Aniruddha, and also in the *puruṣa-avatāras*, *līlā-avatāras*, *manvantara-avatāras* and *yuga-avatāras*.

TEXT 185

*prābhava-vaibhava-bhede vilāsa—dvidhākāra
vilāsera vilāsa-bheda—ananta prakāra*

prābhava-vaibhava-bhede—by the differences between *prābhava* and *vaibhava*; *vilāsa*—pastime expansion; *dvidhā-ākāra*—twofold; *vilāsera*—of pastime forms; *vilāsa-bheda*—by the different pastimes; *ananta prakāra*—unlimited varieties.

“Again the vilāsa forms are divided into twofold categories—prābhava and vaibhava. Again the pastimes of these forms are of unlimited variety.

TEXT 186

*prābhava-vilāsa—vāsudeva, saṅkarṣaṇa
pradyumna, aniruddha,—mukhya cāri-jana*

prābhava-vilāsa—the prābhava-vilāsa forms; vāsudeva—Vāsudeva; saṅkarṣaṇa—Saṅkarṣaṇa; pradyumna—Pradyumna; aniruddha—Aniruddha; mukhya cāri-jana—the four chief expansions.

“The chief quadruple expansions are named Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These are called prābhava-vilāsa.

TEXT 187

*vraje goṣa-bhāva rāmera, pure kṣatriya-bhāvana
varṇa-veśa-bheda, tāte ‘vilāsa’ tāṅra nāma*

vraje—in Vṛndāvana; goṣa-bhāva—emotion of a cowherd boy; rāmera—of Balarāma; pure—in Dvārakā; kṣatriya-bhāvana—the emotion of a kṣatriya; varṇa-veśa-bheda—by differences of dress and color; tāte—therefore; vilāsa—pastime expansion; tāṅra nāma—His name.

“Balarāma, who has the same original form as Kṛṣṇa, is Himself a cowherd boy in Vṛndāvana, and He also considers Himself a member of the kṣatriya race in Dvārakā. Thus His color and dress are different, and He is called a pastime form of Kṛṣṇa.

TEXT 188

*vaibhava-prakāśe āra prābhava-vilāse
eka-i mūrtye baladeva bhāva-bhede bhāse*

vaibhava-prakāśe—in vaibhava manifestation; āra—and; prābhava-vilāse—in the prābhava pastime form; eka-i mūrtye—in one form;

baladeva—Lord Baladeva; *bhāva-bhede*—according to different emotions; *bhāse*—exists.

“Śrī Balarāma is a vaibhava-prakāśa manifestation of Kṛṣṇa. He is also manifested in the original quadruple expansions of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. These are prābhava-vilāsa expansions with different emotions.

TEXT 189

ādi-catur-vyūha—*inhāra keha nāhi sama*
ananta catur-vyūha-gaṇera prākāṭya-kāraṇa

ādi-catur-vyūha—the original quadruple group; *inhāra*—of this; *keha nāhi*—no one; *sama*—equal; *ananta*—unlimited; *catur-vyūha-gaṇera*—of the quadruple expansions; *prākāṭya*—of manifestation; *kāraṇa*—the cause.

“The first expansion of the caturvyūha, quadruple forms, is unique. There is nothing to compare with Them. These quadruple forms are the source of unlimited quadruple forms.

TEXT 190

kṛṣṇera ei cāri prābhava-vilāsa
dvārakā-mathurā-pure nitya inhāra vāsa

kṛṣṇera—of Lord Kṛṣṇa; *ei*—these; *cāri*—four; *prābhava-vilāsa*—*prābhava* pastime forms; *dvārakā-mathurā-pure*—in the two cities Dvārakā and Mathurā; *nitya*—eternal; *inhāra*—of Them; *vāsa*—the residential quarters.

“These four prābhava pastime forms of Lord Kṛṣṇa reside eternally in Dvārakā and Mathurā.

TEXT 191

*ei cāri haite cabbiśa mūrti parakāśa
astra-bhede nāma-bheda—vaibhava-vilāsa*

ei cāri haite—from these four; *cabbiśa*—twenty-four; *mūrti*—forms; *parakāśa*—manifestation; *astra-bhede*—according to the different weapons; *nāma-bheda*—the difference of names; *vaibhava-vilāsa*—the *vaibhava* pastime expansions.

“From the original quadruple expansions, twenty-four forms are manifested. They differ according to the placement of the weapons in Their four hands. They are called *vaibhava-vilāsa*.

TEXT 192

*punaḥ kṛṣṇa catur-vyūha lañā pūrva-rūpe
paravyoma-madhye vaise nārāyaṇa-rūpe*

punaḥ—again; *kṛṣṇa*—Kṛṣṇa; *catur-vyūha*—the quadruple expansions; *lañā*—taking; *pūrva-rūpe*—as previously; *paravyoma-madhye*—in the *paravyoma* area; *vaise*—resides; *nārāyaṇa-rūpe*—in the form of four-handed Nārāyaṇa.

“Lord Kṛṣṇa again expands, and within the *paravyoma*, the spiritual sky, He is situated in fullness as the four-handed Nārāyaṇa, accompanied by expansions of the original quadruple form.

At the top of the *paravyoma*, the spiritual sky, there is Goloka Vṛndāvana, which is divided into three parts. Two of the parts, called Mathurā and Dvārakā, are the residences of Kṛṣṇa in His *prābhava-vilāsa* forms. Balarāma, Kṛṣṇa’s *vaibhava-prakāśa*, is eternally situated in Gokula. From the quadruple *prābhava-vilāsa*, twenty-four forms of the *vaibhava-vilāsa* are expanded. Each has four hands holding weapons in different positions. The topmost planet in the spiritual sky is Goloka Vṛndāvana, and below that planet is the spiritual sky itself. In that spiritual sky, Kṛṣṇa Himself is four-handed and is situated as Nārāyaṇa.

TEXT 193

*tāñhā haite punaḥ catur-vyūha-ṣarakāśa
āvaraṇa-rūpe cāri-dike yāñra vāsa*

tāñhā haite—from that original *catur-vyūha*; *punaḥ*—again; *catur-vyūha-ṣarakāśa*—manifestation of quadruple expansions; *āvaraṇa-rūpe*—in the form of a covering; *cāri-dike*—in four directions; *yāñra*—whose; *vāsa*—residence.

“Thus the original quadruple forms again manifest Themselves in a second set of quadruple expansions. The residences of these second quadruple expansions cover the four directions.

TEXT 194

*cāri-janera punaḥ pṛthak tina tina mūrti
keśavādi yāhā haite vilāsera pūrti*

cāri-janera—of the original of the four expansions; *punaḥ*—again; *pṛthak*—separate; *tina tina*—three each; *mūrti*—forms; *keśava-ādi*—beginning with Lord Keśava; *yāhā haite*—from which; *vilāsera pūrti*—the *vilāsa* expansions are fulfilled.

“Again these quadruple forms expand three times, beginning with Keśava. That is the fulfillment of the pastime forms.

TEXT 195

*cakrādi-dhāraṇa-bhede nāma-bheda saba
vāsudevera mūrti—keśava, nārāyaṇa, mādhava*

cakra-ādi—of the disc and other weapons; *dhāraṇa*—of holding; *bhede*—by differences; *nāma*—of names; *bheda*—differences; *saba*—all; *vāsudevera mūrti*—the expansions of Vāsudeva; *keśava*—Keśava; *nārāyaṇa*—Nārāyaṇa; *mādhava*—Mādhava.

“Out of the *catur-vyūha*, there are three expansions of each and every form, and They are named differently according to the position of the weapons. The *Vāsudeva* expansions are *Keśava*, *Nārāyaṇa* and *Mādhava*.

TEXT 196

saṅkarṣaṇera mūrti—*govinda*, *viṣṇu*, *madhusūdana*
e anya govinda—*nahe vrajendra-nandana*

saṅkarṣaṇera mūrti—the expansions of *Saṅkarṣaṇa*; *govinda*—*Govinda*; *viṣṇu*—*Viṣṇu*; *madhusūdana*—*Madhusūdana*; *e*—this; *anya*—another; *govinda*—*Govinda*; *nahe vrajendra-nandana*—not the son of *Nanda Mahārāja*.

“The expansions of *Saṅkarṣaṇa* are *Govinda*, *Viṣṇu* and *Madhusūdana*. This *Govinda* is different from the original *Govinda*, for He is not the son of *Mahārāja Nanda*.

TEXT 197

pradyumnera mūrti—*trivikrama*, *vāmana*, *śrīdhara*
aniruddhera mūrti—*hṛṣīkeśa*, *padmanābha*, *dāmodara*

pradyumnera mūrti—expansions of the form of *Pradyumna*; *trivikrama*—*Trivikrama*; *vāmana*—*Vāmana*; *śrīdhara*—*Śrīdhara*; *aniruddhera mūrti*—expansions of *Aniruddha*; *hṛṣīkeśa*—*Hṛṣīkeśa*; *padmanābha*—*Padmanābha*; *dāmodara*—*Dāmodara*.

“The expansions of *Pradyumna* are *Trivikrama*, *Vāmana* and *Śrīdhara*. The expansions of *Aniruddha* are *Hṛṣīkeśa*, *Padmanābha* and *Dāmodara*.

TEXT 198

dvādaśa-māsera devatā—*ei-bāra jana*
mārgaśirṣe—*keśava*, *pauṣe*—*nārāyaṇa*

dvādaśa-māsera—of the twelve months; *devatā*—predominating Deities; *ei*—these; *bāra jana*—twelve Personalities of Godhead; *mārga-śiṛṣe*—the month of Agrahāyana (November–December); *keśava*—Keśava; *pañṣe*—the month of Pauṣa (December–January); *nārāyaṇa*—Nārāyaṇa.

“These twelve are the predominating Deities of the twelve months. Keśava is the predominating Deity of Agrahāyana, and Nārāyaṇa is the predominating Deity of Pauṣa.

TEXT 199

māghera devatā—*mādhava*, *govinda*—*phālgune*
caitre—*viṣṇu*, *vaiśākhe*—*śrī-madhusūdana*

māghera devatā—the predominating Deity of the month of Māgha (January-February); *mādhava*—Mādhava; *govinda*—Govinda; *phālgune*—in the month of Phālguna (February-March); *caitre*—in the month of Caitra (March-April); *viṣṇu*—Lord Viṣṇu; *vaiśākhe*—in the month of Vaiśākha (April-May); *śrī-madhusūdana*—Madhusūdana.

“The predominating Deity of the month of Māgha is Mādhava, and the predominating Deity of the month of Phālguna is Govinda. Viṣṇu is the predominating Deity of Caitra, and Madhusūdana is the predominating Deity of Vaiśākha.

TEXT 200

jyaiṣṭhe—*trivikrama*, *āṣāḍhe*—*vāmana deveśa*
śrāvaṇe—*śrīdhara*, *bhādre*—*deva hṛṣīkeśa*

jyaiṣṭhe—in the month of Jyaiṣṭha (May–June); *trivikrama*—Trivikrama; *āṣāḍhe*—in the month of Āṣāḍha (June–July); *vāmana deva-īśa*—Lord Vāmana; *śrāvaṇe*—in the month of Śrāvaṇa (July–August); *śrīdhara*—Śrīdhara; *bhādre*—in the month of Bhādra (August–September); *deva hṛṣīkeśa*—Lord Hṛṣīkeśa.

“In the month of Jyaiṣṭha, the predominating Deity is Trivikrama. In Āṣāḍha the Deity is Vāmana, in Śrāvaṇa the Deity is Śrīdhara, and in Bhādra the Deity is Hṛṣīkeśa.

TEXT 201

*āśvine—padmanābha, kārtike dāmodara
'rādhā-dāmodara' anya vrajendra-koṅara*

āśvine—in the month of Āśvina (September–October); *padmanābha*—Padmanābha; *kārtike*—in the month of Kārtika (October–November); *dāmodara*—Dāmodara; *rādhā-dāmodara*—the Dāmodara of Śrīmatī Rādhārāṇī; *anya*—another; *vrajendra-koṅara*—the son of Mahārāja Nanda.

“In the month of Āśvina, the predominating Deity is Padmanābha, and in Kārtika it is Dāmodara. This Dāmodara is different from Rādhā-Dāmodara, the son of Nanda Mahārāja in Vṛndāvana.

TEXT 202

*dvādaśa-tilaka-mantra ei dvādaśa nāma
ācamane ei nāme sparśi tat-tat-sthāna*

dvādaśa-tilaka—for twelve marks of *tilaka*; *mantra*—the *mantra*; *ei*—these; *dvādaśa nāma*—twelve names; *ācamane*—in washing with water; *ei nāme*—with these names; *sparśi*—we touch; *tat-tat-sthāna*—the respective places.

“When putting the twelve tilaka marks on the twelve places of the body, one has to chant the mantra consisting of these twelve Viṣṇu names. After daily worship, when one anoints the different parts of the body with water, these names should be chanted as one touches each part of the body.

While marking the body with *tilaka*, one should chant the following *mantra*, which consists of twelve names of Lord Viṣṇu:

*lalāṭe keśavaṁ dhyāyen nārāyaṇam athodare
vakṣaḥ-sthale mādhaveṁ tu govindaṁ kaṇṭha-kūpake*

*viṣṇuṁ ca dakṣiṇe kukṣau bāhau ca madhusūdanam
trivikramaṁ kandhare tu vāmanaṁ vāma-pārśvake*

*śrīdharaṁ vāma-bāhau tu hṛṣīkeśaṁ tu kandhare
pṛṣṭhe ca padmanābhaṁ ca kaṭyāṁ dāmodaraṁ nyaset*

“When one marks the forehead with *tilaka*, he must remember Keśava. When one marks the lower abdomen, he must remember Nārāyaṇa. For the chest, one should remember Mādhava, and when marking the hollow of the neck one should remember Govinda. Lord Viṣṇu should be remembered while marking the right side of the belly, and Madhusūdana should be remembered when marking the right arm. Trivikrama should be remembered when marking the right shoulder, and Vāmana should be remembered when marking the left side of the belly. Śrīdhara should be remembered while marking the left arm, and Hṛṣīkeśa should be remembered when marking the left shoulder. Padmanābha and Dāmodara should be remembered when marking the back.”

TEXT 203

*ei cāri-janera vilāsa-mūrti āra aṣṭa lana
tāṅ sabāra nāma kahi, śuna sanātana*

ei cāri-janera—of the four personalities; *vilāsa-mūrti*—pastime forms; *āra*—more; *aṣṭa jana*—eight personalities; *tāṅ sabāra*—of all of Them; *nāma*—the holy names; *kahi*—I shall mention; *śuna*—hear; *sanātana*—O Sanātana.

“From Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, there are eight additional pastime expansions. O Sanātana, please hear Me as I mention Their names.

TEXT 204

*puruṣottama, acyuta, nṛsimha, janārdana
hari, kṛṣṇa, adhokṣaja, upendra,—aṣṭa-jana*

puruṣottama—Puruṣottama; *acyuta*—Acyuta; *nṛsimha*—Nṛsimha; *janārdana*—Janārdana; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *adhokṣaja*—Adhokṣaja; *upendra*—Upendra; *aṣṭa-jana*—eight persons.

“The eight pastime expansions are Puruṣottama, Acyuta, Nṛsimha, Janārdana, Hari, Kṛṣṇa, Adhokṣaja and Upendra.

TEXT 205

*vāsudevera vilāsa dui—adhokṣaja, puruṣottama
saṅkarṣaṇera vilāsa—upendra, acyuta dui-jana*

vāsudevera vilāsa—the pastime expansions of Vāsudeva; *dui*—two; *adhokṣaja*—Adhokṣaja; *puruṣottama*—Puruṣottama; *saṅkarṣaṇera vilāsa*—the pastime expansions of Saṅkarṣaṇa; *upendra*—Upendra; *acyuta*—Acyuta; *dui-jana*—the two persons.

“Of these eight expansions, two are pastime forms of Vāsudeva. Their names are Adhokṣaja and Puruṣottama. The two pastime forms of Saṅkarṣaṇa are Upendra and Acyuta.

TEXT 206

*pradyumnera vilāsa—nṛsimha, janārdana
aniruddhera vilāsa—hari, kṛṣṇa dui-jana*

pradyumnera vilāsa—the pastime forms of Pradyumna; *nṛsimha*—Nṛsimha; *janārdana*—Janārdana; *aniruddhera vilāsa*—the pastime forms of Aniruddha; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *dui-jana*—the two persons.

“The pastime forms of Pradyumna are Nṛsimha and Janārdana, and the pastime forms of Aniruddha are Hari and Kṛṣṇa.

TEXT 207

*ei cabbiśa mūrti—prābhava-vilāsa pradhāna
astra-dhāraṇa-bhede dhare bhinna bhinna nāma*

ei cabbiśa mūrti—all of these twenty-four forms; *prābhava-vilāsa*—pastime forms of the *prābhava* expansions; *pradhāna*—chief; *astra-dhāraṇa*—of holding the weapons; *bhede*—in terms of differences; *dhare*—accept; *bhinna bhinna*—separate from one another; *nāma*—names.

“All these twenty-four forms constitute the chief *prābhava-vilāsa* pastime forms of the Lord. They are named differently according to the position of the weapons in Their hands.

TEXT 208

*iñhāra madhye yāhāra haya ākāra-veśa-bheda
sei sei haya vilāsa-vaibhava-vibheda*

iñhāra madhye—out of Them all; *yāhāra*—of whom; *haya*—there is; *ākāra*—of bodily features; *veśa*—of dress; *bheda*—difference; *sei sei haya*—They are; *vilāsa-vaibhava*—of *vaibhava-vilāsa*; *vibheda*—the difference.

“Of all these, the forms that differ in dress and features are distinguished as *vaibhava-vilāsa*.

TEXT 209

*padmanābha, trivikrama, nṛsimha, vāmana
hari, kṛṣṇa ādi haya ‘ākāre’ vilakṣaṇa*

padmanābha—Padmanābha; *trivikrama*—Trivikrama; *nṛsimha*—Nṛsimha; *vāmana*—Vāmana; *hari*—Hari; *kṛṣṇa*—Kṛṣṇa; *ādi*—and so on; *haya*—are; *ākāre vilakṣaṇa*—different in bodily features.

“Of Them, Padmanābha, Trivikrama, Nṛsimha, Vāmana, Hari, Kṛṣṇa and so on all have different bodily features.

TEXT 210

*kṛṣṇera prābhava-vilāsa—vāsudevādi cāri jana
sei cāri-janāra vilāsa—viṁśati gaṇana*

kṛṣṇera—of Lord Kṛṣṇa; *prābhava-vilāsa*—*prābhava* pastime forms; *vāsudeva-ādi*—Vāsudeva and others; *cāri jana*—quadruple expansions; *sei*—those; *cāri-janāra*—of the four personalities; *vilāsa*—pastime forms; *viṁśati gaṇana*—counted as twenty.

“Vāsudeva and the three others are direct *prābhava* pastime forms of Lord Kṛṣṇa. Of these quadruple forms, the pastime expansions are twenty in number.

TEXT 211

*inhā-sabāra pṛthak vaikuṅṭha—paravyoma-dhāme
pūrvādi aṣṭa-dike tina tina krame*

inhā—of Them; *sabāra*—of all; *pṛthak*—separate; *vaikuṅṭha*—a Vaikuṅṭha planet; *paravyoma-dhāme*—in the spiritual world; *pūrvādi*—beginning from the east; *aṣṭa-dike*—in the eight directions; *tina tina*—three in each; *krame*—in consecutive order.

“All these forms preside over different Vaikuṅṭha planets in the spiritual world, beginning from the east in consecutive order. In each of the eight directions, there are three different forms.

TEXT 212

*yadyapi paravyoma sabākāra nitya-dhāma
tathāpi brahmāṇḍe kāro kāṅho sannidhāna*

yadyapi—although; *paravyoma*—the spiritual sky; *sabākāra*—of all of Them; *nitya-dhāma*—the eternal abode; *tathāpi*—still; *brahmāṇḍe*—in the material universes; *kāro*—of some of Them; *kāṅho*—somewhere; *sannidhāna*—the residential places.

“Although They all have Their residences eternally in the spiritual sky, some of Them are situated within the material universes.

TEXT 213

*paravyoma-madhye nārāyaṇera nitya-sthiti
paravyoma-upari kṛṣṇalokera vibhūti*

paravyoma-madhye—in the spiritual sky; *nārāyaṇera*—of Nārāyaṇa; *nitya-sthiti*—eternal residence; *paravyoma-upari*—in the upper portion of the spiritual sky; *kṛṣṇa-lokera vibhūti*—the opulence of the Kṛṣṇaloka planet.

“There is an eternal residence of Nārāyaṇa in the spiritual sky. In the upper portion of the spiritual sky is a planet known as Kṛṣṇaloka, which is filled with all opulences.

TEXT 214

*eka ‘kṛṣṇaloka’ haya trividha-prakāra
gokulākhyā, mathurākhyā, dvāarakākhyā āra*

eka—one; *kṛṣṇa-loka*—the planet known as Kṛṣṇaloka; *haya*—there is; *tri-vidha-prakāra*—in three different divisions; *gokula-ākhyā*—Gokula; *mathurā-ākhyā*—Mathurā; *dvāarakā-ākhyā*—Dvāarakā; *āra*—and.

“The planet of Kṛṣṇaloka is divided into three sections—Gokula, Mathurā and Dvāarakā.

TEXT 215

*mathurāte keśavera nitya sannidhāna
nilācale puruṣottama—‘jagannātha’ nāma*

mathurāte—in Mathurā; *keśavera*—of Lord Keśava; *nitya*—eternal; *sannidhāna*—residence; *nilācale*—in Nilācala (Jagannātha Purī); *puruṣottama*—Puruṣottama; *jagannātha nāma*—also known as Jagannātha.

“Lord Keśava eternally resides at Mathurā, and Lord Puruṣottama, known by the name Jagannātha, eternally resides at Nīlācala.

TEXT 216

*prayāge mādharma, mandāre śrī-madhusūdana
ānandāraṇye vāsudeva, padmanābha janārdana*

prayāge—at Prayāga; *mādharma*—Bindu Mādharma; *mandāre*—at Mandāra-parvata; *śrī-madhusūdana*—Śrī Madhusūdana; *ānanda-araṇye*—at the place known as Ānandāraṇya; *vāsudeva*—Lord Vāsudeva; *padmanābha*—Lord Padmanābha; *janārdana*—Lord Janārdana.

“At Prayāga, the Lord is situated as Bindu Mādharma, and at Mandāra-parvata, the Lord is known as Madhusūdana. Vāsudeva, Padmanābha and Janārdana reside at Ānandāraṇya.

TEXT 217

*viṣṇu-kāñcīte viṣṇu, hari rahe, māyāpure
aiche āra nānā mūrti brahmāṇḍa-bhitare*

viṣṇu-kāñcīte—at Viṣṇu-kāñcī; *viṣṇu*—Lord Viṣṇu; *hari*—Lord Hari; *rahe*—remains; *māyāpure*—at Māyāpur; *aiche*—similarly; *āra*—also; *nānā*—various; *mūrti*—forms; *brahmāṇḍa-bhitare*—throughout the universe.

“At Viṣṇu-kāñcī there is Lord Viṣṇu, at Māyāpur Lord Hari, and throughout the universe a variety of other forms.

All of these forms are *mūrti* forms, and They are worshiped in the temples. Their names are Keśava at Mathurā, Puruṣottama or Jagannātha at Nīlācala, Śrī Bindu Mādharma at Prayāga, Madhusūdana at Mandāra, and Vāsudeva, Padmanābha and Janārdana at Ānandāraṇya, which is situated in Kerala, South India. At Viṣṇu-kāñcī is Lord Varadarāja, and Hari is situated at Māyāpur, Lord Caitanya’s birth site. Thus in different places throughout the universe there are various Deities in temples bestowing Their causeless mercy upon the devotees. All these Deity forms are

nondifferent from the *mūrtis* in the spiritual world of the Vaikuṅṭhas. Although the *arcā-mūrti*, the worshipable Deity form of the Lord, appears to be made of material elements, it is as good as the spiritual forms found in the spiritual Vaikuṅṭhalokas. The Deity in the temple, however, is visible to the material eyes of the devotee. It is not possible for one in material, conditioned life to see the spiritual form of the Lord. To bestow causeless mercy upon us, the Lord appears as the *arcā-mūrti* so that we can see Him. It is forbidden to consider the *arcā-mūrti* to be made of stone or wood. In the *Padma Purāṇa* it is said:

*arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe ’mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmānya-buddhir
viṣṇau sarveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ*

No one should consider the Deity in the temple to be made of stone or wood, nor should one consider the spiritual master an ordinary human being. No one should consider a Vaiṣṇava to belong to a particular caste or creed, and no one should consider *caraṇāmṛta* or Ganges water to be like ordinary water. Nor should anyone consider the Hare Kṛṣṇa *mahā-mantra* to be a material vibration. All these expansions of Kṛṣṇa in the material world are simply demonstrations of the Lord’s mercy and willingness to give facility to His devotees who are engaged in His devotional service within the material world.

TEXT 218

*ei-mata brahmāṇḍa-madhye sabāra ‘parakāśa’
sapta-dvīpe nava-khaṇḍe yāñhāra vilāsa*

ei-mata—in this way; *brahmāṇḍa-madhye*—within this universe; *sabāra*—of all of Them; *parakāśa*—manifestations; *sapta-dvīpe*—on seven islands; *nava-khaṇḍe*—in different sections, nine in number; *yāñhāra vilāsa*—the pastimes of whom.

“Within the universe the Lord is situated in different spiritual manifestations. These are situated on seven islands in nine sections. Thus Their pastimes are going on.

The seven islands are mentioned in the *Siddhānta-śiromaṇi*:

*bhūmer ardham kṣāra-sindhora udak-stham
jambu-dvīpaṁ prāhur ācārya-varyāḥ*

*ardhe 'nyasmin dvīpa-ṣaṭkasya yāmye
kṣāra-kṣīrādy-ambudhīnām niveśaḥ*

*śākaṁ tataḥ śālmalam atra kauśam
krauñcam ca gomedaka-ṣuṣkare ca*

*dvayor dvayor antaram ekam ekam
samudrayor dvīpam udāharanti*

The seven islands (*dvīpas*) are known as (1) Jambu, (2) Śāka, (3) Śālmali, (4) Kuśa, (5) Krauñca, (6) Gomeda, or Plakṣa, and (7) Puṣkara. The planets are called *dvīpas*. Outer space is like an ocean of air. Just as there are islands in the watery ocean, these planets in the ocean of space are called *dvīpas*, or islands in outer space. There are nine *khaṇḍas*, known as (1) Bhārata, (2) Kinnara, (3) Hari, (4) Kuru, (5) Hiraṇmaya, (6) Ramyaka, (7) Ilāvṛta, (8) Bhadrāśva and (9) Ketumāla. These are different parts of Jambudvīpa. A valley between two mountains is called a *khaṇḍa* or *varṣa*.

TEXT 219

*sarvatra prakāśa tānra—bhakte sukha dite
jagatera adharma nāśi' dharma sthāpīte*

sarvatra—everywhere; *prakāśa*—manifestations; *tānra*—His; *bhakte*—to the devotees; *sukha dite*—to give happiness; *jagatera*—of the material world; *adharma*—irreligious principles; *nāśi'*—destroying; *dharma*—religious principles; *sthāpīte*—to establish.

“The Lord is situated in all the universes in different forms just to please His devotees. Thus the Lord destroys irreligious principles and establishes religious principles.

In the material world, the Lord is situated in different *arcā-mūrtis* (Deities) in the temples just to decrease the material activities of the conditioned soul and increase his spiritual activities. Particularly in India there are many temples throughout the country. Devotees may take advantage of them and go see the Lord at Jagannātha Purī, Vṛndāvana, Prayāga, Mathurā, Hardwar and Viṣṇu-kāñcī. When the devotees travel to these places and see the Lord, they become very happy in devotional service.

TEXT 220

*inhāra madhye kāro haya 'avatāre' gaṇana
yaiche viṣṇu, trivikrama, nṛsimha, vāmana*

inhāra madhye—of Them; *kāro*—of some; *haya*—there is; *avatāre*—as incarnations; *gaṇana*—counting; *yaiche*—as; *viṣṇu*—Lord Viṣṇu; *trivikrama*—Lord Trivikrama; *nṛsimha*—Lord Nṛsimha; *vāmana*—Lord Vāmana.

“Of these forms, some are considered incarnations. Examples are Lord Viṣṇu, Lord Trivikrama, Lord Nṛsimha and Lord Vāmana.

TEXT 221

*astra-dhṛti-bheda—nāma-bhedera kāraṇa
cakrādi-dhāraṇa-bheda śuna, sanātana*

astra-dhṛti—of holding the weapons; *bheda*—difference; *nāma-bhedera*—of differences of names; *kāraṇa*—the cause; *akra-ādi*—of weapons, beginning with the disc; *dhāraṇa*—of holding; *bheda*—differences; *śuna*—please hear; *sanātana*—O Sanātana.

“My dear Sanātana, just hear from Me as I tell you how the different viṣṇu-mūrtis hold Their weapons, beginning with the disc, and how They are named differently according to the placement of the weapons in Their hands.



The Lord is situated in all the universes in different forms just to please His devotees. Thus the Lord destroys irreligious principles and establishes religious principles. My dear Sanātana, just hear from Me as I tell you how the different viṣṇu-mūrtis hold Their weapons, beginning with the disc, and how They are named differently according to the placement of the weapons in Their hands.

TEXT 222

*dakṣiṇādho hasta haite vāmādhaḥ paryanta
cakrādi astra-dhāraṇa-gaṇanāra anta*

dakṣiṇa-adhaḥ—the lower right; *hasta*—hand; *haite*—from; *vāma-adhaḥ*—the lower left hand; *paryanta*—up to; *cakra-ādi*—beginning with the disc; *astra-dhāraṇa*—of holding the weapons; *gaṇanāra*—of counting; *anta*—the end.

“The procedure for counting begins with the lower right hand and goes to the upper right hand, the upper left hand, and the lower left hand. Lord Viṣṇu is named according to the order of the weapons He holds in His hands.

TEXT 223

*siddhārtha-saṁhitā kare cabbiśa mūrti gaṇana
tāra mate kahi āge cakrādi-dhāraṇa*

siddhārtha-saṁhitā—the revealed scripture named the *Siddhārtha-saṁhitā*; *kare*—does; *cabbiśa*—twenty-four; *mūrti*—forms; *gaṇana*—counting; *tāra mate*—according to the opinion of *Siddhārtha-saṁhitā*; *kahi*—I shall describe; *āge*—first; *cakra-ādi-dhāraṇa*—holding of the weapons, beginning with the disc.

“According to the *Siddhārtha-saṁhitā* there are twenty-four forms of Lord Viṣṇu. First I shall describe, according to the opinion of that book, the location of the weapons, beginning with the disc.

The twenty-four forms are (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Keśava, (6) Nārāyaṇa, (7) Mādhava, (8) Govinda, (9) Viṣṇu, (10) Madhusūdana, (11) Trivikrama, (12) Vāmana, (13) Śrīdhara, (14) Hṛṣīkeśa, (15) Padmanābha, (16) Dāmodara, (17) Puruṣottama, (18) Acyuta, (19) Nṛsimha, (20) Janārdana, (21) Hari, (22) Kṛṣṇa, (23) Adhokṣaja and (24) Upendra.

TEXT 224

vāsudeva—gadā-śaṅkha-cakra-padma-dhara
saṅkarṣaṇa—gadā-śaṅkha-padma-cakra-kara

vāsudeva—Vāsudeva; gadā—club; śaṅkha—conchshell; cakra—disc; padma—lotus flower; dhara—holding; saṅkarṣaṇa—Saṅkarṣaṇa; gadā—club; śaṅkha—conchshell; padma—lotus flower; cakra-kara—the disc in the hand.

“In His lower right hand, Lord Vāsudeva holds a club, in the upper right hand a conchshell, in the upper left hand a disc and in the lower left hand a lotus flower. In His lower right hand, Saṅkarṣaṇa holds a club, in His upper right hand a conchshell, in His upper left hand a lotus flower and in His lower left hand a disc.

TEXT 225

pradyumna—cakra-śaṅkha-gadā-padma-dhara
aniruddha—cakra-gadā-śaṅkha-padma-kara

pradyumna—Lord Pradyumna; cakra—disc; śaṅkha—conch; gadā—club; padma—lotus; dhara—holding; aniruddha—Lord Aniruddha; cakra—disc; gadā—club; śaṅkha—conch; padma-kara—lotus flower in hand.

“Pradyumna holds the disc, conch, club and lotus. Aniruddha holds the disc, club, conch and lotus.

TEXT 226

paravyome vāsudevādi—nija nija astra-dhara
tānra mata kahi, ye-saba astra-kara

para-vyome—in the spiritual sky; vāsudeva-ādi—beginning with Lord Vāsudeva; nija nija—Their own respective; astra-dhara—holding of different weapons; tānra mata kahi—I am speaking the opinion of the Siddhārtha-saṁhitā; ye-saba—all; astra-kara—weapons in the different hands.

“Thus in the spiritual sky the expansions, headed by Vāsudeva, hold weapons in Their own respective order. I am repeating the opinion of the Siddhārtha-saṁhitā in describing Them.

TEXT 227

śrī-keśava—padma-śaṅkha-cakra-gadā-dhara
nārāyaṇa—śaṅkha-padma-gadā-cakra-dhara

śrī-keśava—Lord Keśava; *padma*—lotus; *śaṅkha*—conch; *cakra*—disc; *gadā*—club; *dhara*—holding; *nārāyaṇa*—Lord Nārāyaṇa; *śaṅkha*—conch; *padma*—lotus; *gadā*—club; *cakra*—disc; *dhara*—holding.

“Lord Keśava holds the lotus, conch, disc and club. Lord Nārāyaṇa holds the conch, lotus, club and disc.

TEXT 228

śrī-mādhava—gadā-cakra-śaṅkha-padma-kara
śrī-govinda—cakra-gadā-padma-śaṅkha-dhara

śrī-mādhava—Lord Mādhava; *gadā*—club; *cakra*—disc; *śaṅkha*—conch; *padma*—lotus; *kara*—in the hands; *śrī-govinda*—Lord Govinda; *cakra*—disc; *gadā*—club; *padma*—lotus; *śaṅkha*—conch; *dhara*—holding.

“Lord Mādhava holds the club, disc, conch and lotus. Lord Govinda holds the disc, club, lotus and conch.

TEXT 229

viṣṇu-mūrti—gadā-padma-śaṅkha-cakra-kara
madhusūdana—cakra-śaṅkha-padma-gadā-dhara

viṣṇu-mūrti—Lord Viṣṇu; *gadā*—club; *padma*—lotus; *śaṅkha*—conch; *cakra*—disc; *kara*—in the hands; *madhusūdana*—Lord Madhusūdana; *cakra*—disc; *śaṅkha*—conch; *padma*—lotus; *gadā*—club; *dhara*—holding.

“Lord Viṣṇu holds the club, lotus, conch and disc. Lord Madhusūdana holds the disc, conch, lotus and club.

TEXT 230

trivikrama—padma-gadā-cakra-śaṅkha-kara
śrī-vāmana—śaṅkha-cakra-gadā-padma-dhara

trivikrama—Lord Trivikrama; padma—lotus; gadā—club; cakra—disc; śaṅkha—conch; kara—in the hands; śrī-vāmana—Lord Vāmana; śaṅkha—conch; cakra—disc; gadā—club; padma—lotus; dhara—holding.

“Lord Trivikrama holds the lotus, club, disc and conch. Lord Vāmana holds the conch, disc, club and lotus.

TEXT 231

śrīdhara—padma-cakra-gadā-śaṅkha-kara
hṛṣīkeśa—gadā-cakra-padma-śaṅkha-dhara

śrīdhara—Lord Śrīdhara; padma—lotus; cakra—disc; gadā—club; śaṅkha—conch; kara—in the hands; hṛṣīkeśa—Lord Hṛṣīkeśa; gadā—club; cakra—disc; padma—lotus; śaṅkha—conch; dhara—holding.

“Lord Śrīdhara holds the lotus, disc, club and conch. Lord Hṛṣīkeśa holds the club, disc, lotus and conch.

TEXT 232

padmanābha—śaṅkha-padma-cakra-gadā-kara
dāmodara—padma-cakra-gadā-śaṅkha-dhara

padmanābha—Lord Padmanābha; śaṅkha—conch; padma—lotus; cakra—disc; gadā—club; kara—in the hands; dāmodara—Lord Dāmodara; padma—lotus; cakra—disc; gadā—club; śaṅkha—conch; dhara—holding.

“Lord Padmanābha holds the conch, lotus, disc and club. Lord Dāmodara holds the lotus, disc, club and conch.

TEXT 233

puruṣottama—cakra-padma-śaṅkha-gadā-dhara
śrī-acyuta—gadā-padma-cakra-śaṅkha-dhara

puruṣottama—Lord Puruṣottama; cakra—disc; padma—lotus; śaṅkha—conch; gadā—club; dhara—holding; śrī-acyuta—Lord Acyuta; gadā—club; padma—lotus; cakra—disc; śaṅkha—conch; dhara—holding.

“Lord Puruṣottama holds the disc, lotus, conch and club. Lord Acyuta holds the club, lotus, disc and conch.

TEXT 234

śrī-nṛsimha—cakra-padma-gadā-śaṅkha-dhara
janārdana—padma-cakra-śaṅkha-gadā-kara

śrī-nṛsimha—Lord Nṛsimha; cakra—disc; padma—lotus; gadā—club; śaṅkha—conch; dhara—holding; janārdana—Lord Janārdana; padma—lotus; cakra—disc; śaṅkha—conch; gadā—club; kara—in the hands.

“Lord Nṛsimha holds the disc, lotus, club and conch. Lord Janārdana holds the lotus, disc, conch and club.

TEXT 235

śrī-hari—śaṅkha-cakra-padma-gadā-kara
śrī-kṛṣṇa—śaṅkha-gadā-padma-cakra-kara

śrī-hari—Lord Hari; śaṅkha—conch; cakra—disc; padma—lotus; gadā—club; kara—in the hand; śrī-kṛṣṇa—Lord Kṛṣṇa; śaṅkha—conch; gadā—club; padma—lotus; cakra—disc; kara—in the hands.

“Śrī Hari holds the conch, disc, lotus and club. Lord Śrī Kṛṣṇa holds the conch, club, lotus and disc.

TEXT 236

adhokṣaja—padma-gadā-śaṅkha-cakra-kara
upendra—śaṅkha-gadā-cakra-padma-kara

adhokṣaja—Lord Adhokṣaja; padma—lotus; gadā—club; śaṅkha—conch; cakra—disc; kara—in the hands; upendra—Lord Upendra; śaṅkha—conch; gadā—club; cakra—disc; padma—lotus; kara—in the hands.

“Lord Adhokṣaja holds the lotus, club, conch and disc. Lord Upendra holds the conch, club, disc and lotus.

TEXT 237

hayaśirṣa-pañcarātre kahe ṣola-jana
tāra mate kahi ebe cakrādi-dhāraṇa

hayaśirṣa-pañcarātre—the revealed scripture named the Hayaśirṣa-pañcarātra; kahe—says; ṣola-jana—sixteen personalities; tāra mate—according to this opinion; kahi—I shall describe; ebe—now; cakra-ādi-dhāraṇa—the holding of weapons, beginning with the disc.

“According to the Hayaśirṣa-pañcarātra, there are sixteen personalities. I shall now describe that opinion of how They hold the weapons.

The sixteen personalities are as follows: (1) Vāsudeva, (2) Saṅkarṣaṇa, (3) Pradyumna, (4) Aniruddha, (5) Keśava, (6) Nārāyaṇa, (7) Mādhava, (8) Govinda, (9) Viṣṇu, (10) Madhusūdana, (11) Trivikrama, (12) Vāmana, (13) Śrīdhara, (14) Hṛṣīkeśa, (15) Padmanābha and (16) Dāmodara.

TEXT 238

keśava-bhede padma-śaṅkha-gadā-cakra-dhara
mādhava-bhede cakra-gadā-śaṅkha-padma-kara

keśava-bhede—according to the different opinion about Lord Keśava; *padma*—lotus; *śaṅkha*—conch; *gadā*—club; *cakra*—and disc; *dhara*—holding; *mādhava-bhede*—according to the different opinion about the bodily features of Lord Mādhava; *cakra*—disc; *gadā*—club; *śaṅkha*—conch; *padma*—lotus; *kara*—in the hands.

“Keśava is described differently as holding the lotus, conch, club and disc, and Mādhava is described as holding the disc, club, conch and lotus in His hands.

TEXT 239

nārāyaṇa-bhede nānā astra-bheda-dhara
ityādika bheda ei saba astra-kara

nārāyaṇa-bhede—according to the different opinion about the bodily features of Lord Nārāyaṇa; *nānā*—various; *astra*—of weapons; *bheda-dhara*—differences in holding; *iti-ādika*—in this way; *bheda*—differentiated; *ei saba*—all these; *astra-kara*—weapons in the hands.

“According to the Hayaśīrṣa Pañcarātra, Nārāyaṇa and others are also presented differently as holding the weapons in different hands.

TEXT 240

‘*svayam bhagavān*’, *āra* ‘*līlā-puruṣottama*’
ei dui nāma dhare vrajendra-nandana

svayam bhagavān—the Supreme Personality of Godhead; *āra*—and; *līlā-puruṣottama*—the Lord Puruṣottama of pastimes; *ei dui*—these two; *nāma*—names; *dhare*—takes; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

“Kṛṣṇa, the original Supreme Personality of Godhead, indicated as the son of Mahārāja Nanda, has two names. One is *svayam bhagavān*, and the other is *līlā-puruṣottama*.

TEXT 241

*purīra āvaraṇa-rūpe purīra nava-deśe
nava-vyūha-rūpe nava-mūrti parakāśe*

purīra—of Dvārakā Purī; *āvaraṇa-rūpe*—as a covering for the four sides; *purīra nava-deśe*—in nine different parts of the city; *nava-vyūha-rūpe*—in nine Deities; *nava-mūrti*—nine forms; *parakāśe*—manifests.

“Lord Kṛṣṇa personally surrounds Dvārakā-purī as its protector. In different parts of the city, in nine places, He expands in nine different forms.

TEXT 242

*catvāro vāsudevādyā
nārāyaṇa-nṛsimhakau
hayagrīvo mahākroḍo
brahmā ceti navoditāḥ*

catvāraḥ—four principal protectors; *vāsudeva-ādyāḥ*—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha; *nārāyaṇa*—including Lord Nārāyaṇa; *nṛsimhakau*—as well as Lord Nṛsimha; *hayagrīvaḥ*—Lord Hayagrīva; *mahākroḍaḥ*—Lord Varāha; *brahmā*—Lord Brahmā; *ca*—also; *iti*—thus; *nava-uditāḥ*—nine personalities.

“The nine personalities mentioned are Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Nārāyaṇa, Nṛsimha, Hayagrīva, Varāha and Brahmā.’

This verse is found in the *Laghu-bhāgavatāmṛta* (1.451). The Brahmā mentioned herein is not a living entity. Sometimes, when there is a scarcity of living entities to take charge of Brahmā’s post, Mahā-Viṣṇu expands Himself as Lord Brahmā. This Brahmā is not considered to be a living entity; He is an expansion of Viṣṇu.

TEXT 243

*prakāśa-vilāsera ei kailuṅ vivaraṇa
svāmśera bheda ebe śuna, sanātana*

prakāśa-vilāsera—of pastime forms and manifestations; *ei*—this; *kailuñ*—I have made; *vivaraṇa*—description; *svāmśera*—of personal expansions; *bheda*—the differences; *ebe*—now; *śuna*—please hear; *sanātana*—O Sanātana Gosvāmī.

“I have already described the pastime and prakāśa forms. Now please hear about the different personal expansions.

TEXT 244

sañkarṣaṇa, matsyādika,—*dui bheda tāñra*
sañkarṣaṇa—*ṭuruṣāvatāra, lilāvatāra āra*

sañkarṣaṇa—Sañkarṣaṇa; *matsya-ādika*—and incarnations such as the fish; *dui*—two; *bheda*—differentiations; *tāñra*—His; *sañkarṣaṇa*—Sañkarṣaṇa; *ṭuruṣa-avatāra*—incarnations of Viṣṇu; *lilā-avatāra*—pastime incarnations; *āra*—and.

“The first personal expansion is Sañkarṣaṇa, and the others are incarnations like the fish incarnation. Sañkarṣaṇa is an expansion of the Puruṣa, or Viṣṇu. The incarnations such as Matsya, the fish incarnation, appear in different yugas for specific pastimes.

The *ṭuruṣa-avatāras* are the Lords of the universal creation. These are Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu. There are also *lilā-avatāras*, and these include (1) Catuḥsana, or the four Kumāras, (2) Nārada, (3) Varāha, (4) Matsya, (5) Yajña, (6) Nara-Nārāyaṇa, (7) Kārdami Kapila, (8) Dattātreyā, (9) Hayaśīrṣā, (10) Haṁsa, (11) Dhruvapriya, or Pṛśnigarbha, (12) Ṛṣabha, (13) Pṛthu, (14) Nṛsimha, (15) Kūrma, (16) Dhanvantari, (17) Mohinī, (18) Vāmana, (19) Bhārgava Paraśurāma, (20) Rāghavendra, (21) Vyāsa, (22) Pralambāri Balarāma, (23) Kṛṣṇa, (24) Buddha and (25) Kalki.

These twenty-five Personalities of Godhead are known as *lilā-avatāras*. Because they appear in each day of Brahmā, or in each *kalpa* (millennium), they are sometimes known as *kalpa-avatāras*. Of these incarnations, Haṁsa and Mohinī are neither permanent nor very well known, but They are listed among the *prābhava-avatāras*. Kapila, Dattātreyā, Ṛṣabha, Dhanvantari and Vyāsa are eternally situated and very widely known.

They are also counted among the *prābhava* incarnations. Kūrma, Matsya, Nārāyaṇa, Varāha, Hayagrīva, Pṛśnigarbha and Baladeva, the killer of Pralambāsura, are counted among the *vaibhava-avatāras*.

TEXT 245

*avatāra haya kṛṣṇera ṣaḍ-vidha prakāra
puruṣavatāra eka, līlavatāra āra*

avatāra—incarnations; *haya*—there are; *kṛṣṇera*—of Lord Kṛṣṇa; *ṣaḍ-vidha prakāra*—six kinds; *puruṣa-avatāra*—incarnations of Viṣṇu; *eka*—one; *līla-avatāra*—incarnations for the execution of pastimes; *āra*—also.

“There are six types of incarnations [avatāras] of Kṛṣṇa. One comprises the incarnations of Viṣṇu [puruṣa-avatāras], and another comprises the incarnations meant for the performance of pastimes [līla-avatāras].

TEXT 246

*guṇāvatāra, āra manvantarāvatāra
yugāvatāra, āra śaktiāveśāvatāra*

guṇa-avatāra—the incarnations who control the material qualities; *āra*—also; *manu-antara-avatāra*—the incarnations associated with the reign of each Manu; *yuga-avatāra*—the incarnations according to different *yugas*; *āra*—and; *śakti-āveśa-avatāra*—empowered incarnations.

“There are incarnations that control the material qualities [guṇa-avatāras], incarnations associated with the reign of each Manu [manvantara-avatāras], incarnations in different millenniums [yuga-avatāras] and incarnations of empowered living entities [śaktiāveśa-avatāras].

The *guṇa-avatāras* are three—Lord Brahmā, Lord Śiva and Lord Viṣṇu (SB 10.88.3). The *avatāras* associated with the reign of each Manu, known as *manvantara-avatāras*, are listed as follows in *Śrīmad-Bhāgavatam* (Eighth Canto, chapters 1, 5 and 13): (1) Yajña, (2) Vibhu, (3) Satyasena, (4) Hari, (5) Vaikuṅṭha, (6) Ajita, (7) Vāmana, (8) Sārvabhauma, (9) Rṣabha, (10) Viṣvaksena, (11) Dharmasetu, (12) Sudhāmā, (13) Yogeśvara

and (14) Bṛhadbhānu. All together these are fourteen in number, and of these, Yajña and Vāmana are also counted among the *līlā-avatāras*. All these *manvantara* incarnations are sometimes called *vaibhava-avatāras*.

The four *yuga-avatāras* are (1) *śukla* (white) in Satya-yuga (SB 11.5.21), (2) *rakta* (red) in Tretā-yuga (SB 11.5.24), (3) *śyāma* (dark blue) in Dvāpara-yuga (SB 11.5.27) and (4) generally *kṛṣṇa* (black) but in special cases *pīta* (yellow) as Caitanya Mahāprabhu in Kali-yuga (SB 11.5.32 and 10.8.13).

The *śaktyāveśa-avatāras* are categorized into (1) forms of divine absorption (*bhagavad-āveśa*), such as Kapiladeva or Ṛṣabhadeva, and (2) divinely empowered forms (*śaktyāveśa*), of whom seven are foremost: (1) Śeṣa Nāga in the Vaikuṅṭha world, empowered for the personal service of the Supreme Lord (*sva-sevana-śakti*), (2) Anantadeva, empowered to bear all the planets within the universe (*bhū-dhāraṇa-śakti*), (3) Lord Brahmā, empowered with the energy to create the cosmic manifestation (*sṛṣṭi-śakti*), (4) Catuḥsana, or the Kumāras, specifically empowered to distribute transcendental knowledge (*jñāna-śakti*), (5) Nārada Muni, empowered to distribute devotional service (*bhakti-śakti*), (6) Mahārāja Pṛthu, specifically empowered to rule and maintain the living entities (*pālana-śakti*) and (7) Paraśurāma, specifically empowered to cut down rogues and demons (*duṣṭa-damana-śakti*).

TEXT 247

*bālya, paugaṇḍa haya vighrahera dharma
eta-rūpe līlā karena vrajendra-nandana*

bālya—childhood; *paugaṇḍa*—boyhood; *haya*—there are; *vighrahera*—of the Deity; *dharma*—characteristics; *eta-rūpe*—in so many forms; *līlā*—pastimes; *karena*—executes; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

“Childhood and boyhood are the typical ages of the Deity. Kṛṣṇa, the son of Mahārāja Nanda, performed His pastimes as a child and as a boy.

TEXT 248

*ananta avatāra kṛṣṇera, nāhika gaṇana
śākhā-candra-nyāya kari dig-daraśana*

ananta—unlimited; *avatāra*—incarnations; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhika gaṇana*—there is no possibility of counting; *śākhā-candra-nyāya*—by the example of the moon and the branches of a tree; *kari*—I make; *dik-daraśana*—a slight indication.

“There are innumerable incarnations of Kṛṣṇa, and there is no possibility of counting them. We can simply indicate them by giving the example of the moon and the branches of a tree.

Although the moon appears to be located in the branches of a tree, it is actually situated very far away. Similarly, none of the *avatāras*, or incarnations, of Lord Kṛṣṇa are within this material world, but they are visible by the causeless mercy of the Lord. We should not consider them to belong to this material world. As stated by Lord Kṛṣṇa in the *Bhagavad-gītā* (Bg. 9.11):

*avajānanti mām mūḍhā mānuṣīm tanum āśritam
param bhāvam ajānanto mama bhūta-maheśvaram*

“Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.”

Avatāras descend of their own free will, and although they may act like ordinary human beings, they do not belong to this material world. Lord Kṛṣṇa and His *avatāras* can be understood only by the grace of the Lord.

*nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūm svām*

(Kaṭha Upaniṣad 1.2.23)

“The Supreme Lord is not obtained by means of expert explanations, vast intelligence or even much hearing. He is obtained only by one whom He Himself chooses. To such a person, He manifests His own form.”

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi*

*jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan*

(SB 10.14.29)

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue studying the *Vedas* for many years.”

TEXT 249

*avatārā hy asaṅkhyeyā
hareḥ sattva-nidher dvijāḥ
yathā 'vidāsinaḥ kulyāḥ
sarasaḥ syuḥ sahasraśaḥ*

avatārāḥ—all the incarnations; *hi*—certainly; *asaṅkhyeyāḥ*—beyond counting; *hareḥ*—from the Supreme Personality of Godhead; *sattva-nidheḥ*—who is the reservoir of spiritual energy; *dvijāḥ*—O *brāhmaṇas*; *yathā*—as; *avidāsinaḥ*—containing a great reservoir of water; *kulyāḥ*—small rivulets; *sarasaḥ*—from a lake; *syuḥ*—must be; *sahasraśaḥ*—by hundreds and thousands of times.

“O learned *brāhmaṇas*, just as hundreds and thousands of small rivulets issue from great reservoirs of water, innumerable incarnations flow from Śrī Hari, the Supreme Personality of Godhead and the reservoir of all power.’

This verse is quoted from *Śrīmad-Bhāgavatam* (1.3.26).

TEXT 250

*prathamei kare kṛṣṇa 'puruṣāvatāra'
seita puruṣa haya trividha prakāra*

prathamei—in the beginning; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *puruṣa-avatāra*—the incarnation of the three Viṣṇus (Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu); *seita*—that; *puruṣa*—Viṣṇu; *haya*—becomes; *tri-vidha prakāra*—three different manifestations.

“In the beginning, Kṛṣṇa incarnates Himself as the puruṣa-avatāras, or Viṣṇu incarnations. These are of three types.

Up to this verse, the many types of expansions have been described. Now the manifestations of the Lord’s different potencies will be described.

TEXT 251

*viṣṇoḥ tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
ekam tu mahataḥ sraṣṭṛ
dvitīyam tv aṇḍa-saṁsthitam
tṛtīyam sarva-bhūta-stham
tāni jñātvā vimucyate*

viṣṇoḥ—of Lord Viṣṇu; *tu*—certainly; *trīṇi*—three; *rūpāṇi*—forms; *puruṣa-ākhyāni*—celebrated as the *puruṣas*; *atho*—how; *viduḥ*—they know; *ekam*—one of them; *tu*—but; *mahataḥ sraṣṭṛ*—the creator of the total material energy; *dvitīyam*—the second; *tu*—but; *aṇḍa-saṁsthitam*—situated within the universe; *tṛtīyam*—the third; *sarva-bhūta-stham*—within the hearts of all living entities; *tāni*—these three; *jñātvā*—knowing; *vimucyate*—one becomes liberated.

“Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodaśāyī, who is situated within each universe, and the third is Kṣīrodaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā.’

This verse appears in the *Laghu-bhāgavatāmṛta* (*Pūrvā-khaṇḍa* 2.9), where it has been quoted from the *Sātvata-tantra*.

TEXT 252

*ananta-śakti-madhye kṛṣṇera tina śakti pradhāna
‘icchā-śakti’, ‘jñāna-śakti’, ‘kriyā-śakti’ nāma*

ananta-śakti—of unlimited potencies; *madhye*—in the midst; *kṛṣṇera*—of Lord Kṛṣṇa; *tina*—three; *śakti*—potencies; *pradhāna*—are chief; *icchā-*

śakti—willpower; *jñāna-śakti*—the power of knowledge; *kriyā-śakti*—the creative energy; *nāma*—named.

“Kṛṣṇa has unlimited potencies, out of which three are chief—willpower, the power of knowledge and the creative energy.

TEXT 253

*icchā-śakti-pradhāna kṛṣṇa—icchāya sarva-kartā
jñāna-śakti-pradhāna vāsudeva adhiṣṭhātā*

icchā-śakti—of willpower; *pradhāna*—predominator; *kṛṣṇa*—Lord Kṛṣṇa; *icchāya*—simply by willing; *sarva-kartā*—the creator of everything; *jñāna-śakti-pradhāna*—the predominator of the power of knowledge; *vāsudeva*—Lord Vāsudeva; *adhiṣṭhātā*—reservoir.

“The predominator of the willing potency is Lord Kṛṣṇa, for by His supreme will everything comes into existence. In willing, there is a need for knowledge, and that knowledge is expressed through Vāsudeva.

TEXT 254

*icchā-jñāna-kriyā vinā nā haya sṛjana
tīnera tina-śakti meli’ prapañca-racana*

icchā-jñāna-kriyā—thinking, feeling, willing, knowledge and activity; *vinā*—without; *nā*—not; *haya*—there is; *sṛjana*—creation; *tīnera*—of the three; *tina-śakti*—three potencies; *meli’*—being amalgamated; *prapañca-racana*—there is the cosmic manifestation.

“There is no possibility of creation without thinking, feeling, willing, knowledge and activity. The combination of the supreme will, knowledge and action brings about the cosmic manifestation.

TEXT 255

*kriyā-śakti-pradhāna saṅkarṣaṇa balarāma
prākṛtāprākṛta-sṛṣṭi karena nirmāṇa*

kriyā-śakti-pradhāna—the predominator of the creative energy; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *balarāma*—Lord Balarāma; *prākṛta*—material; *aprākṛta*—spiritual; *sṛṣṭi*—worlds; *karena*—does; *nirmāṇa*—creation.

“Lord Saṅkarṣaṇa is Lord Balarāma. Being the predominator of the creative energy, He creates both the material and the spiritual world.

TEXT 256

*ahaṅkāreṇa adhiṣṭhātā kṛṣṇera icchāya
goloka, vaikuṅṭha sṛje cic-chakti-dvārāya*

ahaṅkāreṇa—of egotism; *adhiṣṭhātā*—the source, or predominating Deity; *kṛṣṇera*—of Lord Kṛṣṇa; *icchāya*—by the will; *goloka*—the supreme spiritual planet, known as Goloka; *vaikuṅṭha*—other, lower planets, known as Vaikuṅṭhas; *sṛje*—creates; *cit-śakti-dvārāya*—by the spiritual energy.

“That original Saṅkarṣaṇa [Lord Balarāma] is the cause of both the material and the spiritual creation. He is the predominating Deity of egotism, and by the will of Kṛṣṇa and the power of the spiritual energy, He creates the spiritual world, which consists of the planet Goloka Vṛndāvana and the Vaikuṅṭha planets.

TEXT 257

*yadyapi asṛjya nitya cic-chakti-vilāsa
tathāpi saṅkarṣaṇa-icchāya tāhāra prakāśa*

yadyapi—although; *asṛjya*—there is no question of creation; *nitya*—eternal; *cit-śakti-vilāsa*—pastimes of the eternal spiritual energy;

tathāpi—still; *saṅkarṣaṇa-icchāya*—by the will of Saṅkarṣaṇa; *tāhāra*—of the spiritual world; *prakāśa*—manifestation.

“Although there is no question of creation as far as the spiritual world is concerned, the spiritual world is nonetheless manifested by the supreme will of Saṅkarṣaṇa. The spiritual world is the abode of the pastimes of the eternal spiritual energy.

TEXT 258

*sahasra-patram kamalam
gokulākhyam mahat padam
tat-karṇikāram tad-dhāma
tad anantāṁśa-sambhavam*

sahasra-patram—with thousands of petals; *kamalam*—resembling a lotus flower; *gokula-ākhyam*—named Gokula; *mahat padam*—the supreme abode; *tat-karṇikāram*—the whorl of that lotus flower; *tad-dhāma*—the abode of the Lord; *tat*—that; *ananta-aṁśa*—from the expansion of the energy of Ananta; *sambhavam*—creation.

“Gokula, the supreme abode and planet, appears like a lotus flower that has a thousand petals. The whorl of that lotus is the abode of the Supreme Lord, Kṛṣṇa. This lotus-shaped supreme abode is created by the will of Lord Ananta.’

This verse is quoted from the *Brahma-saṁhitā* (5.2).

TEXT 259

*māyā-dvāre sṛje teṅho brahmāṅḍera gaṇa
jaḍa-rūpā prakṛti nahe brahmāṅḍa-kāraṇa*

māyā-dvāre—by the agency of the external energy; *sṛje*—creates; *teṅho*—Lord Saṅkarṣaṇa; *brahmāṅḍera gaṇa*—all the groups of universes; *jaḍa-rūpā*—appearing dull; *prakṛti*—the material energy; *nahe*—is not; *brahmāṅḍa-kāraṇa*—the cause of the cosmic manifestation.

“By the agency of the material energy, this same Lord Saṅkarṣaṇa creates all the universes. The dull material energy—known in modern language as nature—is not the cause of the material universe.

TEXT 260

*jaḍa haite sṛṣṭi nahe īśvara-śakti vine
tāhātei saṅkarṣaṇa kare śaktira ādhāne*

jaḍa haite—from the dull material energy; *sṛṣṭi nahe*—the cosmic manifestation is not possible; *īśvara-śakti vine*—without the help of the energy of the Supreme Lord, the Personality of Godhead; *tāhātei*—in the material energy; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *kare*—does; *śaktira*—of the spiritual energy; *ādhāne*—empowering.

“Without the Supreme Personality of Godhead’s energy, dull matter cannot create the cosmic manifestation. Its power does not arise from the material energy itself but is endowed by Saṅkarṣaṇa.

TEXT 261

*īśvarera śaktye sṛṣṭi karaye prakṛti
lauha yena agni-śaktye pāya dāha-śakti*

īśvarera śaktye—by the energy of the Supreme Personality of Godhead; *sṛṣṭi*—creation; *karaye*—does; *prakṛti*—material energy; *lauha*—iron; *yena*—as; *agni-śaktye*—by the power of fire; *pāya*—gets; *dāha-śakti*—the power to burn.

“Dull matter alone cannot create anything. The material energy produces the creation by the power of the Supreme Personality of Godhead. Iron itself has no power to burn, but when iron is placed in fire, it is empowered to burn.

TEXT 262

*etau hi viśvasya ca bīja-yonī
rāmo mukundaḥ puruṣaḥ pradhānam
anvīya bhūteṣu vilakṣaṇasya
jñānasya ceśāta imau purāṇau*

etau—these two, namely Rāma and Kṛṣṇa; *hi*—certainly; *viśvasya*—of the universe; *ca*—and; *bīja-yonī*—both the cause and ingredient; *rāmaḥ*—Balarāma; *mukundaḥ*—Kṛṣṇa; *puruṣaḥ*—the original Mahā-Viṣṇu; *pradhānam*—material energy; *anvīya*—after entering; *bhūteṣu*—into the material elements; *vilakṣaṇasya*—of varieties of manifestation; *jñānasya*—of knowledge; *ca*—also; *iśāte*—are the controlling power; *imau*—both of Them; *purāṇau*—are the original cause.

“Balarāma and Kṛṣṇa are the original efficient and material causes of the material world. As Mahā-Viṣṇu and the material energy, They enter into the material elements and create the diversities by multi-energies. Thus They are the cause of all causes.”

This verse is quoted from Śrīmad-Bhāgavatam (10.46.31).

TEXT 263

*sṛṣṭi-hetu yei mūrti prapañce avatare
sei īśvara-mūrti ‘avatāra’ nāma dhare*

sṛṣṭi-hetu—for the purpose of creation; *yei mūrti*—which form of the Lord; *prapañce*—in the material world; *avatare*—descends; *sei*—that; *īśvara-mūrti*—form of the Lord; *avatāra*—incarnation; *nāma dhare*—takes the name.

“The form of the Lord that descends into the material world to create is called an *avatāra*, or incarnation.

TEXT 264

*māyātīta paravyome sabāra avasthāna
viśve avatari’ dhare ‘avatāra’ nāma*

māyā-atīta—beyond the material nature; *para-vyome*—in the spiritual sky; *sabāra*—all of them; *avasthāna*—residence; *viśve*—within the material universe; *avatari*’—coming down; *dhare*—take; *avatāra nāma*—the name *avatāra*.

“All the expansions of Lord Kṛṣṇa are actually residents of the spiritual world. But when they descend into the material world, they are called incarnations [avatāras].

TEXT 265

*sei māyā avalokite śrī-saṅkarṣaṇa
puruṣa-rūpe avatīrṇa ha-ilā prathama*

sei māyā—that material energy; *avalokite*—just to glance over; *śrī-saṅkarṣaṇa*—Saṅkarṣaṇa; *puruṣa-rūpe*—in the original form of Mahā-Viṣṇu; *avatīrṇa*—incarnated; *ha-ilā*—became; *prathama*—at first.

“To glance over that material energy and empower her, Lord Saṅkarṣaṇa first incarnates as Lord Mahā-Viṣṇu.

TEXT 266

*jagrhe pauruṣam rūpam
bhagavān mahad-ādibhiḥ
sambhūtam ṣoḍaśa-kalam
ādau loka-sisṛkṣayā*

jagrhe—accepted; *pauruṣam rūpam*—the form of the *puruṣa* incarnation; *bhagavān*—the Supreme Personality of Godhead; *mahad-ādibhiḥ*—with the material energy, etc.; *sambhūtam*—created; *ṣoḍaśa*—sixteen; *kalam*—elements; *ādau*—in the beginning; *loka*—of the material worlds; *sisṛkṣayā*—with a desire for the creation.

“In the beginning of the creation, the Lord expanded Himself in the form of the *puruṣa* incarnation, accompanied by all the ingredients of material

creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes.’

This is a quotation from *Śrīmad-Bhāgavatam* (1.3.1). For an explanation, refer to *Ādi-līlā*, Chapter Five, verse 84.

TEXT 267

*ādyo ’vatāraḥ puruṣaḥ paraśya
kālaḥ svabhāvaḥ sad-asaṅga manaś ca
dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ*

ādyah avatārah—the original incarnation; *puruṣaḥ*—Kāraṇābdhīśāyī Viṣṇu; *paraśya*—of the Supreme Lord; *kālaḥ*—time; *svabhāvaḥ*—space; *sat-asat*—cause and effect; *manaḥ ca*—as well as the mind; *dravyam*—the five elements; *vikārah*—transformation or the false ego; *guṇaḥ*—modes of nature; *indriyāṇi*—senses; *virāṭ*—the universal form; *svarāṭ*—Garbhodakaśāyī Viṣṇu; *sthāsnu*—immovable; *cariṣṇu*—movable; *bhūmnaḥ*—of the Supreme Personality of Godhead.

“Kāraṇābdhīśāyī Viṣṇu [Mahā-Viṣṇu] is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, the mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu and the sum total of all living beings, both moving and nonmoving.’

This is a quotation from *Śrīmad-Bhāgavatam* (2.6.42). For an explanation, refer to *Ādi-līlā*, Chapter Five, verse 83.

TEXT 268

*sei puruṣa virajāte kareṇa śayana
’kāraṇābdhīśāyī’ nāma jagat-kāraṇa*

sei puruṣa—the Supreme Personality of Godhead; *virajāte*—on the border known as Virajā; *kareṇa śayana*—lies down; *kāraṇa-abdhī-śāyī*—Kāraṇābdhīśāyī; *nāma*—named; *jagat-kāraṇa*—is the original cause of material creation.

“That original Personality of Godhead, named Saṅkarṣaṇa, first lies down in the river Virajā, which serves as a border between the material and the spiritual world. As Kāraṇābdhiśāyī Viṣṇu, He is the original cause of the material creation.

TEXT 269

*kāraṇābdhi-pāre māyāra nitya avasthiti
virajāra pāre paravyome nāhi gati*

kāraṇa-abdhi-pāre—on one bank of the Causal Ocean; *māyāra*—of the material energy; *nitya*—eternal; *avasthiti*—position; *virajāra pāre*—on the other bank of the Virajā, or the Causal Ocean; *para-vyome*—in the spiritual world or sky; *nāhi*—there is not; *gati*—admission.

“The Virajā, or Causal Ocean, is the border between the spiritual and the material world. The material energy is situated on one shore of that ocean, and it cannot enter onto the other shore, which is the spiritual sky.

TEXT 270

*pravartate yatra rajas tamas tayoh
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ*

pravartate—exists; *yatra*—where; *rajaḥ*—the mode of passion; *tamaḥ*—the mode of ignorance; *tayoh*—of both of them; *sattvaṁ ca*—and the mode of goodness; *miśraṁ*—mixture; *na*—not; *ca*—also; *kāla-vikramaḥ*—the influence of time or annihilation; *na*—not; *yatra*—where; *māyā*—external energy; *kim*—what; *uta*—to speak; *āpare*—others; *hareḥ*—of the Supreme Personality of Godhead; *anuvratāḥ*—strict followers; *yatra*—where; *sura*—by demigods; *asura*—and by demons; *arcitāḥ*—being worshiped.

“In the spiritual world, there is neither the mode of passion, the mode of ignorance nor a mixture of both, nor is there adulterated goodness, the

influence of time or māyā herself. Only the pure devotees of the Lord, who are worshiped both by demigods and by demons, reside in the spiritual world as the Lord’s associates.’

This verse from *Śrīmad-Bhāgavatam* (2.9.10) was spoken by Śrīlā Śukadeva Gosvāmī. He was answering the questions of Parīkṣit Mahārāja, who asked how the living entity falls down into the material world. Śukadeva Gosvāmī explained the cream of *Śrīmad-Bhāgavatam* in four verses, which had been explained to Lord Brahmā at the end of the severe austerities he performed for one thousand celestial years. At that time, Brahmā was shown the spiritual world and its transcendental nature.

TEXT 271

*māyāra ye dui vṛtti—‘māyā’ āra ‘pradhāna’
‘māyā’ nimitta-hetu, viśvera upādāna ‘pradhāna’*

māyāra—of the material nature; *ye*—which; *dui*—two; *vṛtti*—functions; *māyā*—called *māyā*; *āra*—and; *pradhāna*—ingredients; *māyā*—the word *māyā*; *nimitta-hetu*—the efficient cause; *viśvera*—of the material universe; *upādāna*—ingredients; *pradhāna*—is called *pradhāna*.

“Māyā has two functions. One is called māyā, and the other is called pradhāna. Māyā refers to the efficient cause, and pradhāna refers to the ingredients that create the cosmic manifestation.

For a further explanation, see *Ādi-līlā*, Chapter Five, verse 58.

TEXT 272

*sei puruṣa māyā-pāne kare avadhāna
prakṛti kṣobhita kari’ kare vīryera ādhāna*

sei puruṣa—that Supreme Personality of Godhead; *māyā-pāne*—toward *māyā*; *kare avadhāna*—glances; *prakṛti*—the material nature; *kṣobhita kari’*—making agitated; *kare*—impregnates; *vīryera*—of the semen; *ādhāna*—injection.

“When the Supreme Personality of Godhead glances over the material energy, she becomes agitated. At that time, the Lord injects the original semen of the living entities.

In the *Bhagavad-gītā* (7.10), Kṛṣṇa says, *bījaṁ mām sarva-bhūtānām*: “I am the original seed of all existences.” This is also confirmed in another verse in the *Bhagavad-gītā* (14.4):

*sarva-yoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ
tāsām brahma mahad yonir ahaṁ bīja-pradaḥ pitā*

“It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.”

For a further explanation, one may refer to the *Brahma-saṁhitā* (Bs. 5.10–13). The *Brahma-saṁhitā* also states (5.51):

*agnir mahī gaganam ambu marud diśaś ca
kālas tathātma-manasīti jagat-trayāṇi
yasmād bhavanti vibhavanti viśanti yaṁ ca
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

All material elements, as well as the spiritual sparks (individual souls), are emanating from the Supreme Personality of Godhead. This is confirmed by the *Vedānta-sūtra* (1.1): *janmādy asya yataḥ* [SB 1.1.1]. “The Absolute Truth is He from whom everything emanates.” He is the Supreme Truth: *satyaṁ param dhīmahi*. The absolute ultimate truth is Kṛṣṇa. *Om namo bhagavate vāsudevāya/ janmādy asya yato ’nvayād itarataś cārtheṣv abhijñāḥ* *sva-rāṭ*: “The Absolute Truth is a person who is directly and indirectly cognizant of the entire cosmic manifestation.”

The Absolute Truth, the Supreme Personality of Godhead, educated Lord Brahmā from the heart (SB 1.1.1): *tene brahma hṛdā ya ādi-kavaye*. Therefore the Absolute Truth cannot be dull matter; the Absolute Truth must be the Supreme Person Himself. *Sei puruṣa māyā-pāne kare avadhāna*. Simply by His glance, material nature is impregnated with all living entities. According to their *karma* and fruitive activity, they emerge in different bodies. That is the explanation given by the *Bhagavad-gītā* (2.13):

*dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir dhīras tatra na muhyati*

“As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.”

TEXT 273

*svāṅga-viśeṣābhāsa-rūpe prakṛti-sparśana
jīva-rūpa 'bīja' tāte kailā samarpaṇa*

sva-aṅga-viśeṣa-ābhāsa-rūpe—in the form of a specific shadow from His personal body; *prakṛti-sparśana*—the Lord glances over the material nature; *jīva-rūpa*—having the form of the sparklike living entities, who are parts and parcels; *bīja*—semen; *tāte*—in that material nature; *kailā samarpaṇa*—impregnated.

“To impregnate with the seeds of the living entities, the Lord Himself does not directly touch the material energy, but by His specific functional expansion He touches the material energy, and thus the living entities, who are His parts and parcels, are impregnated into material nature.

According to Lord Kṛṣṇa in the *Bhagavad-gītā* (15.7):

*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāni prakṛti-sthāni karṣati*

“The living entities in this conditioned world are My eternal fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.”

The word *prakṛti-sparśana* is explained in the *Caitanya-caritāmṛta* in reference to the way the living entities come in contact with dull matter. The glancing is performed by Mahā-Viṣṇu: *sa aikṣata lokān nu sṛjā iti. (Aitareya Upaniṣad 1.1.1)* In the conditioned stage we impregnate according to the bodily conception—that is, by sexual intercourse—but the Supreme Lord does not need sexual intercourse to impregnate. The impregnation is performed simply by His glance. This is also explained in

the *Brahma-saṁhitā* (5.32):

*aṅgāni yasya sakalendriya-vṛttimanti
paśyanti pānti kalayanti ciraṁ jaganti
ānanda-cinmaya-sad-ujjala-vigrahasya
govindam ādi-ṭpuruṣaṁ tam ahaṁ bhajāmi*

Govinda can impregnate simply by glancing. In other words, His eyes can work as His genitals. He does not need genitals to beget a child. Indeed, Kṛṣṇa can beget any one of the living entities with any part of His body.

The word *svāṅga-viśeṣābhāsa-rūpe*, indicating the form by which the Lord begets living entities in the material world, is explained herein. He is Lord Śīva. In the *Brahma-saṁhitā* it is stated that Lord Śīva, who is another form of Mahā-Viṣṇu, is like yogurt. Yogurt is nothing but milk, yet it is not milk. Similarly, Lord Śīva is considered the father of this universe, and material nature is considered the mother. The father and mother are known as Lord Śīva and goddess Durgā. Together, Lord Śīva's genitals and the vagina of goddess Durgā are worshiped as the *śiva-līṅga*. This is the origin of the material creation. Thus Lord Śīva's position is between that of the living entity and that of the Supreme Lord. In other words, Lord Śīva is neither the Supreme Personality of Godhead nor a living entity. He is the form through which the Supreme Lord works to beget living entities within this material world. As yogurt is prepared when milk is mixed with a culture, the form of Lord Śīva expands when the Supreme Personality of Godhead is in touch with material nature. The impregnation of material nature by the father, Lord Śīva, is wonderful because at one time innumerable living entities are conceived. *Bhāgo jīvaḥ sa vijñeyaḥ sa cānantyāya kalṭpate* (Śvetāśvatara Upaniṣad 5.9). These living entities are very, very small:

*keśāgra-śata-bhāgasya śatāmśa-sadṛśātmakaḥ
jīvaḥ sūkṣma-svarūpo 'yaṁ saṅkhyātīto hi cit-kaṇaḥ
[Cc. Madhya 19.140]*

“If we divide the tip of a hair into a hundred parts and then take one of these parts and divide it again into a hundred parts, that very fine division is the size of but one of the numberless living entities. They are all *cit-kaṇa*, particles of spirit, not matter.”

The innumerable *brahmāṇḍas*, or universes, come from the pores of the Lord’s body, and innumerable living entities also come from the pores of the transcendental body of the Lord. This is the process of material creation. Without the living entities, this material nature has no value. Both emanate from the pores of the transcendental body of Lord Mahā-Viṣṇu. They are different energies. The material nature is explained as follows by Lord Kṛṣṇa in the *Bhagavad-gītā* (7.4):

*bhūmir āpo ’nalo vāyuḥ khaṁ mano buddhir eva ca
ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā*

“Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight constitute My separated material energies.” Thus the material elements also come from the body of the Supreme Personality of Godhead, but they are a different type of energy from the living entities. Although the living entities also come from the Lord’s body, they are categorized as a superior energy:

*aṇareyam itas tv anyāṁ prakṛtiṁ viddhi me parām
jīva-bhūtāṁ mahā-bāho yayedam dhāryate jagat*

“Besides this inferior nature, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.” (Bg. 7.5) The inferior energy, matter, cannot act without the superior energy. All these things are very clearly explained in the *Vedas*. The materialistic theory that life develops from matter is incorrect. Life and matter come from the supreme living entity; therefore, being the source of both, that supreme living entity, Kṛṣṇa, is described in the *Vedānta-sūtra* as *janmādy asya yataḥ* [SB 1.1.1] (1.1), or the original source of everything, *sarva-kāraṇa-kāraṇam* [Bs. 5.1]. This is further explained in the following verse.

TEXT 274

*daivāt kṣubhita-dharminyām
svasyām yonau paraḥ pumān
ādhatta vīryam sāsūta
mahat-tattvaṁ hiraṇmayam*

daivāt—at a time beyond memory; *kṣubhita-dharminyām*—the material nature, which is subjected to agitation; *svasyām*—which belongs to the Supreme as one of His energies; *yonau*—in the womb from which the living entity takes his birth; *paraḥ pumān*—the Supreme Brahman, the Personality of Godhead; *ādhatta*—impregnated; *vīryam*—semen; *sā*—that material nature; *asūta*—produced; *mahat-tattvam*—the total material energy; *hiraṇmayam*—the original source for the emanation of varieties of material things.

“At a time beyond memory, after agitating the material nature into three qualities, the Supreme Personality of Godhead placed the semen of innumerable living entities within the womb of that material nature. Thus material nature gave birth to the total material energy, known as the *hiraṇmaya-mahat-tattva*, the original symbolic representation of the cosmic manifestation.’

This is a quotation from *Śrīmad-Bhāgavatam* (3.26.19). Lord Kapila is explaining to His mother the relationship between the Supreme Personality of Godhead and material nature. He is informing her how the Supreme Personality of Godhead is the original cause of the living entities who are conditioned by material nature. Over and above the twenty-eight elements of the material creation is the Supreme Personality of Godhead, the cause of all causes. Life comes not from matter but from life itself. As explained in the *Vedas*: *nityo nityānām cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13). The Supreme Lord is the original source of life.

TEXT 275

kāla-vṛttyā tu māyāyām
guṇa-mayyām adhokṣajaḥ
puruṣeṇātma-bhūtena
vīryam ādhatta vīryavān

kāla-vṛttyā—in due course of time, as the immediate cause of creation; *tu*—but; *māyāyām*—within the material nature; *guṇa-mayyām*—full of the three material modes of nature (*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*); *adhokṣajaḥ*—the Supreme Personality of Godhead, who is beyond material conceptions; *puruṣeṇa*—by the enjoyer of material nature; *ātma-*

bhūtena—who is an expansion of His personal self; *vīryam*—semen; *ādhatta*—placed; *vīryavān*—the omnipotent.

“In due course of time, the Supreme Personality of Godhead [Mahā-Vaikuṅṭhanātha], by the agency of an expansion of His personal self [Mahā-Viṣṇu], placed the seed of the living entities within the womb of material nature.’

This is a quotation from *Śrīmad-Bhāgavatam* (3.5.26). This verse tells how the living entities come in contact with material nature. Just as a woman cannot beget children without uniting with a man, material nature cannot beget living entities without being in union with the Supreme Personality of Godhead. There is a history of how the Absolute Lord becomes the father of all living entities. In every system of religion, it is accepted that God is the supreme father of all living entities. According to Christianity, the supreme father, God, provides the living entities with all of life’s necessities. Therefore they pray, “Give us this day our daily bread.” Any religion that does not accept the Supreme Lord as the absolute father is called *kaitava-dharma*, or a cheating religion. Such religious systems are rejected in *Śrīmad-Bhāgavatam* (1.1.2): *dharmah projjhita-kaitavo ’tra*. Only an atheist does not accept the omnipotent supreme father. If one accepts the omnipotent supreme father, he abides by His orders and becomes a religious person.

TEXT 276

tabe mahat-tattva haite trividha ahaṅkāra
yāhā haite devatendriya-bhūtera pracāra

tabe—thereafter; *mahat-tattva haite*—from the total material energy; *tri-vidha*—three kinds of; *ahaṅkāra*—egotism; *yāhā haite*—from which; *devatā*—of predominating deities; *indriya*—of the senses; *bhūtera*—and of material elements; *pracāra*—expansion.

“First the total material energy is manifested, and from this arise the three types of egotism, which are the original sources from which all demigods [controlling deities], senses and material elements expand.

The three types of egotism (*ahaṅkāra*) are technically known as *vaikārika*, *taijasa* and *tāmasa*. The *mahat-tattva* is situated within the heart, or *citta*, and the predominating Deity of the *mahat-tattva* is Lord Vāsudeva (SB 3.26.21). The *mahat-tattva* is transformed into three divisions: (1) *vaikārika*, egotism in goodness (*sāttvika-ahaṅkāra*), from which is manifested the eleventh sense organ, the mind, whose predominating Deity is Aniruddha (SB 3.26.27–28); (2) *taijasa*, or egotism in passion (*rājasa-ahaṅkāra*), from which are manifested the active and knowledge-acquiring senses, along with the intelligence, whose predominating Deity is Lord Pradyumna (SB 3.26.29–31); and (3) *tāmasa*, or egotism in ignorance, from which sound vibration (*śabda-tanmātra*) expands. From sound vibration, the sky (*ākāśa*) is manifested, and then the senses, beginning with the sense of hearing, are also manifested (SB 3.26.32). Of these three types of egotism, Lord Saṅkarṣaṇa is the predominating Deity. In the philosophical discourse known as the *Sāṅkhya-kārikā*, it is stated, *sāttvika ekādaśakaḥ pravartate vaikṛtād ahaṅkārāt—bhūtādes tan-mātraṁ tāmasa-taijasādy-ubhayam*.

TEXT 277

*sarva tattva mili' sṛjila brahmāṇḍera gaṇa
ananta brahmāṇḍa, tāra nāhika gaṇana*

sarva tattva—all different elements; *mili'*—combining; *sṛjila*—created; *brahmāṇḍera gaṇa*—all the universes; *ananta brahmāṇḍa*—those universes are unlimited in number; *tāra nāhika gaṇana*—there is no possibility of counting them.

“Combining all the different elements, the Supreme Lord created all the universes. Those universes are unlimited in number; there is no possibility of counting them.

TEXT 278

*iṅho mahat-sraṣṭā puruṣa—‘mahā-viṣṇu’ nāma
ananta brahmāṇḍa tāṅra loma-kūpe dhāma*

iṅho—He; *mahat-sraṣṭā*—the creator of the *mahat-tattva*, or total material energy; *puruṣa*—the person; *mahā-viṣṇu nāma*—called Lord Mahā-Viṣṇu;

ananta—unlimited; *brahmāṇḍa*—universes; *tānra*—of His body; *loma-kūṭe*—within the hair holes; *dhāma*—are situated.

“The first form of Lord Viṣṇu is called Mahā-Viṣṇu. He is the original creator of the total material energy. The innumerable universes emanate from the pores of His body.

TEXTS 279–280

gavākṣe uḍiyā yaiche reṇu āse yāya
puruṣa-niśvāsa-saha brahmāṇḍa bāhirāya
punarapi niśvāsa-saha yāya abhyantara
ananta aiśvarya tānra, saba—māyā-pāra

gavākṣe—from a hole at the top of a wall; *uḍiyā*—floating; *yaiche*—as; *reṇu*—atomic particles; *āse yāya*—come and go; *puruṣa-niśvāsa-saha*—with the exhaling of Mahā-Viṣṇu; *brahmāṇḍa*—the universes; *bāhirāya*—come outside; *punarapi*—again; *niśvāsa-saha*—by His inhalation; *yāya*—go; *abhyantara*—within; *ananta*—unlimited; *aiśvarya*—opulences; *tānra*—of Him; *saba*—everything; *māyā-pāra*—beyond the material conception.

“These universes are understood to be floating in the air that Mahā-Viṣṇu exhales. They are like atomic particles that float in sunshine and pass through the holes of a screen. All these universes are thus created by the exhalation of Mahā-Viṣṇu, and when Mahā-Viṣṇu inhales, they re-enter His body. The unlimited opulences of Mahā-Viṣṇu are completely beyond material conception.

TEXT 281

yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vila-jā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam ahaṁ bhajāmi



The first form of Lord Viṣṇu is called Mahā-Viṣṇu. He is the original creator of the total material energy. The innumerable universes emanate from the pores of His body.

yasya—whose; *eka*—one; *niśvasita*—of breath; *kālam*—time; *atha*—thus; *avalambya*—taking shelter of; *jīvanti*—live; *loma-tila-jāḥ*—grown from the hair holes; *jagat-aṇḍa-nāthāḥ*—the masters of the universes (the Brahmās); *viṣṇuḥ mahān*—the Supreme Lord Mahā-Viṣṇu; *saḥ*—that; *iha*—here; *yasya*—whose; *kalā-viśeṣaḥ*—particular plenary portion or expansion; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

“The Brahmās and other lords of the mundane worlds appear from the pores of Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, of whom Mahā-Viṣṇu is a portion of a plenary portion.’

This is a quotation from the *Brahma-saṁhitā* (5.48). For an explanation, refer to *Ādi-līlā*, Chapter Five, verse 71.

TEXT 282

samasta brahmāṇḍa-gaṇera inho antaryāmī
kāraṇābdhiśāyī—saba jagatera svāmī

samasta brahmāṇḍa-gaṇera—of the aggregate of the *brahmāṇḍas*, or universes; *inho*—that Lord Mahā-Viṣṇu; *antaryāmī*—the Supersoul; *kāraṇa-abdhi-śāyī*—Lord Mahā-Viṣṇu, lying on the Causal Ocean; *saba jagatera*—of all the universes; *svāmī*—the Supreme Lord.

“Mahā-Viṣṇu is the Supersoul of all the universes. Lying on the Causal Ocean, He is the master of all material worlds.

TEXT 283

eita kahiluṅ prathama puruṣera tattva
dvitīya puruṣera ebe śunaha mahattva

eita—thus; *kahiluṅ*—I have explained; *prathama puruṣera*—of the first incarnation of the Personality of Godhead; *tattva*—the truth; *dvitīya puruṣera*—of the second incarnation of the Personality of Godhead; *ebe*—now; *śunaha*—please hear; *mahattva*—glories.

“I have thus explained the truth of the first Personality of Godhead, Mahā-Viṣṇu. I shall now explain the glories of the second Personality of Godhead.

TEXT 284

*sei puruṣa ananta-koṭi brahmāṇḍa sṛjyā
ekaika-mūrtye praveśilā bahu mūrti hañā*

sei puruṣa—that Personality of Godhead, Mahā-Viṣṇu; *ananta-koṭi brahmāṇḍa*—millions and trillions of *brahmāṇḍas*, or universes; *sṛjyā*—after creating; *eka-eka*—in each one of them; *mūrtye*—in a form; *praveśilā*—entered; *bahu mūrti hañā*—becoming many forms.

“After creating the total number of universes, which are unlimited, Mahā-Viṣṇu expanded Himself into unlimited forms and entered into each of them.

TEXT 285

*praveśa kariyā dekhe, saba—andhakāra
rahite nāhika sthāna, karilā vicāra*

praveśa kariyā—after entering; *dekhe*—He sees; *saba*—everywhere; *andhakāra*—complete darkness; *rahite*—to remain there; *nāhika sthāna*—there was no place; *karilā vicāra*—then He considered.

“When Mahā-Viṣṇu entered each of the limitless universes, He saw that there was darkness all around and that there was no place to stay. He therefore began to consider the situation.

TEXT 286

*nijāṅga-sveda-jale brahmāṇḍārdha bharila
sei jale śeṣa-śayyāya śayana karila*

nija-aṅga—from His own personal body; *sveda-jale*—by emitting the water of perspiration; *brahmāṅḍa-ardha*—half of the universe; *bharila*—filled; *sei jale*—on that water; *śeṣa-śayyāya*—on the bed of Lord Śeṣa; *śayana karila*—lay down.

“With the perspiration produced from His own body, the Lord filled half the universe with water. He then lay down on that water, on the bed of Lord Śeṣa.

TEXT 287

*tāṅra nābhi-padma haite uṭhila eka padma
sei padme ha-ila brahmāra janma-sadma*

tāṅra nābhi-padma haite—from His lotus navel; *uṭhila*—grew; *eka*—one; *padma*—lotus flower; *sei padme*—on that lotus flower; *ha-ila*—there was; *brahmāra*—of Lord Brahmā; *janma-sadma*—the place of generation.

“A lotus flower then sprouted from the lotus navel of that Garbhodakaśāyī Viṣṇu. That lotus flower became Lord Brahmā’s birthplace.

TEXT 288

*sei padma-nāle ha-ila caudda bhuvana
teṅho ‘brahmā’ hañā sṛṣṭi karila sṛjana*

sei padma-nāle—within the stem of that lotus; *ha-ila*—was manifested; *caudda*—fourteen; *bhuvana*—planetary systems; *teṅho*—He; *brahmā*—Lord Brahmā; *hañā*—having become; *sṛṣṭi*—the material creation; *karila sṛjana*—created.

“In the stem of that lotus flower, the fourteen worlds were generated. Then He became Lord Brahmā and manifested the entire universe.

TEXT 289

‘viṣṇu’-rūpa hañā kare jagat pālāne
guṇātīta viṣṇu—sparśa nāhi māyā-sane

viṣṇu-rūpa—Lord Kṛṣṇa in His form as Viṣṇu; *hañā*—becoming; *kare*—does; *jagat pālāne*—maintenance of the material world; *guṇa-atīta*—beyond the material qualities, transcendental; *viṣṇu*—Lord Viṣṇu; *sparśa*—touching; *nāhi*—there is not; *māyā-sane*—with *māyā*, the material energy.

“In this way, the Supreme Personality of Godhead in His form of Viṣṇu maintains the entire material world. Since He is always beyond the material qualities, the material nature cannot touch Him.

The influence of the material energy cannot touch Lord Viṣṇu as she touches Lord Brahmā and Lord Śiva. Therefore it is said that Lord Viṣṇu is transcendental to the material qualities. The incarnations of the material qualities—Lord Śiva and Lord Brahmā—are under the jurisdiction of the external energy. Lord Viṣṇu, however, is different. In the *mantras* of the *R̥g Veda* it is said, *om tad viṣṇoḥ paramam padam* (*R̥g Veda-saṁhitā* 1.22.20). The words *paramam padam* indicate that He is transcendental to the material qualities. Because Lord Viṣṇu is not within the jurisdiction of the material qualities, He is always superior to the living entities who are controlled by the material energy. This is one of the differences between the Supreme Lord and the living entities. Lord Brahmā is a very powerful living entity, and Lord Śiva is even more powerful. Therefore Lord Śiva is not accepted as a living entity, but at the same time he is not considered to be on the level of Lord Viṣṇu.

TEXT 290

‘rudra’-rūpa dhari kare jagat saṁhāra
sṛṣṭi, sthiti, pralaya haya icchāya yāñhāra

rudra-rūpa dhari—accepting the form of Lord Śiva; *kare*—performs; *jagat saṁhāra*—dissolution of the universal creation; *sṛṣṭi*—creation; *sthiti*—maintenance; *pralaya*—and dissolution; *haya*—take place; *icchāya*—by the will; *yāñhāra*—of whom.

“The Supreme Lord in His form of Rudra [Lord Śiva] brings about the dissolution of this material creation. In other words, only by His will are there creation, maintenance and dissolution of the whole cosmic manifestation.

TEXT 291

*brahmā, viṣṇu, śiva—tāñra guṇa-avatāra
sṛṣṭi-sthiti-pralayera tintera adhikāra*

brahmā—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *śiva*—Lord Śiva; *tāñra*—of Garbhodakaśāyī Viṣṇu; *guṇa-avatāra*—incarnations of the material qualities; *sṛṣṭi-sthiti-pralayera*—of the three functions, namely creation, maintenance and dissolution; *tintera adhikāra*—there is control by the three deities (Lord Brahmā, Lord Viṣṇu and Lord Śiva).

“Brahmā, Viṣṇu and Śiva are His three incarnations of the material qualities. Creation, maintenance and destruction respectively are under the charge of these three personalities.

TEXT 292

*hiraṇyagarbha-antaryāmī—garbhodakaśāyī
'sahasra-śīrṣādi' kari' vede yāñre gāi*

hiraṇyagarbha—named Hiraṇyagarbha; *antaryāmī*—the Supersoul; *garbha-udaka-śāyī*—Lord Garbhodakaśāyī Viṣṇu; *sahasra-śīrṣā-ādi kari'*—by the Vedic hymns beginning with *sahasra-śīrṣā* (Ṛg Veda-saṁhitā 10.90.1); *vede yāñre gāi*—unto whom the Vedas pray.

“Garbhodakaśāyī Viṣṇu, known within the universe as Hiraṇyagarbha and the antaryāmī, or Supersoul, is glorified in the Vedic hymns, beginning with the hymn that starts with the word ‘sahasra-śīrṣā.’

TEXT 293

*ei ta' dvitīya-ṣuṣa—brahmāṇḍera īsvara
māyāra 'āśraya' haya, tabu māyā-pāra*

ei ta'—in this way; *dvitīya-ṣuṣa*—the second Personality of Godhead; *brahmāṇḍera īsvara*—the master of the universe; *māyāra*—of the external, material energy; *āśraya haya*—becomes the shelter; *tabu*—still; *māyā-pāra*—is beyond the touch of the material energy.

“This second Personality of Godhead, known as Garbhodakaśāyī Viṣṇu, is the master of each and every universe and the shelter of the external energy. Nonetheless, He remains beyond the touch of the external energy.

TEXT 294

*ṭṭīya-ṣuṣa viṣṇu—'guṇa-avatāra'
dui avatāra-bhitara gaṇanā tānhāra*

ṭṭīya-ṣuṣa—the third Personality; *viṣṇu*—Lord Viṣṇu; *guṇa-avatāra*—the incarnation of the material quality of goodness; *dui avatāra-bhitara*—within the two incarnations; *gaṇanā tānhāra*—He is designated.

“The third expansion of Viṣṇu is Kṣīrodakaśāyī Viṣṇu, who is the incarnation of the quality of goodness. He is to be counted within both types of incarnations [ṣuṣa-avatāras and guṇa-avatāras].

TEXT 295

*virāṭ vyaṣṭi-jīvera teṅho antaryāmī
kṣīrodakaśāyī teṅho—pālana-kartā, svāmī*

virāṭ—the universal form; *vyaṣṭi-jīvera*—of all other living entities; *teṅho*—He; *antaryāmī*—the Supersoul; *kṣīra-udaka-śāyī*—Lord Viṣṇu who lies down on the ocean of milk; *teṅho*—He; *pālana-kartā*—the maintainer; *svāmī*—the master.

“Kṣīrodakaśāyī Viṣṇu is the universal form of the Lord and is the Supersoul within every living entity. He is known as Kṣīrodakaśāyī because He is the Lord who lies on the ocean of milk. He is the maintainer and master of the universe.

TEXT 296

*puruṣāvatārera ei kailuṅ nirūpaṇa
līlavatāra ebe śuna, sanātana*

puruṣa-avatārera—of all the *puruṣa-avatāras*; *ei*—this; *kailuṅ nirūpaṇa*—I have described; *līlavatāra*—incarnations for pastimes; *ebe*—now; *śuna*—please hear; *sanātana*—O Sanātana.

“O Sanātana, I have definitively described the three *puruṣa-avatāras* of Viṣṇu. Now please hear from Me about the pastime incarnations.

TEXT 297

*līlavatāra kṛṣṇera nā yāya gaṇana
pradhāna kariyā kahi dig-daraśana*

līlavatāra—incarnations for pastimes; *kṛṣṇera*—of Lord Kṛṣṇa; *nā yāya gaṇana*—are not countable; *pradhāna kariyā*—chiefly; *kahi*—let Me describe; *dik-daraśana*—by a sample indication.

“No one can count the innumerable pastime incarnations of Lord Kṛṣṇa, but I shall describe the principal ones.

TEXT 298

*matsya, kūrma, raghunātha, ṅṛsimha, vāmana
varāhādi—lekhā yānra nā yāya gaṇana*

matsya—the fish incarnation; *kūrma*—the tortoise incarnation; *raghunātha*—Lord Rāmacandra; *ṅṛsimha*—the man-lion incarnation; *vāmana*—the dwarf incarnation; *varāha-ādi*—the hog incarnation



Kṣīrodakaśāyī Viṣṇu is the universal form of the Lord and is the Supersoul within every living entity. He is known as Kṣīrodakaśāyī because He is the Lord who lies on the ocean of milk. He is the maintainer and master of the universe.

and others; *lekhā*—describing; *yāñra*—of which incarnations; *nā yāya gaṇana*—cannot be counted.

“Some of the pastime incarnations are the fish incarnation, the tortoise incarnation, Lord Rāmacandra, Lord Nṛsimha, Lord Vāmana and Lord Varāha. There is no end to them.

TEXT 299

*matsyāśva-kacchapa-nṛsimha-varāha-haṁsa-
rājanya-vipra-vibudheṣu kṛtāvatāraḥ
tvam pāsi nas tri-bhuvanam ca tathādhuneśa
bhāram bhuvo hara yadūttama vandanam te*

matsya—in the form of a fish; *aśva*—in the form of a horse; *kacchapa*—in the form of a tortoise; *nṛsimha*—in the form of Lord Nṛsimhadeva; *varāha*—in the form of a boar; *haṁsa*—in the form of a swan; *rājanya*—in the form of Lord Rāmacandra; *vipra*—in the form of Lord Paraśurāma; *vibudheṣu*—and in the form of Vāmanadeva; *kṛta-avatāraḥ*—who have accepted incarnation; *tvam*—You; *pāsi*—please protect; *naḥ*—us demigods; *tri-bhuvanam ca*—and the three worlds; *tathā*—as well; *adhunā*—now; *īśa*—O Lord; *bhāram*—the burden; *bhuvaḥ*—of the universe; *hara*—kindly take away; *yadu-uttama*—O best of the Yadu dynasty; *vandanam te*—to You we offer our prayers.

“O Lord of the universe, best of the Yadu dynasty, we are offering our prayers unto You mainly to diminish the heavy burden of the universe. Indeed, You diminished this burden formerly by incarnating in the form of a fish, a horse [Hayagrīva], a tortoise, a lion [Lord Nṛsimha], a boar [Lord Varāha] and a swan. You also incarnated as Lord Rāmacandra, Paraśurāma and Vāmana, the dwarf. You have always protected us demigods and the universe in this way. Now please continue.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.2.40).

TEXT 300

līlavatāreṛera kailuṅ dig-daraśana
guṇāvatāreṛera ebe śuna vivaraṇa

līlavatāreṛera—of the incarnations of pastimes; *kailuṅ*—I have done; *dik-daraśana*—indicating the direction only; *guṇa-avatāreṛera*—of incarnations of the material qualities; *ebe*—now; *śuna vivaraṇa*—hear the description.

“I have given a few examples of pastime incarnations. Now I will describe the *guṇa-avatāras*, the incarnations of the material qualities. Please listen.

TEXT 301

brahmā, viṣṇu, śiva,—tina guṇa avatāra
tri-guṇa aṅgikari’ kare sṛṣṭy-ādi-vyavahāra

brahmā, viṣṇu, śiva—Lord Brahmā, Lord Viṣṇu and Lord Śiva; *tina*—three; *guṇa avatāra*—the incarnations of the material qualities; *tri-guṇa*—the three qualities of material nature; *aṅgikari’*—accepting; *kare*—does; *sṛṣṭy-ādi-vyavahāra*—transactions in reference to the creation, maintenance and dissolution.

“There are three functions within this material world. Everything here is created, everything is maintained for some time, and everything is finally dissolved. The Lord therefore incarnates Himself as the controllers of the three qualities—*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa* [goodness, passion and ignorance]. Thus the transactions of the material world take place.

TEXT 302

bhakti-miśra-kṛta-puṇye kona jīvottama
rajo-guṇe vibhāvita kari’ tānra mana

bhakti-miśra-kṛta-puṇye—because of pious activities mixed with devotional service; *kona*—someone; *jīva-uttama*—the best of the living entities; *rajaḥ-guṇe*—by the mode of passion; *vibhāvita*—influenced; *kari’*—making; *tānra*—his; *mana*—mind.

“Because of his past pious activities mixed with devotional service, the first-class living entity is influenced by the mode of passion within his mind.

TEXT 303

*garbhodakaśāyī-dvārā śakti sañcāri’
vyaṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari’*

garbha-udaka-śāyī-dvārā—by Lord Garbhodakaśāyī Viṣṇu; *śakti sañcāri’*—giving him special powers; *vyaṣṭi*—total; *sṛṣṭi*—creation; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *brahmā-rūpa dhari’*—accepting the form of Lord Brahmā.

“Such a devotee is empowered by Garbhodakaśāyī Viṣṇu. In this way, an incarnation of Kṛṣṇa in the form of Brahmā engineers the total creation of the universe.

The Garbhodakaśāyī Viṣṇu *puruṣa-avatāra* expansion of Lord Viṣṇu accepts the material modes—*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*—and thus incarnates as Lord Viṣṇu, Brahmā and Śiva. These are incarnations of the material qualities. Among the many superior living entities qualified with pious activities and devotional service, one, called Lord Brahmā, is infused with the quality of passion by the supreme will of Garbhodakaśāyī Viṣṇu. Thus Lord Brahmā becomes the incarnation of the creative energy of the Lord.

TEXT 304

*bhāsvān yathāśma-sakaleṣu nijeṣu tejah
svīyam kiyat prakāṣayaty api tadvat atra
brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā
govindam ādi-puruṣam tam aham bhajāmi*

bhāsvān—the illuminating sun; *yathā*—as; *aśma-sakaleṣu*—in various types of precious stones; *nijeṣu*—his own; *tejah*—brilliance; *svīyam*—his own; *kiyat*—to some extent; *prakāṣayaty*—manifests; *api*—also; *tadvat*—similarly; *atra*—here; *brahmā*—Lord Brahmā; *yaḥ*—who is; *eṣaḥ*—the

Lord; *jagat-aṅḍa-vidhāna-kartā*—becomes the chief of the universe; *govindam ādi-puruṣam*—Lord Govinda, the original Supreme Personality of Godhead; *tam*—Him; *aham*—I; *bhajāmi*—worship.

“The sun manifests his brilliance in a gem, although it is stone. Similarly, the original Personality of Godhead, Govinda, manifests His special power in a pious living entity. Thus the living entity becomes *Brahmā* and manages the affairs of the universe. Let me worship Govinda, the original Personality of Godhead.’

This is a quotation from the *Brahma-saṁhitā* (5.49).

TEXT 305

*kona kalpe yadi yogya jīva nāhi pāya
āpane īśvara tabe aṁśe 'brahmā' haya*

kona kalpe—in some lifetime of *Brahmā*; *yadi*—if; *yogya*—suitable; *jīva*—living entity; *nāhi*—not; *pāya*—is available; *āpane*—personally; *īśvara*—the Supreme Lord; *tabe*—then; *aṁśe*—by His plenary expansion; *brahmā haya*—becomes Lord *Brahmā*.

“If in a kalpa a suitable living entity is not available to take charge of *Brahmā*’s post, the Supreme Personality of Godhead Himself personally expands and becomes Lord *Brahmā*.

One day of *Brahmā* consists of the four *yugas* multiplied a thousand times—or, according to solar calculations, 4,320,000,000 years—and such also is the duration of his night. One year of *Brahmā*’s life consists of 360 such days and nights, and *Brahmā* lives for one hundred such years. Such is the life of a *Brahmā*.

TEXT 306

*yasyāṅghri-ṣaṅkaja-rajo 'khila-loka-pālair
mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham
brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ
śrīś codvahoma ciram asya nṛpāsanaṁ kva*

yasya—whose; *aṅghri-pankaja*—lotuslike feet; *rajaḥ*—the dust; *akhilaloka*—of the universal planetary systems; *pālaiḥ*—by the masters; *mauliuttamaiḥ*—with valuable turbans on their heads; *dhṛtam*—accepted; *upāsita*—worshiped; *tīrtha-tīrtham*—the sanctifier of the holy places; *brahmā*—Lord Brahmā; *bhavaḥ*—Lord Śiva; *aham api*—even I; *yasya*—of whom; *kalāḥ*—portions; *kalāyāḥ*—of a plenary portion; *śrīḥ*—the goddess of fortune; *ca*—and; *udvahema*—we carry; *ciram*—eternally; *asya*—of Him; *nṛpa-āsanam*—the throne of a king; *kva*—where.

“What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahmā, Lord Śiva, Lakṣmī and I Myself, who are all portions of His plenary portion, eternally carry that dust on our heads.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.68.37). When the Kauravas flattered Baladeva so that He would become their ally and spoke ill of Śrī Kṛṣṇa, Lord Baladeva became angry and spoke this verse.

TEXT 307

*nijāmśa-kalāya kṛṣṇa tamo-guṇa aṅgikari’
saṁhārārthe māyā-saṅge rudra-rūpa dhari*

nija-amśa—of His personal plenary expansion; *kalāya*—by an expansion known as *kalā*; *kṛṣṇa*—Lord Kṛṣṇa; *tamaḥ-guṇa*—the material mode of darkness; *aṅgikari’*—accepting; *saṁhāra-arthe*—for the purpose of dissolution; *māyā-saṅge*—in association with the external energy; *rudra-rūpa*—the form of Rudra; *dhari*—assumes.

“Lord Kṛṣṇa, the Supreme Personality of Godhead, expands a portion of His plenary portion and, accepting the association of the material mode of ignorance, assumes the form of Rudra to dissolve the cosmic manifestation.

This is a description of the Rudra form, which is another expansion of Kṛṣṇa. Only *viṣṇu-mūrtis* are expansions of Kṛṣṇa’s personal and plenary portions. Mahā-Viṣṇu, who lies on the Causal Ocean, is an expansion of Saṅkarṣaṇa. When Garbhodakaśāyī Viṣṇu accepts the material modes of nature for the purpose of dissolving the cosmic manifestation, His form

is called Rudra. As already explained, Lord Viṣṇu is the controller of *māyā*. How, then, can He associate with *māyā*? The conclusion is that the incarnation of Lord Śiva or Lord Brahmā indicates the absence of the supreme power of Viṣṇu. When the supreme power is not there, it is possible to associate with *māyā*, the external energy. Lord Brahmā and Lord Śiva are to be considered creations of *māyā*.

TEXT 308

māyā-saṅga-vikāri rudra—bhinnābhinna rūpa
jīva-tattva nahe, nahe kṛṣṇera ‘svarūpa’

māyā-saṅga—by association with *māyā*; *vikāri*—transformed; *rudra*—the form of Rudra; *bhinna-abhinna rūpa*—having different types of forms; *jīva-tattva nahe*—still he is not called *jīva-tattva*; *nahe*—nor; *kṛṣṇera*—of Lord Kṛṣṇa; *svārūpa*—personal form.

“Rudra, Lord Śiva, has various forms, which are transformations brought about by association with *māyā*. Although Rudra is not on a level with the *jīva-tattvas*, he still cannot be considered a personal expansion of Lord Kṛṣṇa.

Rudra is simultaneously one with and different from the *viṣṇu-tattva*. Due to his association with *māyā*, he is different from the *viṣṇu-tattva*, but at the same time he is an expansion of Kṛṣṇa’s personal form. This situation is called *bhedābheda-tattva* or *acintya-bhedābheda-tattva*, simultaneously one and different.

TEXT 309

dugdha yena amla-yoge dadhi-rūpa dhare
dugdhāntara vastu nahe, dugdha haite nāre

dugdha—milk; *yena*—as; *amla-yoge*—in association with a sour substance; *dadhi-rūpa*—the form of yogurt; *dhare*—takes; *dugdha-antara*—something other than milk; *vastu*—substance; *nahe*—is not; *dugdha*—milk; *haite*—to be; *nāre*—is not able.

“Milk is transformed into yogurt when it associates with a yogurt culture. Thus yogurt is nothing but milk, but still it is not milk.

Of the three deities supervising the creation, maintenance and dissolution of the universe, Lord Viṣṇu is never separate from the original Viṣṇu. However, Lord Śiva and Brahmā, due to their association with *māyā*, are different from Viṣṇu. Viṣṇu cannot be transformed into any form of material energy. Whenever there is association with *māyā*, the personality involved must be different from Lord Viṣṇu. Therefore Lord Śiva and Lord Brahmā are called *guṇa-avatāras*, for they associate with the material qualities. The conclusion is that Rudra is not exactly Lord Viṣṇu but rather a transformation of Viṣṇu. Therefore, he does not come within the category of the *viṣṇu-tattvas*. Thus he is inconceivably one with Viṣṇu and different from Him. The example given in this verse is very clear. Milk is compared to Viṣṇu. As soon as milk touches a sour substance, it becomes yogurt, or Lord Śiva. Although yogurt is constitutionally milk, it cannot be used in place of milk.

TEXT 310

*kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt
sañjāyate na tu tataḥ pṛthag asti hetoḥ
yaḥ śambhutām api tathā samupaiti kāryād
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

kṣīram—milk; *yathā*—as; *dadhi*—yogurt; *vikāra-viśeṣa*—with a special transforming agent; *yogāt*—by mixing; *sañjāyate*—is transformed into; *na*—not; *tu*—but; *tataḥ*—from the milk; *pṛthag*—separated; *asti*—is; *hetoḥ*—which is the cause; *yaḥ*—who; *śambhutām*—the nature of Lord Śiva; *api*—even though; *tathā*—as; *samupaiti*—accepts; *kāryāt*—for the matter of some particular business; *govindam*—unto Govinda, the Supreme Personality of Godhead; *ādi-puruṣam*—the original person; *tam*—unto Him; *ahaṁ*—I; *bhajāmi*—offer my respectful obeisances.

“Milk changes into yogurt when mixed with a yogurt culture, but actually it is constitutionally nothing but milk. Similarly, Govinda, the Supreme Personality of Godhead, assumes the form of Lord Śiva [Śambhu] for the special purpose of material transactions. I offer my obeisances at His lotus feet.’

This is a quotation from the *Brahma-saṁhitā* (5.45).

TEXT 311

‘śiva’—*māyā-śakti-saṅgī*, *tamo-guṇāveśa*
māyātīta, *guṇātīta* ‘viṣṇu’—*parameśa*

śiva—Lord Śiva; *māyā-śakti-saṅgī*—an associate of the external energy; *tamaḥ-guṇa-āveśa*—absorbed by the quality of ignorance; *māyā-atīta*—transcendental to the external energy; *guṇa-atīta*—transcendental to the qualities of matter; *viṣṇu*—Viṣṇu; *parama-īśa*—the Supreme Lord.

“Lord Śiva is an associate of the external energy; therefore he is absorbed in the material quality of darkness. Lord Viṣṇu is transcendental to māyā and the qualities of māyā. Therefore He is the Supreme Personality of Godhead.

Viṣṇu is beyond the range of the material manifestation, and He is not within the control of the material energy. He is the supreme independent Personality of Godhead. This is admitted even by Śaṅkarācārya: *nārāyaṇaḥ paro ’vyaktāt* (*Gītā-bhāṣya*). In his constitutional form, Śiva is a *mahā-bhāgavata*, a supreme devotee of the Lord, but because he accepts *māyā*’s association—especially the quality of ignorance—he is not free from *māyā*’s influence. Such an intimate association is completely absent in the Supreme Personality of Godhead, Viṣṇu. Lord Śiva accepts *māyā*, but in the presence of Lord Viṣṇu, *māyā* does not exist. Consequently Lord Śiva has to be considered a product of *māyā*. When Lord Śiva is free from *māyā*’s influence, he is in the position of a *mahā-bhāgavata*, a supreme devotee of Lord Viṣṇu. *Vaiṣṇavānāṁ yathā śambhuḥ*.

TEXT 312

śivaḥ śakti-yuktaḥ śaśvat
tri-liṅgo guṇa-saṁvṛtaḥ
vaikārikas taijasaś ca
tāmasaś cety ahaṁ tridhā

śivaḥ—Lord Śiva; *śakti-yuktaḥ*—associated with material nature; *śaśvat*—eternally; *tri-liṅgaḥ*—in three features; *guṇa-saṁvṛtaḥ*—covered by the

modes of nature; *vaikārikaḥ*—one is called *vaikārika*; *taijasaḥ ca*—another is called *taijasa*; *tāmasaḥ ca*—as well as *tāmasa*; *iti*—thus; *aham*—egotism; *tri-dhā*—three kinds.

“The truth about Lord Śiva is that he is always covered with three material coverings—*vaikārika*, *taijasa* and *tāmasa*. Because of these three modes of material nature, he always associates with the external energy and egotism itself.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.88.3).

TEXT 313

harir hi nirguṇaḥ sākṣāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
taṁ bhajan nirguṇo bhavet

hariḥ—the Supreme Personality of Godhead, Viṣṇu; *hi*—certainly; *nirguṇaḥ*—transcendental to all material qualities; *sākṣāt*—directly; *puruṣaḥ*—the supreme enjoyer; *prakṛteḥ*—material nature; *paraḥ*—beyond; *saḥ*—He; *sarva-dṛk*—the seer of everything; *upadraṣṭā*—the overseer of everything; *taṁ*—Him; *bhajan*—by worshiping; *nirguṇaḥ*—transcendental to material qualities; *bhavet*—one becomes.

“Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature; therefore He is the supreme transcendental person. He can see everything inside and outside; therefore He is the supreme overseer of all living entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position.’

This is also a quotation from *Śrīmad-Bhāgavatam* (10.88.5).

TEXT 314

pālanārtha svāmśa viṣṇu-rūpe avatāra
sattva-guṇa draṣṭā, tāte guṇa-māyā-pāra

pālana-ārtha—for maintenance; *svāmśa*—personal plenary expansion; *viṣṇu-rūpe*—in the form of Lord Viṣṇu; *avatāra*—incarnation; *sattva-guṇa*—of the mode of goodness; *draṣṭā*—director; *tāte*—therefore; *guṇa-māyā-pāra*—transcendental to the material modes of nature.

“For the maintenance of the universe, Lord Kṛṣṇa descends as His personal plenary expansion in the form of Viṣṇu. He is the director of the mode of goodness; therefore He is transcendental to the material energy.

TEXT 315

svarūpa—*aiśvarya-pūrṇa*, *kṛṣṇa-sama prāya*
kṛṣṇa amśī, *teṅho amśa*, *vede hena gāya*

svarūpa—personal expansion; *aiśvarya-pūrṇa*—full of all opulences; *kṛṣṇa-sama*—equal to Kṛṣṇa; *prāya*—almost; *kṛṣṇa amśī*—Kṛṣṇa is the Supreme Personality of Godhead; *teṅho*—Lord Viṣṇu; *amśa*—personal expansion; *vede*—the Vedas; *hena*—thus; *gāya*—sing.

“Lord Viṣṇu is in the category of svāmśa because He has opulences almost equal to Kṛṣṇa’s. Kṛṣṇa is the original person, and Lord Viṣṇu is His personal expansion. This is the verdict of all Vedic literatures.

Although an incarnation of the material energy, Lord Brahmā is nonetheless the director of the material mode of passion. Similarly, Lord Śiva, although simultaneously one with and different from Lord Kṛṣṇa, is still the incarnation of the mode of darkness. However, Lord Viṣṇu is Kṛṣṇa’s personal expansion; therefore He is the director of the mode of goodness and is always transcendently situated, beyond the jurisdiction of the modes of material nature. Lord Viṣṇu is the original personal expansion of Kṛṣṇa, and Kṛṣṇa is the original source of all incarnations. As far as power is concerned, Lord Viṣṇu is as powerful as Lord Kṛṣṇa because He possesses all the opulences.

TEXT 316

dīpārcir eva hi daśāntaram abhyuṇetya
dīpāyate vivṛta-hetu-samāna-dharmā

yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-*ṭ*puruṣam tam aham bhajāmi

dīpa-arcih—the flame of a lamp; *eva*—as; *hi*—certainly; *daśā-antaram*—another lamp; *abhyupetya*—expanding; *dīpāyate*—illuminates; *vivṛta-hetu*—with its expanded cause; *samāna-dharmā*—equally powerful; *yaḥ*—who; *tādṛk*—similarly; *eva*—certainly; *hi*—certainly; *ca*—also; *viṣṇutayā*—by His expansion as Lord Viṣṇu; *vibhāti*—illuminates; *govindam*—to Lord Kṛṣṇa; *ādi-ṭ*puruṣam—the supreme original person; *tam*—to Him; *aham*—I; *bhajāmi*—offer my worshipful respect.

“When the flame of one candle is expanded to another candle and placed in a different position, it burns separately, and its illumination is as powerful as the original candle’s. Similarly, the Supreme Personality of Godhead, Govinda, expands Himself in different forms as Viṣṇu, who is equally luminous, powerful and opulent. Let me worship that Supreme Personality of Godhead, Govinda.’

This is a quotation from the *Brahma-saṁhitā* (5.46).

TEXT 317

brahmā, śiva—*ājñā-kārī* bhakta-avatāra
pālanārthe viṣṇu—*kṛṣṇera svarūpa-ākāra*

brahmā—Lord Brahmā; *śiva*—Lord Śiva; *ājñā-kārī*—order-carriers; *bhakta-avatāra*—incarnations of devotees; *pālana-arthe*—for maintenance; *viṣṇu*—Lord Viṣṇu; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-ākāra*—in the form of a personal feature.

“The conclusion is that Lord Brahmā and Lord Śiva are simply devotee incarnations who carry out orders. However, Lord Viṣṇu, the maintainer, is the personal feature of Lord Kṛṣṇa.

TEXT 318

sṛjāmi tan-niyukto ’ham
haro harati tad-vaśaḥ

*viśvaṁ puruṣa-rūpeṇa
paripāti tri-śakti-dhṛk*

ṣṛjāmi—create; *tat-niyuktaḥ*—engaged by Him; *aham*—I; *haraḥ*—Lord Śiva; *harati*—annihilates; *tat-vaśaḥ*—under His control; *viśvam*—the whole universe; *puruṣa-rūpeṇa*—in the form of Lord Viṣṇu; *paripāti*—maintains; *tri-śakti-dhṛk*—the controller of the three modes of material nature.

“[Lord Brahmā said:] ‘I am engaged by the Supreme Personality of Godhead to create. Following His orders, Lord Śiva dissolves everything. The Supreme Personality of Godhead in His form of Kṣīrodakaśāyī Viṣṇu maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viṣṇu.’

This is a quotation from *Śrīmad-Bhāgavatam* (2.6.32). Lord Brahmā gave this information to Devarṣi Nārada when he was receiving instructions from Lord Brahmā to understand the Supreme Personality of Godhead, Paramātmā. After describing the universal form of the Lord, Lord Brahmā explained that his position and Lord Śiva’s position are controlled by Lord Viṣṇu.

TEXT 319

*manvantarāvatāra ebe śuna, sanātana
asaṅkhya gaṇana tāṅra, śunaha kāraṇa*

manu-antara-avatāra—the incarnations who appear during the reign of each Manu; *ebe*—now; *śuna*—hear; *sanātana*—O Sanātana Gosvāmī; *asaṅkhya*—unlimited; *gaṇana*—counting; *tāṅra*—of them; *śunaha*—just hear; *kāraṇa*—the cause.

“O Sanātana, now just hear about the incarnations who appear during the reign of each Manu [manvantara-avatāras]. They are unlimited, and no one can count them. Just hear of their source.

TEXT 320

*brahmāra eka-dine haya caudda manvantara
caudda avatāra tāhān karena īśvara*

brahmāra eka-dine—in one day of Brahmā; *haya*—there are; *caudda*—fourteen; *manu-antara*—changes of Manu; *caudda*—fourteen; *avatāra*—incarnations; *tāhān*—in that time; *karena*—manifests; *īśvara*—the Supreme Personality of Godhead.

“In one day of Brahmā, there are fourteen changes of the Manus, and during the reign of each of those fourteen Manus, an incarnation is manifested by the Supreme Personality of Godhead.

From this verse it can be calculated that in one month (30 days) of Brahmā’s life there are 420 *manvantara-avatāras* and that in one year (360 days) of his life there are 5,040 *manvantara* incarnations. Thus for the one hundred years of Brahmā’s life, there is a total of 504,000 *manvantara-avatāras*. In addition, the Manus themselves are considered partial incarnations of the Supreme Personality of Godhead.

TEXT 321

*caudda eka dine, māse cāri-śata biśa
brahmāra vatsare pañca-sahasra calliśa*

caudda—14; *eka dine*—in one day; *māse*—in one month; *cāri-śata biśa*—420; *brahmāra vatsare*—in one year of Brahmā; *pañca-sahasra calliśa*—5,040 *avatāras*.

“There are 14 *manvantara-avatāras* in one day of Brahmā, 420 in one month, and 5,040 in one year.

TEXT 322

*śateka vatsara haya ‘jīvana’ brahmāra
pañca-lakṣa cāri-sahasra manvantarāvatāra*

śateka vatsara haya—there are one hundred years; *jīvana*—the duration of life; *brahmāra*—of Brahmā; *pañca-lakṣa*—500,000; *cāri-sahasra*—4,000; *manu-antara-avatāra*—incarnations who appear during the reign of each Manu.

“During the hundred years of Brahmā’s life, there are 504,000 manvantara-avatāras.

TEXT 323

ananta brahmāṇḍe aiche karaha gaṇana
mahā-viṣṇu eka-śvāse brahmāra jīvana

ananta brahmāṇḍe—in innumerable universes; *aiche*—in that way; *karaha gaṇana*—just try to count; *mahā-viṣṇu*—Lord Mahā-Viṣṇu; *eka-śvāse*—by one exhalation; *brahmāra jīvana*—the duration of life of one Brahmā.

“The number of manvantara-avatāras for only one universe has been given. One can only imagine how many manvantara-avatāras exist in the innumerable universes. And all these universes and Brahmās exist only during one exhalation of Mahā-Viṣṇu.

TEXT 324

mahā-viṣṇura niśvāsera nāhika paryanta
eka manvantarāvatārera dekha lekhāra anta

mahā-viṣṇura—of Lord Mahā-Viṣṇu; *niśvāsera*—of the exhalations; *nāhika paryanta*—there is no limit; *eka manvantara-avatārera*—of only one feature of the Lord, namely the *manvantara-avatāras*; *dekha*—just see; *lekhāra anta*—it is beyond the power of writing.

“There is no limit to the exhalations of Mahā-Viṣṇu. Just see how impossible it is to speak or write of only the manvantara-avatāras!

TEXT 325

svāyambhuve ‘yajña’, *svārociṣe* ‘vibhu’ *nāma*
auttame ‘satyasena’, *tāmase* ‘hari’ *abhidhāna*

svāyambhuve—in the Svāyambhuva-manvantara; *yajña*—the *avatāra* named Yajña; *svārociṣe*—in the Svārociṣa-manvantara; *vibhu*—the *avatāra* Vibhu; *nāma*—named; *auttame*—in the Auttama-manvantara; *satyasena*—the *avatāra* named Satyasena; *tāmase*—in the Tāmasa-manvantara; *hari*—Hari; *abhidhāna*—named.

“In the Svāyambhuva-manvantara, the *avatāra* is named Yajña. In the Svārociṣa-manvantara, he is named Vibhu. In the Auttama-manvantara, He is named Satyasena, and in the Tāmasa-manvantara, He is named Hari.

TEXT 326

raivate ‘*vaikuṅṭha*’, *cākṣuṣe* ‘*ajita*’, *vaivasvate* ‘*vāmana*’
sāvarṇye ‘*sārvabhauma*’, *dakṣa-sāvarṇye* ‘*ṛṣabha*’ *gaṇana*

raivate—in the Raivata-manvantara; *vaikuṅṭha*—the *avatāra* named Vaikuṅṭha; *cākṣuṣe*—in the Cākṣuṣa-manvantara; *ajita*—the *avatāra* named Ajita; *vaivasvate*—in the Vaivasvata-manvantara; *vāmana*—the *avatāra* named Vāmana; *sāvarṇye*—in the Sāvarṇya-manvantara; *sārvabhauma*—the *avatāra* named Sārvabhauma; *dakṣa-sāvarṇye*—in the Dakṣa-sāvarṇya-manvantara; *ṛṣabha*—the *avatāra* named Ṛṣabha; *gaṇana*—named.

“In the Raivata-manvantara, the *avatāra* is named Vaikuṅṭha, and in the Cākṣuṣa-manvantara, He is named Ajita. In the Vaivasvata-manvantara, He is named Vāmana, and in the Sāvarṇya-manvantara, He is named Sārvabhauma. In the Dakṣa-sāvarṇya-manvantara, he is named Ṛṣabha.

TEXT 327

brahma-sāvarṇye ‘*viṣvaksena*’, ‘*dharmasetu*’ *dharma-sāvarṇye*
rudra-sāvarṇye ‘*sudhāmā*’, ‘*yogeśvara*’ *deva-sāvarṇye*

brahma-sāvarṇye—in the Brahma-sāvarṇya-manvantara; *viṣvaksena*—the *avatāra* named Viṣvaksena; *dharmasetu*—the *avatāra* named Dharmasetu; *dharma-sāvarṇye*—in the Dharma-sāvarṇya-manvantara; *rudra-sāvarṇye*—in the Rudra-sāvarṇya-manvantara; *sudhāmā*—the *avatāra* named Sudhāmā; *yogeśvara*—the *avatāra* named Yogeśvara; *deva-sāvarṇye*—in the Deva-sāvarṇya-manvantara.

“In the Brahma-sāvarṇya-manvantara, the *avatāra* is named Viṣvaksena, and in the Dharma-sāvarṇya, he is named Dharmasetu. In the Rudra-sāvarṇya he is named Sudhāmā, and in the Deva-sāvarṇya, he is named Yogeśvara.

TEXT 328

indra-sāvarṇye ‘*bṛhadbhānu*’ *abhidhāna*
ei caudda manvantare caudda ‘*avatāra*’ *nāma*

indra-sāvarṇye—in the Indra-sāvarṇya-manvantara; *bṛhadbhānu*—the *avatāra* named Bṛhadbhānu; *abhidhāna*—named; *ei caudda manvantare*—in the fourteen *manvantaras*; *caudda*—fourteen; *avatāra*—of the incarnations; *nāma*—different names.

“In the Indra-sāvarṇya-manvantara, the *avatāra* is named Bṛhadbhānu. These are the names of the fourteen *avatāras* in the fourteen *manvantaras*.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his *Anubhāṣya*, gives a list of Manus and their fathers’ names: (1) Svāyambhuva Manu, the son of Lord Brahmā; (2) Svārociṣa, the son of Svarocis, or Agni, the predominating deity of fire; (3) Uttama, the son of King Priyavrata; (4) Tāmasa, the brother of Uttama; (5) Raivata, the twin brother of Tāmasa; (6) Cākṣuṣa, the son of the demigod Cakṣus; (7) Vaivasvata, the son of Vivasvān, the sun-god (whose name is mentioned in the *Bhagavad-gītā* [4.1]); (8) Sāvarṇi, a son born to the sun-god and his wife Chāyā; (9) Dakṣa-sāvarṇi, the son of the demigod Varuṇa; (10) Brahma-sāvarṇi, the son of Upaśloka; (11–14) Rudra-sāvarṇi, Dharma-sāvarṇi, Deva-sāvarṇi and Indra-sāvarṇi, the sons of Rudra, Ruci, Satyasahā and Bhūti respectively.

TEXT 329

*yugāvatāra ebe śuna, sanātana
satya-tretā-dvāpara-kali-yugera gaṇana*

yuga-avatāra—incarnation of millenniums; *ebe*—now; *śuna*—hear; *sanātana*—O Sanātana Gosvāmī; *satya-tretā-dvāpara-kali-yugera*—of Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga; *gaṇana*—the chronological order.

“O Sanātana, now hear from Me about the *yuga-avatāras*, the incarnations for the millenniums. First of all, there are four yugas—Satya-yuga, Tretā-yuga, Dvāpara-yuga and Kali-yuga.

TEXT 330

*śukla-rakta-kṛṣṇa-pīta—krame cāri varṇa
cāri varṇa dhari’ kṛṣṇa karena yuga-dharma*

śukla—white; *rakta*—red; *kṛṣṇa*—black; *pīta*—yellow; *krame*—one after another; *cāri varṇa*—four colors; *cāri varṇa dhari’*—accepting these four colors; *kṛṣṇa*—Lord Kṛṣṇa; *karena yuga-dharma*—manifests His pastimes in different millenniums.

“In the four yugas—Satya, Tretā, Dvāpara and Kali—the Lord incarnates in four colors: white, red, black and yellow respectively. These are the colors of the incarnations in different millenniums.

TEXT 331

*āsan varṇās trayo hy asya
grhṇato ’nu-yugam tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ*

āsan—there were; *varṇāḥ*—colors; *trayaḥ*—three; *hi*—certainly; *asya*—of your son; *grhṇataḥ*—accepting; *anu-yugam*—according to the millennium; *tanūḥ*—body; *śuklaḥ*—white; *raktaḥ*—red; *tathā*—as well

as; *pītaḥ*—yellow; *idānīm*—just now; *kṛṣṇatām gataḥ*—He has assumed a blackish hue.

“This child formerly had three colors according to the prescribed color for different millenniums. Formerly He was white, red and yellow, and now He has assumed a blackish color.’

This verse from *Śrīmad-Bhāgavatam* (10.8.13) was spoken by Garga Muni when performing the name-giving ceremony for Kṛṣṇa at the house of Nanda Mahārāja. The following two verses are also from *Śrīmad-Bhāgavatam* (11.5.21, 24).

TEXT 332

*kṛte śuklaś catur-bāhur
jaṭilo valkalāmbaraḥ
kṛṣṇājīnoṣavītākṣān
bibhrad daṇḍa-kamaṇḍalū*

kṛte—in Satya-yuga; *śuklaḥ*—having a white color and bearing the name Śukla; *catur-bāhuḥ*—having four arms; *jaṭilaḥ*—with a bunch of hair; *valkala-ambaraḥ*—wearing a garment made of tree bark; *kṛṣṇa-ajina*—black-colored antelope skin; *uṣavīta*—sacred thread; *ākṣān*—a garland of beads for chanting; *bibhrat*—carried; *daṇḍa-kamaṇḍalū*—a rod and waterpot.

“In Satya-yuga the Lord appeared in a body colored white, with four arms and matted hair. He wore tree bark and bore a black antelope skin. He wore a sacred thread and a garland of rudrākṣa beads. He carried a rod and a waterpot, and He was a brahmacārī.’

TEXT 333

*tretāyām rakta-varṇo ’sau
catur-bāhus tri-mekhalah
hiraṇya-keśas traysy-ātmā
sruk-sruvādy-upalakṣaṇaḥ*

tretāyām—in Tretā-yuga; *rakta-varṇaḥ*—of a reddish color; *asau*—He; *catuḥ-bāhuḥ*—with four arms; *tri-mekhalāḥ*—having three circles on the abdomen; *hiraṇya-keśaḥ*—hair colored like gold; *trayī-ātmā*—whose form manifests the *Vedas*; *sruk-sruva-ādi-upalakṣaṇaḥ*—decorated with the sacrificial spoon, ladle and so on.

“In Tretā-yuga, the Lord appeared in a body that had a reddish hue and four arms. There were three distinctive lines on His abdomen, and His hair was golden. His form manifested the Vedic knowledge, and He bore the symbols of a sacrificial spoon, ladle and so on.’

TEXT 334

*satya-yuge dharma-dhyāna karāya ‘śukla’-mūrti dhari’
kardamake vara dilā yeṅho kṛpā kari’*

satya-yuge—in the millennium of Satya-yuga; *dharma-dhyāna*—religious principles and meditation; *karāya*—induces; *śukla*—whitish; *mūrti*—form; *dhari’*—accepting; *kardamake*—to Kardama Muni; *vara dilā*—gave benedictions; *yeṅho*—who; *kṛpā kari’*—out of causeless mercy.

“As the white incarnation, the Lord taught religion and meditation. He offered benedictions to Kardama Muni, and in this way He showed His causeless mercy.

Kardama Muni was one of the *prajāpatis*. He married Devahūti, the daughter of Manu, and their son was Kapiladeva. The Supreme Lord was very pleased with Kardama Muni’s austerities, and He appeared before Kardama Muni in a whitish body. This happened in the Satya-yuga millennium, when people were accustomed to practicing meditation.

TEXT 335

*kṛṣṇa-‘dhyāna’ kare loka jñāna-adhikārī
tretāra dharma ‘yajña’ karāya ‘rakta’-varṇa dhari’*

kṛṣṇa-dhyāna—meditation upon Kṛṣṇa; *kare*—perform; *loka*—the people; *jñāna-adhikārī*—who are advanced in spiritual knowledge; *tretāra*—of

Tretā-yuga; *dharma*—the occupational duty; *yajña*—performance of sacrifices; *karāya*—induces; *rakta-varṇa dhari*’—assuming a reddish color.

“In Satya-yuga the people were generally advanced in spiritual knowledge and could meditate upon Kṛṣṇa very easily. The people’s occupational duty in Tretā-yuga was to perform great sacrifices. This was induced by the Personality of Godhead in His reddish incarnation.

TEXT 336

*‘kṛṣṇa-padārcana’ haya dvāparera dharma
‘kṛṣṇa’-varṇe karāya loke kṛṣṇārcana-karma*

kṛṣṇa-pada-arcana—worshiping the lotus feet of Kṛṣṇa; *haya*—is; *dvāparera*—of Dvāpara millennium; *dharma*—the occupational duty; *kṛṣṇa-varṇe*—in a blackish color; *karāya*—induces; *loke*—to the people; *kṛṣṇa-arcana-karma*—the activities of worshiping Lord Kṛṣṇa.

“In Dvāpara-yuga the people’s occupational duty was to worship the lotus feet of Kṛṣṇa. Therefore Lord Kṛṣṇa, appearing in a blackish body, personally induced people to worship Him.

TEXT 337

*dvāpare bhagavān śyāmaḥ
pīta-vāsā nijāyudhaḥ
śrī-vatsādibhir ankaīś ca
lakṣaṇair upalakṣitaḥ*

dvāpare—in Dvāpara-yuga; *bhagavān*—the Supreme Personality of Godhead; *śyāmaḥ*—blackish; *pīta-vāsāḥ*—having yellow clothes; *nija*—own; *āyudhaḥ*—having weapons; *śrī-vatsa-ādibhiḥ*—such as Śrīvatsa; *ankaīḥ*—by bodily markings; *ca*—and; *lakṣaṇaiḥ*—by external characteristics such as the Kaustubha jewel; *upalakṣitaḥ*—characterized.

“In Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated

with the Kaustubha jewel and the mark of Śrīvatsa. That is how His symptoms are described.’

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.27). The *śyāma* color is not exactly blackish. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura compares it to the color of the *atasī* flower. It is not that Lord Kṛṣṇa Himself appears in a blackish color in all the Dvāpara-yugas. In other Dvāpara-yugas, previous to Lord Kṛṣṇa’s appearance, the Supreme Lord appeared in a greenish body by His own personal expansion. This is mentioned in the *Viṣṇu Purāṇa*, *Hari-vaṁśa* and *Mahābhārata*.

TEXT 338

*namas te vāsudevāya
namaḥ saṅkarṣaṇāya ca
pradyumnāyāniruddhāya
tubhyam bhagavate namaḥ*

namaḥ—let me offer my respectful obeisances; *te*—unto You; *vāsudevāya*—Lord Vāsudeva; *namaḥ*—respectful obeisances; *saṅkarṣaṇāya ca*—also to Lord Saṅkarṣaṇa; *pradyumnāya*—to Lord Pradyumna; *aniruddhāya*—unto Aniruddha; *tubhyam*—unto You; *bhagavate*—unto the Supreme Personality of Godhead; *namaḥ*—my respectful obeisances.

“I offer my respectful obeisances unto the Supreme Personality of Godhead, expanded as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.”

This is a prayer from *Śrīmad-Bhāgavatam* (11.5.29) spoken by Karabhājana Muni when he was questioned by Mahārāja Nimi, the King of Videha, about the incarnations in specific *yugas* and their method of worship. Karabhājana Muni was one of the nine Yogendras, and he met the King to inform him about future incarnations.

TEXT 339

*ei mantre dvāpare kare kṛṣṇārcana
‘kṛṣṇa-nāma-saṅkīrtana’—kali-yugera dharma*

ei mantrē—by this mantra; *dvāpare*—in the Age of Dvāpara; *kare*—perform; *kṛṣṇa-arcana*—the worship of Lord Kṛṣṇa; *kṛṣṇa-nāma-saṅkīrtana*—chanting of the holy name of Lord Kṛṣṇa; *kali-yugera dharma*—the occupational duty in the Age of Kali.

“By this mantra, the people worship Lord Kṛṣṇa in Dvāpara-yuga. In Kali-yuga the occupational duty of the people is to chant congregationally the holy name of Kṛṣṇa.

As stated in *Śrīmad-Bhāgavatam* (12.3.51):

*kaler doṣa-nidhe rājann asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya mukta-bandhaḥ paraṁ vrajet*

“My dear King, although Kali-yuga is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom.” Thus in Kali-yuga one worships Lord Kṛṣṇa by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate this movement, Lord Kṛṣṇa personally appeared as Lord Caitanya Mahāprabhu. That is described in the following verse.

TEXT 340

*‘pīta’-varṇa dhari’ tabe kailā pravartana
prema-bhakti dilā loke lañā bhakta-gaṇa*

pīta-varṇa dhari’—assuming the color yellow; *tabe*—thereafter; *kailā pravartana*—introduced the *saṅkīrtana* movement; *prema-bhakti dilā*—He distributed love of Kṛṣṇa; *loke*—to the people in general; *lañā bhakta-gaṇa*—accompanied by His devotees.

“In the Age of Kali, Lord Kṛṣṇa assumes a golden color and, accompanied by His personal devotees, introduces hari-nāma-saṅkīrtana, the chanting of the Hare Kṛṣṇa mantra. By this process He delivers love for Kṛṣṇa to the general populace.

TEXT 341

*dharmā pravartana kare vrajendra-nandana
preme gāya nāce loka kare saṅkīrtana*

dharmā pravartana kare—introduces a particular type of religious activity; *vrajendra-nandana*—Kṛṣṇa Himself; *preme*—in love; *gāya*—chants; *nāce*—dances; *loka*—all people; *kare*—perform; *saṅkīrtana*—congregational chanting.

“Lord Kṛṣṇa, the son of Nanda Mahārāja, personally introduces the occupational duty of the Age of Kali. He personally chants and dances in ecstatic love, and thus the entire world chants congregationally.

TEXT 342

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārśadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

kṛṣṇa-varṇam—repeating the syllables *kṛṣ-ṇa*; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—with associates; *upa-aṅga*—servitors; *astra*—weapons; *pārśadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyair*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

“In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.’

This is a quotation from Śrīmad-Bhāgavatam (11.5.32). See also Ādi-līlā, Chapter Three, text 52.

TEXT 343

*āra tina-yuge dhyānādite yei phala haya
kali-yuge kṛṣṇa-nāme sei phala pāya*

āra tina-yuge—in the three other *yugas*; *dhyāna-ādite*—by processes beginning with meditation; *yei*—whatever; *phala*—result; *haya*—there is; *kali-yuge*—in this Age of Kali; *kṛṣṇa-nāme*—by chanting the Hare Kṛṣṇa *mahā-mantra*; *sei phala pāya*—one gets the same achievement.

“In the other three *yugas*—*Satya*, *Tretā* and *Dvāpara*—people perform different types of spiritual activities. Whatever results they achieve in that way, they can achieve in *Kali-yuga* simply by chanting the Hare Kṛṣṇa *mahā-mantra*.

TEXT 344

*kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-bandhaḥ param vrajet*

kaleḥ—of the Age of Kali; *doṣa-nidhe*—in the ocean of faults; *rājan*—O King; *asti*—there is; *hi*—certainly; *ekaḥ*—one; *mahān*—very great; *guṇaḥ*—good quality; *kīrtanāt*—by chanting; *eva*—certainly; *kṛṣṇasya*—of the holy name of Kṛṣṇa; *mukta-bandhaḥ*—liberated from material bondage; *param*—to the transcendental, spiritual kingdom; *vrajet*—one can go.

“My dear King, although *Kali-yuga* is full of faults, there is still one good quality about this age. It is that simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom.’

As mentioned above, this verse is *Śrīmad-Bhāgavatam* 12.3.51.

TEXT 345

*kṛte yad dhyāyato viṣṇum
tretāyām yajato makhaiḥ
dvāpare paricaryāyām
kalau tad dhari-kīrtanāt*

kṛte—in Satya-yuga; *yat*—which; *dhyāyataḥ*—from meditation; *viṣṇum*—on Lord Viṣṇu; *tretāyām*—in Tretā-yuga; *yajataḥ*—from worshiping; *makhaiḥ*—by performing sacrifices; *dvāpare*—in the Age of Dvāpara; *paricaryāyām*—by worshiping the lotus feet of Kṛṣṇa; *kalau*—in the Age of Kali; *tad*—that same result (can be achieved); *hari-kīrtanāt*—simply by chanting the Hare Kṛṣṇa mahā-mantra.

“Whatever result was obtained in Satya-yuga by meditating on Viṣṇu, in Tretā-yuga by performing sacrifices and in Dvāpara-yuga by serving the Lord’s lotus feet can also be obtained in Kali-yuga simply by chanting the Hare Kṛṣṇa mahā-mantra.’

This verse is quoted from *Śrīmad-Bhāgavatam* (12.3.52). At the present moment in Kali-yuga there are many false meditators who concoct some imaginary form and try to meditate upon it. It has become fashionable to meditate, but people know nothing about the object of meditation. That is explained here. *Yad dhyāyato viṣṇum*. One has to meditate upon Lord Viṣṇu or Lord Kṛṣṇa. Without referring to the *śāstras*, so-called meditators aim at impersonal objects. Lord Kṛṣṇa has condemned them in the *Bhagavad-gītā* (12.5):

*kleśo ’dhikataras teṣām avyaktāsakta-cetasām
avyaktā hi gatir duḥkham dehavadbhir avāpyate*

“For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.” Not knowing how to meditate, foolish people simply suffer, and there is no benefit derived from their spiritual activities.

The same idea expressed in this verse from *Śrīmad-Bhāgavatam* can be found in the following verse from the *Viṣṇu Purāṇa* (6.2.17), *Padma Purāṇa* (*Uttara-khaṇḍa* 72.25) and *Bṛhan-nāradya Purāṇa* (38.97).

TEXT 346

*dhyāyan kṛte yajan yajñais
tretāyām dvāpare ’rcayan
yat āpnoti tad āpnoti
kalau saṅkīrtya keśavam*

dhyāyan—meditating; *kṛte*—in Satya-yuga; *yajan*—worshiping; *yajñaiḥ*—by the performance of great sacrifices; *tretāyām*—in Tretā-yuga; *dvāpare*—in Dvāpara-yuga; *arcayan*—worshiping the lotus feet; *yat*—whatever; *āpnoti*—is achieved; *tad*—that; *āpnoti*—is obtained; *kalau*—in the Age of Kali; *saṅkīrtya*—simply by chanting; *keśavam*—the pastimes and qualities of Lord Keśava.

“Whatever is achieved by meditation in Satya-yuga, by the performance of yajña in Tretā-yuga or by the worship of Kṛṣṇa’s lotus feet in Dvāpara-yuga is also obtained in the Age of Kali simply by chanting the glories of Lord Keśava.’

TEXT 347

*kalim sabhājayanty āryā
guṇa-jñāḥ sāra-bhāgīnaḥ
yatra saṅkīrtanenaiva
sarva-svārtho ’bhilabhyate*

kalim—Kali-yuga; *sabhājayanti*—worship; *āryāḥ*—advanced people; *guṇa-jñāḥ*—appreciating this good quality of Kali-yuga; *sāra-bhāgīnaḥ*—persons who accept the essence of life; *yatra*—in which age; *saṅkīrtanena*—simply by performing the *saṅkīrtana-yajña*, the chanting of the Hare Kṛṣṇa mantra; *eva*—certainly; *sarva-sva-arthaḥ*—all interests of life; *abhilabhyate*—are achieved.

“Those who are advanced and highly qualified and are interested in the essence of life know the good qualities of Kali-yuga. Such people worship the Age of Kali because in this age one can advance in spiritual knowledge and attain life’s goal simply by chanting the Hare Kṛṣṇa mahā-mantra.’

This is a quotation from *Śrīmad-Bhāgavatam* (11.5.36) spoken by the great sage Karabhājana Ṛṣi, one of the nine Yogendras. The sage was informing Mahārāja Nimi about the people’s duty to worship the Supreme Personality of Godhead according to different processes in different *yugas*.

TEXT 348

*pūrvavat likhi yabe guṇāvatāra-gaṇa
asaṅkhya saṅkhya tāṅra, nā haya gaṇana*

pūrvavat—as previously; *likhi*—I write; *yabe*—when; *guṇa-avatāra-gaṇa*—incarnations of the material modes of nature; *asaṅkhya*—innumerable; *saṅkhya*—counting; *tāṅra*—of them; *nā haya gaṇana*—not actually countable.

“As stated before when I described the incarnations of the material modes [guṇa-avatāras], one should consider that these incarnations also are unlimited and that no one can count them.

TEXT 349

*cāri-yugāvatāre ei ta’ gaṇana
śuni’ bhaṅgi kari’ tāṅre puṅche sanātana*

cāri-yuga-avatāre—of the incarnations in the four different *yugas*; *ei ta’ gaṇana*—such enumeration; *śuni’*—hearing; *bhaṅgi kari’*—giving a hint; *tāṅre*—unto Lord Śrī Caitanya Mahāprabhu; *puṅche*—inquired; *sanātana*—Sanātana Gosvāmī.

“Thus I have given a description of the incarnations of the four different *yugas*.” After hearing all this, Sanātana Gosvāmī gave an indirect hint to the Lord.

TEXT 350

*rāja-mantrī sanātana—buddhye bṛhaspati
prabhura kṛpāte puṅche asaṅkoca-mati*

rāja-mantrī sanātana—Sanātana Gosvāmī was formerly an intelligent minister for Nawab Hussain Shah; *buddhye*—in intelligence; *bṛhaspati*—exactly like Bṛhaspati, the priest in the heavenly kingdom; *prabhura kṛpāte*—because of the unlimited mercy of the Lord; *puche*—inquires; *asaṅkoca-mati*—without hesitation.

Sanātana Gosvāmī had been a minister under Nawab Hussain Shah, and he was undoubtedly as intelligent as Bṛhaspati, the chief priest of the heavenly kingdom. Due to the Lord’s unlimited mercy, Sanātana Gosvāmī questioned Him without hesitation.

TEXT 351

*‘ati kṣudra jīva muñi nīca, nīcācāra
kemanē jāniba kalite kon avatāra?’*

ati—very; *kṣudra*—unimportant, insignificant; *jīva*—living entity; *muñi*—I; *nīca*—low; *nīca-ācāra*—having very abominable behavior; *kemanē*—how; *jāniba*—shall I know; *kalite*—in this age; *kon avatāra*—who is the incarnation.

Sanātana Gosvāmī said, “I am a very insignificant living entity. I am low and poorly behaved. How can I understand who is the incarnation for this Age of Kali?”

This verse is very important in reference to the incarnations of God. At present there are especially many rascals prevalent in India who proclaim themselves incarnations of God or goddesses. Thus they are fooling and bluffing foolish people. On behalf of the general populace, Sanātana Gosvāmī presented himself as a foolish, lowborn, poorly behaved person, although he was a most exalted personality. Inferior people cannot accept the real God, yet they are very eager to accept an imitation God who can simply bluff foolish people. All this is going on in this Age of Kali. To guide these foolish people, Śrī Caitanya Mahāprabhu answers the question as follows.

TEXT 352

*prabhu kahe,—“anyāvatāra śāstra-dvāre jāni
kalite avatāra taiche śāstra-vākye māni*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *anya-avatāra*—the incarnations in other *yugas*; *śāstra-dvāre jāni*—one has to accept by reference to the *śāstras*; *kalite*—in this Age of Kali; *avatāra*—incarnation; *taiche*—similarly; *śāstra-vākye māni*—one has to accept according to the description of revealed scriptures.

Śrī Caitanya Mahāprabhu replied, “As in other ages an incarnation is accepted according to the directions of the śāstras, in this Age of Kali an incarnation of God should be accepted in that way.

According to Śrī Caitanya Mahāprabhu, this is the way an incarnation should be accepted. Śrīla Narottama dāsa Ṭhākura says, *sādhu-śāstra-guru-vākya, cittete kariyā aikya*. One should accept a thing as genuine by studying the words of saintly people, the spiritual master and the *śāstra*. The actual center is the *śāstra*, the revealed scripture. If a spiritual master does not speak according to the revealed scripture, he is not to be accepted. Similarly, if a saintly person does not speak according to the *śāstra*, he is not a saintly person. The *śāstra* is the center for all. Unfortunately, at the present moment, people do not refer to the *śāstras*; therefore they accept rascals as incarnations, and consequently they have made incarnations into a very cheap thing. Intelligent people who follow Śrī Caitanya Mahāprabhu’s instructions and the instructions of the *ācārya*, the bona fide spiritual master, will not accept a pretender as an incarnation of God. In Kali-yuga, the only incarnation is Śrī Caitanya Mahāprabhu. Imitation incarnations take advantage of Śrī Caitanya Mahāprabhu. The Lord appeared within the past five hundred years, played as the son of a *brāhmaṇa* from Nadia and introduced the *saṅkīrtana* movement. Imitating Śrī Caitanya Mahāprabhu and ignoring the *śāstra*, rascals present themselves as incarnations and introduce their rascaldom as a religious process. As we have repeatedly said, religion can be given only by the Supreme Personality of Godhead. From the discussions in the *Caitanya-caritāmṛta*, we can understand that in different ages the Supreme Lord introduces different systems and different religious duties. In this Age of

Kali, the only incarnation of Kṛṣṇa is Śrī Caitanya Mahāprabhu, and He introduced the religious duty of Kali-yuga, the chanting of the Hare Kṛṣṇa *mahā-mantra*: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 353

*sarvajña munira vākya—śāstra-‘paramāṇa’
āmā-sabā jīvera haya śāstra-dvārā ‘jñāna’*

sarva-jña munira vākya—the words of the omniscient *muni* (Vyāsadeva); *śāstra-paramāṇa*—evidence of revealed scriptures; *āmā-sabā*—all of us; *jīvera*—of the conditioned souls; *haya*—there is; *śāstra-dvārā*—through the medium of revealed scriptures; *jñāna*—knowledge.

“The Vedic literatures composed by the omniscient Mahāmuni Vyāsadeva are evidence of all spiritual existence. Only through these revealed scriptures can all conditioned souls attain knowledge.

Foolish people try to concoct knowledge by manufacturing something in their brains. That is not the real way of knowledge. Knowledge is *śabda-pramāṇa*, evidence from the Vedic literature. Śrīla Vyāsadeva is called Mahāmuni. He is also known as Vedavyāsa because he has compiled so many *śāstras*. He has divided the *Vedas* into four divisions—*Sāma*, *Ṛg*, *Yajur* and *Atharva*. He has expanded the *Vedas* into eighteen *Purāṇas* and has summarized Vedic knowledge in the *Vedānta-sūtra*. He also compiled the *Mahābhārata*, which is accepted as the fifth *Veda*. The *Bhagavad-gītā* is contained within the *Mahābhārata*. Therefore the *Bhagavad-gītā* is also Vedic literature (*smṛti*). Some of the Vedic literatures are called *śrutis*, and some are called *smṛtis*. Śrīla Rūpa Gosvāmī recommends in the *Bhakti-rasāmṛta-sindhu* (1.2.101):

*śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir utpātāyaiva kalpate*
[Brs. 1.2.101]

Unless one refers to *śāstra* (*śruti*, *smṛti* and *purāṇādi*), one’s spiritual activity simply disturbs society. There is no king or government to check people, and therefore society has fallen into a chaotic condition as far as spiritual

understanding is concerned. Taking advantage of this chaotic condition, many rascals have appeared and proclaimed themselves incarnations of God. As a result, the entire population is indulging in sinful activities such as illicit sex, intoxication, gambling and meat-eating. Out of many sinful people, many so-called incarnations of God are emerging. This is a very regrettable situation, especially in India.

TEXT 354

*avatāra nāhi kahe—‘āmi avatāra’
muni saba jāni’ kare lakṣaṇa-vicāra*

avatāra—the actual incarnation of Godhead; *nāhi*—never; *kahe*—says; *āmi avatāra*—I am an incarnation; *muni*—the great sage Mahāmuni Vyāsadeva; *saba jāni’*—knowing all (past, present and future); *kare lakṣaṇa-vicāra*—describes the symptoms of the *avatāras*.

“An actual incarnation of God never says ‘I am God’ or ‘I am an incarnation of God.’ The great sage Vyāsadeva, knowing all, has already recorded the characteristics of the avatāras in the śāstras.

In this verse it is clearly stated that a real incarnation of God never claims to be a real incarnation. According to the symptoms described in the *śāstra*, one can understand who is an *avatāra* and who is not.

TEXT 355

*yasyāvatārā jñāyante
śarīreṣv aśarīriṇaḥ
tais tair atulyātiśayair
vīryair dehiṣv asaṅgataiḥ*

yasya—whose; *avatārāḥ*—incarnations; *jñāyante*—can be known; *śarīriṣu*—among the living entities; *aśarīriṇaḥ*—of the Lord, who has no material body; *taiḥ taiḥ*—all those; *atulya*—incomparable; *atiśayaiḥ*—extraordinary; *vīryaiḥ*—by prowess; *dehiṣu*—among the living entities; *asaṅgataiḥ*—impossible.

“The Lord does not have a material body, yet He descends among human beings in His transcendental body as an incarnation. Therefore it is very difficult for us to understand who is an incarnation. Only by His extraordinary prowess and uncommon activities, which are impossible for embodied living entities, can one partially understand the incarnation of the Supreme Personality of Godhead.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.10.34).

TEXT 356

‘*svarūpa*’-*lakṣaṇa*, *āra* ‘*taṭastha-lakṣaṇa*’
ei dui lakṣaṇe ‘*vastu*’ *jāne muni-gaṇa*

svarūpa-lakṣaṇa—the personal characteristics; *āra*—and; *taṭastha-lakṣaṇa*—the marginal characteristics; *ei dui lakṣaṇe*—by these two symptoms; *vastu*—an object; *jāne*—know; *muni-gaṇa*—the great sages.

“By two symptoms—personal characteristics and marginal characteristics—the great sages can understand an object.

TEXT 357

ākṛti, *prakṛti*, *svarūpa*,—*svarūpa-lakṣaṇa*
kārya-dvārā jñāna,—*ei taṭastha-lakṣaṇa*

ākṛti—bodily features; *prakṛti*—nature; *svarūpa*—form; *svarūpa-lakṣaṇa*—personal symptoms; *kārya-dvārā*—by activities; *jñāna*—knowledge; *ei*—this; *taṭastha-lakṣaṇa*—the marginal symptoms.

“Bodily features, nature and form are the personal characteristics. Knowledge of His activities provides the marginal characteristics.

TEXT 358

bhāgavatārambhe vyāsa maṅgalācaraṇe
‘*parameśvara*’ *nirūpila ei dui lakṣaṇe*

bhāgavata-ārambhe—in the beginning of *Śrīmad-Bhāgavatam*; *vyāsa*—the great author Vyāsadeva; *maṅgala-ācaraṇe*—in the auspicious invocation; *parama-īśvara*—the Supreme Personality of Godhead; *nirūpīla*—has described; *ei dui lakṣaṇe*—by these two characteristics, namely *svarūpa* (personal) and *taṭastha* (marginal) symptoms.

“In the auspicious invocation at the beginning of *Śrīmad-Bhāgavatam*, Śrīla Vyāsadeva has described the Supreme Personality of Godhead by these symptoms.

TEXT 359

*janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyam param dhīmahi*

janma-ādi—creation, maintenance and dissolution; *asya*—of this (the universe); *yataḥ*—from whom; *anvayāt*—directly from the spiritual connection; *itarataḥ*—indirectly from the lack of material contact; *ca*—also; *artheṣu*—in all affairs; *abhijñāḥ*—perfectly cognizant; *sva-rāṭ*—independent; *tene*—imparted; *brahma*—the Absolute Truth; *hṛdā*—through the heart; *yaḥ*—who; *ādi-kavaye*—unto Lord Brahmā; *muhyanti*—are bewildered; *yat*—in whom; *sūrayaḥ*—great personalities like Lord Brahmā and other demigods or great brāhmaṇas; *tejaḥ-vāri-mṛdām*—of fire, water and earth; *yathā*—as; *vinimayaḥ*—the exchange; *yatra*—in whom; *tri-sargaḥ*—the material creation of three modes; *amṛṣā*—factual; *dhāmnā*—with the abode; *svena*—His own personal; *sadā*—always; *nirasta-kuhakaṁ*—devoid of all illusion; *satyam*—the truth; *param*—absolute; *dhīmahi*—let us meditate upon.

“O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only

who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.’

This verse, quoted from *Śrīmad-Bhāgavatam* (1.1.1), links the *Śrīmad-Bhāgavatam* with the *Vedānta-sūtra* with the words *janmādy asya yataḥ*. It is stated that the Supreme Personality of Godhead, Vāsudeva, is the Absolute Truth beyond the material creation. This has been accepted by all *ācāryas*. Even Śaṅkarācārya, the most elevated impersonalist, says in the beginning of his commentary on the *Bhagavad-gītā*: *nārāyaṇaḥ paro ’vyaktāt*. When this material creation is not yet manifested from the *mahat-tattva*, it is called *avyakta*, and when it is demonstrated from that total energy, it is called *vyakta*. Nārāyaṇa, the Supreme Personality of Godhead, is beyond this *vyakta-avyakta*, manifested and unmanifested material nature. This is the chief qualification of the Supreme Personality of Godhead when He assumes a particular incarnation. Kṛṣṇa tells Arjuna that although they both took birth many, many times before, Kṛṣṇa remembers everything about His previous appearances but Arjuna does not remember. Since Kṛṣṇa is beyond the cosmic creation, He is in the exalted position of being able to remember everything in the past. Everything within the cosmic creation has a material body, but Kṛṣṇa, being beyond the material cosmic creation, always has a spiritual body. He imparted Vedic knowledge into the heart of Brahmā. Although Brahmā is the most important and exalted personality within this universe, he could not remember what he did in his past life. Kṛṣṇa had to remind him through the heart. When Lord Brahmā was thus inspired, he was able to create the entire universe. Remembering everything about the past and inspiring Lord Brahmā to create are vivid examples of the characteristics called *svarūpa-lakṣaṇa* and *taṭastha-lakṣaṇa*.

TEXT 360

*ei śloke 'param'-śabde 'kṛṣṇa'-nirūpaṇa
'satyam' śabde kahe tānra svarūpa-lakṣaṇa*

ei śloke—in this verse; *param-śabde*—by the word *param*, or supreme; *kṛṣṇa*—of Lord Kṛṣṇa; *nirūpaṇa*—there is an indication; *satyam śabde*—by the word *satyam*, or Absolute Truth; *kahe*—indicates; *tānra*—His; *svarūpa-lakṣaṇa*—personal characteristics.

“In this invocation from Śrīmad-Bhāgavatam, the word ‘param’ indicates Lord Kṛṣṇa, the Supreme Personality of Godhead, and the word ‘satyam’ indicates His personal characteristics.

TEXT 361

*viśva-sṛṣṭy-ādi kaila, veda brahmāke paḍāila
arthābhijñatā, svarūpa-śaktye māyā dūra kaila*

viśva-sṛṣṭi-ādi—creation, maintenance and dissolution of the cosmic manifestation; *kaila*—performed; *veda*—the Vedic knowledge; *brahmāke*—unto Lord Brahmā; *paḍāila*—instructed; *artha-abhijñatā*—having full knowledge of past, present and future; *svarūpa-śaktye*—by His personal energy; *māyā*—the illusory energy; *dūra kaila*—separated.

“In that same verse it is stated that the Lord is the creator, maintainer and annihilator of the cosmic manifestation and that He enabled Lord Brahmā to create the universe by infusing him with the knowledge of the Vedas. It is also stated that the Lord has full knowledge, directly and indirectly, that He knows past, present and future, and that His personal energy is separate from māyā, the illusory energy.

TEXT 362

*ei saba kārya—tānra taṭastha-lakṣaṇa
anya avatāra aicche jāne muni-gaṇa*

ei saba kārya—all these activities; *tānra*—His; *taṭastha-lakṣaṇa*—marginal characteristics; *anya avatāra*—another incarnation; *aiche*—in that same way; *jāne*—know; *muni-gaṇa*—the great saintly persons like Vyāsadeva.

“All these activities are His marginal characteristics. Great saintly persons understand the incarnations of the Supreme Personality of Godhead by the indications of the two characteristics known as *svarūpa* and *taṭastha*. All the incarnations of Kṛṣṇa should be understood in this way.

TEXT 363

*avatāra-kāle haya jagate gocara
ei dui lakṣaṇe keha jānaye īśvara*“

avatāra-kāle—at the time of incarnation; *haya*—there is; *jagate*—in the world; *gocara*—information; *ei dui lakṣaṇe*—by these two characteristics, namely *svarūpa* and *taṭastha*; *keha*—some persons; *jānaye*—know; *īśvara*—the incarnation of the Supreme Lord.

“At the time of Their appearance, the incarnations of the Lord are known in the world because people can consult the *śāstras* to understand an incarnation’s chief characteristics, known as *svarūpa* and *taṭastha*. In this way the incarnations become known to great saintly persons.”

TEXT 364

*sanātana kahe,—“yāte īśvara-lakṣaṇa
pīta-varṇa, kārya—prema-dāna-saṅkīrtana*

sanātana kahe—Sanātana said; *yāte*—in whom; *īśvara-lakṣaṇa*—the characteristics of the Lord are found; *pīta-varṇa*—yellowish color; *kārya*—activities; *prema-dāna*—distributing love of Godhead; *saṅkīrtana*—and chanting the holy name of the Lord congregationally.

Sanātana Gosvāmī said, “The color of the personality in whom the characteristics of the Lord are found is yellowish. His activities include the distribution of love of Godhead and the chanting of the holy names of the Lord.

TEXT 365

*kali-kāle sei 'kṛṣṇāvatāra' niścaya
sudṛḍha kariyā kaha, yāuka samśaya“*

kali-kāle—in the Age of Kali; *sei*—that personality; *kṛṣṇa-avatāra*—the incarnation of Kṛṣṇa; *niścaya*—certainly; *su-dṛḍha kariyā*—firmly; *kaha*—kindly inform me; *yāuka samśaya*—so that all doubts may go away.

“The incarnation of Kṛṣṇa for this age is indicated by these symptoms. Please confirm this definitely so that all my doubts will go away.”

Sanātana Gosvāmī wanted to confirm the fact that Śrī Caitanya Mahāprabhu is the incarnation of Kṛṣṇa for this age. According to the *śāstra*, in Kali-yuga the Lord would assume a golden or yellow color and would distribute love of Kṛṣṇa and the *saṅkīrtana* movement. In accordance with the *śāstra* and saintly persons, these characteristics were vividly displayed by Śrī Caitanya Mahāprabhu, and it was therefore clear that Śrī Caitanya Mahāprabhu was an incarnation of Kṛṣṇa. He was confirmed by the *śāstras*, and His characteristics were accepted by saintly people. Since Śrī Caitanya Mahāprabhu could not escape Sanātana Gosvāmī’s argument, He remained silent on this point and thereby indirectly accepted Sanātana’s statement. By this we can clearly understand that Śrī Caitanya Mahāprabhu was the direct incarnation of Lord Kṛṣṇa.

TEXT 366

*prabhu kahe,—caturāli chāda, sanātana
śaktyāveśāvatārera śuna vivaraṇa*

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *caturāli*—very intelligent argument; *chāda*—give up; *sanātana*—O Sanātana; *śakti-āveśa-avatārera*—of the especially empowered incarnations; *śuna*—hear; *vivaraṇa*—the description.

Śrī Caitanya Mahāprabhu replied, “O Sanātana, you must give up your intelligent tricks. Now just try to understand the description of the śaktyāveśa-avatāras.

TEXT 367

*śaktyāveśāvatāra kṛṣṇera asaṅkhyā gaṇana
dig-daraśana kari mukhya mukhya jana*

śakti-āveśa-avatāra—incarnations especially empowered by the Lord; *kṛṣṇera*—of Lord Kṛṣṇa; *asaṅkhyā gaṇana*—unlimited and innumerable; *dig-daraśana kari*—let Me describe some of them; *mukhya mukhya jana*—who are counted as the chief.

“There are unlimited śaktyāveśa-avatāras of Lord Kṛṣṇa. Let Me describe the chief among them.

TEXT 368

*śaktyāveśa dui-rūpa—‘mukhya’, ‘gaṇa’ dekhi
sākṣāt-śaktye ‘avatāra’, ābhāse ‘vibhūti’ likhi*

śakti-āveśa—empowered incarnations; *dui-rūpa*—two categories; *mukhya*—primary; *gaṇa*—secondary; *dekhi*—I see; *sākṣāt-śaktye*—when there is direct power; *avatāra*—they are called incarnations; *ābhāse*—when there is indication; *vibhūti likhi*—they are called *vibhūti*, or possessing special favor.

“Empowered incarnations are of two types—primary and secondary. The primary ones are directly empowered by the Supreme Personality of Godhead and are called incarnations. The secondary ones are indirectly empowered by the Supreme Personality of Godhead and are called *vibhūti*.

TEXT 369

*‘sanakādi’, ‘nārada’, ‘pṛthu’ ‘paraśurāma’
jīva-rūpa ‘brahmāra’ āveśāvatāra-nāma*

sanaka-ādi—the four Kumāras; *nārada*—Nārada; *pṛthu*—Mahārāja Pṛthu; *paraśurāma*—Paraśurāma; *jīva-rūpa*—as the living entity; *brahmāra*—of Lord Brahmā; *āveśa-avatāra-nāma*—all of them are called empowered incarnations.

“Some śaktyāveśa-avatāras are the four Kumāras, Nārada, Mahārāja Pṛthu and Paraśurāma. When a living being is empowered to act as Lord Brahmā, he is also considered a śaktyāveśa-avatāra.

TEXT 370

*vaikuṅṭhe ‘śeṣa’—dharā dharaye ‘ananta’
ei mukhya-āveśa-avatāra—vistāre nāhi anta*

vaikuṅṭhe—in the spiritual world; *śeṣa*—Lord Śeṣa; *dharā dharaye*—carries innumerable planets; *ananta*—Ananta; *ei*—these; *mukhya-āveśa-avatāra*—primary directly empowered incarnations; *vistāre*—in expanding them; *nāhi*—there is not; *anta*—limit.

“Lord Śeṣa in the spiritual world of Vaikuṅṭha and, in the material world, Lord Ananta, who carries innumerable planets on His hoods, are two primary empowered incarnations. There is no need to count the others, for they are unlimited.

TEXT 371

*sanakādye ‘jñāna’-śakti, nārade śakti ‘bhakti’
brahmāya ‘sṛṣṭi’-śakti, anante ‘bhū-dhāraṇa’-śakti*

sanaka-ādye—in the four Kumāras; *jñāna-śakti*—the power of knowledge; *nārade*—in Nārada Muni; *śakti*—the power; *bhakti*—of devotional service; *brahmāya*—in Lord Brahmā; *sṛṣṭi-śakti*—the power of creation; *anante*—in Lord Ananta; *bhū-dhāraṇa-śakti*—the power to carry the planets.

“The power of knowledge was invested in the four Kumāras, and the power of devotional service was invested in Nārada. The power of creation was invested in Lord Brahmā, and the power to carry innumerable planets was invested in Lord Ananta.

TEXT 372

śeṣe 'sva-sevana'-śakti, pṛthute 'pālana'
paraśurāme 'duṣṭa-nāśaka-vīrya-sañcāraṇa'

śeṣe—in Lord Śeṣa; *sva-sevana śakti*—the power to serve the Lord personally; *pṛthute*—in King Pṛthu; *pālana*—the power to rule; *paraśurāme*—in Paraśurāma; *duṣṭa-nāśaka-vīrya*—the extraordinary power to kill rogues and miscreants; *sañcāraṇa*—empowering.

“The Supreme Personality of Godhead invested the power of personal service in Lord Śeṣa, and He invested the power to rule the earth in King Pṛthu. Lord Paraśurāma received the power to kill rogues and miscreants.

Kṛṣṇa says in the *Bhagavad-gītā* (4.8), *paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām*. Sometimes the Lord invests His power to rule in a king like Pṛthu and enables such a king to kill rogues and miscreants. He also invests His power in incarnations like Paraśurāma.

TEXT 373

jñāna-śakty-ādi-kalayā
yatrāviṣṭo janārdanaḥ
ta āveśā nigadyante
jīvā eva mahattamāḥ

jñāna-śakti-ādi-kalayā—by portions of the potencies of knowledge, devotional service, creation, personal service, ruling over the material world, carrying the different planets, and killing the rogues and miscreants; *yatra*—wherever; *āviṣṭaḥ*—is entered; *janārdanaḥ*—the Supreme Personality of Godhead, Viṣṇu; *te*—they; *āveśāḥ*—empowered; *nigadyante*—are called; *jīvāḥ*—living entities; *eva*—although; *mahattamāḥ*—most exalted devotees.

“Whenever the Lord is present in someone by portions of His various potencies, the living entity representing the Lord is called a śaktyāveśa-avatāra—that is, an incarnation invested with special power.’

This verse is found in the *Laghu-bhāgavatāmṛta* (1.18).

TEXT 374

*‘vibhūti’ kahiye yaiche gītā-ekādaśe
jagat vyāpila kṛṣṇa-śakti-ābhāsāveśe*

vibhūti—specific power; *kahiye*—we say; *yaiche*—just like; *gītā*—of the *Bhagavad-gītā*; *ekādaśe*—in the Eleventh Chapter; *jagat*—throughout the whole universe; *vyāpila*—He expanded; *kṛṣṇa-śakti-ābhāsa-āveśe*—by the reflection of His power.

“As explained in the Eleventh Chapter of the Bhagavad-gītā, Kṛṣṇa has spread Himself all over the universe in many personalities through specific powers, known as vibhūti.

The expansion of specific *māyā* powers is explained in *Śrīmad-Bhāgavatam* (2.7.39).

TEXT 375

*yad yad vibhūtimat sattvaṁ
śrīmad ūrjitam eva vā
tat tad evāvagaccha tvam
mama tejo-‘mśa-sambhavam*

yat yat—whatever and wherever; *vibhūti-mat*—extraordinarily opulent; *sattvaṁ*—living entity; *śrī-mat*—full of wealth; *ūrjitam*—full of power; *eva*—certainly; *vā*—or; *tat tat*—there; *eva*—certainly; *avagaccha*—should know; *tvam*—you; *mama*—of Me; *tejaḥ*—of power; *aṁśa*—of a part; *sambhavam*—exhibition.

“Know that all opulent, beautiful and glorious creations spring from but a spark of My splendor.’

This is a statement made by Kṛṣṇa in the *Bhagavad-gītā* (10.41).

TEXT 376

*atha vā bahunaitena
kiṁ jñātena tavārjuna*

*viṣṭabhyāham idam kṛtsnam
ekāṁśena sthito jagat*

atha vā—or; *bahunā*—much; *etena*—with this; *kim*—what use; *jñātena*—being known; *tava*—by you; *arjuna*—O Arjuna; *viṣṭabhya*—pervading; *aham*—I; *idam*—this; *kṛtsnam*—entire; *eka-āṁśena*—with one portion; *sthitaḥ*—situated; *jagat*—universe.

“But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe.”

This is also a statement made by Kṛṣṇa in the *Bhagavad-gītā* (10.42).

TEXT 377

*eita kahiluṅ śakty-āveśa-avatāra
bālya-ṭaugaṇḍa-dharmera śunaha vicāra*

eita—thus; *kahiluṅ*—I have explained; *śakti-āveśa-avatāra*—the incarnations specifically empowered; *bālya*—in childhood; *ṭaugaṇḍa*—in boyhood; *dharmera*—of the characteristics; *śunaha*—now hear; *vicāra*—the consideration.

“Thus I have explained specifically empowered incarnations. Now please hear about the characteristics of Lord Kṛṣṇa’s childhood, boyhood and youth.”

TEXT 378

*kiśora-śekhara-dharmī vrajendra-nandana
prakaṭa-līlā karibāre yabe kare mana*

kiśora-śekhara—topmost of youth; *dharmī*—whose natural position; *vrajendra-nandana*—the son of Mahārāja Nanda; *prakaṭa-līlā*—manifested pastimes; *karibāre*—to perform; *yabe*—when; *kare*—makes; *mana*—mind.

“As the son of Mahārāja Nanda, Lord Kṛṣṇa is by nature the paragon of kiśora [youth]. He chooses to exhibit His pastimes at that age.”

TEXT 379

*ādau prakāṣa karāya mātā-pitā—bhakta-gaṇe
pāche prakāṣa haya janmādikā-līlā-krame*

ādau—first; *prakāṣa*—manifest; *karāya*—He makes; *mātā-pitā*—His mother and father; *bhakta-gaṇe*—similar devotees; *pāche*—after that; *prakāṣa haya*—are manifested; *janma-ādika-līlā-krame*—such pastimes as birth, in order.

“Before His personal appearance, the Lord causes some of His devotees to appear as His mother, father and intimate associates. He then appears later as if He were taking birth and growing from a baby to a child and gradually into a youth.

TEXT 380

*vayasa vividhatve 'pi
sarva-bhakti-rasāśrayaḥ
dharmī kiśora evātra
nitya-līlā-vilāsavān*

vayasaḥ—of age; *vividhatve*—in varieties; *api*—although; *sarva*—of all kinds; *bhakti-rasāśrayaḥ*—the shelter of devotional service; *dharmī*—whose constitutional nature; *kiśoraḥ*—in the age before youth; *eva*—certainly; *atra*—in this; *nitya-līlā*—of eternal pastimes; *vilāsa-vān*—the supreme enjoyer.

“The Supreme Personality of Godhead is eternally enjoying Himself, and He is the shelter of all kinds of devotional service. Although His ages are various, His age known as *kiśora* [pre-youth] is best of all.’

This verse is found in the *Bhakti-rasāmṛta-sindhu* (2.1.63).

TEXT 381

*pūtanā-vadhādi yata līlā kṣaṇe kṣaṇe
saba līlā nitya prakāṣa kare anukrame*

pūtanā-vadha-ādi—killing of the demons like Pūtanā; *yata*—all; *līlā*—pastimes; *kṣaṇe kṣaṇe*—one moment after another; *saba līlā*—all these pastimes; *nitya*—eternally; *prakāṣa*—manifesting; *kare*—does; *anukrame*—one after another.

“When Lord Kṛṣṇa appears, from moment to moment He exhibits His different pastimes, beginning with the killing of Pūtanā. All these pastimes are eternally being demonstrated one after another.

TEXT 382

ananta brahmāṇḍa, tāra nāhika gaṇana
kona līlā kona brahmāṇḍe haya prakāṣana

ananta brahmāṇḍa—innumerable universes; *tāra*—of which; *nāhika gaṇana*—there is no counting; *kona līlā*—some pastimes; *kona brahmāṇḍe*—in some universe; *haya*—there is; *prakāṣana*—manifestation.

“The consecutive pastimes of Kṛṣṇa are being manifested in one of the innumerable universes moment after moment. There is no possibility of counting the universes, but in any case some pastime of the Lord is being manifested at every moment in one universe or another.

TEXT 383

ei-mata saba līlā—yena gaṅgā-dhāra
se-se līlā prakāṣa kare vrajendra-kumāra

ei-mata—in this way; *saba līlā*—all pastimes; *yena*—like; *gaṅgā-dhāra*—the flowing of the water of the Ganges; *se-se*—those; *līlā*—pastimes; *prakāṣa kare*—demonstrates; *vrajendra-kumāra*—the son of Mahārāja Nanda.

“Thus the Lord’s pastimes are like the flowing Ganges water. In this way all the pastimes are manifested by the son of Nanda Mahārāja.

TEXT 384

*krame bālya-ṭaugaṇḍa-kaiśoratā-prāpti
rāsa-ādi līlā kare, kaiśore nitya-sthiti*

krame—gradually; *bālya*—childhood; *ṭaugaṇḍa*—boyhood; *kaiśoratā*—youth; *prāpti*—development; *rāsa*—dancing with the *gopīs*; *ādi*—and others; *līlā*—pastimes; *kare*—performs; *kaiśore*—in His age of pre-youth; *nitya-sthiti*—eternally existing.

“Lord Kṛṣṇa exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches pre-youth, He continues to exist eternally to perform His rāsa dance and other pastimes.

The comparison made here is very interesting. Kṛṣṇa does not grow like an ordinary human being, even though He exhibits His pastimes of childhood, boyhood and pre-youth. When He reaches the age of pre-youth, *kaiśora*, He does not grow any older. He simply remains in His *kaiśora* age. He is therefore described in the *Brahma-saṁhitā* (5.33) as *nava-yauvana*:

*advaitam acyutam anādim ananta-rūṭam
ādyam ṭurāṇa-ṭuruṣam nava-yauvanam ca
vedeṣu durlabham adurlabham ātma-bhaktau
govindam ādi-ṭuruṣam tam aham bhajāmi*

This *nava-yauvana*, or pre-youth, is the eternal transcendental form of Kṛṣṇa. Kṛṣṇa never grows older than *nava-yauvana*.

TEXT 385

*‘nitya-līlā’ kṛṣṇera sarva-śāstre kaya
bujhite nā ṭāre līlā kemane ‘nitya’ haya*

nitya-līlā—eternal pastimes; *kṛṣṇera*—of Lord Kṛṣṇa; *sarva-śāstre kaya*—described in every *śāstra*; *bujhite nā ṭāre*—not able to understand; *līlā*—pastimes; *kemane*—how; *nitya haya*—are eternal.

“Descriptions of Kṛṣṇa’s eternal pastimes are in all the revealed scriptures. But one cannot understand how they are continuing eternally.

TEXT 386

*dṛṣṭānta diyā kahi tabe loka yadi jāne
kṛṣṇa-līlā—nitya, jyotiścakra-pramāṇe*

dṛṣṭānta diyā—giving an example; *kahi*—let Me say; *tabe*—then; *loka*—people; *yadi*—if; *jāne*—can understand; *kṛṣṇa-līlā*—pastimes of Lord Kṛṣṇa; *nitya*—eternal; *jyotiḥ-cakra*—of the zodiac; *pramāṇe*—by evidence.

“Let me give an example by which people may understand Lord Kṛṣṇa’s eternal pastimes. An example can be found in the zodiac.

TEXT 387

*jyotiścakre sūrya yena phire rātri-dine
sapta-dvīpāmbudhi laṅghi’ phire krame krame*

jyotiḥ-cakre—in the zodiac; *sūrya*—of the sun; *yena*—as; *phire*—moves; *rātri-dine*—the day and night; *sapta-dvīpa-ambudhi*—the oceans of the islands; *laṅghi’*—crossing; *phire*—rotates; *krame krame*—one after another.

“The sun moves across the zodiac day and night and crosses the oceans between the seven islands one after the other.

TEXT 388

*rātri-dine haya ṣaṣṭi-daṇḍa-parimāṇa
tina-sahasra chaya-śata ‘pala’ tāra māna*

rātri-dine—during the whole day and night; *haya*—there is; *ṣaṣṭi-daṇḍa*—of sixty *daṇḍas* (a measure of time); *parimāṇa*—duration; *tina-sahasra*—three thousand; *chaya-śata*—six hundred; *pala*—palas; *tāra*—of that; *māna*—measurement.

“According to Vedic astronomical calculations, the rotation of the sun consists of sixty *daṇḍas*, and it is divided into thirty-six hundred *palas*.

TEXT 389

*sūryodaya haite ṣaṣṭi-pāla-kramodaya
sei eka daṇḍa, aṣṭa daṇḍe 'prahara' haya*

sūrya-udaya haite—beginning from the sunrise; *ṣaṣṭi-pāla*—sixty palas; *krama-udaya*—gradually rising higher and higher; *sei*—that; *eka daṇḍa*—one daṇḍa; *aṣṭa daṇḍe*—in eight daṇḍas; *prahara haya*—there is a prahara.

“The sun rises in steps consisting of sixty palas. Sixty palas equal one daṇḍa, and eight daṇḍas comprise one prahara.

TEXT 390

*eka-dui-tina-cāri prahare asta haya
cāri-prahara rātri gele punaḥ sūryodaya*

eka-dui-tina-cāri—one, two, three, four; *prahare*—in praharas; *asta haya*—the sun sets in the evening; *cāri-prahara*—generally after four praharas; *rātri*—the night; *gele*—when it passes; *punaḥ*—again; *sūryodaya*—the sun rises.

“The day and the night are divided into eight praharas—four belonging to the day and four belonging to the night. After eight praharas, the sun rises again.

TEXT 391

*aiche kṛṣṇera līlā-maṇḍala caudda-manvantare
brahmāṇḍa-maṇḍala vyāpi' krame krame phire*

aiche—in the same way; *kṛṣṇera*—of Lord Kṛṣṇa; *līlā-maṇḍala*—groups of different pastimes; *caudda-manvantare*—in the duration of fourteen Manus; *brahmāṇḍa-maṇḍala*—all of the universes; *vyāpi'*—spreading through; *krame krame*—gradually; *phire*—return.

“Just as there is an orbit of the sun, there is an orbit of Kṛṣṇa’s pastimes, which are manifested one after the other. During the lifetime of fourteen

Manus, this orbit expands through all the universes, and gradually it returns. Thus Kṛṣṇa moves with His pastimes through all the universes, one after another.

TEXT 392

*saoyāśata vatsara kṛṣṇera prakāṣa-prakāśa
tāhā yaiche vraja-pure karilā vilāsa*

saoyāśata—125; *vatsara*—years; *kṛṣṇera*—of Lord Kṛṣṇa; *prakāṣa-prakāśa*—manifestation of the appearance; *tāhā*—that; *yaiche*—like; *vraja-pure*—in Vṛndāvana and Dvārakā; *karilā vilāsa*—enjoys the pastimes.

“Kṛṣṇa remains within a universe for 125 years, and He enjoys His pastimes both in Vṛndāvana and Dvārakā.

TEXT 393

*alāta-cakra-prāya sei līlā-cakra phire
saba līlā saba brahmāṇḍe krame udaya kare*

alāta-cakra-prāya—exactly like a wheel of fire; *sei*—that; *līlā-cakra*—the cycle of Kṛṣṇa’s pastimes; *phire*—turns; *saba līlā*—all these pastimes; *saba brahmāṇḍe*—in all the universes; *krame*—one after another; *udaya kare*—are manifested.

“The cycle of His pastimes turns like a wheel of fire. Thus Kṛṣṇa exhibits His pastimes one after the other in every universe.

TEXT 394

*janma, bālya, paugaṇḍa, kaiśora prakāśa
pūtanā-vadhādi kari’ mauṣalānta vilāsa*

janma—birth; *bālya*—childhood; *paugaṇḍa*—boyhood; *kaiśora*—pre-youth; *prakāśa*—manifestation; *pūtanā-vadha-ādi*—killing the demons,

beginning from Pūtanā; *kari*—manifesting; *mauṣala-anta*—until the end of the *mauṣala* pastimes; *vilāsa*—pastimes.

“Kṛṣṇa’s pastimes—appearance, childhood, boyhood and youth—are all manifested, beginning with the killing of Pūtanā and extending to the end of the *mauṣala-līlā*, the annihilation of the Yadu dynasty. All of these pastimes are rotating in every universe.

TEXT 395

kona brahmāṇḍe kona līlāra haya avasthāna
tāte līlā ‘nitya’ kahe āgama-purāṇa

kona brahmāṇḍe—in some universe; *kona līlāra*—some pastimes; *haya*—there is; *avasthāna*—the presence; *tāte*—therefore; *līlā*—pastimes; *nitya*—eternal; *kahe*—explains; *āgama-purāṇa*—the *Vedas* and *Purāṇas*.

“Since all Kṛṣṇa’s pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the *Vedas* and *Purāṇas*.

TEXT 396

goloka, gokula-dhāma—‘vibhu’ kṛṣṇa-sama
kṛṣṇecchāya brahmāṇḍa-gaṇe tāhāra saṅkrama

goloka—the planet known as Goloka; *gokula-dhāma*—the spiritual land, the pasturing fields for the *surabhi* cows; *vibhu*—opulent and powerful; *kṛṣṇa-sama*—as much as Kṛṣṇa; *kṛṣṇa-icchāya*—by the supreme will of Kṛṣṇa; *brahmāṇḍa-gaṇe*—in each of the universes; *tāhāra*—of the Goloka and Gokula *dhāmas*; *saṅkrama*—appearance.

“The spiritual abode known as Goloka, which is a pasturing land for *surabhi* cows, is as powerful and opulent as Kṛṣṇa. By the will of Kṛṣṇa, the original Goloka and Gokula *dhāmas* are manifested with Him in all the universes.

TEXT 397

*ataeva goloka-sthāne nitya vihāra
brahmāṇḍa-gaṇe krame prākāṣya tāhāra*

ataeva—therefore; *goloka-sthāne*—in the original Goloka Vṛndāvana planet; *nitya vihāra*—eternal pastimes; *brahmāṇḍa-gaṇe*—within the material universes; *krame*—gradually; *prākāṣya*—manifestation; *tāhāra*—of them.

“The eternal pastimes of Kṛṣṇa are continuously taking place in the original Goloka Vṛndāvana planet. These same pastimes are gradually manifested within the material world, in each and every brahmāṇḍa.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura elucidates this complicated explanation of Kṛṣṇa’s pastimes. Kṛṣṇa’s pastimes are always present in the material world in one of the many universes. These pastimes appear in the universes one after the other, just as the sun moves across the sky and measures the time. Kṛṣṇa’s appearance may be manifested in this universe at one moment, and immediately after His birth, this pastime is manifested in the next universe. After His killing of Pūtanā is manifested in this universe, it is next manifested in another universe. Thus all the pastimes of Kṛṣṇa are eternally existing both in the original Goloka Vṛndāvana planet and in the material universes. The 125 years calculated in our solar system to be Kṛṣṇa’s lifetime equal one moment for Kṛṣṇa. One moment these pastimes are manifested in one universe, and the next moment they are manifested in the next universe. There are unlimited universes, and Kṛṣṇa’s pastimes are manifested one moment after the other in all of them. This rotation is explained through the example of the sun’s moving across the sky. Kṛṣṇa appears and disappears in innumerable universes, just as the sun appears and disappears during the day. Although the sun appears to rise and set, it is continuously shining somewhere on the earth. Similarly, although Kṛṣṇa’s pastimes seem to appear and disappear, they are continuously existing in one *brahmāṇḍa* (universe) or another. Thus all of Kṛṣṇa’s *līlās* are present simultaneously throughout the innumerable universes. By our limited senses we cannot appreciate this; therefore Kṛṣṇa’s eternal pastimes are very difficult for us to understand. One should try to understand how they are taking place

by understanding the example of the sun. Although the Lord is appearing constantly in the material universes, His pastimes are eternally present in the original Goloka Vṛndāvana. Therefore these pastimes are called *nitya-līlā* (eternally present pastimes). Because we cannot see what is going on in other universes, it is a little difficult for us to understand how Kṛṣṇa is eternally manifesting His pastimes. There are fourteen Manus in one day of Brahmā, and this time calculation is also taking place in other universes. Kṛṣṇa’s pastimes are manifested before fourteen Manus expire. Although it is a little difficult to understand the eternal pastimes of Kṛṣṇa in this way, we must accept the verdict of the Vedic literatures.

There are two types of devotees—the *sādhaka*, who is preparing for perfection, and the *siddha*, who is already perfect. As far as those who are already perfect are concerned, Lord Kṛṣṇa says in the *Bhagavad-gītā* (4.9), *tyaktvā dehaṁ punar janma naiti mām eti so ’rjuna*: “After giving up this material body, such a devotee comes to Me.” After leaving the material body, the perfect devotee takes birth from the womb of a *gopī* on a planet where Kṛṣṇa’s pastimes are going on. This may be in this universe or another universe. This statement is found in the *Ujjvala-nīlamaṇi*, which is commented upon by Viśvanātha Cakravartī Ṭhākura. When a devotee becomes perfect, he is transferred to the universe where Kṛṣṇa’s pastimes are taking place. Kṛṣṇa’s eternal associates go wherever Kṛṣṇa manifests His pastimes. As stated before, first the father and mother of Kṛṣṇa appear, then the other associates. Quitting his material body, the perfect devotee also goes to associate with Kṛṣṇa and His other associates.

TEXT 398

*vraje kṛṣṇa—sarvaiśvarya-prakāśe ‘pūrṇatama’
pūrī-dvaye, paravyome—‘pūrṇatara’, ‘pūrṇa’*

vraje—in Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-aiśvarya-prakāśe*—manifestation of His full opulence; *pūrṇa-tama*—most complete; *pūrī-dvaye*—in Dvārakā and Mathurā; *para-vyome*—and in the spiritual world; *pūrṇa-tara*—more complete; *pūrṇa*—complete.

“Kṛṣṇa is complete in the spiritual sky [Vaikuṅṭha], He is more complete in Mathurā and Dvārakā, and He is most complete in Vṛndāvana, Vraja, due to His manifesting all His opulences.

This is confirmed in the following three verses from the *Bhakti-rasāmṛta-sindhu* (2.1.221–223).

TEXT 399

*hariḥ pūrṇatamaḥ pūrṇa-
taraḥ pūrṇa iti tridhā
śreṣṭha-madhyādibhiḥ śabdair
nāṭye yaḥ pariṇiṣṭhate*

hariḥ—the Supreme Personality of Godhead; *pūrṇa-tamaḥ*—most complete; *pūrṇa-taraḥ*—more complete; *pūrṇaḥ*—complete; *iti*—thus; *tridhā*—three stages; *śreṣṭha*—best; *madhya-ādibhiḥ*—middle, etc.; *śabdair*—by the words; *nāṭye*—in books on dramatics; *yaḥ*—who; *pariṇiṣṭhate*—is proclaimed.

“This is stated in the dramatic literatures as “perfect,” “more perfect” and “most perfect.” Thus Lord Kṛṣṇa manifests Himself in three ways—perfect, more perfect and most perfect.

TEXT 400

*prakāśitākhila-guṇaḥ
smṛtaḥ pūrṇatamo budhaiḥ
asarva-vyañjakāḥ pūrṇa-
taraḥ pūrṇo 'lpa-darśakāḥ*

prakāśita-akhila-guṇaḥ—having all transcendental qualities manifested; *smṛtaḥ*—is understood; *pūrṇa-tamaḥ*—most perfect; *budhaiḥ*—by learned scholars; *asarva-vyañjakāḥ*—having qualities not fully manifested; *pūrṇa-taraḥ*—more perfect; *pūrṇaḥ*—perfect; *alpa-darśakāḥ*—still less fully manifested.

“When the Supreme Personality of Godhead does not manifest all His transcendental qualities, He is called complete. When all the qualities are manifested, but not fully, He is called more complete. When He manifests all His qualities in fullness, He is called most complete. This is the version of all learned scholars in the devotional science.

TEXT 401

*kṛṣṇasya pūrṇatamatā
vyaktābhūd gokulāntare
pūrṇatā pūrṇataratā
dvārakā-mathurādiṣu*

kṛṣṇasya—of Lord Kṛṣṇa; *pūrṇa-tamatā*—being most perfect; *vyaktā*—manifested; *abhūt*—became; *gokula-antare*—in the domain of Gokula Vṛndāvana; *pūrṇatā*—completeness; *pūrṇa-taratā*—more completeness; *dvārakā*—in Dvārakā; *mathurā-ādiṣu*—and Mathurā, and so on.

“The most complete qualities of Kṛṣṇa are manifested within Vṛndāvana, and His complete and more complete qualities are manifested in Dvārakā and Mathurā.”

TEXT 402

*ei kṛṣṇa—vraje ‘pūrṇatama’ bhagavān
āra saba svarūpa—‘pūrṇatara’ ‘pūrṇa’ nāma*

ei kṛṣṇa—the same Kṛṣṇa; *vraje*—Vṛndāvana; *pūrṇa-tama bhagavān*—the most complete manifestation of the Supreme Personality of Godhead; *āra*—other; *saba*—all; *svarūpa*—forms; *pūrṇa-tara*—more complete; *pūrṇa*—complete; *nāma*—named.

“Lord Kṛṣṇa is the most complete Supreme Personality of Godhead in Vṛndāvana. Elsewhere all His expansions are either complete or more complete.”

TEXT 403

*saṅkṣepe kahiluṅ kṛṣṇera svarūpa-vicāra
‘ananta’ kahite nāre ihāra vistāra*

saṅkṣepe—in brief; *kahiluṅ*—I have described; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-vicāra*—consideration of His different forms and features;

ananta—Lord Ananta; *kahite nāre*—not able to describe; *ihāra*—of this; *vistāra*—the expanse.

“Thus I have briefly described Kṛṣṇa’s manifestation of transcendental forms. This subject matter is so large that even Lord Ananta cannot describe it fully.

TEXT 404

ananta svarūpa kṛṣṇera nāhika gaṇana
śākhā-candra-nyāye kari dig-daraśana

ananta—unlimited; *svarūpa*—forms; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhika gaṇana*—there is no counting; *śākhā-candra-nyāye*—by the logic of showing the moon through the branches of a tree; *kari*—I do; *dik-daraśana*—only partial showing.

“In this way Kṛṣṇa’s transcendental forms are expanded unlimitedly. No one can count them. Whatever I have explained is simply a little glimpse. It is like showing the moon through the branches of a tree.”

TEXT 405

ihā yei śune, paḍe, sei bhāgyavān
kṛṣṇera svarūpa-tattvera haya kichu jñāna

ihā—this narration; *yei śune*—anyone who hears; *paḍe*—or reads; *sei*—such a person; *bhāgyavān*—is most fortunate; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-tattvera*—of personal bodily features; *haya*—there is; *kichu*—something; *jñāna*—knowledge.

Whoever hears or recites these descriptions of the expansions of Kṛṣṇa’s body is certainly a very fortunate man. Although this is very difficult to understand, one can nonetheless acquire some knowledge about the different features of Kṛṣṇa’s body.

TEXT 406

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīlā Rūpa Gosvāmī; *raghunātha*—Śrīlā Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīlā Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twentieth Chapter, describing how Sanātana Gosvāmī met the Lord at Vārāṇasī and received knowledge of the Absolute Truth.

CHAPTER TWENTY-ONE

The Opulence and Sweetness of Lord Śrī Kṛṣṇa

Śrīla Bhaktivinoda Ṭhākura gives the following summary of the Twenty-first Chapter. In this chapter Śrī Caitanya Mahāprabhu fully describes Kṛṣṇaloka, the spiritual sky, the Causal Ocean and the material world, which consists of innumerable universes. Śrī Caitanya Mahāprabhu then describes Lord Brahmā's interview with Kṛṣṇa at Dvārakā and the Lord's curbing the pride of Brahmā. There is also a description of one of Kṛṣṇa's pastimes with Brahmā. In this chapter the author of the *Caitanya-caritāmṛta* has presented some nice poems about the pastimes of Kṛṣṇa and Kṛṣṇa's superexcellent beauty. Throughout the rest of the chapter, our intimate relationship (*sambandha*) with Kṛṣṇa is described.

TEXT 1

*agaty-eka-gatim natvā
hīnārthādhika-sādhakam
śrī-caitanyam likhāmy asya
mādhuryaiśvarya-śikaram*

agati-eka-gatim—to the only shelter for the conditioned souls who do not know the goal of life; *natvā*—offering obeisances; *hīna-artha*—of the necessities of the conditioned souls, who are poor in spiritual knowledge; *adhika*—increase; *sādhakam*—bringing about; *śrī-caitanyam*—unto Lord Śrī Caitanya Mahāprabhu; *likhāmi*—I am writing; *asya*—of Him; *mādhurya-aiśvarya*—of the sweetness and opulence; *śikaram*—a small portion.

Offering my obeisances unto Śrī Caitanya Mahāprabhu, let me describe a particle of His opulence and sweetness. He is most valuable for a fallen

conditioned soul bereft of spiritual knowledge, and He is the only shelter for those who do not know the real goal of life.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya—all glories; *jaya*—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

*sarva svarūpera dhāma—paravyoma-dhāme
pṛthak pṛthak vaikuṅṭha saba, nāhika gaṇane*

sarva—all; *svarūpera*—of the personal forms; *dhāma*—abode; *paravyoma-dhāme*—in the spiritual sky; *pṛthak pṛthak*—separate; *vaikuṅṭha*—Vaikuṅṭha planets; *saba*—all; *nāhika gaṇane*—there is no counting.

Śrī Caitanya Mahāprabhu continued, “All the transcendental forms of the Lord are situated in the spiritual sky. They preside over spiritual planets in that abode, but there is no counting those Vaikuṅṭha planets.

TEXT 4

*śata, sahasra, ayuta, lakṣa, koṭī-yojana
eka eka vaikuṅṭhera vistāra varṇana*

śata—a hundred; *sahasra*—a thousand; *ayuta*—ten thousand; *lakṣa*—a hundred thousand; *koṭī*—ten million; *yojana*—a distance of eight miles;

eka eka—each and every one; *vaikuṅṭhera*—of the spiritual planets; *vistāra*—the breadth; *varṇana*—description.

“The breadth of each Vaikuṅṭha planet is described as eight miles multiplied by one hundred, by one thousand, by ten thousand, by one hundred thousand and by ten million. In other words, each Vaikuṅṭha planet is expanded beyond our ability to measure.

TEXT 5

*saba vaikuṅṭha—vyāpaka, ānanda-cinmaya
pāriṣada-ṣaḍaiśvarya-pūrṇa saba haya*

saba—all; *vaikuṅṭha*—the spiritual planets; *vyāpaka*—vast; *ānanda-cinmaya*—made of spiritual bliss; *pāriṣada*—associates; *ṣaṭ-aiśvarya*—six kinds of opulence; *pūrṇa*—in full; *saba*—all; *haya*—are.

“Each Vaikuṅṭha planet is very large, and each is made of spiritual bliss. The inhabitants are all associates of the Supreme Lord, and they have full opulence like the Lord Himself. This is how the Vaikuṅṭha planets are all situated.

TEXT 6

*ananta vaikuṅṭha eka eka deśe yāra
sei paravyoma-dhāmera ke karu vistāra*

ananta vaikuṅṭha—unlimited Vaikuṅṭha planets; *eka eka*—certain; *deśe*—in a place; *yāra*—of which; *sei*—that; *para-vyoma*—of the spiritual sky; *dhāmera*—of the abode; *ke karu vistāra*—who can understand the breadth.

“Since all the Vaikuṅṭha planets are located in a certain corner of the spiritual sky, who can measure the spiritual sky?

TEXT 7

*ananta vaikuṅṭha-para-vyoma yāra dala-śreṇī
sarvoṣari kṛṣṇaloka 'karṇikāra' gaṇi*

ananta—unlimited; *vaikuṅṭha*—Vaikuṅṭha planets; *para-vyoma*—the spiritual sky; *yāra*—of which; *dala-śreṇī*—the bunches of outlying petals; *sarva-uṣari*—in the topmost portion of the spiritual sky; *kṛṣṇa-loka*—the abode of Lord Kṛṣṇa; *karṇikāra gaṇi*—we consider the whorl of the lotus flower.

“The shape of the spiritual sky is compared to a lotus flower. The topmost region of that flower is called the whorl, and within that whorl is Kṛṣṇa’s abode. The petals of the spiritual lotus flower consist of many Vaikuṅṭha planets.

TEXT 8

*ei-mata ṣaḍ-aiśvarya, sthāna, avatāra
brahmā, śiva anta nā pāya—jīva kon chāra*

ei-mata—such; *ṣaḍ-aiśvarya*—six opulences; *sthāna*—abode; *avatāra*—incarnations; *brahmā*—Lord Brahmā; *śiva*—Lord Śiva; *anta nā pāya*—cannot find the limit; *jīva*—a living entity; *kon*—what of; *chāra*—worthless.

“Each Vaikuṅṭha planet is full of spiritual bliss, complete opulence and space, and each is inhabited by incarnations. If Lord Brahmā and Lord Śiva cannot estimate the length and breadth of the spiritual sky and the Vaikuṅṭha planets, how can ordinary living entities begin to imagine them?

TEXT 9

*ko veti bhūman bhagavan parātman
yogeśvarotīr bhavatas tri-lokyām
kva vā katharṇ vā kati vā kadeti
vistārayan krīḍasi yoga-māyām*

kaḥ—who; *vetti*—knows; *bhūman*—O supreme great one; *bhagavan*—O Supreme Personality of Godhead; *para-ātman*—O Supersoul; *yoga-īśvara*—O master of mystic power; *ūtīḥ*—pastimes; *bhavataḥ*—of Your Lordship; *tri-lokyām*—in the three worlds; *kva*—where; *vā*—or; *katham*—how; *vā*—or; *kati*—how many; *vā*—or; *kadā*—when; *iti*—thus; *vistāraṇa*—expanding; *kṛīḍasi*—You play; *yoga-māyām*—spiritual energy.

“O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing Your pastimes? No one can understand the mystery of these activities.’

This verse is quoted from *Śrīmad-Bhāgavatam* (10.14.21).

TEXT 10

*ei-mata kṛṣṇera divya sad-guṇa ananta
brahmā-śiva-sanakādi nā pāya yāñra anta*

ei-mata—in this way; *kṛṣṇera*—of Lord Kṛṣṇa; *divya*—transcendental; *sat-guṇa*—spiritual qualities; *ananta*—unlimited; *brahmā*—Lord Brahmā; *śiva*—Lord Śiva; *sanaka-ādi*—the four Kumāras and so on; *nā*—not; *pāya*—obtain; *yāñra*—of which; *anta*—the limit.

“The spiritual qualities of Kṛṣṇa are also unlimited. Great personalities like Lord Brahmā, Lord Śiva and the four Kumāras cannot estimate the spiritual qualities of the Lord.

TEXT 11

*guṇātmanas te 'pi guṇān vimātuṃ
hitāvatīrṇasya ka īśire 'sya
kālena yair vā vimitāḥ su-kalpair
bhū-pāṃśavaḥ khe mihikā dyu-bhāsaḥ*

guṇa-ātmanaḥ—the overseer of the three qualities; *te*—of You; *api*—certainly; *guṇān*—the qualities; *vimātum*—to count; *hita-avatīrṇasya*—who have descended for the benefit of all living entities; *ke*—who; *īśire*—were able; *asya*—of the universe; *kālena*—in due course of time; *yaiḥ*—by whom; *vā*—or; *vimitāḥ*—counted; *su-kalpaiḥ*—by great scientists; *bhū-pāṁśavaḥ*—the atoms of the universe; *khe*—in the sky; *mihikāḥ*—particles of snow; *dyu-bhāsaḥ*—the illuminating stars and planets.

“In time, great scientists may be able to count all the atoms of the universe, all the stars and planets in the sky, and all the particles of snow, but who among them can count the unlimited transcendental qualities of the Supreme Personality of Godhead? He descends on the surface of the globe for the benefit of all living entities.”

This verse is also quoted from *Śrīmad-Bhāgavatam* (10.14.7).

TEXT 12

brahmādi rahu—sahasra-vadane ‘ananta’
nirantara gāya mukhe, nā pāya guṇera anta

brahmā-ādi rahu—leave aside Lord Brahmā and others; *sahasra-vadane*—in thousands of mouths; *ananta*—Lord Ananta; *nirantara*—continuously; *gāya*—chants; *mukhe*—in the mouths; *nā pāya*—does not obtain; *guṇera*—of qualities of the Lord; *anta*—the end.

“To say nothing of Lord Brahmā, even Lord Ananta, who has thousands of heads, cannot reach the end of the Lord’s transcendental qualities, even though He is continuously chanting their praises.

TEXT 13

nāntaṁ vidāmy aham amī munayo ‘grajās te
māyā-balasya puruṣasya kuto ‘varā ye
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo ‘dhunāpi samavasyati nāsya pāram

na antam—no limit; *vidāmi*—know; *aham*—I; *amī*—those; *munayaḥ*—great saintly persons; *agrajāḥ*—brothers; *te*—of you; *māyā-balasya*—who has multi-energies; *puruṣasya*—of the Personality of Godhead; *kutaḥ*—how; *avarāḥ*—less intelligent; *ye*—those who; *gāyan*—chanting; *guṇān*—the qualities; *daśa-śata-ānanaḥ*—who has a thousand hoods; *ādi-devaḥ*—the Personality of Godhead; *śeṣaḥ*—Ananta Śeṣa; *adhunā api*—even until now; *samavasyati*—reaches; *na*—not; *asya*—of the Lord; *pāram*—limit.

“If I, Lord Brahmā, and your elder brothers, the great saints and sages, cannot understand the limits of the Supreme Personality of Godhead, who is full of various energies, who else can understand them? Although constantly chanting about His transcendental qualities, the thousand-hooded Lord Śeṣa has not yet reached the end of the Lord’s activities.’

This verse, spoken to Nārada Muni by Lord Brahmā, is also from *Śrīmad-Bhāgavatam* (2.7.41).

TEXT 14

seho rahu—sarvajña-śiromaṇi śrī-kṛṣṇa
nija-guṇera anta nā pāñā hayena satṛṣṇa

seho rahu—let Him (Ananta) alone; *sarva-jña*—the omniscient; *śiromaṇi*—the topmost; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *nija-guṇera*—of His personal qualities; *anta*—limit; *nā*—not; *pāñā*—getting; *hayena*—becomes; *sa-tṛṣṇa*—very inquisitive.

“To say nothing of Anantadeva, even Lord Kṛṣṇa Himself cannot find an end to His own transcendental qualities. Indeed, He Himself is always eager to know them.

TEXT 15

dyu-pataya eva te na yayur antam anantatayā
tvam api yad-antarāṇḍa-nicayā nanu sāvarenaḥ
kha iva rajāmsi vānti vayasā saha yac chrutayas
tvayi hi phalanty atan-nirasanena bhavan-nidhanāḥ

dyu-patayaḥ—the predominating deities of higher planetary systems (Lord Brahmā and others); *eva*—also; *te*—Your; *na yayaḥ*—cannot reach; *antam*—the limit of transcendental qualities; *anantatayā*—due to being unlimited; *tvam api*—You also; *yat*—since; *antara*—within You; *aṇḍa-nicayāḥ*—the groups of universes; *nanu*—O Sir; *sa-avaraṇāḥ*—having different coverings; *khe*—in the sky; *iva*—like; *rajāmsi*—atoms; *vānti*—rotate; *vayasā*—the course of time; *saha*—with; *yat*—what; *śrutayaḥ*—great personalities who understand the *Vedas*; *tvayi*—in You; *hi*—certainly; *phalanti*—end in; *atan nirasanena*—by refuting the inferior elements; *bhavat-nidhanāḥ*—whose conclusion is in You.

“My Lord, You are unlimited. Even the predominating deities of the higher planetary systems, including Lord Brahmā, cannot find Your limitations. Nor can You Yourself ascertain the limit of Your qualities. Like atoms in the sky, there are multi-universes with seven coverings, and these are rotating in due course of time. All the experts in Vedic understanding are searching for You by eliminating the material elements. In this way, searching and searching, they come to the conclusion that everything is complete in You. Thus You are the resort of everything. This is the conclusion of all Vedic experts.”

This verse from *Śrīmad-Bhāgavatam* (10.87.41), which was spoken by the personified *Vedas*, is confirmed by Lord Kṛṣṇa in the *Bhagavad-gītā* (7.19):

*bahūnām janmanām ante jñānavān mām prapadyate
vāsudevaḥ sarvam iti sa mahātmā su-durlabhaḥ*

“After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.” Even after searching for the Absolute Truth throughout the universe, learned scholars and Vedic experts cannot reach the ultimate goal. In this way they come to Kṛṣṇa.

When there is a discussion about the Absolute Truth, there are always various pros and cons. The purpose of such arguments is to come to the right conclusion. Such an argument is generally known as *neti neti* (“not this, not that”). Until one comes to the right conclusion, the process of thinking “This is not the Absolute Truth, that is not the Absolute Truth” will continue. When we come to the right conclusion, we accept the Supreme Personality of Godhead, Kṛṣṇa, as the ultimate truth.

TEXT 16

*seha rahu—vraje yabe kṛṣṇa avatāra
tānra caritra vicārite mana nā pāya pāra*

seha rahu—leave aside such negative arguments; *vraje*—in Vṛndāvana; *yabe*—when; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation; *tānra*—His; *caritra*—character; *vicārite*—to deliberate; *mana*—mind; *nā*—not; *pāya*—gets; *pāra*—the limit.

“Apart from all argument, logic and negative or positive processes, when Lord Śrī Kṛṣṇa was present as the Supreme Personality of Godhead at Vṛndāvana, no one could find a limit to His potencies by studying His characteristics and activities.

TEXT 17

*prākṛtāprākṛta sṛṣṭi kailā eka-kṣaṇe
aśeṣa-vaikuṅṭhājāṇḍa sva-sva-nātha-sane*

prākṛta-aprākṛta—material and spiritual; *sṛṣṭi*—creation; *kailā*—did; *eka-kṣaṇe*—in one moment; *aśeṣa*—unlimited; *vaikuṅṭha*—Vaikuṅṭha planets; *aja-aṅḍa*—material planets; *sva-sva-nātha-sane*—with their own predominating deities.

“At Vṛndāvana, the Lord immediately created all material and spiritual planets in one moment. Indeed, all of them were created with their predominating deities.

TEXT 18

*e-mata anyatra nāhi śuniye adbhuta
yāhāra śravaṇe citta haya avadhūta*

e-mata—like this; *anyatra*—anywhere else; *nāhi*—not; *śuniye*—I hear; *adbhuta*—wonderful event; *yāhāra*—of which; *śravaṇe*—by hearing; *citta*—consciousness; *haya*—becomes; *avadhūta*—agitated and cleansed.

“We do not hear of such wonderful things anywhere else. Simply by one’s hearing of those incidents, one’s consciousness is agitated and cleansed.

When Lord Kṛṣṇa was present in the earthly Vṛndāvana, Lord Brahmā, taking Him to be an ordinary cowherd boy, wanted to test His potency. Therefore Lord Brahmā stole all the calves and cowherd boys from Kṛṣṇa and hid them by his illusory energy. When Kṛṣṇa saw that Brahmā had stolen His calves and cowherd boys, He immediately created many material and spiritual planets in Lord Brahmā’s presence. Within a moment, cowherd boys, calves and unlimited Vaikuṅṭhas—all expansions of the Lord’s spiritual energy—were manifested. As stated in the *Brahma-saṁhitā*, *ānanda-cinmaya-rasa-pratibhāvitābhiḥ* [Bs. 5.37]. Not only did Kṛṣṇa create all the paraphernalia of His spiritual energy, but He also created unlimited material universes with unlimited Brahmās. All these pastimes, which are described in *Śrīmad-Bhāgavatam*, will cleanse one’s consciousness. In this way one can actually understand the Absolute Truth. The spiritual planets in the spiritual sky are called Vaikuṅṭhas, and each of them has a predominating Deity (Nārāyaṇa) with a specific name. Similarly, in the material sky there are innumerable universes, and each is dominated by a specific deity, a Brahmā. Kṛṣṇa simultaneously created all these Vaikuṅṭha planets and universes within a moment after Brahmā’s return.

The word *avadhūta* means “rambling, agitating, moving, absorbed, defeated.” In some readings of *Śrī Caitanya-caritāmṛta*, it is said: *yāhāra śravaṇe citta-mala haya dhūta*. Instead of the word *avadhūta*, the words *haya dhūta*, meaning that the heart or consciousness is cleansed, are used. When the consciousness is cleansed, one can understand what and who Kṛṣṇa is. This is confirmed by Kṛṣṇa in the *Bhagavad-gītā* (7.28):

*yeṣāṁ tv anta-gataṁ pāpāṁ janānāṁ puṇya-karmaṇāṁ
te dvandva-moha-nirmuktā bhajante mām dṛḍha-vratāḥ*

“Persons who have acted piously in previous lives and in this life and whose sinful actions are completely eradicated are freed from the dualities of delusion, and they engage themselves in My service with determination.” Unless one is freed from the reactions of sinful activities, one cannot understand Kṛṣṇa or engage in His transcendental loving service.

TEXT 19

“*kṛṣṇa-vatsair asaṅkhyātaiḥ*”—*śukadeva-vāṇī*
kṛṣṇa-saṅge kata gopa—*saṅkhyā nāhi jāni*

kṛṣṇa-vatsaiḥ asaṅkhyātaiḥ—Kṛṣṇa was accompanied by an unlimited number of calves and cowherd boys; *śukadeva-vāṇī*—the words of Śukadeva Gosvāmī; *kṛṣṇa-saṅge*—with Lord Kṛṣṇa; *kata gopa*—how many cowherd boys; *saṅkhyā*—the count; *nāhi jāni*—we do not know.

“According to Śukadeva Gosvāmī, Kṛṣṇa had unlimited calves and cowherd boys with Him. No one could count their actual number.

TEXT 20

eka eka gopa kare ye vatsa cāraṇa
koṭi, arbuda, śaṅkha, padma, tāhāra gaṇana

eka eka—one after another; *gopa*—cowherd boys; *kare*—do; *ye*—whatever; *vatsa*—calves; *cāraṇa*—grazing; *koṭi*—ten millions; *arbuda*—a hundred million; *śaṅkha*—one trillion; *padma*—ten trillion; *tāhāra gaṇana*—the enumeration of that.

“Each of the cowherd boys was tending calves to the extent of a koṭi, arbuda, śaṅkha and padma. That is the way of counting.

According to Vedic mathematical calculations, the following enumeration system is used: units, tens (*daśa*), hundreds (*śata*), thousands (*sahasra*), ten thousands (*ayuta*) and hundred thousands (*lakṣa*). Ten times *lakṣa* is *niyuta*. Ten times *niyuta* is *koṭi*. Ten times *koṭi* is *arbuda*. Ten times *arbuda* is *vṛnda*. Ten times *vṛnda* is *kharva*. Ten times *kharva* is *nikharva*. Ten times *nikharva* is *śaṅkha*. Ten times *śaṅkha* is *padma*, and ten times *padma* is *sāgara*. Ten times *sāgara* is *antya*, and ten times *antya* is *madhya*, and ten times *madhya* is *parārdha*. Each item is ten times greater than the previous one. Thus all the cowherd boys, who were companions of Kṛṣṇa, had many calves to take care of.

TEXT 21

*vetra, veṇu, dala, śṛṅga, vastra, alaṅkāra
goṣa-gaṇera yata, tāra nāhi lekhā-pāra*

vetra—canes; *veṇu*—flutes; *dala*—lotus flowers; *śṛṅga*—horns; *vastra*—garments; *alaṅkāra*—ornaments; *goṣa-gaṇera yata*—as many as are possessed by the cowherd boys; *tāra*—of them; *nāhi*—there is not; *lekhā-pāra*—limitation to writing.

“All the cowherd boys had unlimited calves. Similarly, their canes, flutes, lotus flowers, horns, garments and ornaments were all unlimited. They cannot be limited by writing about them.

TEXT 22

*sabe hailā caturbhuja vaikuṅṭhera pati
pṛthak pṛthak brahmāṅḍera brahmā kare stuti*

sabe—all of them; *hailā*—became; *catur-bhuja*—four-handed; *vaikuṅṭhera pati*—predominating Deities of the Vaikuṅṭha planets; *pṛthak pṛthak*—separately; *brahmāṅḍera*—of the universes; *brahmā*—the predominating deities known as Lord Brahmā; *kare stuti*—offer prayers.

“The cowherd boys then became four-handed Nārāyaṇas, predominating Deities of Vaikuṅṭha planets. All the separate Brahmās from different universes began to offer their prayers unto the Lords.

TEXT 23

*eka kṛṣṇa-deha haite sabāra prakāśe
kṣaṇeke sabāi sei śarīre praveśe*

eka—one; *kṛṣṇa-deha*—transcendental body of Kṛṣṇa; *haite*—from; *sabāra*—of everyone; *prakāśe*—the manifestation; *kṣaṇeke*—in a second; *sabāi*—every one of Them; *sei śarīre*—in that body of Kṛṣṇa; *praveśe*—enter.

“All these transcendental bodies emanated from the body of Kṛṣṇa, and within a second They all entered again into His body.

TEXT 24

*ihā dekhi' brahmā hailā mohita, vismita
stuti kari' ei pāche karilā niścita*

ihā dekhi'—seeing this; *brahmā*—Lord Brahmā; *hailā*—became; *mohita*—astonished; *vismita*—struck with wonder; *stuti kari'*—offering prayers; *ei*—this; *pāche*—at the end; *karilā*—made; *niścita*—conclusion.

“When the Lord Brahmā from this universe saw this pastime, he was astonished and struck with wonder. After offering his prayers, he gave the following conclusion.

TEXT 25

*“ye kahe—'kṛṣṇera vaibhava muñi saba jānoñ'
se jānuka,—kāya-mane muñi ei mānoñ*

ye kahe—if anyone says; *kṛṣṇera*—of Lord Kṛṣṇa; *vaibhava*—opulences; *muñi*—I; *saba*—all; *jānoñ*—know; *se jānuka*—let him know; *kāya-mane*—by my body and mind; *muñi*—myself; *ei*—this; *mānoñ*—accept.

“Lord Brahmā said, ‘If someone says that he knows everything about Kṛṣṇa’s opulence, let him think that way. But as far as I am concerned, with my body and mind I consider it in this way.

TEXT 26

*ei ye tomāra ananta vaibhavāmṛta-sindhu
mora vāñ-mano-gamya nahe eka bindu*

ei ye—all this; *tomāra*—Your; *ananta*—unlimited; *vaibhava-amṛta-sindhu*—ocean of the nectar of Your opulence; *mora*—my; *vāñ-mano-gamya*—within the reach of words and mind; *nahe*—not; *eka bindu*—even a drop.



All these transcendental bodies emanated from the body of Kṛṣṇa, and within a second They all entered again into His body.

“My Lord, Your opulence is like an unlimited ocean of nectar, and it is verbally and mentally impossible for me to realize even a drop of that ocean.

TEXT 27

*jānanta eva jānantu
kim bahūktyā na me prabho
manaso vapuṣo vāco
vaibhavaṁ tava gocaraḥ*

jānantaḥ—persons who think they are aware of Your unlimited potency; *eva*—certainly; *jānantu*—let them think like that; *kim*—what is the use; *bahu-uktyā*—with many words; *na*—not; *me*—my; *prabho*—O Lord; *manasaḥ*—of the mind; *vapuṣaḥ*—of the body; *vācaḥ*—of the words; *vaibhavam*—opulences; *tava*—Your; *gocaraḥ*—within the range.

“There are people who say, “I know everything about Kṛṣṇa.” Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.38), spoken by Lord Brahmā after he had stolen Lord Kṛṣṇa’s calves and cowherd boys and Kṛṣṇa had exhibited His transcendental opulence by re-creating all the stolen calves and cowherd boys by His *viṣṇu-mūrti* expansions. After he had seen this, Brahmā offered the above prayer.

TEXT 28

*kṛṣṇera mahimā rahu—kebā tāra jñātā
vṛndāvana-sthānera dekha āścarya vibhutā*

kṛṣṇera—of Lord Kṛṣṇa; *mahimā*—glories; *rahu*—let be; *kebā*—who; *tāra*—of those; *jñātā*—a knower; *vṛndāvana-sthānera*—of the abode of Kṛṣṇa, Vṛndāvana; *dekha*—just see; *āścarya*—wonderful; *vibhutā*—opulences.

“Let the glories of Lord Kṛṣṇa be! Who could be aware of all of them? His abode, Vṛndāvana, has many wonderful opulences. Just try to see them all.

TEXT 29

*ṣola-krośa vṛndāvana,—sāstrera prakāśe
tāra eka-deśe vaikuṅṭhājāṅḍa-gaṇa bhāse*

ṣola-krośa—measuring sixteen *krośas* (thirty-two miles); *vṛndāvana*—Vṛndāvana-dhāma; *sāstrera prakāśe*—according to the revelation of revealed scripture; *tāra*—of Vṛndāvana; *eka-deśe*—in one corner; *vaikuṅṭha*—all the Vaikuṅṭha planets; *ajāṅḍa-gaṇa*—the innumerable universes; *bhāse*—are situated.

“According to the revelations of revealed scripture, Vṛndāvana extends only sixteen *krośas* [thirty-two miles]. Nonetheless, all the Vaikuṅṭha planets and innumerable universes are located in one corner of this tract.

In Vraja, the land is divided into various *vanas*, or forests. The forests total twelve, and their extension is estimated to be eighty-four *krośas*. Of these, the special forest known as Vṛndāvana is located from the present municipal city of Vṛndāvana to the village called Nanda-grāma. This distance is sixteen *krośas* (thirty-two miles).

TEXT 30

*apāra aiśvarya kṛṣṇera—nāhika gaṇana
śākhā-candra-nyāye kari dig-daraśana*

apāra—unlimited; *aiśvarya*—opulence; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhika gaṇana*—there is no estimation; *śākhā-candra-nyāye*—according to the logic of seeing the moon through the branches of a tree; *kari*—I make; *dik-daraśana*—an indication only.

“No one can estimate the opulence of Kṛṣṇa. That is unlimited. However, just as one sees the moon through the branches of a tree, I wish to give a little indication.”

First a child is shown the branches of a tree, and then he is shown the moon through the branches. This is called *śākhā-candra-nyāya*. The idea is that first one must be given a simpler example. Then the more difficult background is explained.

TEXT 31

*aiśvarya kahite sphurila aiśvarya-sāgara
manendriya ḍubilā, prabhu ha-ilā phāṅpara*

aiśvarya—opulence; *kahite*—to describe; *sphurila*—there manifested; *aiśvarya-sāgara*—an ocean of opulence; *mana-indriya*—the chief sense, namely the mind; *ḍubilā*—immersed; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *phāṅpara*—perplexed.

While describing the transcendental opulences of Kṛṣṇa, the ocean of opulence manifested in the mind of Śrī Caitanya Mahāprabhu, and His mind and senses were immersed in this ocean. Thus He was perplexed.

TEXT 32

*bhāgavatera ei śloka paḍilā āpane
artha āsvādite sukhe karena vyākhyāne*

bhāgavatera—of Śrīmad-Bhāgavatam; *ei*—this; *śloka*—verse; *paḍilā*—recited; *āpane*—personally; *artha*—the meaning; *āsvādite*—to taste; *sukhe*—in happiness; *karena vyākhyāne*—describes the meaning.

Śrī Caitanya Mahāprabhu personally recited the following verse from Śrīmad-Bhāgavatam, and to relish the meaning, He began to explain it Himself.

TEXT 33

*svayaṁ tv asāmyātiśayas try-adhīśaḥ
svārājya-lakṣmy-āpta-samasta-kāmaḥ
balim haradbhiś cira-loka-pālaiḥ
kirīṭa-koṭīḍita-pāda-pīṭhaḥ*

svayam—personally the Supreme Personality of Godhead; *tu*—but; *asāmya-atīśayaḥ*—who has no equal or superior; *tri-adhīśaḥ*—the master of three places, namely Goloka Vṛndāvana, Vaikuṅṭhaloka and the material world, or the master of Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, or the master of Brahmā, Viṣṇu and Maheśvara, or the master of the three worlds (the higher, lower and middle planetary systems); *svārājya-lakṣmī*—by His personal spiritual potency; *āpta*—already achieved; *samasta-kāmaḥ*—all desirable objects; *balim*—a presentation or taxation; *haradbhiḥ*—who are offering; *cira-loka-pālaiḥ*—by the predominating deities of different planets; *kirīṭa-koṭi*—by millions of helmets; *īdita*—being worshiped; *pāda-pīṭhaḥ*—whose lotus feet.

“The Supreme Personality of Godhead, Kṛṣṇa, is the master of the three worlds and the three principal demigods [Brahmā, Viṣṇu and Śiva]. No one is equal to or greater than Him. By His spiritual potency, known as *svārājya-lakṣmī*, all His desires are fulfilled. While offering their dues and presents in worship, the predominating deities of all the planets touch the lotus feet of the Lord with their helmets. Thus they offer prayers to the Lord.’

This quotation is verse 21 of the Second Chapter, Third Canto, of Śrīmad-Bhāgavatam.

TEXT 34

*parama īśvara kṛṣṇa svayaṁ bhagavān
tāte baḍa, tānra sama keha nāhi āna*

parama—supreme; *īśvara*—controller; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—personally; *bhagavān*—the original Personality of Godhead; *tāte*—therefore; *baḍa*—most exalted; *tānra*—His; *sama*—equal; *keha*—anyone; *nāhi*—there is not; *āna*—else.

“Kṛṣṇa is the original Supreme Personality of Godhead; therefore He is the greatest of all. No one is equal to Him, nor is anyone greater than Him.

TEXT 35

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindah
sarva-kāraṇa-kāraṇam*

īśvaraḥ—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahaḥ*—whose form; *anādiḥ*—without beginning; *ādiḥ*—the origin; *govindah*—Lord Govinda; *sarva-kāraṇa-kāraṇam*—the cause of all causes.

“Kṛṣṇa, known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.”

This is the first verse of the Fifth Chapter of the *Brahma-saṁhitā*.

TEXT 36

*brahmā, viṣṇu, hara,—ei sṛṣṭyādi-īśvara
tine ājñākārī kṛṣṇera, kṛṣṇa—adhīśvara*

brahmā—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *hara*—and Lord Śiva; *ei*—they; *sṛṣṭi-ādi-īśvara*—the masters of material creation, maintenance and dissolution; *tine*—all three of them; *ājñā-kārī*—order carriers; *kṛṣṇera*—of Lord Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *adhīśvara*—their master.

“The primary predominating deities of this material creation are Lord Brahmā, Lord Śiva and Lord Viṣṇu. Nonetheless, they simply carry out the orders of Lord Kṛṣṇa, who is master of them all.”

TEXT 37

*sṛjāmi tan-niyukto 'ham
haro harati tad-vaśaḥ
viśvaṁ puruṣa-rūpeṇa
paripāti tri-śakti-dhṛk*

sṛjāmi—create; *tat-niyuktaḥ*—engaged by Him; *aham*—I; *haraḥ*—Lord Śiva; *harati*—annihilates; *tat-vaśaḥ*—under His control; *viśvam*—the whole universe; *puruṣa-rūpeṇa*—in the form of Lord Viṣṇu; *paripāti*—maintains; *tri-śakti-dhṛk*—the controller of the three modes of material nature.

“[Lord Brahmā said:] ‘Following the will of the Supreme Personality of Godhead, I create, Lord Śiva destroys, and He Himself in the form of Kṣīrodakaśāyī Viṣṇu maintains all the affairs of material nature. Thus the supreme controller of the three modes of material nature is Lord Viṣṇu.’

This is a quotation from *Śrīmad-Bhāgavatam* (2.6.32).

TEXT 38

*e sāmānya, tryadhīśvarera śuna artha āra
jagat-kāraṇa tina puruṣāvatāra*

e sāmānya—this is a general description; *tri-adhīśvarera*—of the master of the three worlds; *śuna*—please hear; *artha*—meaning; *āra*—another; *jagat-kāraṇa*—the cause of the material creation; *tina*—three; *puruṣa-avatāra-puruṣa* incarnations of Viṣṇu.

“This is only a general description. Please try to understand another meaning of tryadhīśa. The three puruṣa incarnations of Viṣṇu are the original cause of the material creation.

TEXT 39

*mahā-viṣṇu, padmanābha, kṣīrodaka-svāmī
ei tina—sthūla-sūkṣma-sarva-antaryāmī*

mahā-viṣṇu—Mahā-Viṣṇu; *padmanābha*—Padmanābha (Garbhodakaśāyī Viṣṇu); *kṣīra-udaka-svāmī*—Kṣīrodakaśāyī Viṣṇu; *ei tina*—all these three; *sthūla-sūkṣma*—gross and subtle; *sarva*—of all; *antaryāmī*—the Supersoul.



The primary predominating deities of this material creation are Lord Brahmā, Lord Śiva and Lord Viṣṇu. Nonetheless, they simply carry out the orders of Lord Kṛṣṇa, who is master of them all

“Mahā-Viṣṇu, Padmanābha and Kṣīrodakaśāyī Viṣṇu are the Supersouls of all subtle and gross existences.

Lord Mahā-Viṣṇu is known as Kāraṇodakaśāyī Viṣṇu, the Supersoul of everything. Garbhodakaśāyī Viṣṇu, from whose lotus navel Brahmā was created, is also called Hiraṇyagarbha and is the total Supersoul and the subtle Supersoul. Kṣīrodakaśāyī Viṣṇu is the universal form and the gross Supersoul.

TEXT 40

*ei tina—sarvāśraya, jagat-īśvara
eho saba kalā-amśa, kṛṣṇa—adhīśvara*

ei tina—these three; *sarva-āśraya*—the shelter of the whole material creation; *jagat-īśvara*—supreme controllers of the universe; *eho saba*—all of Them; *kalā-amśa*—plenary portions, or portions of the plenary portions; *kṛṣṇa*—Lord Kṛṣṇa; *adhīśvara*—the Supreme Personality of Godhead.

“Although Mahā-Viṣṇu, Padmanābha and Kṣīrodakaśāyī Viṣṇu are all shelters and controllers of the entire universe, They are nonetheless but plenary portions or portions of the plenary portions of Kṛṣṇa. Therefore He is the original Personality of Godhead.

TEXT 41

*yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vila-jā jagad-aṇḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-puruṣam tam aham bhajāmi*

yasya—whose; *eka*—one; *niśvasita*—of breath; *kālam*—time; *atha*—thus; *avalambya*—taking shelter of; *jīvanti*—live; *loma-vila-jāḥ*—grown from the hair holes; *jagat-aṇḍa-nāthāḥ*—the masters of the universes (the Brahmās); *viṣṇur mahān*—the Supreme Lord Mahā-Viṣṇu; *saḥ*—that; *iha*—here; *yasya*—whose; *kalā-viśeṣaḥ*—particular plenary portion or

expansion; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

“The Brahmās and other lords of the mundane worlds appear from the pores of Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, of whom Mahā-Viṣṇu is a portion of a plenary portion.’

This is a quotation from the *Brahma-saṁhitā* (5.48). See also *Ādi-līlā* 5.71.

TEXT 42

*ei artha—madhyama, śuna ‘gūḍha’ artha āra
tina āvāsa-sthāna kṛṣṇera śāstre khyāti yāra*

ei artha—this explanation; *madhyama*—middle; *śuna*—please hear; *gūḍha*—confidential; *artha*—meaning; *āra*—another; *tina*—three; *āvāsa-sthāna*—residential places; *kṛṣṇera*—of Lord Kṛṣṇa; *śāstre*—in the revealed scriptures; *khyāti*—fame; *yāra*—of which.

“This is the middle meaning. Now please hear the confidential meaning. Lord Kṛṣṇa has three places of residence, which are well known from the revealed scriptures.

Kṛṣṇa has three abodes—His internal abode (Goloka Vṛndāvana), His intermediate abode (the spiritual sky) and His external abode (this material world).

TEXT 43

*‘antaḥpura’—goloka-śrī-vṛndāvana
yāhāñ nitya-sthiti mātā-pitā-bandhu-gaṇa*

antaḥ-pura—the internal abode; *goloka-śrī-vṛndāvana*—Goloka Vṛndāvana; *yāhāñ*—where; *nitya-sthiti*—eternal residence; *mātā-pitā*—mother and father; *bandhu-gaṇa*—and friends.

“The internal abode is called Goloka Vṛndāvana. It is there that Lord Kṛṣṇa’s personal friends, associates, father and mother live.

TEXT 44

madhuraiśvarya-mādhurya-kṛpādi-bhāṅḍāra
yogamāyā dāsī yāhān rāsādi līlā-sāra

madhura-aiśvarya—of sweetness and opulence; *mādhurya*—of conjugal love; *kṛpā-ādi*—and of mercy and so on; *bhāṅḍāra*—storehouse; *yogamāyā*—the spiritual energy; *dāsī*—maidservant; *yāhān*—where; *rāsā-ādi*—the *rāsa* dance and other pastimes; *līlā-sāra*—the quintessence of all pastimes.

“Vṛndāvana is the storehouse of Kṛṣṇa’s mercy and the sweet opulences of conjugal love. That is where the spiritual energy, working as a maidservant, exhibits the *rāsa* dance, the quintessence of all pastimes.

TEXT 45

karuṇā-nikuramba-komale madhuraiśvarya-viśeṣa-śālīni
jayati vraja-rāja-nandane na hi cintā-kaṇikābhyudeti naḥ

karuṇā-nikuramba-komale—who is very soft because of great mercy; *madhura-aiśvarya-viśeṣa-śālīni*—especially by the opulence of conjugal love; *jayati*—all glories; *vraja-rāja-nandane*—to the son of Mahārāja Nanda; *na*—not; *hi*—certainly; *cintā*—of anxiety; *kaṇikā*—even a particle; *abhyudeti*—awakens; *naḥ*—of us.

“Vṛndāvana-dhāma is very soft due to the mercy of the Supreme Lord, and it is especially opulent due to conjugal love. The transcendental glories of the son of Mahārāja Nanda are exhibited here. Under the circumstances, not the least anxiety is awakened within us.’

TEXT 46

tāra tale paravyoma—‘*viṣṇuloka*’-*nāma*
nārāyaṇa-ādi ananta svarūpera dhāma

tāra tale—below Vṛndāvana-dhāma; *para-vyoma*—the spiritual sky; *viṣṇu-loka-nāma*—known as *Viṣṇuloka*; *nārāyaṇa-ādi*—Nārāyaṇa and

others; *ananta*—unlimited; *svarūpera*—of personal expansions; *dhāma*—the place.

“Below the Vṛndāvana planet is the spiritual sky, which is known as Viṣṇuloka. In Viṣṇuloka there are innumerable Vaikuṅṭha planets controlled by Nārāyaṇa and innumerable other expansions of Kṛṣṇa.

TEXT 47

*'madhyama-āvāsa' kṛṣṇera—ṣaḍ-aiśvarya-bhāṅḍāra
ananta svarūpe yāhān karena vihāra*

madhyama-āvāsa—the middle residence; *kṛṣṇera*—of Lord Kṛṣṇa; *ṣaḍ-aiśvarya-bhāṅḍāra*—the storehouse of six opulences; *ananta svarūpe*—in unlimited forms; *yāhān*—where; *karena vihāra*—enjoys His pastimes.

“The spiritual sky, which is full in all six opulences, is the intermediate residence of Lord Kṛṣṇa. It is there that an unlimited number of forms of Kṛṣṇa enjoy Their pastimes.

TEXT 48

*ananta vaikuṅṭha yāhān bhāṅḍāra-koṭhari
pāriṣada-gaṇe ṣaḍ-aiśvarye āche bhari'*

ananta—unlimited; *vaikuṅṭha*—Vaikuṅṭha planets; *yāhān*—where; *bhāṅḍāra-koṭhari*—like rooms of a treasure-house; *pāriṣada-gaṇe*—eternal associates; *ṣaḍ-aiśvarye*—with the six opulences; *āche*—are; *bhari'*—filling.

“Innumerable Vaikuṅṭha planets, which are just like different rooms of a treasure-house, are all there, filled with all opulences. Those unlimited planets house the Lord’s eternal associates, who are also enriched with the six opulences.

TEXT 49

*goloka-nāmni nija-dhāmni tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣam tam aham bhajāmi*

goloka-nāmni nija-dhāmni—in the planet known as Goloka Vṛndāvana, the personal abode of the Supreme Personality of Godhead; *tale*—in the part underneath; *ca*—also; *tasya*—of that; *devī*—of the goddess Durgā; *maheśa*—of Lord Śiva; *hari*—of Nārāyaṇa; *dhāmasu*—in the planets; *teṣu teṣu*—in each of them; *te te*—those respective; *prabhāva-nicayāḥ*—opulences; *vihitāḥ*—established; *ca*—also; *yena*—by whom; *govindam*—unto that Govinda; *ādi-puruṣam*—the original Supreme Personality of Godhead; *tam*—unto Him; *aham*—I; *bhajāmi*—offer my obeisances.

“Below the planet named Goloka Vṛndāvana are the planets known as Devī-dhāma, Maheśa-dhāma and Hari-dhāma. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him.’

This is a quotation from the *Brahma-saṁhitā* (5.43).

TEXT 50

*pradhāna-paraṁ-vyomnor
antare virajā nadī
vedāṅga-sveda-janitaiḥ
toyaiḥ prasrāvitā śubhā*

pradhāna-paraṁ-vyomnoḥ antare—between the material world and the spiritual world; *virajā nadī*—is a river known as Virajā; *veda-aṅga*—of the transcendental body of the Supreme Personality of Godhead; *sveda-janitaiḥ*—produced from the perspiration; *toyaiḥ*—with water; *prasrāvitā*—flowing; *śubhā*—all-auspicious.

“Between the spiritual and the material world is a body of water known as the river Virajā. This water is generated from the bodily perspiration of the Supreme Personality of Godhead, who is known as Vedāṅga. Thus the river flows.’

This verse and the following verse are from the *Padma Purāṇa*.

TEXT 51

*tasyāḥ pāre para-vyoma
tri-pād-bhūtaṁ sanātanam
amṛtaṁ śāśvataṁ nityam
anantaṁ paramaṁ padam*

tasyāḥ pāre—on the other bank of the Virajā River; *para-vyoma*—the spiritual sky; *tri-pād-bhūtaṁ*—existing as three fourths of the opulence of the Supreme Lord; *sanātanam*—eternal; *amṛtam*—without deterioration; *śāśvataṁ*—without being subjected to the control of time; *nityam*—constantly existing; *anantaṁ*—unlimited; *paramaṁ*—supreme; *padam*—abode.

“Beyond the river Virajā is the spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode, consisting of three fourths of the Lord’s opulences. It is known as paravyoma, the spiritual sky.’

In the spiritual sky there is neither anxiety nor fear. It is eternally existing, and it consists of three fourths of the Lord’s energy. The material world is an exhibition of only one fourth of the Lord’s energy. Therefore it is called *eka-pād-vibhūti*.

TEXT 52

*tāra tale ‘bāhyāvāsa’ virajāra pāra
ananta brahmāṇḍa yāhāṅ koṭhari apāra*

tāra tale—below the spiritual world; *bāhya-āvāsa*—external abode; *virajāra pāra*—on the other side of the river Virajā; *ananta brahmāṇḍa*—unlimited number of universes; *yāhāṅ*—where; *koṭhari*—apartments; *apāra*—unlimited.

“On the other side of the river Virajā is the external abode, which is full of unlimited universes, each containing unlimited atmospheres.

TEXT 53

'devī-dhāma' nāma tāra, jīva yāra vāsī
jagat-lakṣmī rākhi' rahe yāhān māyā dāsī

devī-dhāma—the place of the external energy; *nāma*—named; *tāra*—its; *jīva*—the conditioned living entities; *yāra*—of which; *vāsī*—the inhabitants; *jagat-lakṣmī*—the material energy; *rākhi'*—keeping them; *rahe*—exists; *yāhān*—wherein; *māyā*—the external energy; *dāsī*—maidservant.

“The abode of the external energy is called Devī-dhāma, and its inhabitants are the conditioned souls. It is there that the material energy, Durgā, resides with many opulent maidservants.

Because he wants to enjoy the material energy, the conditioned soul is allowed to reside in Devī-dhāma, the external energy, where goddess Durgā carries out the orders of the Supreme Lord as His maidservant. The material energy is called *jagat-lakṣmī* because she protects the bewildered conditioned souls. Goddess Durgā is therefore known as the material mother, and Lord Śīva, her husband, is known as the material father. Goddess Durgā is so named because this material world is like a big fort where the conditioned soul is placed under her care. For material facilities, the conditioned soul tries to please goddess Durgā, and mother Durgā supplies all kinds of material facilities. Because of this, the conditioned souls are allured and do not wish to leave the external energy. Consequently they are continuously making plans to live here peacefully and happily. Such is the material world.

TEXT 54

ei tina dhāmera haya kṛṣṇa adhīśvara
goloka-paraavyoma—prakṛtira para

ei tina dhāmera—of these three *dhāmas*, or residential places, namely Goloka Vṛndāvana-dhāma, Vaikuṅṭha-dhāma (Hari-dhāma) and Devī-dhāma (the material world); *haya*—is; *kṛṣṇa*—Lord Kṛṣṇa; *adhīśvara*—the supreme master; *goloka-paraavyoma*—the spiritual planet Goloka and the spiritual sky; *prakṛtira para*—beyond this material energy.

“Kṛṣṇa is the supreme proprietor of all dhāmas, including Goloka-dhāma, Vaikuṅṭha-dhāma and Devī-dhāma. The paravyoma and Goloka-dhāma are beyond Devī-dhāma, this material world.

When a living entity is liberated from Devī-dhāma but does not know of the opulence of Hari-dhāma, he is placed in Maheśa-dhāma, which is between the other two dhāmas. The liberated soul does not get an opportunity to serve the Supreme Personality of Godhead there; therefore although this Maheśa-dhāma is Lord Śiva’s dhāma and above Devī-dhāma, it is not the spiritual world. The spiritual world begins with Hari-dhāma, or Vaikuṅṭhaloka.

TEXT 55

*cic-chakti-vibhūti-dhāma—tripād-aiśvarya-nāma
māyika vibhūti—eka-pāda abhidhāna*

cit-śakti—of the spiritual energy; *vibhūti-dhāma*—opulent abode; *tri-pād*—three fourths; *aiśvarya*—opulence; *nāma*—named; *māyika vibhūti*—material opulence; *eka-pāda*—one fourth; *abhidhāna*—known.

“The spiritual world is considered to be three fourths of the energy and opulence of the Supreme Personality of Godhead, whereas this material world is only one fourth of that energy. That is our understanding.

Hari-dhāma (*paravyoma*) and Goloka Vṛndāvana are beyond the material cosmic manifestation. They are celebrated as three fourths of the Lord’s energy. The material world, conducted by the Supreme Lord’s external energy, is called Devī-dhāma and is a manifestation of one fourth of His energy.

TEXT 56

*tri-pād-vibhūter dhāmatvāt
tri-pād-bhūtaṁ hi tat padam
vibhūtir māyikī sarvā
proktā pādātmikā yataḥ*

tri-pāt-vibhūteḥ—of the three fourths of the energy; *dhāmatvāt*—because of being the abode; *tri-pāt-bhūtam*—consisting of three fourths of the energy; *hi*—certainly; *tat padam*—that abode; *vibhūtiḥ*—the energy or potency; *māyikī*—material; *sarvā*—all; *proktā*—said; *pāda-ātmikā*—only one fourth; *yataḥ*—therefore.

“Because it consists of three fourths of the Lord’s energy, the spiritual world is called *tri-pād-bhūta*. Being a manifestation of one fourth of the Lord’s energy, the material world is called *eka-pāda*.’

This verse is found in the *Laghu-bhāgavatāmṛta* (1.5.563).

TEXT 57

tripāda-vibhūti kṛṣṇera—vākya-agocara
eka-pāda vibhūtira śunaha vistāra

tri-pāda-vibhūti kṛṣṇera—three fourths of the energy of Lord Kṛṣṇa; *vākya-agocara*—beyond words; *eka-pāda vibhūtira*—of one fourth of the energy; *śunaha*—please hear; *vistāra*—breadth.

“The three-fourths part of Lord Kṛṣṇa’s energy is beyond our speaking power. Let us therefore hear elaborately about the remaining one fourth of His energy.

TEXT 58

ananta brahmāṇḍera yata brahmā-rudra-gaṇa
cira-loka-pāla-śabde tāhāra gaṇana

ananta—unlimited; *brahmāṇḍera*—of the universes; *yata*—all; *brahmā*—Lord Brahmās; *rudra-gaṇa*—and Lord Śivas; *cira-loka-pāla*—permanent governors of the worlds; *śabde*—by the word; *tāhāra*—of them; *gaṇana*—counting.

“Actually it is very difficult to ascertain the number of universes. Every universe has its separate Lord Brahmā and Lord Śiva, who are known as permanent governors. Therefore there is also no counting them.

Lord Brahmā and Lord Śiva are called *cira-loka-pāla*, permanent governors. This means that they govern the affairs of the universe from the beginning of the creation to the end. In the next creation, the same living entities may not be present, but because Brahmā and Śiva are existing from the beginning to the end, they are called *cira-loka-pāla*, permanent governors. *Loka-pāla* means “predominating deities.” There are eight predominating deities of the prominent heavenly planets, and they are Indra, Agni, Yama, Varuṇa, Nirṛti, Vāyu, Kuvera and Śiva.

TEXT 59

*eka-dina dvāarakāte kṛṣṇa dekhībāre
brahmā āilā,—dvāra-pāla jānāila kṛṣṇere*

eka-dina—one day; *dvāarakāte*—in Dvārakā; *kṛṣṇa dekhībāre*—to see Kṛṣṇa; *brahmā āilā*—Lord Brahmā came; *dvāra-pāla*—the doorman; *jānāila*—informed; *kṛṣṇere*—Lord Kṛṣṇa.

“Once, when Kṛṣṇa was ruling Dvārakā, Lord Brahmā came to see Him, and the doorman immediately informed Lord Kṛṣṇa of Brahmā’s arrival.

TEXT 60

*kṛṣṇa kahena—‘kon brahmā, ki nāma tāhāra?’
dvārī āsi’ brahmāre puče āra bāra*

kṛṣṇa kahena—Kṛṣṇa said; *kon brahmā*—which Brahmā; *ki nāma tāhāra*—what is his name; *dvārī āsi’*—the doorman, coming back; *brahmāre*—to Lord Brahmā; *puče*—inquires; *āra bāra*—again.

“When Kṛṣṇa was so informed, He immediately asked the doorman, ‘Which Brahmā? What is his name?’ The doorman therefore returned and questioned Lord Brahmā.

From this verse we can understand that Brahmā is the name of the post and that the person occupying the post has a particular name also. From the *Bhagavad-gītā*: *imaṁ vivasvate yogam* [Bg. 4.1]. Vivasvān is the name of the present predominating deity of the sun. He is generally called Sūrya,

the sun-god, but he also has his own particular name. The governor of the state is generally called *rāja-pāla*, but he also has his own individual name. Since there are hundreds and thousands of Brahmās with different names, Kṛṣṇa wanted to know which of them had come to see Him.

TEXT 61

vismita hañā brahmā dvārike kahilā
'*kaha giyā sanaka-pitā caturmukha āilā*'

vismita hañā—becoming surprised; *brahmā*—Lord Brahmā; *dvārike*—unto the doorman; *kahilā*—replied; *kaha*—inform; *giyā*—going; *sanaka-pitā*—the father of the four Kumāras; *catur-mukha*—four-headed; *āilā*—has come.

“When the doorman asked, ‘Which Brahmā?’ Lord Brahmā was surprised. He told the doorman, ‘Please go inform Lord Kṛṣṇa that I am the four-headed Brahmā who is the father of the four Kumāras.’

TEXT 62

kṛṣṇe jānāñā dvārī brahmāre lañā gelā
kṛṣṇera caraṇe brahmā daṇḍavat kailā

kṛṣṇe jānāñā—informing Lord Kṛṣṇa; *dvārī*—the doorman; *brahmāre*—Lord Brahmā; *lañā*—taking; *gelā*—went; *kṛṣṇera caraṇe*—at the lotus feet of Kṛṣṇa; *brahmā*—Lord Brahmā; *daṇḍavat kailā*—offered obeisances.

“The doorman then informed Lord Kṛṣṇa of Lord Brahmā’s description, and Lord Kṛṣṇa gave him permission to enter. The doorman escorted Lord Brahmā in, and as soon as Brahmā saw Lord Kṛṣṇa, he offered obeisances at His lotus feet.

TEXT 63

kṛṣṇa mānya-pūjā kari’ tāñre praśna kaila
'*ki lāgi’ tomāra ihāñ āgamana haila?*'

kṛṣṇa—Lord Kṛṣṇa; *mānya-pūjā*—respect and worship; *kari*—showing; *tāñre*—to him; *praśna kaila*—put a question; *ki lāgi*—for what reason; *tomāra*—your; *ihāñ*—here; *āgamana haila*—there was arrival.

“After being worshiped by Lord Brahmā, Lord Kṛṣṇa also honored him with suitable words. Then Lord Kṛṣṇa asked him, ‘Why have you come here?’

TEXT 64

brahmā kahe,—‘*tāhā pāche kariba nivedana*
eka saṁśaya mane haya, karaha chedana

brahmā kahe—Lord Brahmā said; *tāhā*—that; *pāche*—later; *kariba nivedana*—I shall submit unto You; *eka*—one; *saṁśaya*—doubt; *mane*—in the mind; *haya*—there is; *karaha chedana*—kindly dissipate it.

“Being questioned, Lord Brahmā immediately replied, ‘Later I shall tell You why I have come. First of all there is a doubt in my mind which I wish You would kindly dissipate.’

TEXT 65

‘*kon brahmā?*’ *puchile tumi kon abhiprāye?*
āmā ba-i jagate āra kon brahmā haye?’

kon brahmā—which Brahmā; *puchile tumi*—You inquired; *kon abhiprāye*—by what intention; *āmā ba-i*—except me; *jagate*—within this universe; *āra*—other; *kon*—which; *brahmā*—Lord Brahmā; *haye*—is there.

“Why did you inquire which Brahmā had come to see You? What is the purpose of such an inquiry? Is there any other Brahmā besides me within this universe?’

TEXT 66

*śuni' hāsi' kṛṣṇa tabe karilena dhyāne
asaṅkhya brahmāra gaṇa āilā tata-kṣaṇe*

śuni'—hearing; *hāsi'*—smilingly; *kṛṣṇa*—Lord Kṛṣṇa; *tabe*—then; *karilena*—did; *dhyāne*—meditation; *asaṅkhya*—unlimited; *brahmāra*—of Lord Brahmās; *gaṇa*—the group; *āilā*—arrived; *tata-kṣaṇe*—at that time.

“Upon hearing this, Śrī Kṛṣṇa smiled and immediately meditated. Unlimited Brahmās arrived instantly.

TEXT 67

*daśa-biśa-śata-sahasra-ayuta-lakṣa-vadana
koṭi-arbuda mukha kāro, nā yāya gaṇana*

daśa—ten; *biśa*—twenty; *śata*—hundred; *sahasra*—thousand; *ayuta*—ten thousand; *lakṣa*—a hundred thousand; *vadana*—faces; *koṭi*—ten million; *arbuda*—a hundred million; *mukha*—faces; *kāro*—of some of them; *nā yāya gaṇana*—not possible to count.

“These Brahmās had different numbers of heads. Some had ten heads, some twenty, some a hundred, some a thousand, some ten thousand, some a hundred thousand, some ten million and others a hundred million. No one can count the number of faces they had.

TEXT 68

*rudra-gaṇa āilā lakṣa koṭi-vadana
indra-gaṇa āilā lakṣa koṭi-nayana*

rudra-gaṇa—the Śivas; *āilā*—arrived; *lakṣa koṭi-vadana*—possessing a hundred thousand and ten million faces; *indra-gaṇa*—the Indras; *āilā*—arrived; *lakṣa*—a hundred thousand; *koṭi*—ten million; *nayana*—eyes.

“There also arrived many Lord Śivas with various heads numbering one hundred thousand and ten million. Many Indras also arrived, and they had hundreds of thousands of eyes all over their bodies.

It is said that Indra, the King of heaven, is very lusty. Once he had sexual intercourse with the wife of a great sage, and when the sage learned about this, he cursed lusty Indra with a curse that put vaginas all over his body. Being very much ashamed, Indra fell down at the lotus feet of the great sage and begged his pardon. Being compassionate, the sage turned the vaginas into eyes; therefore Indra possesses hundreds and thousands of eyes all over his body. Just as Lord Brahmā and Lord Śiva have many faces, the King of heaven, Indra, has many eyes.

TEXT 69

*dekhi' caturmukha brahmā phāṅpara ha-ilā
hasti-gaṇa-madhye yena śāsaka rahilā*

dekhi'—seeing; *catur-mukha brahmā*—the four-faced Lord Brahmā of this universe; *phāṅpara ha-ilā*—became bewildered; *hasti-gaṇa-madhye*—in the midst of many elephants; *yena*—like; *śāsaka*—a rabbit; *rahilā*—remained.

“When the four-headed Brahmā of this universe saw all these opulences of Kṛṣṇa, he became very much bewildered and considered himself a rabbit among many elephants.

TEXT 70

*āsi' saba brahmā kṛṣṇa-pāda-pīṭha-āge
daṇḍavat karite mukuṭa pāda-pīṭhe lāge*

āsi'—coming; *saba brahmā*—all the Brahmās; *kṛṣṇa-pāda-pīṭha-āge*—before the lotus feet of Kṛṣṇa; *daṇḍavat karite*—offering their obeisances; *mukuṭa*—helmets; *pāda-pīṭhe*—at the lotus feet; *lāge*—touched.

“All the Brahmās who came to see Kṛṣṇa offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet.

TEXT 71

*kṛṣṇera acintya-śakti lakhite keha nāre
yata brahmā, tata mūrti eka-i śarīre*

kṛṣṇera—of Lord Kṛṣṇa; *acintya-śakti*—inconceivable potencies; *lakhite*—to observe; *keha*—anyone; *nāre*—not able; *yata brahmā*—all the Brahmās; *tata mūrti*—so many forms; *eka-i śarīre*—in the same body.

“No one can estimate the inconceivable potency of Kṛṣṇa. All the Brahmās who were there were resting in the one body of Kṛṣṇa.

TEXT 72

*pāda-pīṭa-mukuṭāgra-saṅghaṭṭe uṭhe dhvani
pāda-pīṭhe stuti kare mukuṭa hena jāni'*

pāda-pīṭa—at Kṛṣṇa’s lotus feet; *mukuṭa-agra*—of the tops of the helmets; *saṅghaṭṭe*—in the crowding together; *uṭhe dhvani*—there arose a sound; *pāda-pīṭhe stuti*—offering prayers unto the lotus feet; *kare*—do; *mukuṭa*—the helmets; *hena jāni'*—appearing as such.

“When all the helmets struck together at Kṛṣṇa’s lotus feet, there was a tumultuous sound. It appeared that the helmets themselves were offering prayers unto Kṛṣṇa’s lotus feet.

TEXT 73

*yoḍa-hāte brahmā-rudrādi karaye stavana
“baḍa kṛpā karilā prabhu, dekhāilā caraṇa*

yoḍa-hāte—with folded hands; *brahmā*—the Lord Brahmās; *rudra-ādi*—the Lord Śivas and others; *karaye stavana*—offered their prayers; *baḍa kṛpā*—great mercy; *karilā*—You have shown; *prabhu*—O Lord; *dekhāilā caraṇa*—You have shown Your lotus feet.

“With folded hands, all the Brahmās and Śivas began to offer prayers unto Lord Kṛṣṇa, saying, ‘O Lord, You have shown me a great favor. I have been able to see Your lotus feet.’



When the four-headed Brahmā of this universe saw all these opulences of Kṛṣṇa, he became very much bewildered and considered himself a rabbit among many elephants. All the Brahmās who came to see Kṛṣṇa offered their respects at His lotus feet, and when they did this, their helmets touched His lotus feet.

TEXT 74

*bhāgya, more bolāilā ‘dāsa’ aṅgīkari’
kon ājñā haya, tāhā kari śire dhari’”*

bhāgya—great fortune; *more*—me; *bolāilā*—You have called; *dāsa*—as a servant; *aṅgīkari’*—accepting; *kon ājñā haya*—what is Your order; *tāhā*—that; *kari*—let me accept; *śire dhari’*—holding it on my head.

“All of them then said, ‘It is my great fortune, Lord, that You have called me, thinking of me as Your servant. Now let me know what Your order is so that I may carry it on my heads.’”

TEXT 75

*kṛṣṇa kahe,—tomā-sabā dekhite citta haila
tāhā lāgi’ eka ṭhāñi sabā bolāila*

kṛṣṇa kahe—Lord Kṛṣṇa said; *tomā-sabā*—all of you; *dekhite*—to see; *citta haila*—there was a desire; *tāhā lāgi’*—for that reason; *eka ṭhāñi*—in one place; *sabā*—all of you; *bolāila*—I called for.

“Lord Kṛṣṇa replied, ‘Since I wanted to see all of you together, I have called all of you here.’”

TEXT 76

*sukhī hao sabe, kichu nāhi daitya-bhaya?
tārā kahe,—‘tomāra prasāde sarvatra-i jaya*

sukhī hao—be happy; *sabe*—all of you; *kichu*—some; *nāhi*—there is not; *daitya-bhaya*—fear of the demons; *tārā kahe*—all of them replied; *tomāra prasāde*—by Your mercy; *sarvatra-i*—everywhere; *jaya*—victorious.

“All of you should be happy. Is there any fear from the demons?”

“They replied, ‘By Your mercy, we are victorious everywhere.’”

TEXT 77

*samprati pṛthivīte yebā haiyāchila bhāra
avatīrṇa hañā tāhā karilā samhāra'*

samprati—presently; *pṛthivīte*—upon the earth; *yebā*—whatever; *haiyāchila*—there was; *bhāra*—burden; *avatīrṇa hañā*—descending; *tāhā*—that; *karilā samhāra*—You have taken away.

“Whatever burden was upon the earth You have taken away by descending to that planet.’

TEXT 78

*dvāarakādi—vibhu, tāra ei ta pramāṇa
'āmāra-i brahmāṇḍe kṛṣṇa' sabāra haila jñāna*

dvāarakā-ādi—Dvāarakā-dhāma and other abodes; *vibhu*—transcendental abode; *tāra ei ta pramāṇa*—this is the evidence of that; *āmāra-i brahmāṇḍe*—in my *brahmāṇḍa*; *kṛṣṇa*—Kṛṣṇa is now present; *sabāra*—of all of them; *haila jñāna*—there was this knowledge.

“This is the proof of Dvāarakā’s opulence: all the Brahmās thought, ‘Kṛṣṇa is now staying in my jurisdiction.’

TEXT 79

*kṛṣṇa-saha dvāarakā-vaibhava anubhava haila
ekatra milane keha kāho nā dekhila*

kṛṣṇa-saha—with Kṛṣṇa; *dvāarakā-vaibhava*—the opulence of Dvāarakā; *anubhava haila*—there was perception; *ekatra milane*—although they came together; *keha*—someone; *kāho*—anyone else; *nā dekhila*—did not see.

“Thus the opulence of Dvāarakā was perceived by each and every one of them. Although they were all assembled together, no one could see anyone but himself.

The four-headed Brahmā perceived the opulence of Dvārakā-dhāma, where Kṛṣṇa was staying, and although there were Brahmās present having ten to ten million heads, and although many Lord Śivas were also assembled, only the four-headed Brahmā of this universe could see all of them. By the inconceivable potency of Kṛṣṇa, the others could not see one another. Although all the Brahmās and Śivas were assembled together, due to Kṛṣṇa’s energy they could not meet or talk among themselves individually.

TEXT 80

*tabe kṛṣṇa sarva-brahmā-gaṇe vidāya dilā
daṇḍavat hañā sabe nija ghare gelā*

tabe—thereafter; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-brahmā-gaṇe*—unto all the Brahmās; *vidāya dilā*—bade farewell; *daṇḍavat hañā*—offering obeisances; *sabe*—all of them; *nija ghare gelā*—returned to their respective homes.

“Lord Kṛṣṇa then bade farewell to all the Brahmās there, and after offering their obeisances, they all returned to their respective homes.

TEXT 81

*dekhi’ caturmukha brahmāra haila camatkāra
kṛṣṇera caraṇe āsi’ kailā namaskāra*

dekhi’—seeing; *catur-mukha brahmāra*—of the four-headed Brahmā of this universe; *haila*—there was; *camatkāra*—astonishment; *kṛṣṇera caraṇe āsi’*—coming to the lotus feet of Lord Kṛṣṇa; *kailā namaskāra*—offered his respects.

“After observing all these opulences, the four-headed Brahmā of this universe was astonished. He again came before the lotus feet of Kṛṣṇa and offered Him obeisances.

TEXT 82

*brahmā bale,—pūrve āmi ye niścaya kariluṅ
tāra udāharaṇa āmi āji ta' dekhiluṅ*

brahmā bale—Brahmā said; *pūrve*—formerly; *āmi*—I; *ye*—whatever; *niścaya kariluṅ*—decided; *tāra*—of that; *udāharaṇa*—the example; *āmi*—I; *āji*—today; *ta'*—certainly; *dekhiluṅ*—have seen.

“Brahmā then said, ‘Whatever I formerly decided about my knowledge I have just now had personally verified.

TEXT 83

*jānanta eva jānantu
kim bahūktyā na me prabho
manaso vaṇuṣo vāco
vaibhavaṃ tava gocaraḥ*

jānantaḥ—persons who think they are aware of Your unlimited potency; *eva*—certainly; *jānantu*—let them think like that; *kim*—what is the use; *bahu-uktyā*—with many words; *na*—not; *me*—my; *prabho*—O my Lord; *manasaḥ*—of the mind; *vaṇuṣaḥ*—of the body; *vācaḥ*—of the words; *vaibhavam*—opulences; *tava*—Your; *gocaraḥ*—within the range.

“There are people who say, ‘I know everything about Kṛṣṇa.’ Let them think in that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much. As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.38), spoken by Lord Brahmā.

TEXT 84

*kṛṣṇa kahe, “ei brahmāṅḍa pañcāśat koṭi yojana
ati kṣudra, tāte tomāra cāri vadana*

kṛṣṇa kahe—Kṛṣṇa said; *ei brahmāṇḍa*—this universe; *pañcāśat koṭi yojana*—four billion miles; *ati kṣudra*—very small; *tāte*—therefore; *tomāra*—your; *cāri vadana*—four faces.

“Kṛṣṇa said, ‘Your particular universe has a diameter of four billion miles; therefore it is the smallest of all the universes. Consequently you have only four heads.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, one of the greatest astrologers of his time, gives information from the *Siddhānta-sīromaṇi* that this universe measures 18,712,069,200,000,000 x 8 miles. This is the circumference of this universe. According to some, this is only half the circumference.

TEXT 85

kona brahmāṇḍa śata-koṭi, kona lakṣa-koṭi
kona niyuta-koṭi, kona koṭi-koṭi

kona brahmāṇḍa—some universes; *śata-koṭi*—one billion *yojanas*; *kona*—some; *lakṣa-koṭi*—one trillion *yojanas*; *kona*—some; *niyuta-koṭi*—ten trillion; *kona*—some; *koṭi-koṭi*—one hundred trillion.

“Some of the universes are one billion *yojanas* in diameter, some one trillion, some ten trillion and some one hundred trillion *yojanas*. Thus they are almost unlimited in area.

A *yojana* equals eight miles.

TEXT 86

brahmāṇḍānurūpa brahmāra śarīra-vadana
ei-rūpe pāli āmi brahmāṇḍera gaṇa

brahmāṇḍa-anurūpa—according to the size of a universe; *brahmāra*—of Lord Brahmā; *śarīra-vadana*—heads on the body; *ei-rūpe*—in this way; *pāli āmi*—I maintain; *brahmāṇḍera gaṇa*—all the innumerable groups of universes.

“According to the size of the universe, there are so many heads on the body of Brahmā. In this way I maintain innumerable universes [brahmāṇḍas].

TEXT 87

'eka-pāda vibhūti' ihāra nāhi parimāṇa
'tri-pāda vibhūti'ra kebā kare parimāṇa“

eka-pāda vibhūti—a one-fourth manifestation of My opulence; *ihāra*—of this; *nāhi*—there is not; *parimāṇa*—measurement; *tri-pāda vibhūtira*—of the spiritual world, having three fourths of My energy; *kebā*—who; *kare*—can do; *parimāṇa*—measurement.

“No one can measure the length and breadth of the one fourth of My energy manifested in the material world. Who then can measure the three fourths that is manifested in the spiritual world?”

TEXT 88

tasyāḥ pāre para-vyoma
tripād-bhūtaṁ sanātanam
amṛtaṁ śāśvataṁ nityam
anantaṁ paramaṁ padam

tasyāḥ pāre—on the other bank of the Virajā River; *para-vyoma*—the spiritual sky; *tri-pād-bhūtam*—existing as three fourths of the opulence of the Supreme Lord; *sanātanam*—eternal; *amṛtam*—without deterioration; *śāśvataṁ*—without being subjected to the control of time; *nityam*—constantly existing; *anantaṁ*—unlimited; *paramaṁ*—supreme; *padam*—abode.

““Beyond the river Virajā is the spiritual nature, which is indestructible, eternal, inexhaustible and unlimited. It is the supreme abode, consisting of three fourths of the Lord’s opulences. It is known as paravyoma, the spiritual sky.””

This is a verse from the *Padma Purāṇa*, quoted here by Lord Kṛṣṇa.

TEXT 89

*tabe kṛṣṇa brahmāre dilena vidāya
kṛṣṇera vibhūti-svarūpa jānāna nā yāya*

tabe—thereafter; *kṛṣṇa*—Lord Kṛṣṇa; *brahmāre*—unto the Lord Brahmā of this universe; *dilena vidāya*—bade farewell; *kṛṣṇera*—of Lord Kṛṣṇa; *vibhūti-svarūpa*—spiritual verification of opulence; *jānāna nā yāya*—is not possible to understand.

“In this way Lord Kṛṣṇa bade farewell to the four-headed Brahmā of this universe. We may thus understand that no one can calculate the extent of Kṛṣṇa’s energies.

TEXT 90

*’tryadhīśvara’-śabdera artha ‘gūḍha’ āra haya
’tri’-śabde kṛṣṇera tina loka kaya*

tri-adhīśvara śabdera—of the word *try-adhīśvara*; *artha*—a meaning; *gūḍha*—confidential; *āra*—another; *haya*—there is; *tri-śabde*—by the word “three”; *kṛṣṇera*—of Kṛṣṇa; *tina loka kaya*—the three places or properties of Lord Kṛṣṇa.

“There is a very deep meaning in the word ‘try-adhīśvara,’ which indicates that Kṛṣṇa possesses three different lokas, or natures.

The word *try-adhīśvara* means “proprietor of the three worlds.” There are three worlds, and Kṛṣṇa is the supreme proprietor of them all. This is explained by Lord Kṛṣṇa in the *Bhagavad-gītā* (5.29):

*bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram
suhṛdam sarva-bhūtānāṁ jñātvā mām śāntim ṛcchati*

“A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.”

The word *sarva-loka* means “all three worlds,” and the word *maheśvara* means “the supreme proprietor.” Kṛṣṇa is the proprietor of both the material and the spiritual world. The spiritual world is divided into two portions—Goloka Vṛndāvana and the Vaikuṅṭhas. The material world is a combination of universes unlimited in number.

TEXT 91

golokākhyā gokula, mathurā, dvārāvātī
ei tina loke kṛṣṇera sahaje nitya-sthiti

goloka-ākhyā—called Goloka; *gokula*—Gokula; *mathurā*—Mathurā; *dvārāvātī*—Dvārakā; *ei tina loke*—all three of these places; *kṛṣṇera*—of Lord Kṛṣṇa; *sahaje*—naturally; *nitya-sthiti*—eternal residence.

“The three lokas are Gokula (Goloka), Mathurā and Dvārakā. Kṛṣṇa lives eternally in these three places.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that in the Goloka planet there are three divisions: Gokula, Mathurā and Dvārakā. In His incarnation as Gaurasundara, Lord Śrī Caitanya Mahāprabhu, the Lord conducts His pastimes in three areas: Navadvīpa, Jagannātha Purī (and South India) and Vraja-maṇḍala (the area of Vṛndāvana-dhāma).

TEXT 92

antaraṅga-pūrṇaiśvarya-pūrṇa tina dhāma
tinera adhīśvara—kṛṣṇa svayaṁ bhagavān

antaraṅga—internal; *pūrṇa-aiśvarya-pūrṇa*—full of all opulences; *tina dhāma*—three abodes; *tinera adhīśvara*—the Lord of all three; *kṛṣṇa*—Lord Kṛṣṇa; *svayaṁ bhagavān*—the Supreme Personality of Godhead.

“These three places are full of internal potencies, and Kṛṣṇa, the Supreme Personality of Godhead, is their sole proprietor.

TEXTS 93–94

*pūrva-ukta brahmāṇḍera yata dik-pāla
ananta vaikuṅṭhāvaraṇa, cira-loka-pāla
tān-sabāra mukuṭa kṛṣṇa-pāda-pīṭha-āge
daṇḍavat-kāle tāra maṇi pīṭhe lāge*

pūrva-ukta—as mentioned above; *brahmāṇḍera*—of all the universes; *yata*—all; *dik-pāla*—the governors of the directions; *ananta vaikuṅṭhāvaraṇa*—the expansions surrounding the innumerable Vaikuṅṭhas; *cira-loka-pāla*—permanent governors of the universe; *tān-sabāra*—of all of them; *mukuṭa*—helmets; *kṛṣṇa-pāda-pīṭha-āge*—in front of the lotus feet of Kṛṣṇa; *daṇḍavat-kāle*—at the time of offering obeisances; *tāra*—of them; *maṇi*—the jewels; *pīṭhe*—on the throne; *lāge*—touch.

“As previously mentioned, the jewels on the helmets of all the predominating deities of all the universes and Vaikuṅṭha planets touched the throne and the lotus feet of the Lord when those deities all offered obeisances.

TEXT 95

*maṇi-pīṭhe ṭhekāṭheki, uṭhe jhanjhani
pīṭhera stuti kare mukuṭa—hena anumāni*

maṇi-pīṭhe—between the gems and the lotus feet or the throne; *ṭhekāṭheki*—collision; *uṭhe*—arises; *jhanjhani*—a jingling sound; *pīṭhera*—to the lotus feet or the throne; *stuti*—prayers; *kare*—offer; *mukuṭa*—all the helmets; *hena*—thus; *anumāni*—we can imagine.

“When the gems on the helmets of all the predominating deities collided before the throne and the Lord’s lotus feet, there was a jingling sound, which seemed like prayers offered by the helmets at Kṛṣṇa’s lotus feet.

TEXT 96

*nija-cic-chakte kṛṣṇa nitya virājamāna
cic-chakti-sampattira ‘ṣaḍ-aiśvarya’ nāma*

nija—His own; *cit-śakte*—in spiritual potency; *kṛṣṇa*—Lord Kṛṣṇa; *nitya*—eternally; *virājamāna*—existing; *cit-śakti*—of the spiritual potency; *sampattira*—of the opulence; *ṣaṭ-aiśvarya*—the six opulences; *nāma*—named.

“Kṛṣṇa is thus situated eternally in His spiritual potency, and the opulence of that spiritual potency is called ṣaḍ-aiśvarya, indicating six kinds of opulences.

TEXT 97

*sei svārājya-lakṣmī kare nitya pūrṇa kāma
ataeva vede kahe 'svayam bhagavān'*

sei svārājya-lakṣmī—that personal opulence; *kare*—does; *nitya*—eternally; *pūrṇa*—fulfilling; *kāma*—all desires; *ataeva*—therefore; *vede*—in the Vedas; *kahe*—it is said; *svayam bhagavān*—Kṛṣṇa is the Supreme Personality of Godhead.

“Because He possesses the spiritual potencies, which fulfill all His desires, Kṛṣṇa is accepted as the Supreme Personality of Godhead. This is the Vedic version.

TEXT 98

*kṛṣṇera aiśvarya—apāra amṛtera sindhu
avagāhite nāri, tāra chuilaṅ eka bindu*

kṛṣṇera aiśvarya—the opulence of Kṛṣṇa; *apāra*—unlimited; *amṛtera sindhu*—an ocean of nectar; *avagāhite*—to bathe; *nāri*—I am unable; *tāra*—of that; *chuilaṅ*—I touched; *eka bindu*—only one drop.

“The unlimited potencies of Kṛṣṇa are just like an ocean of nectar. Since one cannot bathe within that ocean, I have only touched a drop of it.”

TEXT 99

*aiśvarya kahite prabhura kṛṣṇa-sphūrṭi haila
mādhurye majila mana, eka śloka paḍila*

aiśvarya kahite—while describing the opulence; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛṣṇa-sphūrṭi*—awakening of love of Kṛṣṇa; *haila*—there was; *mādhurye*—in the sweetness of conjugal love; *majila mana*—the mind became immersed; *eka*—one; *śloka*—verse; *paḍila*—recited.

When Śrī Caitanya Mahāprabhu was describing the opulences and spiritual potencies of Kṛṣṇa in this way, there was an awakening of love of Kṛṣṇa within Him. His mind became immersed in the sweetness of conjugal love, and He quoted the following verse from Śrīmad-Bhāgavatam.

TEXT 100

*yan martya-līlaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhagardheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam*

yat—that which; *martya-līlā*—pastimes in the material world; *aupayikaṁ*—just suitable for; *sva*—His own; *yoga-māyā*—of the spiritual potency; *balaṁ*—the strength; *darśayatā*—showing; *gṛhītam*—accepted; *vismāpanaṁ*—even producing wonder; *svasya*—for Himself; *ca*—also; *saubhaga-ṛdheḥ*—of abundant good fortune; *paraṁ*—supreme; *padaṁ*—abode; *bhūṣaṇa*—of ornaments; *bhūṣaṇa-āṅgam*—the limbs of which were the ornaments.

“To exhibit the strength of His own spiritual potency, Lord Kṛṣṇa manifested a form just suitable for His pastimes in the material world. This form was wonderful even for Him and was the supreme abode of the wealth of good fortune. Its limbs were so beautiful that they increased the beauty of the ornaments worn on different parts of His body.’

This verse from Śrīmad-Bhāgavatam (3.2.12) is stated in a conversation between Vidura and Uddhava. Uddhava thus begins his description of the pastimes of Śrī Kṛṣṇa in His form exhibited by *yogamāyā*.

TEXT 101

*kṛṣṇera yateka khelā, sarvottama nara-līlā,
nara-vapu tāhāra svarūpa
gopa-veśa, veṇu-kara, nava-kiśora, naṭa-vara,
nara-līlāra haya anurūpa*

kṛṣṇera—of Lord Kṛṣṇa; *yateka*—all; *khelā*—pastimes; *sarva-uttama*—the most attractive of all; *nara-līlā*—the pastimes as a human being; *nara-vapu*—a body just like that of a human being; *tāhāra*—of that; *svarūpa*—the real form; *gopa-veśa*—the dress of a cowherd boy; *veṇu-kara*—with a flute in the hands; *nava-kiśora*—newly youthful; *naṭa-vara*—an expert dancer; *nara-līlāra*—for exhibiting the pastimes as a human being; *haya*—is; *anurūpa*—suitable.

“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the supreme transcendental form. In this form He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.

TEXT 102

*kṛṣṇera madhura rūpa, śuna, sanātana
ye rūpera eka kaṇa, ḍubāya saba tribhuvana,
sarva prāṇī kare ākarṣaṇa*

kṛṣṇera—of Lord Kṛṣṇa; *madhura*—sweet; *rūpa*—form; *śuna*—please hear; *sanātana*—O My dear Sanātana; *ye rūpera*—of which form; *eka kaṇa*—even a fraction; *ḍubāya*—floods; *saba*—all; *tri-bhuvana*—the three worlds; *sarva prāṇī*—all living entities; *kare*—does; *ākarṣaṇa*—attracting.

“My dear Sanātana, the sweet, attractive transcendental form of Kṛṣṇa is so nice. Just try to understand it. Even a fractional understanding of Kṛṣṇa’s beauty can merge all three worlds in the ocean of love. He attracts all living entities within the three worlds.

TEXT 103

yogamāyā cic-chakti, viśuddha-sattva-pariṇati,
tāra śakti loke dekhāite
ei rūpa-ratana, bhakta-gaṇera gūḍha-dhana,
prakāṣa kailā nitya-līlā haite

yoga-māyā—internal energy; cit-śakti—spiritual potency; viśuddha-sattva—of transcendental pure goodness; pariṇati—a transformation; tāra śakti—the potency of such energy; loke dekhāite—to exhibit within the material world; ei rūpa-ratana—this beautiful, transcendental, jewellike form; bhakta-gaṇera gūḍha-dhana—the most confidential treasure of the devotees; prakāṣa—exhibition; kailā—made; nitya-līlā haite—from the eternal pastimes of the Lord.

“The transcendental form of Kṛṣṇa is shown to the world by Lord Kṛṣṇa’s internal, spiritual energy, which is a transformation of pure goodness. This jewellike form is the most confidential treasure of the devotees. This form is manifested from Kṛṣṇa’s eternal pastimes.

TEXT 104

rūpa dekhi’ āpanāra, kṛṣṇera haila camatkāra,
āsvādite mane uṭhe kāma
’sva-saubhāgya’ yāñra nāma, saundaryādi-guṇa-grāma,
ei-rūpa nitya tāra dhāma

rūpa dekhi’—by seeing the form; āpanāra—His own; kṛṣṇera—of Lord Kṛṣṇa; haila—there was; camatkāra—wonder; āsvādite—to taste; mane—in the mind; uṭhe—arises; kāma—a desire; sva-saubhāgya—one’s own good fortune; yāñra—of which; nāma—the name; saundarya-ādi-guṇa-grāma—the transcendental qualities, headed by beauty; ei rūpa—this form; nitya—eternal; tāra—of them; dhāma—the abode.

“The wonderful form of Kṛṣṇa in His personal feature is so great that it attracts even Kṛṣṇa to taste His own association. Indeed, Kṛṣṇa becomes very eager to taste it. Total beauty, knowledge, wealth, strength, fame and renunciation are the six opulences of Kṛṣṇa. He is eternally situated in His opulences.

Kṛṣṇa has many pastimes, of which His pastimes in Goloka Vṛndāvana (the *gokula-līlā*) are supreme. He also has pastimes in the Vaikuṅṭhas, the spiritual world, as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. In His pastimes in the spiritual sky, He lies down in the Causal Ocean as Kāraṇārṇavaśāyī, the *puruṣa-avatāra*. His incarnations as a fish, tortoise and so on are called His causal incarnations. He incarnates in the modes of nature as Lord Brahmā, Lord Śiva and Lord Viṣṇu. He also incarnates as empowered living entities like Pṛthu and Vyāsa. The Supersoul is His localized incarnation, and His all-pervasive aspect is the impersonal Brahman.

When we consider impartially all the unlimited pastimes of the Lord, we find that His pastimes as a human being on this planet—wherein He sports as a cowherd boy with a flute in His hands and appears youthful and fresh like a ballet dancer—are pastimes and features that are never subjected to material laws and inebrieties. The wonderful beauty of Kṛṣṇa is presented in the supreme planet, Gokula (Goloka Vṛndāvana). Inferior to that is His representation in the spiritual sky, and inferior to that is His representation in the external energy (Devī-dhāma). A mere drop of Kṛṣṇa’s sweetness can drown these three worlds—Goloka Vṛndāvana, Hari-dhāma (Vaikuṅṭhaloka) and Devī-dhāma (the material world). Everywhere, Kṛṣṇa’s beauty merges everyone in the ecstasy of transcendental bliss. Actually the activities of *yogamāyā* are absent in the spiritual sky and the Vaikuṅṭha planets. She simply works in the supreme planet, Goloka Vṛndāvana, and she works to manifest the activities of Kṛṣṇa when He descends to the material universe to please His innumerable devotees within the material world. Thus a replica of the Goloka Vṛndāvana planet and the pastimes there is manifested on this planet on a specific tract of land—Bhauma Vṛndāvana, the Vṛndāvana-dhāma on this planet.

TEXT 105

*bhūṣaṇera bhūṣaṇa aṅga, tāheṅ lalita tri-bhaṅga,
tāhāra upara bhrūḍhanu-nartana
terache netrānta bāṇa, tāra dṛḍha sandhāna,
vindhe rādhā-gopī-gaṇa-mana*

bhūṣaṇera—of the ornament; *bhūṣaṇa*—the ornament; *aṅga*—the limbs of the body; *tāheṅ*—that feature; *lalita*—delicate; *tri-bhaṅga*—bent in three places; *tāhāra upara*—above that; *bhrū-dhanu-nartana*—dancing of the eyebrows; *terache*—crooked; *netra-anta*—the end of the eye; *bāṇa*—arrow; *tāra*—of that arrow; *ḍḍha*—strong; *sandhāna*—fixing; *vindhe*—pierces; *rādhā*—of Śrīmatī Rādhārāṇī; *gopī-gaṇa*—of the *gopīs* also; *mana*—the minds.

“Ornaments caress that body, but the transcendental body of Kṛṣṇa is so beautiful that it beautifies the ornaments He wears. Therefore Kṛṣṇa’s body is said to be the ornament of ornaments. Enhancing the wonderful beauty of Kṛṣṇa is His three-curved style of standing. Above all these beautiful features, Kṛṣṇa’s eyes dance and move obliquely, acting like arrows to pierce the minds of Śrīmatī Rādhārāṇī and the *gopīs*. When the arrow succeeds in hitting its target, their minds become agitated.

TEXT 106

brahmāṅḍopari paravyoma, tāhāṅ ye svarūpa-gaṇa,
tāṅ-sabāra bale hare mana
pati-vratā-śiromaṇi, yāṅre kahe veda-vāṅī,
ākaraṣaye sei lakṣmī-gaṇa

brahmāṅḍa-upari—above all the universes; *para-vyoma*—the spiritual sky; *tāhāṅ*—there; *ye*—all those; *svarūpa-gaṇa*—transcendental personal expansions; *tāṅ-sabāra*—of all of Them; *bale*—by force; *hare mana*—it enchants the minds; *pati-vratā*—of those who are chaste and devoted to the husband; *śiromaṇi*—topmost; *yāṅre*—unto whom; *kahe*—describe; *veda-vāṅī*—hymns of the *Vedas*; *ākaraṣaye*—it attracts; *sei*—those; *lakṣmī-gaṇa*—all the goddesses of fortune.

“The beauty of Kṛṣṇa’s body is so attractive that it attracts not only the demigods and other living entities within this material world but the personalities of the spiritual sky as well, including the Nārāyaṇas, who are expansions of Kṛṣṇa’s personality. The minds of the Nārāyaṇas are thus attracted by the beauty of Kṛṣṇa’s body. In addition, the goddesses of fortune [Lakṣmīs], who are the wives of the Nārāyaṇas and are the women

described in the Vedas as most chaste, are also attracted by the wonderful beauty of Kṛṣṇa.

TEXT 107

*caḍi' gopī-manorathe, manmathera mana mathe,
nāma dhare 'madana-mohana'
jini' pañcaśara-darpa, svayaṁ nava-kandarpa,
rāsa kare lañā gopī-gaṇa*

caḍi'—riding; *gopī-manaḥ-rathe*—on the chariots of the minds of the *gopīs*; *manmathera*—of Cupid; *mana*—the mind; *mathe*—churns; *nāma*—the name; *dhare*—accepts; *madana-mohana*—Madana-mohana, the deluder of Cupid; *jini'*—conquering; *pañca-śara*—of Cupid, the master of the five arrows of the senses; *darpa*—the pride; *svayaṁ*—personally; *nava*—new; *kandarpa*—Cupid; *rāsa-rāsa* dance; *kare*—performs; *lañā*—with; *gopī-gaṇa*—the *gopīs*.

“Favoring the *gopīs*, Kṛṣṇa rides on the chariots of their minds, and just to receive loving service from them, He attracts their minds like Cupid. Therefore He is also called Madana-mohana, the attractor of Cupid. Cupid has five arrows, representing form, taste, smell, sound and touch. Kṛṣṇa is the owner of these five arrows, and with His Cupid-like beauty He conquers the minds of the *gopīs*, though they are very proud of their superexcellent beauty. Becoming a new Cupid, Kṛṣṇa attracts their minds and engages in the *rāsa* dance.

TEXT 108

*nija-sama sakhā-saṅge, go-gaṇa-cāraṇa raṅge,
vṛndāvane svacchanda vihāra
yāñra veṇu-dhvani śuni', sthāvara-jaṅgama prāñī,
pulaka, kampa, aśru vahe dhāra*

nija-sama—equal to Himself; *sakhā-saṅge*—with the friends; *go-gaṇa*—an unlimited number of cows; *cāraṇa*—tending; *raṅge*—such pastimes; *vṛndāvane*—in Vṛndāvana; *svacchanda*—spontaneous; *vihāra*—blissful

enjoyment; *yāñra*—of whom; *veṇu-dhvani śuni*’—hearing the vibration of the flute; *sthāvara-jaṅgama prāṇī*—all living entities, moving and not moving; *pulaka*—jubilation; *kamṇa*—trembling; *aśru*—tears; *vahe*—flow; *dhāra*—streams.

“When Lord Kṛṣṇa wanders in the forest of Vṛndāvana with His friends on an equal level, there are innumerable cows grazing. This is another of the Lord’s blissful enjoyments. When He plays on His flute, all living entities—including trees, plants, animals and human beings—tremble and are saturated with jubilation. Tears flow constantly from their eyes.

TEXT 109

muktā-hāra—*baka-pāñti*, *indra-dhanu-piñcha tati*,
pīta-ambara—*vijurī-sañcāra*
kṛṣṇa nava-jaladhara, *jagat-śasya-upara*,
variṣaye līlāmṛta-dhāra

muktā-hāra—a necklace of pearls; *baka-pāñti*—like a row of white ducks; *indra-dhanu*—like a rainbow; *piñcha*—a peacock feather; *tati*—there; *pīta-ambara*—yellow garments; *vijurī-sañcāra*—like the appearance of lightning in the sky; *kṛṣṇa*—Lord Kṛṣṇa; *nava*—new; *jala-dhara*—cloud carrying water; *jagat*—the universe; *śasya*—like crops of grains; *upara*—upon; *variṣaye*—rains; *līlā-amṛta*—the pastimes of Lord Kṛṣṇa; *dhāra*—like a shower.

“Kṛṣṇa wears a pearl necklace that appears like a chain of white ducks around His neck. The peacock feather in His hair appears like a rainbow, and His yellow garments appear like lightning in the sky. Kṛṣṇa appears like a newly risen cloud, and the gopīs appear like newly grown grains in the field. Constant rains of nectarean pastimes fall upon these newly grown grains, and it seems that the gopīs are receiving beams of life from Kṛṣṇa, exactly as grains receive life from the rains.

TEXT 110

*mādhurya bhagavattā-sāra, vraje kaila paracāra,
tāhā śuka—vyāsera nandana
sthāne sthāne bhāgavate, varṇiyāche jānāite,
tāhā śuni' māte bhakta-gaṇa*

mādhurya—sweetness; *bhagavattā-sāra*—the quintessence of the Supreme Personality of Godhead; *vraje*—in Vṛndāvana; *kaila*—did; *paracāra*—propagation; *tāhā*—that; *śuka*—Śukadeva Gosvāmī; *vyāsera nandana*—the son of Vyāsadeva; *sthāne sthāne*—in different places; *bhāgavate*—in Śrīmad-Bhāgavatam; *varṇiyāche*—has described; *jānāite*—in order to explain; *tāhā śuni'*—hearing those statements; *māte*—become maddened; *bhakta-gaṇa*—all the devotees.

“The Supreme Personality of Godhead, Kṛṣṇa, is full in all six opulences, including His attractive beauty, which engages Him in conjugal love with the gopīs. Such sweetness is the quintessence of His qualities. Śukadeva Gosvāmī, the son of Vyāsadeva, has described these pastimes of Kṛṣṇa throughout Śrīmad-Bhāgavatam. Hearing the descriptions, the devotees become mad with love of God.”

TEXT 111

*kahite kṛṣṇera rase, śloka paḍe premāveśe,
preme sanātana-hāta dhari'
gopī-bhāgya, kṛṣṇa guṇa, ye karila varṇana,
bhāvāveśe mathurā-nāgarī*

kahite—to describe; *kṛṣṇera*—of Lord Kṛṣṇa; *rase*—the different types of mellows; *śloka*—a verse; *paḍe*—recites; *prema-āveśe*—absorbed in ecstatic love; *preme*—in such love; *sanātana-hāta dhari'*—catching the hand of Sanātana Gosvāmī; *gopī-bhāgya*—the fortune of the gopīs; *kṛṣṇa guṇa*—the transcendental qualities of Kṛṣṇa; *ye*—which; *karila varṇana*—described; *bhāva-āveśe*—in ecstatic love; *mathurā-nāgarī*—the women of the city of Mathurā.

Just as the women of Mathurā ecstatically described the fortune of the gopīs of Vṛndāvana and the transcendental qualities of Kṛṣṇa, Śrī Caitanya Mahāprabhu described the different mellows of Kṛṣṇa and became overwhelmed with ecstatic love. Grasping the hand of Sanātana Gosvāmī, He recited the following verse.

TEXT 112

*gopyas tapaḥ kim acaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavam durāpam
ekānta-dhāma yaśasaḥ śriya aiśvarasya*

gopyaḥ—the gopīs; *tapaḥ*—austerities; *kim*—what; *acaran*—performed; *yat*—from which; *amuṣya*—of such a one (Lord Kṛṣṇa); *rūpaṁ*—the form; *lāvaṇya-sāram*—the essence of loveliness; *asama-ūrdhvam*—not paralleled or surpassed; *ananya-siddham*—not perfected by any other ornament (self-perfect); *dṛgbhiḥ*—by the eyes; *pibanti*—they drink; *anusava-abhinavam*—constantly new; *durāpam*—difficult to obtain; *ekānta-dhāma*—the only abode; *yaśasaḥ*—of fame; *śriyaḥ*—of beauty; *aiśvarasya*—of opulence.

“What austerities must the gopīs have performed? With their eyes they always drink the nectar of the form of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and unique.’

This verse from *Śrīmad-Bhāgavatam* (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa in the wrestling arena.

TEXT 113

*tāruṇyāmṛta—pārāvāra, taraṅga—lāvaṇya-sāra,
tāte se āvarta bhāvodgama
vaṁśī-dhvani—cakravāta, nārīra mana—tṛṇa-pāta,
tāhā ḍubāya, nā haya udgama*

tāruṇya-amṛta—eternal youth; *pārāvāra*—like a great ocean; *taraṅga*—waves; *lāvaṇya-sāra*—the essence of bodily beauty; *tāte*—in that ocean; *se*—that; *āvarta*—like a whirlpool; *bhāva-udgama*—awakening of different ecstatic emotions; *vaṁśī-dhvani*—the vibration of the flute; *cakravāta*—a whirlwind; *nārīra*—of the women; *mana*—the minds; *ṛṇa-pāta*—leaves of grass; *tāhā*—that; *ḍubāya*—plunge down; *nā haya udgama*—never to come up again.

“The bodily beauty of Śrī Kṛṣṇa is like a wave in the ocean of eternal youth. In that great ocean is the whirlpool of the awakening of ecstatic love. The vibration of Kṛṣṇa’s flute is like a whirlwind, and the flickering minds of the gopīs are like straws and dry leaves. After they fall down in the whirlwind, they never rise again but remain eternally at the lotus feet of Kṛṣṇa.

TEXT 114

sakhi he, kon tapa kaila gopī-gaṇa
kṛṣṇa-rūpa-sumādhurī, pibi’ pibi’ netra bhari’,
ślāghya kare janma-tanu-mana

sakhi he—My dear friend; *kon*—what; *tapa*—austerity; *kaila*—have executed; *gopī-gaṇa*—all the gopīs; *kṛṣṇa-rūpa*—of the beauty of Lord Kṛṣṇa; *su-mādhurī*—the essence of all sweetness; *pibi’ pibi’*—drinking and drinking; *netra bhari’*—filling the eyes; *ślāghya kare*—they glorify; *janma-tanu-mana*—their births, bodies and minds.

“O My dear friend, what severe austerities have the gopīs performed to drink His transcendental beauty and sweetness through their eyes in complete fulfillment? Thus they glorify their births, bodies and minds.

TEXT 115

ye mādhurīra ūrdhva āna, nāhi yāra samāna,
paravyome svarūpera gaṇe
yeṅho saba-avatārī, paravyoma-adhikārī,
e mādhurya nāhi nārāyaṇe

ye mādthurīra—that sweetness; ūrdhva—higher; āna—another; nāhi—there is not; yāra samāna—equal to which; para-vyome—the spiritual sky; svarūpera gaṇe—among the expansions of Kṛṣṇa’s personality; yeṅho—who; saba-avatāri—the source of all the incarnations; para-vyoma-adhikāri—the predominating Deity of the Vaikuṅṭha planets; e mādhurya—this ecstatic sweetness; nāhi—is not; nārāyaṇe—even in Lord Nārāyaṇa.

“The sweetness of Kṛṣṇa’s beauty enjoyed by the gopīs is unparalleled. Nothing is equal to or greater than such ecstatic sweetness. Even the predominating Deities of the Vaikuṅṭha planets, the Nārāyaṇas, do not possess such sweetness. Indeed, none of the incarnations of Kṛṣṇa up to Nārāyaṇa possess such transcendental beauty.

TEXT 116

tāte sākṣī sei ramā, nārāyaṇera priyatamā,
 pativrata-gaṇera upāsyā
 tiṅho ye mādhurya-lobhe, chāḍi’ saba kāma-bhoge,
 vrata kari’ karilā tapasyā

tāte—in this regard; sākṣī—the evidence; sei ramā—that goddess of fortune; nārāyaṇera priya-tamā—the most dear consort of Nārāyaṇa; pati-vratā-gaṇera—of all chaste women; upāsyā—worshipable; tiṅho—she; ye—that; mādhurya-lobhe—being attracted by the same sweetness; chāḍi’—giving up; saba—all; kāma-bhoge—to enjoy with Kṛṣṇa; vrata kari’—taking a vow; karilā tapasyā—executed austerities.

“The vivid evidence in this regard is that the dearest consort of Nārāyaṇa, the goddess of fortune, who is worshiped by all chaste women, gave up everything in her desire to enjoy Kṛṣṇa, being captivated by His unparalleled sweetness. Thus she took a great vow and underwent severe austerities.

TEXT 117

sei ta’ mādhurya-sāra, anya-siddhi nāhi tāra,
 tiṅho—mādhuryādi-guṇa-khani

*āra saba prakāṣe, tāñra datta guṇa bhāse,
yāhāñ yata prakāṣe kārya jāni*

sei ta' mādhubhya-sāra—that is the quintessence of sweetness; *anya-siddhi*—perfection due to anything else; *nāhi*—there is not; *tāra*—of that; *tiñho*—Lord Kṛṣṇa; *mādhubhya-ādi-guṇa-khani*—the mine of transcendental mellows, headed by sweetness; *āra saba*—all other; *prakāṣe*—in manifestations; *tāñra*—His; *datta*—given; *guṇa*—transcendental qualities; *bhāse*—are exhibited; *yāhāñ*—where; *yata*—as much as; *prakāṣe*—in that manifestation; *kārya*—to be done; *jāni*—I understand.

“The quintessence of Kṛṣṇa’s sweet bodily luster is so perfect that there is no perfection above it. He is the immutable mine of all transcendental qualities. In His other manifestations and personal expansions, there is only a partial exhibition of such qualities. We understand all His personal expansions in this way.

TEXT 118

*gopī-bhāva-darapaṇa, nava nava kṣaṇe kṣaṇa,
tāra āge kṛṣṇera mādhubhya
doñhe kare huḍāhuḍi, bāḍe, mukha nāhi muḍi,
nava nava doñhāra prācurya*

gopī-bhāva-darapaṇa—the *gopīs’* ecstasy is like a mirror; *nava nava kṣaṇe kṣaṇa*—newer and newer at every moment; *tāra āge*—in front of that; *kṛṣṇera mādhubhya*—the sweetness of Kṛṣṇa’s beauty; *doñhe*—both; *kare*—do; *huḍāhuḍi*—struggling together; *bāḍe*—increases; *mukha nāhi muḍi*—never turning away the faces; *nava nava*—newer and newer; *doñhāra*—of both of them; *prācurya*—abundance.

“Both the *gopīs* and Kṛṣṇa are complete. The *gopīs’* ecstatic love is like a mirror that becomes newer and newer at every moment and reflects Kṛṣṇa’s bodily luster and sweetness. Thus competition increases. Since neither give up, their pastimes become newer and newer, and both sides constantly increase.

TEXT 119

karma, tapa, yoga, jñāna, vidhi-bhakti, japa, dhyāna,
ihā haite mādhubhya durlabha
kevala ye rāga-mārge, bhaje kṛṣṇe anurāge,
tāre kṛṣṇa-mādhubhya sulabha

karma—fruitive activities; *tapa*—austerities; *yoga*—the practice of mystic *yoga*; *jñāna*—speculative cultivation of knowledge; *vidhi-bhakti*—regulative principles in devotional service; *japa*—chanting; *dhyāna*—meditation; *ihā haite*—from these things; *mādhubhya*—the sweetness of Kṛṣṇa; *durlabha*—very difficult to perceive; *kevala*—only; *ye*—one who; *rāga-mārge*—by the path of spontaneous ecstatic love; *bhaje*—worships; *kṛṣṇe*—Lord Kṛṣṇa; *anurāge*—with transcendental feeling; *tāre*—unto him; *kṛṣṇa-mādhubhya*—the sweetness of Kṛṣṇa’s; *sulabha*—very easily appreciated.

“The transcendental mellows generated from the dealings between the gopīs and Kṛṣṇa cannot be tasted by means of fruitive activity, yogic austerities, speculative knowledge, regulative devotional service, mantra-yoga or meditation. This sweetness can be tasted only through the spontaneous love of liberated persons who chant the holy names with great ecstatic love.

TEXT 120

sei-rūpa vrajāśraya, aiśvarya-mādhubhyamaya,
divya-guṇa-gaṇa-ratnālaya
ānera vaibhava-sattā, kṛṣṇa-datta bhagavattā,
kṛṣṇa—sarva-amśī, sarvāśraya

sei-rūpa—that supernatural beauty; *vraja-āśraya*—whose abode is in Vṛndāvana; *aiśvarya-mādhubhya-maya*—full of opulence and the sweetness of love; *divya-guṇa-gaṇa*—of transcendental qualities; *ratna-ālaya*—the source of all the gems; *ānera*—of others; *vaibhava-sattā*—the presence of opulences; *kṛṣṇa-datta*—all bestowed by Kṛṣṇa; *bhagavattā*—qualities of the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-amśī*—the original source of all of them; *sarva-āśraya*—the shelter of all of them.

“Such ecstatic transactions between Kṛṣṇa and the gopīs are possible only in Vṛndāvana, which is full of the opulences of transcendental love. The form of Kṛṣṇa is the original source of all transcendental qualities. It is like a mine of gems. The opulences belonging to all the personal expansions of Kṛṣṇa are to be understood to be bestowed by Kṛṣṇa; therefore Kṛṣṇa is the original source and shelter of everyone.

TEXT 121

*śrī, lajjā, dayā, kīrti, dhairya, vaiśārādī mati,
ei saba kṛṣṇe pratiṣṭhita
suśīla, mṛdu, vadānya, kṛṣṇa-sama nāhi anya,
kṛṣṇa kare jagatera hita*

śrī—beauty; *lajjā*—humility; *dayā*—mercy; *kīrti*—merit; *dhairya*—patience; *vaiśārādī*—very expert; *mati*—intelligence; *ei saba*—all these; *kṛṣṇe*—in Lord Kṛṣṇa; *pratiṣṭhita*—situated; *su-śīla*—well behaved; *mṛdu*—mild; *vadānya*—magnanimous; *kṛṣṇa-sama*—like Kṛṣṇa; *nāhi*—there is no one; *anya*—else; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *jagatera*—of the world; *hita*—welfare.

“Beauty, humility, mercy, merit, patience and expert intelligence are all manifested in Kṛṣṇa. But besides these, Kṛṣṇa has other qualities like good behavior, mildness and magnanimity. He also performs welfare activities for the whole world. All these qualities are not visible in expansions like Nārāyaṇa.

Śrīla Bhaktivinoda Ṭhākura mentions that the qualities of beauty, humility, mercy, merit, patience and expert intelligence are brilliant qualities, and when they are exhibited in the person of Nārāyaṇa, one should know that they are bestowed upon Nārāyaṇa by Kṛṣṇa. Good behavior, mildness and magnanimity are found only in Kṛṣṇa. Only Kṛṣṇa performs welfare activities for the whole world.

TEXT 122

*kṛṣṇa dekhi' nānā jana, kaila nimiṣe nindana,
vraje vidhi ninde gopī-gaṇa*

*sei saba śloka ṣaḍi’, mahāprabhu artha kari’,
sukhe mādhurya kare āsvādana*

kṛṣṇa—Lord Kṛṣṇa; *dekhi’*—seeing; *nānā jana*—various persons; *kaila*—did; *nimiṣe*—due to the blinking of the eyes; *nindana*—blaming; *vraje*—in Vṛndāvana; *vidhi*—Lord Brahmā; *ninde*—blame; *gopī-gaṇa*—all the gopīs; *sei saba*—all those; *śloka*—verses; *ṣaḍi’*—reciting; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *artha kari’*—explaining the meaning; *sukhe*—in happiness; *mādhurya*—transcendental sweetness; *kare*—does; *āsvādana*—tasting.

“After seeing Kṛṣṇa, various people criticize the blinking of their eyes. In Vṛndāvana especially, all the gopīs criticize Lord Brahmā because of this defect in the eyes.” Then Śrī Caitanya Mahāprabhu recited some verses from Śrīmad-Bhāgavatam and explained them vividly, thus enjoying the taste of transcendental sweetness with great happiness.

TEXT 123

*yasyānanam makara-kunḍala-cāru-karṇa-
bhrājat-kapola-subhagam sa-vilāsa-hāsam
nityotsavam na tatṛpuḥ dṛṣibhiḥ pibantyo
nāryo narāś ca muditāḥ kupitā nimeś ca*

yasya—of Kṛṣṇa; *ānanam*—face; *makara-kunḍala*—by earrings resembling sharks; *cāru*—beautified; *karṇa*—the ears; *bhrājat*—shining; *kapola*—cheeks; *su-bhagam*—delicate; *sa-vilāsa-hāsam*—smiling with an enjoying spirit; *nitya-utsavam*—in which there are eternal festivities of joy; *na*—not; *tatṛpuḥ*—satisfied; *dṛṣibhiḥ*—by the eyes; *pibantyaḥ*—drinking; *nāryaḥ*—all the women; *narāḥ*—the men; *ca*—and; *muditāḥ*—very pleased; *kupitāḥ*—very angry; *nimeḥ*—at the creator of the blinking of the eyes; *ca*—also.

“All men and women were accustomed to enjoying the beauty of the shining face of Lord Kṛṣṇa, as well as His shark-shaped earrings swinging on His ears. His beautiful features, His cheeks and His playful smiles all

combined to form a constant festival for the eyes, and the blinking of the eyes became obstacles that impeded one from seeing that beauty. For this reason, men and women became very angry at the creator [Lord Brahmā].’

This verse is Śrīmad-Bhāgavatam 9.24.65.

TEXT 124

*aṭati yad bhavān ahni kānanam
truṭiḥ yugāyate tvām apaśyatām
kuṭīla-kuntalam śrī-mukham ca te
jada udikṣatām pakṣma-kṛt dṛśām*

aṭati—goes; *yat*—when; *bhavān*—Your Lordship; *ahni*—in the day; *kānanam*—to the forest; *truṭiḥ*—half a second; *yugāyate*—appears like a *yuga*; *tvām*—You; *apaśyatām*—of those not seeing; *kuṭīla-kuntalam*—adorned with curly hair; *śrī-mukham*—beautiful face; *ca*—and; *te*—Your; *jadaḥ*—stupid; *udikṣatām*—looking at; *pakṣma-kṛt*—the maker of eyelashes; *dṛśām*—of the eyes.

“O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful curly hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool.’

This verse is spoken by the *gopīs* in Śrīmad-Bhāgavatam (10.31.15).

TEXT 125

*kāma-gāyatrī-mantra-rūpa, haya kṛṣṇera svarūpa,
sārdha-cabbiśa akṣara tāra haya
se akṣara ‘candra’ haya, kṛṣṇe kari’ udaya,
trijagat kailā kāmamaya*

kāma-gāyatrī-mantra-rūpa—the hymn known as *Kāma-gāyatrī*; *haya*—is; *kṛṣṇera svarūpa*—identical with *Kṛṣṇa*; *sārdha-cabbiśa*—twenty-four and a half; *akṣara*—syllables; *tāra*—of that; *haya*—are; *se akṣara*—these syllables; *candra haya*—are like the moon; *kṛṣṇe*—Lord *Kṛṣṇa*; *kari’ udaya*—awakening; *tri-jagat*—the three worlds; *kailā*—made; *kāma-maya*—full of desire.

“Kṛṣṇa, the Supreme Personality of Godhead, is identical with the Vedic hymn known as the Kāma-gāyatrī, which is composed of twenty-four and a half syllables. Those syllables are compared to moons that arise in Kṛṣṇa. Thus all three worlds are filled with desire.

TEXT 126

*sakhi he, kṛṣṇa-mukha—dvija-rāja-rāja
kṛṣṇa-vaṇu-simhāsane, vasi’ rājya-śāsane,
kare saṅge candrera samāja*

sakhi he—O dear friend; *kṛṣṇa-mukha*—the face of Lord Kṛṣṇa; *dvija-rāja-rāja*—the king of moons; *kṛṣṇa-vaṇu*—of the transcendental body of Kṛṣṇa; *simhāsane*—on the throne; *vasi’*—sitting; *rājya-śāsane*—ruling of the kingdom; *kare*—does; *saṅge*—in the company of; *candrera samāja*—the society of moons.

“The face of Kṛṣṇa is the king of all moons, and the body of Kṛṣṇa is the throne. Thus the king governs a society of moons.

Kṛṣṇa’s face is considered the king of moons, and His body is considered the throne. All the other *candras* (moons) are considered to be subordinate moons. His left cheek is a moon, and His right cheek is a moon. His forehead is considered a half moon, the spot of sandalwood pulp on His forehead is considered a moon, and His fingernails and toenails are also different moons.

TEXT 127

*dui gaṇḍa sucikkaṇa, jini’ maṇi-sudarpaṇa,
sei dui pūrṇa-candra jāni
lalāṭe aṣṭamī-indu, tāhāte candana-bindu,
sei eka pūrṇa-candra māni*

dui—two; *gaṇḍa*—cheeks; *su-cikkaṇa*—very shiny; *jini’*—conquering; *maṇi-su-darpaṇa*—glowing gems; *sei dui*—those two; *pūrṇa-candra*—full moons; *jāni*—I consider; *lalāṭe*—on the forehead; *aṣṭamī-indu*—eighth-day moon (half moon); *tāhāte*—on that; *candana-bindu*—the

drop of sandalwood pulp; *sei*—that; *eka*—one; *pūrṇa-candra*—full moon; *māni*—I consider.

“Kṛṣṇa has two cheeks that shine like glowing gems. Both are considered full moons. His forehead is considered a half moon, and the spot of sandalwood there is considered a full moon.

TEXT 128

kara-nakha-cāndera hāṭa, vaṁśī-upara kare nāṭa,
tāra gīta muralīra tāna
pada-nakha-candra-gaṇa, tale kare nartana,
nūpurera dhvani yāra gāna

kara-nakha—of the nails on the hands; *cāndera*—of the full moons; *hāṭa*—the bazaar; *vaṁśī*—the flute; *upara*—on; *kare*—do; *nāṭa*—dancing; *tāra*—of them; *gīta*—the song; *muralīra tāna*—the melody of the flute; *pada-nakha*—of the nails on the toes; *candra-gaṇa*—the different full moons; *tale*—on the ground; *kare*—do; *nartana*—dancing; *nūpurera*—of the ankle bells; *dhvani*—the sound; *yāra*—whose; *gāna*—musical song.

“His fingernails are many full moons, and they dance on the flute in His hands. Their song is the melody of that flute. His toenails are also many full moons, and they dance on the ground. Their song is the jingling of His ankle bells.

TEXT 129

nāce makara-kuṇḍala, netra—līlā-kamala,
vilāsī rājā satata nācāya
bhrū—dhanu, netra—bāṇa, dhanur-guṇa—dui kāṇa,
nārī-mana-lakṣya vindhe tāya

nāce—dance; *makara-kuṇḍala*—the earrings shaped like sharks; *netra*—the eyes; *līlā*—for play; *kamala*—like lotus flowers; *vilāsī*—the enjoyer; *rājā*—the king; *satata nācāya*—always causes to dance; *bhrū*—two eyebrows; *dhanu*—just like bows; *netra*—the eyes; *bāṇa*—just like arrows;

dhanur-guṇa—the string of the bow; *dui kāṇa*—the two ears; *nārī-mana*—the minds of the *gopīs*; *lakṣya*—the target; *vindhe*—pierces; *tāya*—there.

“Kṛṣṇa’s face is the enjoyer king. That full-moon face makes His shark-shaped earrings and lotus eyes dance. His eyebrows are like bows, and His eyes are like arrows. His ears are fixed on the string of that bow, and when His eyes spread to His ears, He pierces the hearts of the *gopīs*.”

TEXT 130

ei cāndera baḍa nāṭa, pasāri’ cāndera hāṭa,
vinimūle vilāya nijāmṛta
kāhoṅ smita-jyotsnāmṛte, kāñhāre adharāmṛte,
saba loka kare āpyāyita

ei cāndera—of this moon of the face; *baḍa*—big; *nāṭa*—dancing; *pasāri’*—expanding; *cāndera hāṭa*—the marketplace of full moons; *vinimūle*—without a price; *vilāya*—distributes; *nija-amṛta*—its personal nectar; *kāhoṅ*—to some; *smita-jyotsnā-amṛte*—by the nectar of the moonrays of sweet smiling; *kāñhāre*—to someone; *adhara-amṛte*—by the nectar of the lips; *saba loka*—all people; *kare āpyāyita*—pleases.

“The dancing features of His face surpass all other full moons and expand the marketplace of full moons. Although priceless, the nectar of Kṛṣṇa’s face is distributed to everyone. Some purchase the moonrays of His sweet smiles, and others purchase the nectar of His lips. Thus He pleases everyone.”

TEXT 131

vipulāyatāruṇa, madana-mada-ghūrṇana,
mantrī yāra e dui nayana
lāvaṇya-keli-sadana, jana-netra-rasāyana,
sukhamaya govinda-vadana

vipula-āyata—broad and spread; *aruṇa*—reddish; *madana-mada*—the pride of Cupid; *ghūrṇana*—bewildering; *mantrī*—ministers; *yāra*—

whose; *e*—these; *dui*—two; *nayana*—eyes; *lāvaṅya-keli*—of pastimes of beauty; *sadana*—home; *jana-netra-rasa-āyana*—very pleasing to the eyes of everyone; *sukha-maya*—full of happiness; *govinda-vadana*—the face of Lord Kṛṣṇa.

“Kṛṣṇa has two reddish, widely spread eyes. These are ministers of the king, and they subdue the pride of Cupid, who also has beautiful eyes. That face of Govinda, which is full of happiness, is the home of the pastimes of beauty, and it is very pleasing to everyone’s eyes.

TEXT 132

yāñra puṅya-puñja-phale, se-mukha-darśana mile,
dui āñkhi ki karibe pāne?
dviguṇa bāḍe tṛṣṇā-lobha, pite nāre—manaḥ-kṣobha,
duḥkhe kare vidhira nindane

yāñra—whose; *puṅya-puñja-phale*—by the result of many pious activities; *se-mukha*—of that face; *darśana*—seeing; *mile*—if one gets to do; *dui āñkhi*—two eyes; *ki*—how; *karibe*—will do; *pāne*—drinking; *dvi-guṇa*—twice; *bāḍe*—increases; *tṛṣṇā-lobha*—greed and thirst; *pite*—to drink; *nāre*—not able; *manaḥ-kṣobha*—agitation of the mind; *duḥkhe*—in great distress; *kare*—does; *vidhira*—of the creator; *nindane*—criticizing.

“If by devotional service one gets the results of pious activities and sees Lord Kṛṣṇa’s face, what can he relish with only two eyes? His greed and thirst increase twofold by seeing the nectarean face of Kṛṣṇa. Due to his inability to sufficiently drink that nectar, he becomes very unhappy and criticizes the creator for not having given more than two eyes.

TEXT 133

nā dileka lakṣa-koṭi, sabe dilā āñkhi duṭi,
tāte dilā nimiṣa-ācchādana
vidhi—jaḍa tapodhana, rasa-śūnya tāra mana,
nāhi jāne yogya sṛjana

nā dileka—did not award; *lakṣa-koṭi*—thousands and millions; *sabe*—only; *dilā*—gave; *āṅkhi duṭi*—two eyes; *tāte*—in them; *dilā*—gave; *nimiṣa-ācchādana*—covering of the eyelids; *vidhi*—creator; *jaḍa*—dull; *tapah-dhana*—assets of austerities; *rasa-śūnya*—without juice; *tāra*—his; *mana*—mind; *nāhi jāne*—does not know; *yogya*—suitable; *sṛjana*—creating.

“When the onlooker of Kṛṣṇa’s face becomes dissatisfied in this way, he thinks, ‘Why didn’t the creator give me thousands and millions of eyes? Why has he given me only two? Even these two eyes are disturbed by blinking, which keeps me from continuously seeing Kṛṣṇa’s face.’ Thus one accuses the creator of being dry and tasteless due to engaging in severe austerities. ‘The creator is only a dry manufacturer. He does not know how to create and set things in their proper places.

TEXT 134

ye dekhibe kṛṣṇānana, tāra kare dvi-nayana,
vidhi hañā hena avicāra
mora yadi bola dhare, koṭi āṅkhi tāra kare,
tabe jāni yogya sṛṣṭi tāra

ye—anyone who; *dekhibe*—will see; *kṛṣṇa-ānana*—the face of Kṛṣṇa; *tāra*—of him; *kare*—make; *dvi-nayana*—two eyes; *vidhi*—an authority in creation; *hañā*—being; *hena*—such; *avicāra*—lack of consideration; *mora*—my; *yadi*—if; *bola*—instruction; *dhare*—accepts; *koṭi āṅkhi*—millions of eyes; *tāra*—of him; *kare*—would create; *tabe jāni*—then I would understand; *yogya*—suitable; *sṛṣṭi*—creation; *tāra*—his.

“The creator says, “Let those who will see Kṛṣṇa’s beautiful face have two eyes.” Just see the lack of consideration exhibited by this person posing as a creator! If the creator took my advice, he would give millions of eyes to the person who intends to see Śrī Kṛṣṇa’s face. If the creator will accept this advice, then I would say that he is competent in his work.’

TEXT 135

*kṛṣṇāṅga-mādhurya—sindhu, sumadhura mukha—indu,
ati-madhu smita—sukiraṇe
e-tine lāgila mana, lobhe kare āsvādana,
śloka paḍe svahasta-cālāne*

kṛṣṇa-aṅga—of the transcendental body of Kṛṣṇa; *mādhurya*—of sweetness; *sindhu*—the ocean; *su-madhura*—very sweet; *mukha*—face; *indu*—like the full moon; *ati-madhu*—extraordinarily sweet; *smita*—smiling; *su-kiraṇe*—beam of moonlight; *e-tine*—these three; *lāgila mana*—attracted the mind; *lobhe*—with more and more greed; *kare āsvādana*—relished; *śloka paḍe*—recites a verse; *sva-hasta-cālāne*—moving His own hand.

“The transcendental form of Lord Śrī Kṛṣṇa is compared to an ocean. A particularly extraordinary vision is the moon above that ocean—Śrī Kṛṣṇa’s face—and an even more extraordinary vision is His smile, which is sweeter than sweet and is like shining beams of moonlight.” While speaking of these things with Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu began to remember one thing after another. Moving His hands in ecstasy, He recited a verse.

TEXT 136

*madhuram madhuram vapur asya vibhor
madhuram madhuram vadanam madhuram
madhu-gandhi mṛdu-smitam etad aho
madhuram madhuram madhuram madhuram*

madhuram—sweet; *madhuram*—sweet; *vapur*—the transcendental form; *asya*—His; *vibhor*—of the Lord; *madhuram*—sweet; *madhuram*—sweet; *vadanam*—face; *madhuram*—more sweet; *madhu-gandhi*—the fragrance of honey; *mṛdu-smitam*—soft smiling; *etad*—this; *aho*—O my Lord; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—still more sweet.

“O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. But His soft smile, which has the fragrance of honey, is sweeter still.’

This verse is quoted from the *Kṛṣṇa-karṇāmṛta* (92), by Bilvamaṅgala Thākura.

TEXT 137

*sanātana, kṛṣṇa-mādhurya—amṛtera sindhu
mora mana—sannipāti, saba pite kare mati,
durdaiva-vaidyā nā deya eka bindu*

sanātana—O My dear Sanātana; *kṛṣṇa-mādhurya*—the sweetness of Lord Kṛṣṇa; *amṛtera sindhu*—an ocean of ambrosia; *mora mana*—My mind; *sannipāti*—a disease of convulsions; *saba*—all; *pite*—to drink; *kare*—does; *mati*—desire; *durdaiva-vaidyā*—a physician who suppresses; *nā*—not; *deya*—gives; *eka*—one; *bindu*—drop.

“My dear Sanātana, the sweetness of Kṛṣṇa’s personality is just like an ocean of ambrosia. Although My mind is now afflicted by convulsive diseases and I wish to drink that entire ocean, the repressive physician does not allow Me to drink even one drop.

When there is a combination of *kapha*, *pitta* and *vāyu*, the three bodily elements, there occurs *sannipāti*, or a convulsive disease. Lord Caitanya said, “This disease of Mine is caused by the personal features of Lord Kṛṣṇa. The three elements are the beauty of Kṛṣṇa’s body, the beauty of His face, and the beauty of His smile. Stricken by these three beauties, My mind goes into convulsions. It wishes to drink the ocean of Kṛṣṇa’s beauty, but because I am undergoing convulsions, My physician, who is Śrī Kṛṣṇa Himself, does not even allow Me to take a drop of water from that ocean.” Śrī Caitanya Mahāprabhu was ecstatic in this way because He was presenting Himself in the mood of the *gopīs*. The *gopīs* wanted to drink the ocean of sweetness arising from the bodily features of Kṛṣṇa, but Kṛṣṇa did not allow them to come near. Consequently their desire to meet Kṛṣṇa increased, and being unable to drink the ambrosia of Kṛṣṇa’s bodily features, they became very unhappy.

TEXT 138

*kṛṣṇāṅga—lāvaṅya-pūra, madhura haite sumadhura,
tāte yei mukha sudhākara
madhura haite sumadhura, tāhā ha-ite sumadhura,
tāra yei smita jyotsnā-bhara*

kṛṣṇa-aṅga—the bodily features of Kṛṣṇa; *lāvaṅya-pūra*—the city of attractive beauty; *madhura*—sweetness; *haite*—than; *su-madhura*—still more sweet; *tāte*—in that body; *yei*—that; *mukha*—face; *sudhākara*—like the moon; *madhura haite su-madhura*—sweeter than sweetness; *tāhā ha-ite*—than that; *su-madhura*—still more sweet; *tāra*—of which; *yei*—that; *smita*—smiling; *jyotsnā-bhara*—like the moonshine.

“Kṛṣṇa’s body is a city of attractive features, and it is sweeter than sweet. His face, which is like the moon, is sweeter still. And the supremely sweet gentle smile on that moonlike face is like rays of moonshine.

The smile on Kṛṣṇa’s face, which is just like the smiling of the moon, generates greater and greater happiness for the *gopīs*.

TEXT 139

*madhura haite sumadhura, tāhā haite sumadhura,
tāhā haite ati sumadhura
āpanāra eka kaṇe, vyāpe saba tribhuvane,
daśa-dik vyāpe yāra pūra*

madhura haite su-madhura—sweeter than sweet; *tāhā haite*—than that; *su-madhura*—still sweeter; *tāhā haite*—than that; *ati su-madhura*—still much more sweet; *āpanāra*—of Himself; *eka kaṇe*—by one particle; *vyāpe*—spreads; *saba*—all; *tri-bhuvane*—throughout the three worlds; *daśa-dik*—ten directions; *vyāpe*—spreads; *yāra*—whose; *pūra*—the city of Kṛṣṇa’s beauty.

“The beauty of Kṛṣṇa’s smile is the sweetest feature of all. His smile is like a full moon that spreads its rays throughout the three worlds—Goloka Vṛndāvana, the spiritual sky of the Vaikuṅṭhas, and Devī-dhāma, the material world. Thus Kṛṣṇa’s shining beauty spreads in all ten directions.

TEXT 140

*smita-kiraṇa-sukarpūre, paīse adhara-madhure,
sei madhu mātāya tribhuvane
vaṁśī-chidra ākāśe, tāra guṇa śabde paīse,
dhvani-rūpe pāñā pariṇāme*

smita-kiraṇa—the shining of Kṛṣṇa’s smile; *su-karpūre*—compared to camphor; *paīse*—enters; *adhara-madhure*—within the sweetness of the lips; *sei madhu*—that ambrosia; *mātāya*—maddens; *tri-bhuvane*—the three worlds; *vaṁśī-chidra*—of the holes in the flute; *ākāśe*—in the space; *tāra guṇa*—the quality of that sweetness; *śabde*—in sound vibration; *paīse*—enters; *dhvani-rūpe*—the form of sound vibration; *pāñā*—obtaining; *pariṇāme*—by transformation.

“His slight smiling and fragrant illumination are compared to camphor, which enters the sweetness of His lips. That sweetness is transformed and enters into space as vibrations from the holes of His flute.

TEXT 141

*se dhvani caudike dhāya, aṇḍa bhedi’ vaikuṅṭhe yāya,
bale paīse jagatera kāṇe
sabā mātoyāla kari’, balātkāre āne dhari’,
viśeṣataḥ yuvatīra gaṇe*

se dhvani—that vibration; *cau-dike*—in the four directions; *dhāya*—runs; *aṇḍa bhedi’*—piercing the coverings of the universe; *vaikuṅṭhe yāya*—goes to the spiritual sky; *bale*—by force; *paīse*—enters; *jagatera*—of the three worlds; *kāṇe*—in the ears; *sabā*—everyone; *mātoyāla kari’*—making drunk; *balātkāre*—by force; *āne*—brings; *dhari’*—catching; *viśeṣataḥ*—specifically; *yuvatīra gaṇe*—all the young damsels of Vrajabhūmi.

“The sound of Kṛṣṇa’s flute spreads in the four directions. Even though Kṛṣṇa vibrates His flute within this universe, its sound pierces the universal covering and goes to the spiritual sky. Thus the vibration enters the ears of all inhabitants. It especially enters Goloka Vṛndāvana-dhāma

and attracts the minds of the young damsels of Vrajabhūmi, bringing them forcibly to where Kṛṣṇa is present.

TEXT 142

*dhvani—baḍa uddhata, pativratāra bhāṅge vrata,
pati-kola haite ṭāni' āne
vaikuṅṭhara lakṣmī-gaṇe, yei kare ākarṣaṇe,
tāra āge kebā goṇi-gaṇe*

dhvani—vibration; *baḍa*—very; *uddhata*—aggressive; *pati-vratāra*—of chaste wives; *bhāṅge*—breaks; *vrata*—the vow; *pati*—of the husband; *kola*—the lap; *haite*—from; *ṭāni'*—taking; *āne*—brings; *vaikuṅṭhara*—of the Vaikuṅṭha planets; *lakṣmī-gaṇe*—all the goddesses of fortune; *yei*—that which; *kare ākarṣaṇe*—attracts; *tāra*—of that; *āge*—in front; *kebā*—what to speak of; *goṇi-gaṇe*—the *goṇīs* of Vṛndāvana.

“The vibration of Kṛṣṇa’s flute is very aggressive, and it breaks the vows of all chaste women. Indeed, its vibration takes them forcibly from the laps of their husbands. The vibration of His flute attracts even the goddesses of fortune in the Vaikuṅṭha planets, to say nothing of the poor damsels of Vṛndāvana.

TEXT 143

*nīvi khasāya pati-āge, gṛha-dharma karāya tyāge,
bale dhari' āne kṛṣṇa-sthāne
loka-dharma, lajjā, bhaya, saba jñāna luṭṭa haya,
aiche nācāya saba nārī-gaṇe*

nīvi—the knots of the underwear; *khasāya*—loosens; *pati-āge*—even in front of the husbands; *gṛha-dharma*—household duties; *karāya tyāge*—causes to give up; *bale*—by force; *dhari'*—catching; *āne*—brings; *kṛṣṇa-sthāne*—before Lord Kṛṣṇa; *loka-dharma*—social etiquette; *lajjā*—shame; *bhaya*—fear; *saba*—all; *jñāna*—such knowledge; *luṭṭa haya*—becomes hidden; *aiche*—in that way; *nācāya*—causes to dance; *saba*—all; *nārī-gaṇe*—the women.

“The vibration of His flute slackens the knots of their underwear even in front of their husbands. Thus the gopīs are forced to abandon their household duties and come before Lord Kṛṣṇa. In this way all social etiquette, shame and fear are vanquished. The vibration of His flute causes all women to dance.

TEXT 144

*kāṇera bhītara vāsā kare, āpane tāñhā sadā sphure,
 anya śabda nā deya praveśite
 āna kathā nā śune kāṇa, āna balite bolaya āna,
 ei kṛṣṇera vaṁśīra carite*

kāṇera—the hole of the ear; *bhītara*—within; *vāsā kare*—makes a residence; *āpane*—personally; *tāñhā*—there; *sadā*—always; *sphure*—is prominent; *anya*—other; *śabda*—sounds; *nā*—not; *deya*—allows; *praveśite*—to enter; *āna kathā*—other talks; *nā*—not; *śune*—hears; *kāṇa*—the ear; *āna*—something else; *balite*—to speak; *bolaya*—speaks; *āna*—another thing; *ei kṛṣṇera*—of Lord Kṛṣṇa; *vaṁśīra*—of the flute; *carite*—characteristics.

“The vibration of His flute is just like a bird that creates a nest within the ears of the gopīs and always remains prominent there, not allowing any other sound to enter their ears. Indeed, the gopīs cannot hear anything else, nor are they able to concentrate on anything else, not even to give a suitable reply. Such are the effects of the vibration of Lord Kṛṣṇa’s flute.”

The vibration of Kṛṣṇa’s flute is always prominent in the ears of the gopīs. Naturally they cannot hear anything else. Constant remembrance of the holy sound of Kṛṣṇa’s flute keeps them enlightened and enlivened, and they do not allow any other sound to enter their ears. Since their attention is fixed on Kṛṣṇa’s flute, they cannot divert their minds to any other subject. In other words, a devotee who has heard the sound of Kṛṣṇa’s flute forgets to talk or hear of any other subject. This vibration of Kṛṣṇa’s flute is represented by the Hare Kṛṣṇa *mahā-mantra*. A serious devotee of the Lord who chants and hears this transcendental vibration becomes so accustomed to it that he cannot divert his attention to any subject matter not related to Kṛṣṇa’s blissful characteristics and paraphernalia.

TEXT 145

*punaḥ kahe bāhya-jñāne, āna kahite kahiluṅ āne,
 kṛṣṇa-kṛpā tomāra upare
 mora citta-bhrama kari', nijaiśvarya-mādhurī,
 mora mukhe śunāya tomāre*

punaḥ—again; *kahe*—He says; *bāhya-jñāne*—in external consciousness; *āna*—something else; *kahite*—to speak; *kahiluṅ*—I have spoken; *āne*—another thing; *kṛṣṇa-kṛpā*—the mercy of Lord Kṛṣṇa; *tomāra*—you; *upare*—upon; *mora*—My; *citta-bhrama*—mental concoction; *kari'*—making; *nija-aiśvarya*—His personal opulence; *mādhurī*—sweetness; *mora mukhe*—through My mouth; *śunāya*—causes to hear; *tomāre*—you.

Resuming His external consciousness, Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, “I have not spoken of what I intended. Lord Kṛṣṇa is very merciful to you because by bewildering My mind He has revealed His personal opulence and sweetness. He has caused you to hear all these things from Me for your understanding.

Śrī Caitanya Mahāprabhu admitted that He was speaking like a madman, which He should not have done for the understanding of those who are externally situated. Statements about Kṛṣṇa’s body, His characteristics and His flute would appear like a madman’s statements to a mundane person. It was actually a fact that Kṛṣṇa wanted to reveal Himself to Sanātana Gosvāmī due to His specific mercy upon him. Somehow or other, Kṛṣṇa explained Himself and His flute to Sanātana Gosvāmī through the mouth of Śrī Caitanya Mahāprabhu, who appeared as though mad. Śrī Caitanya Mahāprabhu admitted that He wanted to tell Sanātana Gosvāmī something else, but somehow or other, in transcendental ecstasy, He spoke of a different subject matter.

TEXT 146

*āmi ta' bāula, āna kahite āna kahi
 kṛṣṇera mādhuryāmṛta-srote yāi vahi'*

āmi ta' bāula—I am a madman; *āna kahite*—to speak something; *āna kahi*—I speak on something else; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhurya-*

amṛta—of the nectar of the sweetness; *srote*—in the waves of; *yāi*—I go; *vahi'*—being carried away.

“Since I have become a madman, I am saying one thing instead of another. This is because I am being carried away by the waves of the nectarean ocean of Lord Kṛṣṇa’s transcendental sweetness.”

TEXT 147

*tabe mahāprabhu kṣaṇeka mauna kari' rahe
mane eka kari' punaḥ sanātane kahe*

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṣaṇeka*—for a moment; *mauna*—silence; *kari'*—making; *rahe*—remained; *mane*—within His mind; *eka kari'*—adjusting things; *punaḥ*—again; *sanātane*—unto Sanātana Gosvāmī; *kahe*—instructs.

Śrī Caitanya Mahāprabhu then remained silent for a moment. Finally, adjusting things within His mind, He again spoke to Sanātana Gosvāmī.

TEXT 148

*kṛṣṇera mādhuri āra mahāprabhura mukhe
ihā yei śune, sei bhāse prema-sukhe*

kṛṣṇera—of Lord Kṛṣṇa; *mādhuri*—the sweetness; *āra*—and; *mahāprabhura mukhe*—in the mouth of Śrī Caitanya Mahāprabhu; *ihā*—this statement; *yei*—anyone who; *śune*—hears; *sei*—that person; *bhāse*—floats; *prema-sukhe*—in the transcendental bliss of love of Godhead.

If anyone gets an opportunity to hear about the sweetness of Kṛṣṇa in this chapter of Śrī Caitanya-caritāmṛta, he will certainly be eligible to float in the transcendently blissful ocean of love of God.

TEXT 149

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-first Chapter, describing the blissful characteristics of Kṛṣṇa.

CHAPTER TWENTY-TWO

The Process of Devotional Service

In the Twenty-second Chapter, Śrī Caitanya Mahāprabhu describes the process of devotional service. In the beginning He describes the truth about the living entity and the superexcellence of devotional service. He then describes the uselessness of mental speculation and mystic *yoga*. In all circumstances the living entity is recommended to accept the path of devotional service as personally explained by Śrī Caitanya Mahāprabhu. The speculative method of the so-called *jñānīs* is considered a waste of time, and that is proved in this chapter. An intelligent person should abandon the processes of *karma-kāṇḍa*, *jñāna-kāṇḍa* and mystic *yoga*. One should give up all these useless processes and take seriously to the path of Kṛṣṇa consciousness. In this way one's life will be successful. If one takes to Kṛṣṇa consciousness fully, even though he may sometimes be agitated due to having previously practiced mental speculation and yogic mysticism, he will be saved by Lord Kṛṣṇa Himself. The fact is that devotional service is bestowed by the blessings of a pure devotee (*sa mahātmā su-durlabhaḥ*). A pure devotee is the supreme transcendentalist, and one has to receive his mercy for one's dormant Kṛṣṇa consciousness to be awakened. One has to associate with pure devotees. If one has firm faith in the words of a great soul, pure devotional service will awaken.

In this chapter Śrī Caitanya Mahāprabhu differentiates between a pure devotee and others. He also describes the characteristics of a pure devotee. A devotee's most formidable enemy is association with women in an enjoying spirit. Association with nondevotees is also condemned because it is also a formidable enemy on the path of devotional service. One has to fully surrender unto the lotus feet of Kṛṣṇa and give up attraction for women and nondevotees.

The six symptoms of fully surrendered souls are also described in this chapter. Devotional service has been divided into two categories-

regulative devotional service and spontaneous love. There are sixty-four items listed in regulative devotional service, and out of these sixty-four the last five are considered very important. By practicing even one of the nine processes of devotional service, one can become successful. Speculative knowledge and mystic *yoga* can never help one in devotional service. Pious activity, nonviolence, sense control and regulation are not separate from devotional service in its pure form. If one engages in devotional service, all good qualities follow. One does not have to cultivate them separately. Spontaneous devotional service arises when one follows a pure devotee who is awakened to spontaneous love of God. Śrī Caitanya Mahāprabhu describes the symptoms of devotees who are already situated in spontaneous love of God. He also describes the devotees who are trying to follow in the footsteps of the pure devotees.

TEXT 1

*vande śrī-kṛṣṇa-caitanya-
devaṁ taṁ karuṇārṇavam
kalāv apy ati-gūḍheyaṁ
bhaktir yena prakāśitā*

vande—I offer my respectful obeisances; *śrī-kṛṣṇa-caitanya-devaṁ*—unto Lord Śrī Caitanya Mahāprabhu; *taṁ*—unto Him; *karuṇā-arnavam*—who is an ocean of mercy; *kalau*—in this Age of Kali; *api*—even; *ati*—very; *gūḍhā*—confidential; *iyam*—this; *bhaktiḥ*—devotional service; *yena*—by whom; *prakāśitā*—manifested.

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu. He is an ocean of transcendental mercy, and although the subject matter of bhakti-yoga is very confidential, He has nonetheless manifested it so nicely, even in this Age of Kali, the age of quarrel.

TEXT 2

*jaya jaya śrī-kṛṣṇa-caitanya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya nityānanda*—to Śrī Kṛṣṇa Caitanya Mahāprabhu and Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaitacandra! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

TEXT 3

*eita kahiluṅ sambandha-tattvera vicāra
veda-śāstre upadeśe, kṛṣṇa—eka sāra*

eita—thus; *kahiluṅ*—I have described; *sambandha-tattvera vicāra*—consideration of one’s relationship with Kṛṣṇa; *veda-śāstre*—all Vedic literatures; *upadeśe*—instructs; *kṛṣṇa*—Lord Kṛṣṇa; *eka sāra*—the only essential point.

Śrī Caitanya Mahāprabhu said, “I have described one’s relationship with Kṛṣṇa in various ways. This is the subject matter of all the Vedas. Kṛṣṇa is the center of all activities.

TEXT 4

*ebe kahi, śuna, abhidheya-lakṣaṇa
yāhā haite pāi—kṛṣṇa, kṛṣṇa-prema-dhana*

ebe—now; *kahi*—I shall explain; *śuna*—please hear; *abhidheya-lakṣaṇa*—one’s prime business (devotional service); *yāhā haite*—from which; *pāi*—one can get; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa-prema-dhana*—and the wealth of transcendental love for Him.

“Now I shall speak about the characteristics of devotional service, by which one can attain the shelter of Kṛṣṇa and His loving transcendental service.

TEXT 5

*kṛṣṇa-bhakti—abhidheya, sarva-śāstre kaya
ataeva muni-gaṇa kariyāche niścaya*

kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; abhidheya—the real activity of life; sarva-śāstre—all Vedic literatures; kaya—say; ataeva—therefore; muni-gaṇa—all saintly persons; kariyāche—have made; niścaya—firm conclusion.

“A human being’s activities should be centered only on devotional service to Lord Kṛṣṇa. That is the verdict of all Vedic literatures, and all saintly people have firmly concluded this.

TEXT 6

*śrutir mātā pṛṣṭā diśati bhavad-ārādhana-vidhim
yathā mātur vāṇī smṛtir api tathā vakti bhaginī
purāṇādyā ye vā sahaja-nivahās te tad-anugā
ataḥ satyam jñātam mura-hara bhavān eva śaraṇam*

śrutih—Vedic knowledge; mātā—like a mother who is affectionate to her children; pṛṣṭā—when questioned; diśati—she directs; bhavat—of You; ārādhana—worship; vidhim—the process; yathā—just as; mātuh vāṇī—the instructions of the mother; smṛtiḥ—the smṛti-śāstras, which explain the Vedic literatures; api—also; tathā—similarly; vakti—express; bhaginī—like a sister; purāṇa-ādyāḥ—headed by the Purāṇas; ye—which; vā—or; sahaja-nivahāḥ—like brothers; te—all of them; tat—of the mother; anugāḥ—followers; ataḥ—therefore; satyam—the truth; jñātam—known; mura-hara—O killer of the demon Mura; bhavān—Your Lordship; eva—only; śaraṇam—the shelter.

“When the mother Vedas [śruti] is questioned as to whom to worship, she says that You are the only Lord and worshipable object. Similarly, the corollaries of the śruti-śāstras, the smṛti-śāstras, give the same instructions, just like sisters. The Purāṇas, which are like brothers, follow in the footsteps of their mother. O enemy of the demon Mura, the conclusion is that You are the only shelter. Now I have understood this in truth.’

This quotation from the Vedic literature was spoken to the Lord by great sages.

TEXT 7

*advaya-jñāna-tattva kṛṣṇa—svayam bhagavān
'svarūpa-śakti' rūpe tānra haya avasthāna*

advaya-jñāna—of nondual knowledge; *tattva*—the principle; *kṛṣṇa*—Lord Kṛṣṇa; *svayam bhagavān*—Himself the Supreme Personality of Godhead; *svarūpa*—personal expansions; *śakti*—of potencies; *rūpe*—in the form; *tānra*—His; *haya*—there is; *avasthāna*—existence.

“Kṛṣṇa is the nondual Absolute Truth, the Supreme Personality of Godhead. Although He is one, He maintains different personal expansions and energies for His pastimes.

The Lord has many potencies, and He is nondifferent from all these potencies. Because the potencies and the potent cannot be separated, they are identical. Kṛṣṇa is described as the source of all potencies, and He is also identified with the external potency, the material energy. Kṛṣṇa also has internal potencies, or spiritual potencies, which are always engaged in His personal service. His internal potency is different from His external potency. Kṛṣṇa’s internal potency and Kṛṣṇa Himself, who is the potent, are always identical.

TEXT 8

*svāmśa-vibhinnāmśa-rūpe hañā vistāra
ananta vaikuṅṭha-brahmāṅḍe karena vihāra*

sva-amśa—of personal expansions; *vibhinna-amśa*—of separated expansions; *rūpe*—in the forms; *hañā*—becoming; *vistāra*—expanded; *ananta*—unlimited; *vaikuṅṭha*—in the spiritual planets known as Vaikuṅṭhas; *brahmāṅḍe*—in the material universes; *karena vihāra*—performs His pastimes.

“Kṛṣṇa expands Himself in many forms. Some of them are personal expansions, and some are separate expansions. Thus He performs pastimes

in both the spiritual and the material worlds. The spiritual worlds are the *Vaikuṅṭha* planets, and the material universes are the *brahmāṇḍas*, gigantic globes governed by Lord *Brahmā*.

TEXT 9

svāmśa-vistāra—*catur-vyūha*, *avatāra-gaṇa*
vibhinnāmśa jīva—*tānra śaktite gaṇana*

sva-amśa-vistāra—the expansion of His personal forms; *catur-vyūha*—His quadruple form; *avatāra-gaṇa*—the incarnations; *vibhinna-amśa*—His separated forms; *jīva*—the living entities; *tānra*—His; *śaktite*—in the category of potency; *gaṇana*—calculating.

“Expansions of His personal self—like the quadruple manifestations of *Saṅkarṣaṇa*, *Pradyumna*, *Aniruddha* and *Vāsudeva*—descend as incarnations from *Vaikuṅṭha* to this material world. The separated expansions are the living entities. Although they are expansions of *Kṛṣṇa*, they are counted among His different potencies.

The personal expansions are known as *viṣṇu-tattva*, and the separated expansions are known as *jīva-tattva*. Although the *jīvas* (living entities) are part and parcel of the Supreme Personality of Godhead, they are still counted among His multipotencies. This is fully described by Lord *Kṛṣṇa* in the *Bhagavad-gītā* (7.5):

aṅpareyam itas tv anyām prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho yayedam dhāryate jagat

“Besides this inferior nature, O mighty-armed Arjuna, there is another, superior energy of Mine, which comprises the living entities who are exploiting the resources of this material, inferior nature.”

Although the living entities are *Kṛṣṇa*’s parts and parcels, they are *prakṛti*, not *puruṣa*. Sometimes *prakṛti* (a living entity) attempts to imitate the activities of the *puruṣa*. Due to a poor fund of knowledge, living entities conditioned in this material world claim to be God. They are thus illusioned. A living entity cannot be on the level of a *viṣṇu-tattva*, or the Personality of Godhead, at any stage; therefore it is ludicrous for

a living entity to claim to be God. Advanced spiritualists would never accept such a thing. Such claims are made to cheat ordinary, foolish people. The Kṛṣṇa consciousness movement declares war against such bogus incarnations. The bogus propaganda put out by people claiming to be God has killed God consciousness all over the world. Members of the Kṛṣṇa consciousness movement must be very alert to defy these rascals, who are presently misleading the whole world. One such rascal, known as Pauṇḍraka, appeared before Lord Kṛṣṇa, and the Lord immediately killed him. Of course, those who are Kṛṣṇa's servants cannot kill such imitation gods, but they should try their best to defeat them through the evidence of *śāstra*, authentic knowledge received through the disciplic succession.

TEXT 10

sei vibhinnāṁśa jīva—dui ta' prakāra
eka—'nitya-mukta', eka—'nitya-saṁsāra'

sei vibhinna-aṁśa—that separated part and parcel of Kṛṣṇa; *jīva*—the living entity; *dui ta' prakāra*—two categories; *eka*—one; *nitya-mukta*—eternally liberated; *eka*—one; *nitya-saṁsāra*—perpetually conditioned.

“The living entities [jīvas] are divided into two categories. Some are eternally liberated, and others are eternally conditioned.

TEXT 11

'nitya-mukta'—nitya kṛṣṇa-caraṇe unmukha
'kṛṣṇa-pāriṣada' nāma, bhuñje sevā-sukha

nitya-mukta—eternally liberated; *nitya*—always; *kṛṣṇa-caraṇe*—the lotus feet of Lord Kṛṣṇa; *unmukha*—turned toward; *kṛṣṇa-pāriṣada*—associates of Lord Kṛṣṇa; *nāma*—known as; *bhuñje*—enjoy; *sevā-sukha*—the happiness of service.

“Those who are eternally liberated are always awake to Kṛṣṇa consciousness, and they render transcendental loving service at the feet of Lord Kṛṣṇa. They are to be considered eternal associates of Kṛṣṇa, and they are eternally enjoying the transcendental bliss of serving Kṛṣṇa.

TEXT 12

'nitya-bandha'—kṛṣṇa haite nitya-bahirmukha
'nitya-samsāra', bhuñje narakādi duḥkha

nitya-bandha—perpetually conditioned; *kṛṣṇa haite*—from Kṛṣṇa; *nitya*—eternally; *bahir-mukha*—averse; *nitya-samsāra*—perpetually conditioned in the material world; *bhuñje*—experience; *naraka-ādi duḥkha*—the tribulations of hellish conditions of life.

“Apart from the ever-liberated devotees, there are the conditioned souls, who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought about by different bodily forms in hellish conditions.

TEXT 13

sei doṣe māyā-piśācī daṇḍa kare tāre
ādhyātmikādi tāpa-traya tāre jāri' māre

sei doṣe—because of this fault; *māyā-piśācī*—the witch known as the external energy; *daṇḍa kare*—gives punishment; *tāre*—unto him; *ādhyātmika-ādi*—beginning with those pertaining to the body and mind; *tāpa-traya*—the threefold miseries; *tāre*—him; *jāri'*—burning; *māre*—gives pain.

“Due to his being opposed to Kṛṣṇa consciousness, the conditioned soul is punished by the witch of the external energy, māyā. He is thus ready to suffer the threefold miseries—miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods.

TEXTS 14–15

kāma-krodhera dāsa hañā tāra lāthi khāya
bhramite bhramite yadi sādhu-vaidyā pāya
tāñra upadeśa-mantre piśācī palāya
kṛṣṇa-bhakti pāya, tabe kṛṣṇa-nikaṭa yāya

kāma—of lusty desires; *krodhera*—and of anger; *dāsa*—the servant; *hañā*—becoming; *tāra*—by them; *lāthi khāya*—is kicked; *bhramite bhramite*—wandering and wandering; *yadi*—if; *sādhu*—a devotee; *vaidya*—physician; *pāya*—he gets; *tānra*—his; *upadeśa-mantre*—by instruction and hymns; *piśācī*—the witch (the external energy); *palāya*—flees; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *pāya*—obtains; *tabe*—in this way; *kṛṣṇa-nikāṭa yāya*—he goes to Kṛṣṇa.

“In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes the servant of anger and continues to be kicked by the external energy, *māyā*. Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of the external energy flee. The conditioned soul thus gets into touch with devotional service to Lord Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord.

An explanation of verses 8 through 15 is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. The Lord is spread throughout the creation in His quadruple expansions and incarnations. Kṛṣṇa is fully represented with all potencies in each and every personal extension, but the living entities, although separated expansions, are also considered one of the Lord’s energies. The living entities are divided into two categories—the eternally liberated and the eternally conditioned. Those who are ever liberated never come in contact with *māyā*, the external energy. The ever-conditioned souls are always under the clutches of the external energy. This is described by Lord Kṛṣṇa in the *Bhagavad-gītā* (7.14):

*daivī hy eṣā guṇamayī
mama māyā duratyayā*

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome.”

The *nitya-baddhas* are always conditioned by the external energy, and the *nitya-muktas* never come in contact with the external energy. Sometimes an ever-liberated personal associate of the Supreme Personality of Godhead descends into this universe just as the Lord descends. Although working for the liberation of conditioned souls, the messenger of the

Supreme Lord remains untouched by the material energy. Generally ever-liberated personalities live in the spiritual world as associates of Lord Kṛṣṇa, and they are known as *kṛṣṇa-pāriṣada*, associates of the Lord. Their only business is enjoying Lord Kṛṣṇa's company, and even though such eternally liberated persons come within this material world to serve the Lord's purpose, they enjoy Lord Kṛṣṇa's company without stoppage. The ever-liberated person who works on Kṛṣṇa's behalf enjoys Lord Kṛṣṇa's company through his engagement. The ever-conditioned soul, provoked by lusty desires to enjoy the material world, is forced to transmigrate from one body to another. Sometimes he is elevated to higher planetary systems, and sometimes he is degraded to hellish planets and subjected to the tribulations of the external energy.

Due to being conditioned by the external energy, the conditioned soul within this material world gets two kinds of bodies—a gross material body and a subtle material body composed of mind, intelligence and ego. Due to the gross and subtle bodies, he is subjected to the threefold miseries (*ādhyātmika*, *ādhibhautika* and *ādhidaiivika*), miseries arising from the body and mind, other living entities and natural disturbances caused by demigods from higher planetary systems. The conditioned soul subjected to the threefold material miseries is ceaselessly kicked by *māyā*, and this is his disease. If by chance he meets a saintly person who works on Kṛṣṇa's behalf to deliver conditioned souls, and if he agrees to abide by his order, he can gradually approach the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 16

*kāmādīnām kati na katidhā pālītā durnideśāḥ
teṣām jātā mayi na karuṇā na trapā upaśāntiḥ
utsṛjyaitān atha yadu-pate sāmpratam labdha-buddhis
tvām āyātaḥ śaraṇam abhayaṁ mām niyukṣvātma-dāsye*

kāma-ādīnām—of my masters such as lust, anger, greed, illusion and envy; *kati*—how many; *na*—not; *katidhā*—in how many ways; *pālītāḥ*—obeyed; *duḥ-nideśāḥ*—undesirable orders; *teṣām*—of them; *jātā*—generated; *mayi*—unto me; *na*—not; *karuṇā*—mercy; *na*—not; *trapā*—shame; *na*—not; *upaśāntiḥ*—desire to cease; *utsṛjya*—giving up; *etān*—all these; *atha*—herewith; *yadu-pate*—O best of the Yadu dynasty; *sāmpratam*—now; *labdha-buddhiḥ*—having awakened intelligence; *tvām*—You;

āyātaḥ—approached; *śaraṇam*—who are the shelter; *abhayam*—fearless; *mām*—me; *niyukṣva*—please engage; *ātma-dāsyē*—in Your personal service.

“O my Lord, there is no limit to the unwanted orders of lusty desires. Although I have rendered these desires so much service, they have not shown any mercy to me. I have not been ashamed to serve them, nor have I even desired to give them up. O my Lord, O head of the Yadu dynasty, recently, however, my intelligence has been awakened, and now I am giving them up. Due to transcendental intelligence, I now refuse to obey the unwanted orders of these desires, and I now come to You to surrender myself at Your fearless lotus feet. Kindly engage me in Your personal service and save me.’

This verse is also quoted in the *Bhakti-rasāmṛta-sindhu* (3.2.35). When we chant the Hare Kṛṣṇa *mahā-mantra* we are saying, “Hare! O energy of the Lord! O my Lord Kṛṣṇa!” In this way we are simply addressing the Lord and His spiritual potency, represented as Rādhā-Kṛṣṇa, Sītā-Rāma or Lakṣmī-Nārāyaṇa. The devotee always prays to the Lord and His internal energy (consort) so that he may engage in Their transcendental loving service. When the conditioned soul attains his real spiritual energy and fully surrenders unto the Lord’s lotus feet, he tries to engage in the Lord’s service. This is the real constitutional position of the living entity.

TEXT 17

kṛṣṇa-bhakti haya abhidheya-pradhāna
bhakti-mukha-nirikṣaka karma-yoga-jñāna

kṛṣṇa-bhakti—devotional service to Lord Kṛṣṇa; *haya*—is; *abhidheya-pradhāna*—the chief function of the living entity; *bhakti-mukha*—of the face of devotional service; *nirikṣaka*—observers; *karma-yoga-jñāna*—fruitive activities, mystic *yoga* and speculative knowledge.

“Devotional service to Kṛṣṇa is the chief function of the living entity. There are different methods for the liberation of the conditioned soul—*karma*, *jñāna*, *yoga* and *bhakti*—but all are dependent on *bhakti*.

TEXT 18

*ei saba sādhanera ati tuccha bala
kṛṣṇa-bhakti vinā tāhā dite nāre phala*

ei saba—all these; *sādhanera*—of methods of spiritual activities; *ati*—very; *tuccha*—insignificant; *bala*—strength; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *vinā*—without; *tāhā*—all these; *dite*—to deliver; *nāre*—are not able; *phala*—the desired result.

“Without devotional service, all other methods for spiritual self-realization are weak and insignificant. Unless one comes to the devotional service of Lord Kṛṣṇa, jñāna and yoga cannot give the desired results.

In the Vedic scriptures, stress is sometimes given to fruitive activity, speculative knowledge and the mystic *yoga* system. Although people are inclined to practice these processes, they cannot attain the desired results without being touched by *kṛṣṇa-bhakti*, devotional service. In other words, the real desired result is to invoke dormant love for Kṛṣṇa. *Śrīmad-Bhāgavatam* (1.2.6) states:

*sa vai puṁsām paro dharmo yato bhaktir adhokṣaje
ahaituky apratihātā yayātmā suprasīdati*

“The supreme occupation [*dharma*] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self.” *Karma*, *jñāna* and *yoga* cannot actually awaken love of Godhead. One has to take to the Lord’s devotional service, and the more one is inclined to devotional service, the more he loses interest in other so-called achievements. Dhruva Mahārāja went to practice mystic *yoga* to see the Lord personally, face to face, but when he developed an interest in devotional service, he saw that he was not being benefited by *karma*, *jñāna* and *yoga*.

TEXT 19

*naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam*

*kutaḥ punaḥ śaśvad abhadram īsvare
na cārpitam karma yad aḥy akāraṇam*

naiṣkarmyam—which does not produce enjoyment of the resultant action; *aḥy*—although; *acyuta-bhāva*—of devotional service to the Supreme Personality of Godhead; *varjitam*—devoid; *na*—not; *śobhate*—looks beautiful; *jñānam*—speculative knowledge; *alam*—exceedingly; *nirañjanam*—which is without material contamination; *kutaḥ*—how much less; *punaḥ*—again; *śaśvat*—always (at the time of practicing and at the time of achieving the goal); *abhadram*—inauspicious; *īsvare*—to the Supreme Personality of Godhead; *na*—not; *ca*—also; *arpitam*—dedicated; *karma*—activities; *yad*—which; *aḥy*—although; *akāraṇam*—causeless.

“When pure knowledge is beyond all material affinity but is not dedicated to the Supreme Personality of Godhead [Kṛṣṇa], it does not appear very beautiful, although it is knowledge without a material tinge. What, then, is the use of fruitive activities—which are naturally painful from the beginning and transient by nature—if they are not utilized for the devotional service of the Lord? How can they be very attractive?”

This is a quotation from *Śrīmad-Bhāgavatam* (1.5.12). Even after writing many Vedic literatures, Vyāsadeva felt very morose. Therefore his spiritual master, Nārādadeva, told him that he could be happy by writing about the activities of the Supreme Personality of Godhead. Up to that time, Śrīla Vyāsadeva had written the *karma-kāṇḍa* and *jñāna-kāṇḍa* sections of the *Vedas*, but he had not written about *upāsana-kāṇḍa*, or *bhakti*. Thus his spiritual master, Nārada, chastised him and advised him to write about the activities of the Supreme Personality of Godhead. Therefore Vyāsadeva began writing *Śrīmad-Bhāgavatam*.

TEXT 20

*tapasvino dāna-ḥarā yaśasvino
manasvino mantra-vidah su-maṅgalāḥ
kṣemaḥ na vindanti vinā yad-arḥḥanam
tasmai subhadra-śravase namo namaḥ*

tapasvinaḥ—those engaged in severe austerities and penances; *dāna-ḥarāḥ*—those engaged in giving their possessions as charity; *yaśasvinaḥ*—

those famous in society; *manasvinaḥ*—experts in mental speculation or meditation; *mantra-vidaḥ*—experts in reciting the Vedic hymns; *su-maṅgalāḥ*—very auspicious; *kṣemam*—real, eternal auspiciousness; *na*—never; *vindanti*—obtain; *vinā*—without; *yat-arpaṇam*—dedicating unto whom (the Supreme Personality of Godhead); *tasmai*—unto that Supreme Personality of Godhead; *su-bhadra śravase*—whose glory is very auspicious; *namaḥ namaḥ*—I offer my repeated respectful obeisances.

“Those who perform severe austerities and penances, those who give away all their possessions out of charity, those who are very famous for their auspicious activity, those who are engaged in meditation and mental speculation, and even those who are very expert in reciting the Vedic mantras are not able to obtain any auspicious results, although they are engaged in auspicious activities, if they do not dedicate their activities to the service of the Supreme Personality of Godhead. I therefore repeatedly offer my respectful obeisances unto the Supreme Personality of Godhead, whose glories are always auspicious.”

This is also a quotation from *Śrīmad-Bhāgavatam* (2.4.17).

TEXT 21

*kevala jñāna 'mukti' dite nāre bhakti vine
kṛṣṇanmukhe sei mukti haya vinā jñāne*

kevala—only; *jñāna*—speculative knowledge; *mukti*—liberation; *dite*—to deliver; *nāre*—is not able; *bhakti vine*—without devotional service; *kṛṣṇanmukhe*—if one is attached to the service of Lord Kṛṣṇa; *sei mukti*—that liberation; *haya*—appears; *vinā*—without; *jñāne*—knowledge.

“Speculative knowledge alone, without devotional service, is not able to give liberation. On the other hand, even without knowledge one can obtain liberation if one engages in the Lord’s devotional service.

One cannot attain liberation simply by speculative knowledge. Even though one may be able to distinguish between Brahman and matter, one’s liberation will be hampered if one is misled into thinking that the living entity is as good as the Supreme Personality of Godhead. Indeed, one falls down again onto the material platform because considering oneself the

Supreme Person, the Supreme Absolute Truth, is offensive. When such a person comes in contact with a pure devotee, he can actually become liberated from material bondage and engage in the Lord’s service. A prayer by Bilvamaṅgala Ṭhākura is relevant here:

*bhaktis tvayi sthīratarā bhagavan yadi syād
daivena naḥ phalati divya-kīśora-mūrtiḥ
muktiḥ svayaṁ mukulitāñjali sevate ‘smān
dharmārtha-kāma-gatayaḥ samaya-pratikṣāḥ*

“O my Lord, if one engages in Your pure devotional service with determination, You become visible in Your original transcendental youthful form as the Supreme Personality of Godhead. As far as liberation is concerned, she stands before the devotee with folded hands waiting to render service. Religion, economic development and sense gratification are all automatically attained without separate endeavor.” (*Kṛṣṇa-karṇāmṛta* 107)

TEXT 22

*śreyāḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśāla eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām*

śreyāḥ-sṛtiṁ—the auspicious path of liberation; *bhaktim*—devotional service; *udasya*—giving up; *te*—of You; *vibho*—O my Lord; *kliśyanti*—accept increased difficulties; *ye*—all those persons who; *kevala*—only; *bodha-labdhave*—for obtaining knowledge; *teṣāṁ*—for them; *asau*—that; *kleśālaḥ*—trouble; *eva*—only; *śiṣyate*—remains; *na*—not; *anyat*—anything else; *yathā*—as much as; *sthūla*—bulky; *tuṣa*—husks of rice; *avaghātinām*—of those beating.

“My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and

inauspicious activities. His endeavors are like beating a husk that is already devoid of rice. His labor becomes fruitless.’

This is a verse from *Śrīmad-Bhāgavatam* (10.14.4).

TEXT 23

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etām taranti te*

daivī—belonging to the Supreme Lord; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—made of the three modes; *mama*—My; *māyā*—external energy; *duratyayā*—very difficult to surpass; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender fully; *māyām*—illusory energy; *etām*—this; *taranti*—cross over; *te*—they.

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.’

This is a quotation from the *Bhagavad-gītā* (7.14).

TEXT 24

*’kṛṣṇa-nitya-dāsa’—jīva tāhā bhuli’ gela
ei doṣe māyā tāra galāya bāndhila*

kṛṣṇa-nitya-dāsa—eternal servant of Kṛṣṇa; *jīva*—the living entity; *tāhā*—that; *bhuli’*—forgetting; *gela*—went; *ei doṣe*—for this fault; *māyā*—the material energy; *tāra*—his; *galāya*—on the neck; *bāndhila*—has bound.

“The living entity is bound around the neck by the chain of *māyā* because he has forgotten that he is eternally a servant of Kṛṣṇa.

TEXT 25

*tāte kṛṣṇa bhaje, kare gurura sevana
māyā-jāla chuṭe, pāya kṛṣṇera caraṇa*

tāte—therefore; *kṛṣṇa bhaje*—if one worships Lord Kṛṣṇa; *kare*—performs; *gurura sevana*—service to his spiritual master; *māyā-jāla chuṭe*—gets free from the binding net of *māyā*; *pāya*—gets; *kṛṣṇera caraṇa*—shelter at the lotus feet of Kṛṣṇa.

“If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of māyā and become eligible for shelter at Kṛṣṇa’s lotus feet.

It is a fact that every living entity is eternally a servant of Kṛṣṇa. This is forgotten due to the influence of *māyā*, which induces one to believe in material happiness. Being illusioned by *māyā*, one thinks that material happiness is the only desirable object. This material consciousness is like a chain around the neck of the conditioned soul. As long as he is bound to that conception, he cannot get out of *māyā*’s clutches. However, if by Kṛṣṇa’s mercy he gets in touch with a bona fide spiritual master, abides by his order and serves him, engaging other conditioned souls in the Lord’s service, he then attains liberation and Lord Śrī Kṛṣṇa’s shelter.

TEXT 26

*cāri varṇāśramī yadi kṛṣṇa nāhi bhaje
svakarma karite se raurave paḍi’ maje*

cāri varṇa-āśramī—followers of the four social and spiritual orders of life; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi*—not; *bhaje*—serve; *sva-karma karite*—performing his duty in life; *se*—that person; *raurave*—in a hellish condition; *paḍi’*—falling down; *maje*—becomes immersed.

“The followers of the varṇāśrama institution accept the regulative principles of the four social orders [brāhmaṇa, kṣatriya, vaiśya and śūdra] and four spiritual orders [brahmacarya, gṛhastha, vānaprastha and sannyāsa]. However, if one carries out the regulative principles of these orders but

does not render transcendental service to Kṛṣṇa, he falls into a hellish condition of material life.

One may be a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, or one may perfectly follow the spiritual principles of *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*, but ultimately one falls down into a hellish condition unless one becomes a devotee. Without developing one's dormant Kṛṣṇa consciousness, one cannot be factually elevated. The regulative principles of *varṇāśrama-dharma* in themselves are insufficient for attainment of the highest perfection. That is confirmed in the following two quotations from *Śrīmad-Bhāgavatam* (11.5.2–3).

TEXT 27

*mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak*

mukha—the mouth; *bāhu*—the arms; *ūru*—the waist; *pādebhyaḥ*—from the legs; *puruṣasya*—of the Supreme Person; *āśramaiḥ*—the different spiritual orders; *saha*—with; *catvāraḥ*—the four; *jajñire*—appeared; *varṇāḥ*—social orders; *guṇaiḥ*—with particular qualifications; *viprādayaḥ-brāhmaṇas* and so on; *pṛthak*—separately.

“From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come, and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacarya, gṛhastha, vānaprastha and sannyāsa] combine to make human society complete.

TEXT 28

*ya eṣāṁ puruṣaṁ sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ*

ye—anyone who; eṣāṁ—of those divisions of social and spiritual orders; puruṣam—the Supreme Personality of Godhead; sākṣāt—directly; ātma-prabhavam—the source of everyone; īśvaram—the supreme controller; na—not; bhajanti—worship; avajānanti—or who neglect; sthānāt—from their proper place; bhraṣṭāḥ—being fallen; pātanti—fall; adhaḥ—downward into hellish conditions.

“If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.”

TEXT 29

jñānī jīvan-mukta-daśā pāinu kari' māne
vastutaḥ buddhi 'śuddha' nahe kṛṣṇa-bhakti vine

jñānī—the speculative philosophers; jīvan-mukta-daśā—the stage of liberation even while in this body; pāinu—I have gotten; kari'—taking; māne—considers; vastutaḥ—factually; buddhi—intelligence; śuddha—purified; nahe—not; kṛṣṇa-bhakti vine—without devotional service to Kṛṣṇa.

“There are many philosophical speculators [jñānīs] belonging to the Māyāvāda school who consider themselves liberated and call themselves Nārāyaṇa. But their intelligence is not purified unless they engage in Kṛṣṇa's devotional service.

TEXT 30

ye 'nye 'ravindākṣa vimukta-māninaḥ
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nāḍṛta-yuṣmad-aṅghrayaḥ

ye—all those who; anye—others (nondevotees); aravinda-akṣa—O lotus-eyed one; vimukta-māninaḥ—who consider themselves liberated; tvayi—unto You; asta-bhāvāt—without devotion; aviśuddha-buddhayaḥ—whose

intelligence is not purified; *āruhya*—having ascended; *kṛcchreṇa*—by severe austerities and penances; *param padam*—to the supreme position; *tataḥ*—from there; *patanti*—fall; *adhaḥ*—down; *anādṛta*—without respecting; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

“O lotus-eyed one, those who think they are liberated in this life but do not render devotional service to You must be of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.’

This verse is quoted from *Śrīmad-Bhāgavatam* (10.2.32).

TEXT 31

kṛṣṇa—*sūrya-sama*; *māyā haya andhakāra*
yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra

kṛṣṇa—Kṛṣṇa, the Supreme Personality of Godhead; *sūrya-sama*—like the sun planet; *māyā*—the illusory energy; *haya*—is; *andhakāra*—darkness; *yāhāṅ kṛṣṇa*—wherever there is Kṛṣṇa; *tāhāṅ*—there; *nāhi*—not; *māyāra*—of *māyā*, or the darkness of illusion; *adhikāra*—the jurisdiction.

“Kṛṣṇa is compared to sunshine, and *māyā* is compared to darkness. Wherever there is sunshine, there cannot be darkness. As soon as one takes to Kṛṣṇa consciousness, the darkness of illusion (the influence of the external energy) will immediately vanish.

In *Śrīmad-Bhāgavatam* (2.9.34) it is stated:

ṛte ‘rtham yat pratīyeta na pratīyeta cātmani
tad vidyād ātmano māyām yathābhāso yathā tamaḥ

“What appears to be truth without Me is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.”

Wherever there is light, there cannot be darkness. When a living entity becomes Kṛṣṇa conscious, he is immediately relieved of all material lusty desires. Lusty desires and greed are associated with *rajas* and *tamas*,

passion and darkness. When one becomes Kṛṣṇa conscious, the modes of passion and darkness immediately vanish, and then the mode of goodness (*sattva-guṇa*) remains. When one is situated in the mode of goodness, he can make spiritual advancement and understand things clearly. This position is not possible for everyone. When a person is Kṛṣṇa conscious, he continuously hears about Kṛṣṇa, thinks about Him, worships Him and serves Him as a devotee. If he remains in Kṛṣṇa consciousness in this way, the darkness of *māyā* certainly will not be able to touch him.

TEXT 32

*vilajjamānayaḥ yasya
sthātum iṅṣā-pathe 'muyā
vimohitā vikatthante
mamāham iti durdhiyaḥ*

vilajjamānayaḥ—being ashamed; *yasya*—of whom; *sthātum*—to remain; *iṅṣā-pathe*—in the line of sight; *amuyā*—by that (*māyā*); *vimohitāḥ*—bewildered; *vikatthante*—boast; *mama*—my; *aham*—I; *iti*—thus; *durdhiyaḥ*—having poor intelligence.

“The external illusory energy of Kṛṣṇa, known as māyā, is always ashamed to stand in front of Kṛṣṇa, just as darkness is ashamed to remain before the sunshine. However, that māyā bewilders unfortunate people who have no intelligence. Thus they simply boast that this material world is theirs and that they are its enjoyers.”

The entire world is bewildered because people are thinking, “This is my land,” “America is mine,” “India is mine.” Not knowing the real value of life, people think that the material body and the land where it is produced are all in all. This is the basic principle behind nationalism, socialism and communism. Such thinking, which simply bewilders the living being, is nothing but rascalism. It is due to the darkness of *māyā*. But as soon as one becomes Kṛṣṇa conscious, he is immediately relieved from such misconceptions. This verse is quoted from *Śrīmad-Bhāgavatam* (2.5.13). There is also another appropriate verse in *Śrīmad-Bhāgavatam* (2.7.47):

*śaśvat praśāntam abhayaṁ pratibodha-mātraṁ
śuddhaṁ samaṁ sad-asataḥ paramātma-tattvam*

*śabdo na yatra puru-kāarakavān kriyārtho
māyā paraity abhimukhe ca vilajjamānā*

*tad vai padaṁ bhagavataḥ paramasya puṁso
brahmeti yad vidur ajasra-sukhaṁ viśokam*

“What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally devoid of all disturbances, fearless, completely conscious as opposed to matter, uncontaminated and without distinctions. He is the principal, primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.”

This verse was spoken by Lord Brahmā when he was questioned by the great sage Nārada. Nārada was surprised to see the creator of the universe meditating, for this indicated there might be someone greater than Lord Brahmā. While answering the great sage Nārada, Lord Brahmā described the position of *māyā* and the bewildered living entities. This verse was spoken in that connection.

TEXT 33

*'kṛṣṇa, tomāra haṅa' yadi bale eka-bāra
māyā-bandha haite kṛṣṇa tāre kare pāra*

kṛṣṇa—O my Lord Kṛṣṇa; *tomāra haṅa*—I am Yours; *yadi*—if; *bale*—someone says; *eka-bāra*—once; *māyā-bandha haite*—from the bondage of conditioned life; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare pāra*—releases.

“One is immediately freed from the clutches of *māyā* if he seriously and sincerely says, ‘My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.’

TEXT 34

*sakṛd eva praṇanno yas
tavāsmīti ca yācate
abhayaṁ sarvadā tasmai
dadāmy etad vratam mama*

sakṛt—once only; *eva*—certainly; *praṇannaḥ*—surrendered; *yaḥ*—anyone who; *tava*—Yours; *asmi*—I am; *iti*—thus; *ca*—also; *yācate*—prays; *abhayaṁ*—fearlessness; *sarvadā*—always; *tasmai*—unto him; *dadāmi*—I give; *etat*—this; *vratam*—vow; *mama*—My.

“It is My vow that if one only once seriously surrenders unto Me, saying “My dear Lord, from this day I am Yours,” and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on.’

This verse from the *Rāmāyaṇa* (*Yuddha-kāṇḍa* 18.33) was spoken by Lord Rāmacandra.

TEXT 35

*bhukti-mukti-siddhi-kāmī ‘subuddhi’ yadi haya
gāḍha-bhakti-yoge tabe kṛṣṇere bhajaya*

bhukti—of material enjoyment; *mukti*—of impersonal liberation; *siddhi*—of achieving mystic power; *kāmī*—desirous; *su-buddhi*—actually intelligent; *yadi*—if; *haya*—he is; *gāḍha*—deep; *bhakti-yoge*—by devotional service; *tabe*—then; *kṛṣṇere bhajaya*—worships Lord Kṛṣṇa.

“Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he takes to Kṛṣṇa consciousness by engaging himself in intense devotional service to Lord Śrī Kṛṣṇa.

TEXT 36

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣam param*

akāmaḥ—a pure devotee with no desire for material enjoyment; *sarva-kāmaḥ*—one who has no end to his desires for material enjoyment; *vā*—or; *mokṣa-kāmaḥ*—one who desires to merge into the existence of Brahman; *udāra-dhīḥ*—being very intelligent; *tīvreṇa*—firm; *bhakti-yogena*—by devotional service; *yajeta*—should worship; *puruṣam*—the person; *param*—supreme.

“Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.’

This is a verse from *Śrīmad-Bhāgavatam* (2.3.10).

TEXT 37

*anya-kāmī yadi kare kṛṣṇera bhajana
nā māgiteha kṛṣṇa tāre dena sva-caraṇa*

anya-kāmī—one who desires many other things; *yadi*—if; *kare*—he performs; *kṛṣṇera bhajana*—devotional service to Lord Kṛṣṇa; *nā māgiteha*—although not asking; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—to him; *dena*—gives; *sva-caraṇa*—the shelter of His lotus feet.

“If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord’s transcendental loving service, they will immediately attain shelter at Kṛṣṇa’s lotus feet, although they did not ask for it. Kṛṣṇa is therefore very merciful.

TEXT 38

*kṛṣṇa kahe,—‘āmā bhaje, māge viṣaya-sukha
amṛta chāḍi’ viṣa māge,—ei baḍa mūrkhā*

kṛṣṇa kahe—Kṛṣṇa says; *āmā bhaje*—he worships Me; *māge*—but requests; *viṣaya-sukha*—material happiness; *amṛta chāḍi’*—giving up the nectar; *viṣa māge*—he begs for poison; *ei baḍa mūrkhā*—he is a great fool.

“Kṛṣṇa says, ‘If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison.’

TEXT 39

*āmi—vijñā, ei mūrkhē ‘viṣaya’ kene diba?
sva-caraṇāmṛta diyā ‘viṣaya’ bhulāiba*

āmi—I; *vijñā*—all-intelligent; *ei mūrkhē*—unto this foolish person; *viṣaya*—material enjoyment; *kene diba*—why should I give; *sva-caraṇa-amṛta*—the nectar of shelter at My lotus feet; *diyā*—giving; *viṣaya*—the idea of material enjoyment; *bhulāiba*—I shall make him forget.

“Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.’

Those who are interested in material enjoyment are known as *bhukti-kāmī*. One who is interested in merging into the effulgence of Brahman or perfecting the mystic *yoga* system is not a devotee at all. Devotees do not have such desires. However, if a *karmī*, *jñānī* or *yogī* somehow contacts a devotee and renders devotional service, Kṛṣṇa immediately awards him love of God and gives him shelter at His lotus feet, although he may have no idea how to develop love of Kṛṣṇa. If a person wants material profit from devotional service, Kṛṣṇa condemns such materialistic desires. To desire material opulence while engaging in devotional service is foolish. Although the person may be foolish, Kṛṣṇa, being all-intelligent, engages

him in His devotional service in such a way that he gradually forgets material opulence. The point is that we should not try to exchange loving service for material prosperity. If we are actually surrendered to the lotus feet of Kṛṣṇa, our only desire should be to satisfy Kṛṣṇa. That is pure Kṛṣṇa consciousness. Surrender means not that we demand something from the Lord but that we completely depend on His mercy. If Kṛṣṇa likes, He may keep His devotee in a poverty-stricken condition, or if He likes He may keep him in an opulent position. The devotee should not be concerned in either case; he should simply be very serious about trying to satisfy the Lord by rendering Him service.

TEXT 40

*satyaṁ diśaty arthitam arthito nṛṇāṁ
naivārtha-do yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam*

satyaṁ—it is true; *diśati*—He awards; *arthitam*—that which is desired; *arthitaḥ*—being requested; *nṛṇāṁ*—by human beings; *na*—not; *eva*—certainly; *artha-daḥ*—giving desired things; *yat*—which; *punaḥ*—again; *arthitā*—request; *yataḥ*—from which; *svayaṁ*—Himself; *vidhatte*—He gives; *bhajatām*—of those engaged in devotional service; *anicchatām*—even though not desiring; *icchā-pidhānam*—covering all other desires; *nija-pāda-pallavam*—the shelter of His own lotus feet.

“Whenever Kṛṣṇa is requested to fulfill one’s desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause one to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord’s service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.’

This is a quotation from *Śrīmad-Bhāgavatam* (5.19.27).

TEXT 41

*kāma lāgi’ kṛṣṇe bhaje, pāya kṛṣṇa-rase
kāma chāḍi’ ‘dāsa’ haite haya abhilāṣe*

kāma lāgi—for fulfillment of one’s material desires; *kṛṣṇe bhaje*—one engages in the transcendental service of Lord Kṛṣṇa; *pāya*—he gets; *kṛṣṇa-rase*—a taste of the lotus feet of Lord Kṛṣṇa; *kāma chāḍi*—giving up all desires for material enjoyment; *dāsa haite*—to be an eternal servant of the Lord; *haya*—there is; *abhilāṣe*—aspiration.

“When someone engages in Lord Kṛṣṇa’s devotional service for the satisfaction of the senses and instead acquires a taste for serving Kṛṣṇa, he gives up his material desires and willingly offers himself as an eternal servant of Kṛṣṇa.

TEXT 42

*sthānābhilāṣī tapasi sthito ‘haṁ
tvām prāptavān deva-munīndra-guhyam
kācam vicinvaṁ api divya-ratnaṁ
svāmin kṛtārtho ‘smi varam na yāce*

sthāna-abhilāṣī—desiring a very high position in the material world; *tapasi*—in severe austerities and penances; *sthitaḥ*—situated; *aham*—I; *tvām*—You; *prāptavān*—have obtained; *deva-muni-indra-guhyam*—difficult to achieve even for great demigods, saintly persons and kings; *kācam*—a piece of glass; *vicinvaṁ*—searching for; *api*—although; *divya-ratnam*—a transcendental gem; *svāmin*—O my Lord; *kṛta-arthāḥ asmi*—I am fully satisfied; *varam*—any benediction; *na yāce*—I do not ask.

“[When he was being blessed by the Supreme Personality of Godhead, Dhruva Mahārāja said:] ‘O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.’

This verse is from the *Hari-bhakti-sudhodaya* (7.28).

TEXT 43

*saṁsāra bhramite kona bhāgye keha tare
nadīra pravāhe yena kāṣṭha lāge tīre*

saṁsāra bhramite—wandering throughout the universe; *kona bhāgye*—by some good fortune; *keha tare*—someone crosses the ocean of nescience; *nadīra pravāhe*—in the flow of the river; *yena*—just as; *kāṣṭha*—wood; *lāge*—sticks; *tīre*—on the bank.

“The conditioned souls are wandering throughout the different planets of the universe, entering various species of life. By good fortune one of these souls may somehow or other be delivered from the ocean of nescience, just as one of the many big logs in a flowing river may by chance reach the bank.

There are unlimited conditioned souls who are bereft of Lord Kṛṣṇa’s service. Not knowing how to cross the ocean of nescience, they are scattered by the waves of time and tide. However, some are fortunate to contact devotees, and by this contact they are delivered from the ocean of nescience, just as a log floating down a river accidentally washes upon the bank.

TEXT 44

*maivam mamādhamasyāpi
syād evācyuta-darśanam
hriyamāṇaḥ kāla-nadyā
kvacit tarati kaścana*

mā—not; *evam*—thus; *mama*—of me; *adhamasya*—who is the most fallen; *api*—although; *syāt*—there may be; *eva*—certainly; *acyuta-darśanam*—seeing of the Supreme Personality of Godhead; *hriyamāṇaḥ*—being carried; *kāla-nadyā*—by the stream of time; *kvacit*—sometimes; *tarati*—crosses over; *kaścana*—someone.

““Because I am so fallen, I shall never get a chance to see the Supreme Personality of Godhead.” This was my false apprehension. Rather, by chance a person as fallen as I am may get to see the Supreme Personality

of Godhead. Although one is being carried away by the waves of the river of time, one may eventually reach the shore.’

This verse from *Śrīmad-Bhāgavatam* (10.38.5) was spoken by Akrūra.

TEXT 45

*kona bhāgye kāro saṁsāra kṣayonmukha haya
sādhu-saṅge tabe kṛṣṇe rati upajaya*

kona bhāgye—by fortune; *kāro*—of someone; *saṁsāra*—conditioned life; *kṣaya-unmukha*—on the point of destruction; *haya*—is; *sādhu-saṅge*—by association with devotees; *tabe*—then; *kṛṣṇe*—to Lord Kṛṣṇa; *rati*—attraction; *upajaya*—awakens.

“By good fortune one becomes eligible to cross the ocean of nescience, and when one’s term of material existence decreases, one may get an opportunity to associate with pure devotees. By such association, one’s attraction to Kṛṣṇa is awakened.

Śrīla Bhaktivinoda Ṭhākura explains this point. Is this *bhāgya* (fortune) the result of an accident or something else? In the scriptures, devotional service and pious activity are considered fortunate. Pious activities can be divided into three categories: pious activities that awaken one’s dormant Kṛṣṇa consciousness are called *bhakty-unmukhī sukṛti*, pious activities that bestow material opulence are called *bhogonmukhī sukṛti*, and pious activities that enable the living entity to merge into the existence of the Supreme are called *mokṣonmukhī sukṛti*. These last two awards of pious activity are not actually fortunate. Pious activities are fortunate when they help one become Kṛṣṇa conscious. The good fortune of *bhakty-unmukhī* is attainable only when one comes in contact with a devotee. By associating with a devotee willingly or unwillingly, one advances in devotional service, and thus one’s dormant Kṛṣṇa consciousness is awakened.

TEXT 46

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ*

*sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate ratiḥ*

bhava-apavargaḥ—liberation from the nescience of material existence; *bhramataḥ*—wandering; *yadā*—when; *bhavet*—should be; *janasya*—of a person; *tarhi*—at that time; *acyuta*—O Supreme Personality of Godhead; *sat-samāgamaḥ*—association with devotees; *sat-saṅgamaḥ*—association with devotees; *yarhi*—when; *tadā*—at that time; *eva*—only; *sat-gatau*—the highest goal of life for the topmost devotees; *para-avara-īṣe*—the Lord of the universe; *tvayi*—to You; *jāyate*—appears; *ratiḥ*—attraction.

“O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead—the highest goal of the topmost devotees and the Lord of the universe.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.51.53).

TEXT 47

*kṛṣṇa yadi kṛpā kare kona bhāgyavāne
guru-antaryāmi-rūpe śikhāya āpane*

kṛṣṇa—Lord Kṛṣṇa; *yadi*—if; *kṛpā kare*—shows His mercy; *kona bhāgyavāne*—to some fortunate person; *guru*—of the spiritual master; *antaryāmi*—of the Supersoul; *rūpe*—in the form; *śikhāya*—teaches; *āpane*—personally.

“Kṛṣṇa is situated in everyone’s heart as the caitya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives him lessons so he can progress in devotional service, instructing the person as the Supersoul within and the spiritual master without.

TEXT 48

*naivopayanty apacitiṁ kavayaḥ taveśa
brahmāyusāpi kṛtam ṛddha-mudaḥ smarantaḥ
yo 'ntar bahis tanu-bhṛtām aśubham vidhunvann
ācārya-caitya-vapūṣā sva-gatiṁ vyanakti*

na eva—not at all; *upayanti*—are able to express; *apacitiṁ*—their gratitude; *kavayaḥ*—learned devotees; *tava*—Your; *īśa*—O Lord; *brahmāyusā*—with a lifetime equal to Lord Brahmā's; *api*—in spite of; *kṛtam*—magnanimous work; *ṛddha*—increased; *mudaḥ*—joy; *smarantaḥ*—remembering; *yaḥ*—who; *antaḥ*—within; *bahiḥ*—outside; *tanu-bhṛtām*—of those who are embodied; *aśubham*—misfortune; *vidhunvan*—dissipating; *ācārya*—of the spiritual master; *caitya*—of the Supersoul; *vapūṣā*—by the forms; *sva*—own; *gatiṁ*—path; *vyanakti*—shows.

“O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the ācārya and internally as the Supersoul—to deliver the embodied living being by directing him how to come to You.’

This is a verse from *Śrīmad-Bhāgavatam* (11.29.6). It was spoken by Uddhava after he had been instructed in yoga by Śrī Kṛṣṇa.

TEXT 49

*sādhu-saṅge kṛṣṇa-bhaktye śraddhā yadi haya
bhakti-phala 'prema' haya, saṁsāra yāya kṣaya*

sādhu-saṅge—by the association of devotees; *kṛṣṇa-bhaktye*—in discharging devotional service to Kṛṣṇa; *śraddhā*—faith; *yadi*—if; *haya*—there is; *bhakti-phala*—the result of devotional service to Kṛṣṇa; *prema*—love of Godhead; *haya*—awakens; *saṁsāra*—the conditioned life in material existence; *yāya kṣaya*—becomes vanquished.

“By associating with a devotee, one awakens his faith in devotional service to Kṛṣṇa. Because of devotional service, one’s dormant love for Kṛṣṇa awakens, and thus one’s material, conditioned existence comes to an end.

TEXT 50

*yadṛcchayā mat-kathāḍau
jāta-śraddhaḥ tu yaḥ pumān
na nirviṇṇo nāti-sakto
bhakti-yogo 'sya siddhi-daḥ*

yadṛcchayā—by some good fortune; *mat-kathā-āḍau*—in talk about Me; *jāta-śraddhaḥ*—has awakened his attraction; *tu*—but; *yaḥ pumān*—a person who; *na nirviṇṇaḥ*—not falsely detached; *na ati-saktaḥ*—not very much attached to material existence; *bhakti-yogaḥ*—the process of devotional service; *asya*—for such a person; *siddhi-daḥ*—bestowing perfection.

“Somehow or other, if one is attracted to talks about Me and has faith in the instructions I have set forth in the Bhagavad-gītā, and if one is neither falsely detached from material things nor very much attracted to material existence, his dormant love for Me will be awakened by devotional service.”

This verse from *Śrīmad-Bhāgavatam* (11.20.8) was spoken by Kṛṣṇa at the time of His departure from this material world. It was spoken to Uddhava.

TEXT 51

*mahat-kṛpā vinā kona karme 'bhakti' naya
kṛṣṇa-bhakti dūre rahu, saṁsāra nahe kṣaya*

mahat-kṛpā—the mercy of great devotees; *vinā*—without; *kona karme*—by some other activity; *bhakti naya*—there is not devotional service; *kṛṣṇa-bhakti*—love of Kṛṣṇa or devotional service to Kṛṣṇa; *dūre rahu*—leaving aside; *saṁsāra*—the bondage of material existence; *nahe*—there is not; *kṣaya*—destruction.

“Unless one is favored by a pure devotee, one cannot attain the platform of devotional service. To say nothing of kṛṣṇa-bhakti, one cannot even be relieved from the bondage of material existence.”

Pious activities bring about material opulence, but one cannot acquire devotional service by any amount of material pious activity—not by giving

charity, opening big hospitals and schools or working philanthropically. Devotional service can be attained only by the mercy of a pure devotee. Without a pure devotee’s mercy, one cannot even escape the bondage of material existence. The word *mahat* in this verse means “a pure devotee,” as Lord Kṛṣṇa confirms in the *Bhagavad-gītā* (9.13):

*mahātmānas tu mām pārtha daivīm prakṛtim āśritāḥ
bhajanty ananya-manaso jñātvā bhūtādīm avyayam*

“O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.”

One has to associate with such a *mahātmā*, who has accepted Kṛṣṇa as the supreme source of the entire creation. Without being a *mahātmā*, one cannot understand Kṛṣṇa’s absolute position. A *mahātmā* is rare and transcendental, and he is a pure devotee of Lord Kṛṣṇa. Foolish people consider Kṛṣṇa a human being, and they consider Lord Kṛṣṇa’s pure devotee an ordinary human being also. Whatever one may be, one must take shelter at the lotus feet of a devotee *mahātmā* and treat him as the most exalted well-wisher of all human society. We should take shelter of such a *mahātmā* and ask for his causeless mercy. Only by his benediction can one be relieved from attachment to the materialistic way of life. When one is thus relieved, he can engage in the Lord’s transcendental loving service through the mercy of the *mahātmā*.

TEXT 52

*rahūgaṇaitat tapasā na yāti
na cejyayā nirvapaṇād gṛhād vā
na cchandasā naiva jalāgni-sūryair
vinā mahat-pāda-rajo-‘bhiṣekam*

rahūgaṇa—O King Rahūgaṇa; *etat*—this; *tapasā*—by severe austerities and penances; *na yāti*—one does not obtain; *na*—neither; *ca*—also; *ijyayā*—by gorgeous worship; *nirvapaṇāt*—by entering the renounced order of life; *gṛhāt*—by sacrifices while living in the home; *vā*—or; *na chandasā*—nor by scholarly study of the *Vedas*; *na*—nor; *eva*—certainly;

jala-agni-sūryaiḥ—by worshiping water, fire or scorching sunshine; *vinā*—without; *mahat-pāda-rajah*—of the dust of the lotus feet of a *mahātmā*; *abhiṣekam*—the sprinkling.

“O King Rahūgaṇa, without taking upon one’s head the dust from the lotus feet of a pure devotee [a *mahājana* or *mahātmā*], one cannot attain devotional service. Devotional service is not possible to attain simply by undergoing severe austerities and penances, by gorgeously worshiping the Deity, or by strictly following the rules and regulations of the *sannyāsa* or *gṛhastha* order; nor is it attained by studying the Vedas, submerging oneself in water, or exposing oneself to fire or scorching sunlight.’

This verse appears in *Śrīmad-Bhāgavatam* (5.12.12). Jaḍa Bharata herein tells King Rahūgaṇa how he attained the *paramahansa* stage. Mahārāja Rahūgaṇa, the King of Sindhu-sauvīra, had asked Jaḍa Bharata how he had attained the *paramahansa* stage. The King had called him to carry his palanquin, but when the King heard from *paramahansa* Jaḍa Bharata about the supreme philosophy, he expressed surprise and asked Jaḍa Bharata how he had attained such great liberation. At that time Jaḍa Bharata informed the King how to become detached from material attraction.

TEXT 53

*naiṣāṁ matis tāvad urukramāṅghriṁ
spṛśaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajō-’bhiṣekam
niṣkiñcanānām na vṛṇīta yāvat*

na—not; *eṣāṁ*—of those who are attached to household life; *matiḥ*—the interest; *tāvat*—that long; *urukrama-aṅghriṁ*—the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; *spṛśati*—touches; *anartha*—of unwanted things; *apagamaḥ*—vanquishing; *yat*—of which; *arthaḥ*—result; *mahīyasāṁ*—of the great personalities, devotees; *pāda-rajah*—of the dust of the lotus feet; *abhiṣekam*—sprinkling on the head; *niṣkiñcanānām*—who are completely detached from material possessions; *na vṛṇīta*—does not do; *yāvat*—as long as.

“Unless human society accepts the dust of the lotus feet of great mahātmās—devotees who have nothing to do with material possessions—mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted, miserable conditions of material life.’

This verse appears in the *Śrīmad-Bhāgavatam* (7.5.32). When the great sage Nārada was giving instructions to Mahārāja Yudhiṣṭhira, he narrated the activities of Prahlāda Mahārāja. This verse was spoken by Prahlāda Mahārāja to his father, Hiraṇyakaśipu, the king of demons. Prahlāda Mahārāja had informed his father of the nine basic processes of *bhakti-yoga*, explaining that whoever takes to these processes is to be considered a highly learned scholar. Hiraṇyakaśipu, however, did not like his son to talk about devotional service; therefore he immediately called Prahlāda’s teacher, Ṣaṇḍa. The teacher explained that he had not taught devotional service to Prahlāda but that the boy was naturally inclined that way. At that time Hiraṇyakaśipu became very angry and asked Prahlāda why he had become a Vaiṣṇava. In answer to this question, Prahlāda Mahārāja recited this verse to the effect that one cannot become the Lord’s devotee without receiving the mercy and blessings of another devotee.

TEXT 54

*’sādhū-saṅga’, ‘sādhū-saṅga’—sarva-śāstre kaya
lava-mātra sādhu-saṅge sarva-siddhi haya*

sādhū-saṅga sādhu-saṅga—association with pure devotees; *sarva-śāstre*—all the revealed scriptures; *kaya*—say; *lava-mātra*—even for a moment; *sādhū-saṅge*—by association with a devotee; *sarva-siddhi*—all success; *haya*—there is.

“The verdict of all revealed scriptures is that by even a moment’s association with a pure devotee, one can attain all success.

According to astronomical calculations, a *lava* is one eleventh of a second.

TEXT 55

*tulayāma lavenāpi
na svargaṁ nāpunar-bhavam*

bhagavat-saṅgi-saṅgasya
martyānām kim utāśiṣaḥ

tulayāma—we make equal; *lavena*—with one instant; *api*—even; *na*—not; *svargam*—heavenly planets; *na*—nor; *apunaḥ-bhavam*—merging into the existence of the Supreme; *bhagavat-saṅgi-saṅgasya*—of the association of devotees who are always associated with the Supreme Personality of Godhead; *martyānām*—of persons destined to die; *kim uta*—what to speak of; *āśiṣaḥ*—the blessings.

“The value of a moment’s association with a devotee of the Lord cannot be compared even to the attainment of the heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which is for those who are meant for death.”

This is a quotation from *Śrīmad-Bhāgavatam* (1.18.13). This verse concerns the Vedic rites and sacrifices performed by the great sages of Naimiṣāraṇya, headed by Śaunaka Ṛṣi. The sages pointed out that association with a devotee for even less than a second is beyond comparison to a thousand Vedic rituals and sacrifices, elevation to heavenly planets or merging into the existence of the Supreme.

TEXT 56

kṛṣṇa kṛpālu arjunere lakṣya kariyā
jagatere rākhīyāchena upadeśa diyā

kṛṣṇa—Lord Kṛṣṇa; *kṛpālu*—merciful; *arjunere*—Arjuna; *lakṣya kariyā*—aiming at; *jagatere*—the whole world; *rākhīyāchena*—has protected; *upadeśa diyā*—giving instructions.

“Kṛṣṇa is so merciful that simply by aiming His instructions at Arjuna, He has given protection to the whole world.”

TEXTS 57–58

sarva-guhyatamaṁ bhūyaḥ
śṛṇu me paramaṁ vacaḥ

īṣṭo 'si me dṛḍham iti
tato vakṣyāmi te hitam
man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

sarva-guhya-tamam—most confidential of all; *bhūyaḥ*—again; *śṛṇu*—hear; *me*—My; *paramam vacaḥ*—supreme instruction; *iṣṭaḥ*—beloved; *asi*—you are; *me*—My; *dṛḍham iti*—very firmly; *tataḥ*—therefore; *vakṣyāmi*—I shall speak; *te*—to you; *hitam*—words of benediction; *mat-manāḥ*—whose mind is always on Me; *bhava*—become; *mat-bhaktaḥ*—My devotee; *mat-yājī*—My worshiper; *mām*—unto Me; *namaskuru*—offer obeisances; *mām eva*—to Me only; *eṣyasi*—you will come; *satyaṁ*—truly; *te*—to you; *pratijāne*—I promise; *priyaḥ asi*—you are dear; *me*—My.

“Because you are My very dear friend, I am speaking to you My supreme instruction, the most confidential knowledge of all. Hear this from Me, for it is for your benefit. Always think of Me and become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.’

This is a quotation from the *Bhagavad-gītā* (18.64–65).

TEXT 59

pūrva ājñā,—*veda-dharma*, *karma*, *yoga*, *jñāna*
saba sādhi’ *śeṣe ei ājñā*—*balavān*

pūrva ājñā—previous orders; *veda-dharma*—performance of Vedic ritualistic ceremonies; *karma*—fruitive activities; *yoga*—mystic *yoga* practice; *jñāna*—speculative knowledge; *saba sādhi*’—executing all these processes; *śeṣe*—at the end; *ei ājñā*—this order; *balavān*—powerful.

“Although Kṛṣṇa previously explained the proficiency of executing Vedic rituals, performing fruitive activity as enjoined in the Vedas, practicing *yoga* and cultivating *jñāna*, these last instructions are most powerful and stand above all the others.

TEXT 60

*ei ājñā-bale bhaktera 'śraddhā' yadi haya
sarva-karma tyāga kari' se kṛṣṇa bhajaya*

ei ājñā-bale—on the strength of this supreme order of the Supreme Personality of Godhead; *bhaktera*—of the devotees; *śraddhā*—faith; *yadi*—if; *haya*—there is; *sarva-karma*—all other activities, material and spiritual; *tyāga kari'*—leaving aside; *se*—he; *kṛṣṇa bhajaya*—serves Lord Kṛṣṇa.

“If the devotee has faith in the strength of this order, he worships Lord Kṛṣṇa and gives up all other activities.

TEXT 61

*tāvat karmāṇi kurvīta
na nirvidyeta yāvatā
mat-kathā-śravaṇādau vā
śraddhā yāvan na jāyate*

tāvat—up to that time; *karmāṇi*—fruitive activities; *kurvīta*—one should execute; *na nirvidyeta*—is not satiated; *yāvatā*—as long as; *mat-kathā*—of discourses about Me; *śravaṇa-ādau*—in the matter of *śravaṇam*, *kīrtanam*, and so on; *vā*—or; *śraddhā*—faith; *yāvat*—as long as; *na*—not; *jāyate*—is awakened.

“As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇam kīrtanam viṣṇoḥ [SB 7.5.23], one has to act according to the regulative principles of the Vedic injunctions.’

This is a quotation from *Śrīmad-Bhāgavatam* (11.20.9).

TEXT 62

*'śraddhā'-śabde—viśvāsa kahe sudṛḍha niścaya
kṛṣṇe bhakti kaile sarva-karma kṛta haya*

śraddhā-śabde—by the word *śraddhā*; *viśvāsa*—faith; *kahe*—is said; *sudṛḍha*—firm; *niścaya*—certain; *kṛṣṇe*—unto Lord Kṛṣṇa; *bhakti*—devotional service; *kaile*—by executing; *sarva-karma*—all activities; *kṛta*—completed; *haya*—are.

“Śraddhā is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favorable to the discharge of devotional service.

Firm faith and confidence are called *śraddhā*. When one engages in the Lord’s devotional service, he is to be understood to have performed all his responsibilities in the material world. He has satisfied his forefathers, ordinary living entities, and demigods and is free from all responsibility. Such a person does not need to meet his responsibilities separately. It is automatically done. Fruitive activity (*karma*) is meant to satisfy the senses of the conditioned soul. However, when one awakens to Kṛṣṇa consciousness, he does not have to work separately for pious activity. The best achievement of all fruitive activity is detachment from material life, and this detachment is spontaneously enjoyed by the devotee firmly engaged in the Lord’s service.

TEXT 63

*yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopāśākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā*

yathā—as; *taror*—of a tree; *mūla*—on the root; *niṣecanena*—by pouring water; *tṛpyanti*—are satisfied; *tat*—of the tree; *skandha*—trunk; *bhujā*—branches; *opāśākhāḥ*—subbranches; *prāṇa*—to the living force; *opahārāt*—from offering food; *ca*—also; *yathā*—as; *indriyāṇām*—of all the senses; *tathā*—similarly; *eva*—indeed; *sarva*—of all; *arhaṇam*—worship; *acyuta*—of the Supreme Personality of Godhead; *ijyā*—worship.

“By pouring water on the root of a tree, one automatically satisfies the trunk, branches and twigs. Similarly, by supplying food to the stomach, where it nourishes the life air, one satisfies all the senses. In the same

way, by worshipping Kṛṣṇa and rendering Him service, one automatically satisfies all the demigods.’

This is a quotation from *Śrīmad-Bhāgavatam* (4.31.14).

TEXT 64

śraddhāvān jana haya bhakti-adhikārī
'uttama', 'madhyama', 'kaniṣṭha'—*śraddhā-anusārī*

śraddhāvān jana—a person with faith; *haya*—is; *bhakti-adhikārī*—eligible for discharging transcendental loving service to the Lord; *uttama*—first class; *madhyama*—intermediate; *kaniṣṭha*—the lowest class; *śraddhā-anusārī*—according to the proportion of faith.

“A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one’s faith, one is classified as a topmost devotee, an intermediate devotee or an inferior devotee.

The word *śraddhāvān* (faithful) means understanding Kṛṣṇa to be the *summum bonum*—the eternal truth and absolute transcendence. If one has full faith in Kṛṣṇa and confidence in Him, one becomes eligible to discharge devotional service confidentially. According to one’s faith, one is a topmost, intermediate or inferior devotee.

TEXT 65

śāstra-yuktye suniṣṭha, dṛḍha-śraddhā yānra
'uttama-adhikārī' *sei tāraye saṁsāra*

śāstra-yuktye—in argument and logic; *su-niṣṭha*—very expert; *dṛḍha-śraddhā*—firm faith and confidence in Kṛṣṇa; *yānra*—whose; *uttama-adhikārī*—the topmost devotee; *sei*—he; *tāraye saṁsāra*—can deliver the whole world.

“One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.

TEXT 66

śāstre yuktau ca nipuṇaḥ
sarvathā dṛḍha-niścayaḥ
praudha-śraddho 'dhikāri yaḥ
sa bhaktāv uttamo mataḥ

śāstre—in the revealed scriptures; yuktau—in logic; ca—also; nipuṇaḥ—expert; sarvathā—in all respects; dṛḍha-niścayaḥ—who is firmly convinced; praudha—deep; śraddhaḥ—who has faith; adhikāri—eligible; yaḥ—who; saḥ—he; bhaktau—in devotional service; uttamaḥ—highest; mataḥ—is considered.

“One who is expert in logic and in understanding the revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.”

This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.2.17), by Śrīla Rūpa Gosvāmī.

TEXT 67

śāstra-yukti nāhi jāne dṛḍha, śraddhāvān
'madhyama-adhikāri' sei mahā-bhāgyavān

śāstra-yukti—logical arguments on the basis of the revealed scripture; nāhi—not; jāne—knows; dṛḍha—firmly; śraddhāvān—faithful; madhyama-adhikāri—second-class devotee; sei—he; mahā-bhāgyavān—very fortunate.

“One who is not very expert in argument and logic based on the revealed scriptures but who has firm faith is considered a second-class devotee. He also must be considered most fortunate.”

TEXT 68

yaḥ śāstrādiṣv anipuṇaḥ
śraddhāvān sa tu madhyamaḥ

yaḥ—anyone who; *śāstra-ādiṣu*—in the revealed scriptures; *anipūṇaḥ*—not very expert; *śraddhāvān*—full of faith; *saḥ*—he; *tu*—certainly; *madhyamaḥ*—second-class or middle-class devotee.

“He who does not know scriptural argument very well but who has firm faith is called an intermediate or second-class devotee.”

This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.2.18).

TEXT 69

*yāhāra komala śraddhā, se 'kaniṣṭha' jana
krame krame teṅho bhakta ha-ibe 'uttama'*

yāhāra—whose; *komala śraddhā*—soft faith; *se*—such a person; *kaniṣṭha jana*—a neophyte devotee; *krame krame*—by a gradual progression; *teṅho*—he; *bhakta*—devotee; *ha-ibe*—will become; *uttama*—first class.

“One whose faith is soft and pliable is called a neophyte, but by gradually following the process he will rise to the platform of a first-class devotee.”

TEXT 70

*yo bhavet komala-śraddhaḥ
sa kaniṣṭho nigadyate*

yaḥ—anyone who; *bhavet*—may be; *komala*—soft; *śraddhaḥ*—having faith; *saḥ*—such a person; *kaniṣṭhaḥ*—neophyte devotee; *nigadyate*—is said to be.

“One whose faith is not very strong, who is just beginning, should be considered a neophyte devotee.”

This verse also appears in the *Bhakti-rasāmṛta-sindhu* (1.2.19).

TEXT 71

*rati-prema-tāratamye bhakta—tara-tama
ekādaśa skandhe tāra kariyāche lakṣaṇa*

rati—of attachment; *prema*—and love; *tāratamye*—by comparison; *bhakta*—devotee; *tara-tama*—superior or superlative; *ekādaśa skandhe*—in the Eleventh Canto of *Śrīmad-Bhāgavatam*; *tāra*—of this; *kariyāche*—has made; *lakṣaṇa*—symptoms.

“A devotee is considered superlative or superior according to his attachment and love. In the Eleventh Canto of Śrīmad-Bhāgavatam, the following symptoms have been given.

Śrīla Bhaktivinoda Ṭhākura has stated that if one has developed faith in Kṛṣṇa consciousness, he is to be considered an eligible candidate for further advancement in Kṛṣṇa consciousness. Those who have faith are divided into three categories—*uttama*, *madhyama* and *kaniṣṭha* (first class, second class and neophyte). A first-class devotee has firm conviction in the revealed scriptures and is expert in arguing according to the *śāstras*. He is firmly convinced of the science of Kṛṣṇa consciousness. The *madhyama-adhikārī*, or second-class devotee, has firm conviction in Kṛṣṇa consciousness, but he cannot support his conviction by citing śāstric references. The neophyte devotee does not yet have firm faith. In this way the devotees are typed.

The standard of devotion is also categorized in the same way. A neophyte believes that only love of Kṛṣṇa or Kṛṣṇa consciousness is very good, but he may not know the basis of pure Kṛṣṇa consciousness or how one can become a perfect devotee. Sometimes in the heart of a neophyte there is attraction for *karma*, *jñāna* or *yoga*. When he is free and transcendental to mixed devotional activity, he becomes a second-class devotee. When he becomes expert in logic and can refer to the *śāstras*, he becomes a first-class devotee. The devotees are also described as positive, comparative and superlative in terms of their love and attachment for Kṛṣṇa.

It should be understood that a *madhyama-adhikārī*, a second-class devotee, is fully convinced of Kṛṣṇa consciousness but cannot support his convictions with śāstric reference. A neophyte may fall down by associating with nondevotees because he is not firmly convinced and strongly situated. The second-class devotee, even though he cannot support his position with śāstric reference, can gradually become a first-class devotee by studying the *śāstras* and associating with a first-class devotee. However, if the second-class devotee does not advance himself by associating with a first-class devotee, he makes no progress. There is

no possibility that a first-class devotee will fall down, even though he may mix with nondevotees to preach. Conviction and faith gradually increase to make one an *uttama-adhikārī*, a first-class devotee.

TEXT 72

*sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ*

sarva-bhūteṣu—in all objects (in matter, spirit and combinations of matter and spirit); *yaḥ*—anyone who; *paśyet*—sees; *bhagavat-bhāvam*—the ability to be engaged in the service of the Lord; *ātmanaḥ*—of the supreme spirit soul or the transcendence beyond the material conception of life; *bhūtāni*—all beings; *bhagavati*—in the Supreme Personality of Godhead; *ātmani*—the basic principle of all existence; *eṣaḥ*—this; *bhāgavata-uttamaḥ*—a person advanced in devotional service.

“A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.45).

TEXT 73

*īṣvare tad-adhīneṣu
bālīṣeṣu dviṣatsu ca
prema-maitrī-kṛpopekṣā
yaḥ karoti sa madhyamaḥ*

īṣvare—unto the Supreme Personality of Godhead; *tad-adhīneṣu*—to persons who have taken fully to Kṛṣṇa consciousness; *bālīṣeṣu*—unto the neophytes or the ignorant; *dviṣatsu*—to persons envious of Kṛṣṇa and the devotees of Kṛṣṇa; *prema*—love; *maitrī*—friendship; *kṛpā*—mercy; *upekṣā*—negligence; *yaḥ*—anyone who; *karoti*—does; *saḥ*—he; *madhyamaḥ*—a second-class devotee.

“An intermediate, second-class devotee shows love for the Supreme Personality of Godhead, is friendly to all devotees and is very merciful to neophytes and ignorant people. The intermediate devotee neglects those who are envious of devotional service.

This is also a quotation from *Śrīmad-Bhāgavatam* (11.2.46). This statement was made by the great sage Nārada while he was speaking to Vasudeva about devotional service. This subject was originally discussed between Nimi, the King of Videha, and the nine Yogendras.

TEXT 74

*arcāyām eva haraye
pūjām yaḥ śraddhayehate
na tad-bhakteṣu cānyeṣu
sa bhaktaḥ prākṛtaḥ smṛtaḥ*

arcāyām—in the temple worship; *eva*—certainly; *haraye*—for the pleasure of the Supreme Personality of Godhead; *pūjām*—worship; *yaḥ*—anyone who; *śraddhayā*—with faith and love; *ihate*—executes; *na*—not; *tad-bhakteṣu*—to the devotees of the Lord; *ca anyeṣu*—and to others; *saḥ*—he; *bhaktaḥ*—a devotee; *prākṛtaḥ*—materialistic; *smṛtaḥ*—is considered.

“A *prākṛta-bhakta*, or materialistic devotee, does not purposefully study the *śāstra* and try to understand the actual standard of pure devotional service. Consequently he does not show proper respect to advanced devotees. He may, however, follow the regulative principles learned from his spiritual master or from his family who worships the Deity. He is to be considered on the material platform, although he is trying to advance in devotional service. Such a person is a *bhakta-prāya* [neophyte devotee], or *bhaktābhāsa*, for he is a little enlightened by Vaiṣṇava philosophy.’

This verse is also from *Śrīmad-Bhāgavatam* (11.2.47). Śrīla Bhaktivinoda Ṭhākura says that one who has full love for the Supreme Personality of Godhead and who maintains a good friendship with the Lord’s devotees is always callous to those who envy Kṛṣṇa and Kṛṣṇa’s devotees. Such a person is to be considered an intermediate devotee. He becomes a first-

class devotee when, in the course of advancing in devotional service, he feels an intimate relationship with all living entities, seeing them as part and parcel of the Supreme Person.

TEXT 75

*sarva mahā-guṇa-gaṇa vaiṣṇava-śarīre
kṛṣṇa-bhakte kṛṣṇera guṇa sakali sañcāre*

sarva—all; *mahā*—great; *guṇa-gaṇa*—transcendental qualities; *vaiṣṇava-śarīre*—in the bodies of Vaiṣṇavas; *kṛṣṇa-bhakte*—in the devotees of Lord Kṛṣṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *guṇa*—the qualities; *sakali*—all; *sañcāre*—appear.

“A Vaiṣṇava is one who has developed all good transcendental qualities. All the good qualities of Kṛṣṇa gradually develop in Kṛṣṇa’s devotee.

TEXT 76

*yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate surāḥ
harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ*

yasya—of whom; *asti*—there is; *bhaktiḥ*—devotional service; *bhagavati*—unto the Supreme Personality of Godhead; *akiñcanā*—without material desires; *sarvaiḥ*—all; *guṇaiḥ*—with good qualities; *tatra*—there; *samāsate*—live; *surāḥ*—the demigods; *harau*—unto the Lord; *abhaktasya*—of the nondevotee; *kutaḥ*—where; *mahad-guṇāḥ*—the high qualities; *manaḥ-rathena*—by mental concoction; *asati*—to temporary material happiness; *dhāvataḥ*—running; *bahiḥ*—externally.

“In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifest. However, he who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord.’

This was spoken by Prahāda Mahārāja and his followers, who were offering prayers to Nṛsiṁhadeva (Śrīmad-Bhāgavatam 5.18.12).

TEXT 77

*sei saba guṇa haya vaiṣṇava-lakṣaṇa
saba kahā nā yāya, kari dig-daraśana*

sei saba guṇa—all those transcendental qualities; *haya*—are; *vaiṣṇava-lakṣaṇa*—the symptoms of a Vaiṣṇava; *saba*—all; *kahā nā yāya*—cannot be explained; *kari*—I shall do; *dik-daraśana*—a general review.

“All these transcendental qualities are the characteristics of pure Vaiṣṇavas, and they cannot be fully explained, but I shall try to point out some of the important qualities.

TEXTS 78–80

*kṛpālu, akṛta-droha, satya-sāra sama
nidoṣa, vadānya, mṛdu, śuci, akiñcana
sarvopakāraka, śānta, kṛṣṇaika-śaraṇa
akāma, anīha, sthira, vijita-ṣaḍ-guṇa
mita-bhuk, apramatta, mānada, amānī
gambhīra, karuṇa, maitra, kavi, dakṣa, maunī*

kṛpālu—merciful; *akṛta-droha*—not defiant; *satya-sāra*—thoroughly true; *sama*—equal; *nidoṣa*—faultless; *vadānya*—magnanimous; *mṛdu*—mild; *śuci*—clean; *akiñcana*—without material possessions; *sarva-upakāraka*—working for the welfare of everyone; *śānta*—peaceful; *kṛṣṇa-eka-śaraṇa*—exclusively surrendered to Kṛṣṇa; *akāma*—desireless; *anīha*—indifferent to material acquisitions; *sthira*—fixed; *vijita-ṣaḍ-guṇa*—completely controlling the six bad qualities (lust, anger, greed, etc.); *mita-bhuk*—eating only as much as required; *apramatta*—without inebriation; *māna-da*—respectful; *amānī*—without false prestige; *gambhīra*—grave; *karuṇa*—compassionate; *maitra*—a friend; *kavi*—a poet; *dakṣa*—expert; *maunī*—silent.

“Devotees are always merciful, humble, truthful, equal to all, faultless, magnanimous, mild and clean. They are without material possessions, and they perform welfare work for everyone. They are peaceful, surrendered to Kṛṣṇa and desireless. They are indifferent to material acquisitions and are fixed in devotional service. They completely control the six bad qualities—lust, anger, greed and so forth. They eat only as much as required, and they are not inebriated. They are respectful, grave, compassionate and without false prestige. They are friendly, poetic, expert and silent.

TEXT 81

*titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām
ajāta-śatravaḥ śāntāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ*

titikṣavaḥ—very forbearing; *kāruṇikāḥ*—merciful; *suhṛdaḥ*—who are well-wishers; *sarva-dehinām*—to all living entities; *ajāta-śatravaḥ*—without enemies; *śāntāḥ*—peaceful; *sādhavaḥ*—following the injunctions of the *śāstra*; *sādhu-bhūṣaṇāḥ*—who are decorated with good character.

“Devotees are always tolerant, forbearing and very merciful. They are the well-wishers of every living entity. They follow the scriptural injunctions, and because they have no enemies, they are very peaceful. These are the decorations of devotees.’

This is a quotation from *Śrīmad-Bhāgavatam* (3.25.21). When the sages, headed by Śaunaka, inquired about Kapiladeva, the incarnation of Godhead, Sūta Gosvāmī, who was the topmost devotee of the Lord, quoted talks about self-realization between Vidura and Maitreya, a friend of Vyāsadeva’s. During these talks the topic of Lord Kapila had come up, and at that time Maitreya had repeated Kapiladeva’s discussions with His mother, wherein the Lord states that attachment to material things is the cause of conditioned life. When a person becomes attached to transcendental things, he is on the path of liberation.

TEXT 82

*mahat-sevām dvāram āhur vimuktes
tamo-dvāram yoṣitām saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhṛdaḥ sādhaso ye*

mahat-sevām—the service of the pure devotee spiritual master; *dvāram*—door; *āhuḥ*—they said; *vimukteḥ*—of liberation; *tamaḥ-dvāram*—the door to darkness; *yoṣitām*—of women and money; *saṅgi-saṅgam*—association with those who enjoy the association; *mahāntaḥ*—great souls; *te*—they; *sama-cittāḥ*—equally disposed to all; *praśāntāḥ*—very peaceful; *vimanyavaḥ*—without anger; *suhṛdaḥ*—well-wishers of everyone; *sādhavaḥ*—who are endowed with all good qualities, or who do not look for faults in others; *ye*—those who.

“It is the verdict of all śāstras and great personalities that service to a pure devotee is the path of liberation. By contrast, association with materialistic people who are attached to material enjoyment and women is the path of darkness. Those who are actually devotees are broadminded, equal to everyone and very peaceful. They never become angry, and they are friendly to all living entities.”

This verse is from Śrīmad-Bhāgavatam (5.5.2).

TEXT 83

*kṛṣṇa-bhakti-janma-mūla haya ‘sādhu-saṅga’
kṛṣṇa-prema janme, teṅho punaḥ mukhya aṅga*

kṛṣṇa-bhakti—of devotional service to Kṛṣṇa; *janma-mūla*—the root cause; *haya*—is; *sādhu-saṅga*—association with advanced devotees; *kṛṣṇa-prema*—love of Kṛṣṇa; *janme*—awakens; *teṅho*—that same association with devotees; *punaḥ*—again; *mukhya aṅga*—the chief principle.

“The root cause of devotional service to Lord Kṛṣṇa is association with advanced devotees. Even when one’s dormant love for Kṛṣṇa awakens, association with devotees is still most essential.

TEXT 84

*bhavāpavargo bhramato yadā bhavet
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate ratiḥ*

bhava-apavargaḥ—liberation from the nescience of material existence; *bhramataḥ*—wandering; *yadā*—when; *bhavet*—should be; *janasya*—of a person; *tarhi*—at that time; *acyuta*—O Supreme Personality of Godhead; *sat-samāgamaḥ*—association with devotees; *sat-saṅgamaḥ*—association with the devotees; *yarhi*—when; *tadā*—at that time; *eva*—only; *sat-gatau*—the highest goal of life; *para-avara-īse*—the Lord of the universe; *tvayi*—to You; *jāyate*—appears; *ratiḥ*—attraction.

“O my Lord! O infallible Supreme Person! When a person wandering throughout the universes becomes eligible for liberation from material existence, he gets an opportunity to associate with devotees. When he associates with devotees, his attraction for You is awakened. You are the Supreme Personality of Godhead, the highest goal of the topmost devotees, and the Lord of the universe.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.51.53).

TEXT 85

*ata ātyantikam kṣemam
pṛcchāmo bhavato ‘naghāḥ
saṁsāre ‘smin kṣaṇārdho ‘pi
sat-saṅgaḥ sevadhīr nṛṇām*

ataḥ—therefore (due to the rarity of seeing pure devotees of the Lord); *ātyantikam*—supreme; *kṣemam*—auspiciousness; *pṛcchāmaḥ*—we are asking; *bhavataḥ*—you; *anaghāḥ*—O sinless ones; *saṁsāre*—in the material world; *asmin*—this; *kṣaṇa-ardhaḥ*—lasting half a moment; *api*—even; *sat-saṅgaḥ*—association with devotees; *sevadhīḥ*—a treasure; *nṛṇām*—for human society.

“O devotees! O you who are free from all sins! Let me inquire from you about that which is supremely auspicious for all living entities. Association with a pure devotee for even half a moment in this material world is the greatest treasure for human society.’

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.30).

TEXT 86

*satām prasaṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

satām—of the devotees; *prasaṅgāt*—by the intimate association; *mama*—of Me; *vīrya-saṁvidāḥ*—talks full of spiritual potency; *bhavanti*—appear; *hṛt*—to the heart; *karṇa*—and to the ears; *rasa-āyanāḥ*—a source of sweetness; *kathāḥ*—talks; *tat*—of them; *joṣaṇāt*—from proper cultivation; *āśu*—quickly; *apavarga*—of liberation; *vartmani*—on the path; *śraddhā*—faith; *ratih*—attraction; *bhaktih*—love; *anukramiṣyati*—will follow one after another.

“The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens, and gradually one attains firm faith that in due course develops into attraction and devotion.’

This is a quotation from *Śrīmad-Bhāgavatam* (3.25.25). For an explanation see *Ādi-līlā* 1.60.

TEXT 87

*asat-saṅga-tyāga,—ei vaiṣṇava-ācāra
'strī-saṅgī'—eka asādhu, 'kṛṣṇābhakta' āra*

asat-saṅga-tyāga—rejection of the association of nondevotees; *ei*—this; *vaiṣṇava-ācāra*—the behavior of a Vaiṣṇava; *strī-saṅgī*—who associates

with women for sense gratification; *eka*—one; *asādhū*—unsaintly person; *kṛṣṇa-abhakta*—one who is not a devotee of Lord Kṛṣṇa; *āra*—another.

“A Vaiṣṇava should always avoid the association of ordinary people. Common people are very much materially attached, especially to women. Vaiṣṇavas should also avoid the company of those who are not devotees of Lord Kṛṣṇa.

TEXTS 88–90

*satyaṁ śaucam dayā maunam
buddhir hrīḥ śrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam*

*teṣv aśānteṣu mūḍheṣu
khaṇḍitātmasv asādhūṣu
saṅgam na kuryāc chocyeṣu
yoṣit-kriḍā-mṛgeṣu ca*

*na tathāsya bhaven moho
bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ*

satyam—truthfulness; *śaucam*—cleanliness; *dayā*—mercy; *maunam*—silence; *buddhiḥ*—intelligence; *hrīḥ*—modesty; *śrīḥ*—beauty; *yaśaḥ*—fame; *kṣamā*—forgiveness; *śamaḥ*—controlling the mind; *damaḥ*—controlling the senses; *bhagaḥ*—opulence; *ca*—and; *iti*—thus; *yat*—of whom; *saṅgāt*—by the association; *yāti*—goes to; *saṅkṣayam*—complete destruction; *teṣu*—among them; *aśānteṣu*—who are restless; *mūḍheṣu*—among the fools; *khaṇḍita-ātmasu*—whose self-realization is spoiled; *asādhūṣu*—not saintly; *saṅgam*—association; *na*—not; *kuryāt*—should do; *śocyeṣu*—who are full of lamentation; *yoṣit*—of women; *kriḍā-mṛgeṣu*—who are like toy animals; *ca*—also; *na*—not; *tathā*—so much; *asya*—of him; *bhavaḥ*—there may be; *mohaḥ*—illusion; *bandhaḥ*—binding; *ca*—and; *anya*—other types; *prasaṅgataḥ*—from association; *yoṣit-saṅgāt*—by

association with women; *yathā*—as; *pumsaḥ*—of the man; *yathā*—as well as; *tat-saṅgi-saṅgataḥ*—by association with persons attached to women.

“By association with worldly people, one becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all opportunities. One should not at any time associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a toy animal in the hands of a woman. The illusion and bondage that accrue to a man from attachment to any other object are not as complete as that resulting from association with a woman or with men too much attached to women.’

These verses, quoted from *Śrīmad-Bhāgavatam* (3.31.33–35), were spoken by Kapiladeva, an incarnation of the Supreme Personality of Godhead, to His mother. Herein Kapiladeva discusses pious and impious activities and the symptoms of those who are devoid of devotional service to Kṛṣṇa. Generally people do not know about the miserable conditions within the womb of a mother in any species of life. Due to bad association, one gradually falls into lower species. Association with women is greatly stressed in this regard. When one becomes attached to women or to those who are attached to women, one falls down into the lower species.

*puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu*

“The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.” (*Bhagavad-gītā* 13.22)

According to Vedic civilization, one’s association with women should be very much restricted. In spiritual life there are four *āśramas*—*brahmacarya*, *gṛhasṭha*, *vānaprastha* and *sannyāsa*. The *brahmacārī*, *vānaprastha* and *sannyāsī* are completely forbidden to associate with women. Only *gṛhasṭhas* are allowed to associate with women under certain very much restricted conditions—that is, one associates with women to propagate nice children. Other reasons for association are condemned.

TEXT 91

*varam huta-vaha-jvālā-
pañjarāntar-vyavasthitiḥ
na śauri-cintā-vimukha-
jana-saṁvāsa-vaiśasam*

varam—better; *huta-vaha*—of fire; *jvālā*—in the flames; *pañjara-antaḥ*—inside a cage; *vyavasthitiḥ*—abiding; *na*—not; *śauri-cintā*—of Kṛṣṇa consciousness, or thought of Kṛṣṇa; *vimukha*—bereft; *jana*—of persons; *saṁvāsa*—of the association; *vaiśasam*—the calamity.

“It is better to accept the miseries of being encaged within bars and surrounded by burning flames than to associate with those bereft of Kṛṣṇa consciousness. Such association is a very great hardship.’

This is a quotation from the *Kātyāyana-saṁhitā*.

TEXT 92

mā drākṣiḥ kṣīṇa-puṇyān kvacid api bhagavad-bhakti-hīnān manuṣyān

mā—do not; *drākṣiḥ*—see; *kṣīṇa-puṇyān*—who are bereft of all piety; *kvacid api*—at any time; *bhagavat-bhakti-hīnān*—who are bereft of Kṛṣṇa consciousness and devotional service; *manuṣyān*—persons.

“One should not even see those who are bereft of devotional service in Kṛṣṇa consciousness and who are therefore devoid of pious activities.’

TEXT 93

*eta saba chāḍi’ āra varṇāśrama-dharma
akiñcana hañā laya kṛṣṇaika-śaraṇa*

eta saba—all these; *chāḍi’*—giving up; *āra*—and; *varṇa-āśrama-dharma*—the regulative principle of four *varṇas* and four *āśramas*; *akiñcana*—without any attachment for anything material; *hañā*—becoming; *laya*—he takes; *kṛṣṇa-eka-śaraṇa*—exclusive shelter at the lotus feet of the Lord.

“Without hesitation, one should take exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four varṇas and four āśramas. That is to say, one should abandon all material attachment.

TEXT 94

*sarva-dharmān parityajya
mām ekam śaraṇam vraja
aham tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

sarva-dharmān—all kinds of occupational duties; *parityajya*—giving up; *mām ekam*—unto Me only; *śaraṇam*—as shelter; *vraja*—go; *aham*—I; *tvām*—unto you; *sarva-pāpēbhyaḥ*—from all the reactions of sinful life; *mokṣayiṣyāmi*—will give liberation; *mā*—don’t; *śucaḥ*—worry.

“After giving up all kinds of religious and occupational duties, if you come to Me, the Supreme Personality of Godhead, and take shelter, I shall give you protection from all of life’s sinful reactions. Do not worry. [Bg. 18.66]’

This is a quotation from the *Bhagavad-gītā* (18.66) spoken by Lord Kṛṣṇa. For an explanation, refer to *Madhya-līlā* 8.63.

TEXT 95

*bhakta-vatsala, kṛtajña, samartha, vadānya
hena kṛṣṇa chāḍi’ paṇḍita nāhi bhaje anya*

bhakta-vatsala—very kind to the devotees; *kṛta-jña*—grateful; *samartha*—full of all abilities; *vadānya*—magnanimous; *hena*—such; *kṛṣṇa*—Lord Kṛṣṇa; *chāḍi’*—giving up; *paṇḍita*—a learned man; *nāhi*—does not; *bhaje*—worship; *anya*—anyone else.

“Lord Kṛṣṇa is very kind to His devotees. He is always very grateful and magnanimous, and He possesses all abilities. A learned man does not give up Kṛṣṇa to worship anyone else.

An intelligent person gives up the company of those who are attached to women and bereft of Kṛṣṇa consciousness. One should be free from all kinds of material attachment and should take full shelter under the lotus feet of Kṛṣṇa. Kṛṣṇa is very kind to His devotees. He is always grateful, and He never forgets the service of a devotee. He is also completely opulent and all-powerful. Why, then, should one take shelter of a demigod and leave Lord Kṛṣṇa's shelter? If one worships a demigod and leaves Kṛṣṇa, he must be considered the lowest fool.

TEXT 96

*kaḥ paṇḍitaḥ tvad-aparaṁ śaraṇaṁ samīyād
bhakta-priyād ṛta-giraḥ suhṛdaḥ kṛtajñāt
sarvān dadāti suhṛdo bhajato 'bhikāmān
ātmānam apy upacayāpacayau na yasya*

kaḥ—what; *paṇḍitaḥ*—learned man; *tvad-aparam*—other than Your Lordship; *śaraṇam*—shelter; *samīyāt*—would take; *bhakta-priyāt*—who are affectionate to Your devotees; *ṛta-giraḥ*—who are truthful to the devotees; *suhṛdaḥ*—who are the friend of the devotees; *kṛta-jñāt*—who are grateful to the devotees; *sarvān*—all; *dadāti*—gives; *suhṛdaḥ*—to Your well-wishers; *bhajataḥ*—who worship You by devotional service; *abhikāmān*—desires; *ātmānam*—Yourself; *apy*—even; *upacaya*—increase; *apacayau*—and diminution; *na*—not; *yasya*—of whom.

“My dear Lord, You are very affectionate to Your devotees. You are also a truthful and grateful friend. Where is that learned man who would give You up and surrender to someone else? You fulfill all the desires of Your devotees, so much so that sometimes You even give Yourself to them. Still, You neither increase nor decrease by such activity.’

This is a verse from Śrīmad-Bhāgavatam (10.48.26).

TEXT 97

*viñña-janera haya yadi kṛṣṇa-guṇa-jñāna
anya tyaji’, bhaje, tāte uddhava—pramāṇa*

vijñā-janera—of an experienced person; *haya*—there is; *yadi*—if; *kṛṣṇa-guṇa-jñāna*—knowledge of Kṛṣṇa’s transcendental qualities; *anya*—others; *tyaji*’—giving up; *bhaje*—he engages in devotional service; *tāte*—in that connection; *uddhava*—Uddhava; *pramāṇa*—the evidence.

“Whenever an experienced person develops real knowledge of Kṛṣṇa and His transcendental qualities, he naturally gives up all other engagements and renders service to the Lord. Uddhava gives evidence concerning this.

TEXT 98

*aho bakī yaṁ stana-kāla-kūṭaṁ
jighāmsayāpāyayat apy asādhvī
lebhe gatim dhātry-ucitāṁ tato ‘nyam
kaṁ vā dayāluṁ śaraṇaṁ vrajema*

aho—how wonderful; *bakī*—Pūtanā, the sister of Bakāsura; *yaṁ*—whom; *stana*—on the two breasts; *kāla-kūṭaṁ*—the deadly poison; *jighāmsayā*—with a desire to kill; *apāyayat*—forced to drink; *api*—although; *asādhvī*—dangerously inimical to Kṛṣṇa; *lebhe*—achieved; *gatim*—the destination; *dhātrī*—for a nurse; *ucitāṁ*—suitable; *tataḥ*—than Him; *anyam*—other; *kaṁ*—to whom; *vā*—or; *dayāluṁ*—the most merciful; *śaraṇaṁ*—shelter; *vrajema*—shall take.

“Oh, how wonderful it is! Pūtanā, the sister of Bakāsura, wanted to kill Kṛṣṇa by smearing deadly poison on her breasts and having Kṛṣṇa take it. Nonetheless, Lord Kṛṣṇa accepted her as His mother, and thus she attained the destination befitting Kṛṣṇa’s mother. Of whom should I take shelter but Kṛṣṇa, who is most merciful?”

This is a quotation from Śrīmad-Bhāgavatam (3.2.23).

TEXT 99

*śaraṇāgatera, akiñcanera—eka-i lakṣaṇa
tāra madhye praveśaye ‘ātma-samarpaṇa’*

śaraṅāgatera—of a person who has fully taken shelter of Kṛṣṇa; *akiñcana*—of a person who is free of all material desires; *eka-i lakṣaṇa*—the symptoms are one and the same; *tāra madhye*—of them all; *praveśaye*—enters; *ātma-samarpaṇa*—full surrender.

“There are two kinds of devotees—those who are fully satiated and free from all material desires and those who are fully surrendered to the lotus feet of the Lord. Their qualities are one and the same, but those who are fully surrendered to Kṛṣṇa’s lotus feet are qualified with another transcendental quality—*ātma-samarpaṇa*, full surrender without reservation.

TEXT 100

ānukūlyasya saṅkalpaḥ
prātikūlyasya varjanam
rakṣiṣyatīti viśvāso
gopṛtve varaṇam tathā
ātma-nikṣepa-kārpaṇye
ṣaṭ-vidhā śaraṅāgatiḥ

ānukūlyasya—of anything that assists devotional service to the Lord; *saṅkalpaḥ*—acceptance; *prātikūlyasya*—of anything that hinders devotional service; *varjanam*—complete rejection; *rakṣiṣyati*—He will protect; *iti*—thus; *viśvāsaḥ*—strong conviction; *gopṛtve*—in being the guardian, like the father or husband, master or maintainer; *varaṇam*—acceptance; *tathā*—as well as; *ātma-nikṣepa*—full self-surrender; *kārpaṇye*—and humility; *ṣaṭ-vidhā*—sixfold; *śaraṅa-āgatiḥ*—process of surrender.

“The six divisions of surrender are the acceptance of those things favorable to devotional service, the rejection of unfavorable things, the conviction that Kṛṣṇa will give protection, the acceptance of the Lord as one’s guardian or master, full self-surrender, and humility.

One who is fully surrendered is qualified with the six following characteristics: (1) The devotee has to accept everything that is favorable for the rendering of transcendental loving service to the Lord. (2) He must reject everything unfavorable to the Lord’s service. This is also

called renunciation. (3) A devotee must be firmly convinced that Kṛṣṇa will give him protection. No one else can actually give one protection, and being firmly convinced of this is called faith. This kind of faith is different from the faith of an impersonalist who wants to merge into the Brahman effulgence in order to benefit by cessation of repeated birth and death. A devotee wants to remain always in the Lord's service. In this way, Kṛṣṇa is merciful to His devotee and gives him all protection from the dangers found on the path of devotional service. (4) The devotee should accept Kṛṣṇa as his supreme maintainer and master. He should not think that he is being protected by a demigod. He should depend only on Kṛṣṇa, considering Him the only protector. The devotee must be firmly convinced that within the three worlds he has no protector or maintainer other than Kṛṣṇa. (5) Self-surrender means remembering that one's activities and desires are not independent. The devotee is completely dependent on Kṛṣṇa, and he acts and thinks as Kṛṣṇa desires. (6) The devotee is meek and humble.

Lord Kṛṣṇa states in the *Bhagavad-gītā* (15.15):

*sarvasya cāham hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanam ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham*

“I am seated in everyone's heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas* I am to be known. Indeed, I am the compiler of *Vedānta*, and I am the knower of the *Vedas*.” Situated in everyone's heart, Kṛṣṇa deals differently according to the living entity's position. The living entity's position is to be under the protection of the illusory energy or under Kṛṣṇa's personal protection. When a living entity is fully surrendered, he is under the direct protection of Kṛṣṇa, and Kṛṣṇa gives him all intelligence by which he can advance in spiritual realization. The nondevotee, however, being under the protection of the illusory energy, increasingly forgets his relationship with Kṛṣṇa. Sometimes it is asked how Kṛṣṇa causes one to forget. Kṛṣṇa personally causes His devotee to forget material activities, and through the agency of *māyā* Kṛṣṇa causes the nondevotee to forget his devotional service to the Lord. This is called *apohana*.

TEXT 101

*tavāsmīti vadan vācā
tathaiva manasā vidan
tat-sthānam āśritas tanvā
modate śaraṇāgataḥ*

tava—Yours; *asmi*—I am; *iti*—thus; *vadan*—saying; *vācā*—by words; *tathā*—so; *eva*—certainly; *manasā*—with the mind; *vidan*—knowing; *tat-sthānam*—His place; *āśritaḥ*—taken shelter of; *tanvā*—by the body; *modate*—he enjoys; *śaraṇa-āgataḥ*—fully surrendered.

“One whose body is fully surrendered takes shelter at the holy place where Kṛṣṇa had His pastimes, and he prays to the Lord, “My Lord, I am Yours.” Understanding this with his mind, he enjoys spiritual bliss.’

The last two verses appear in the *Hari-bhakti-vilāsa* (11.417–18).

TEXT 102

*śaraṇa lañā kare kṛṣṇe ātma-samarpaṇa
kṛṣṇa tāre kare tat-kāle ātma-sama*

śaraṇa lañā—taking shelter; *kare*—does; *kṛṣṇe*—unto Kṛṣṇa; *ātma-samarpaṇa*—fully surrendering; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare*—makes; *tat-kāle*—immediately; *ātma-sama*—one of His confidential associates.

“When a devotee thus fully surrenders unto Kṛṣṇa’s lotus feet, Kṛṣṇa accepts him as one of His confidential associates.

TEXT 103

*martyo yadā tyakta-samasta-karmā
niveditātmā vicikīṛṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya ca kalpate vai*

martyaḥ—the living entity subjected to birth and death; *yadā*—as soon as; *tyakta*—given up; *samasta*—all; *karmā*—fruitive activities; *nivedita-ātma*—a fully surrendered soul; *vicikīṛṣitaḥ*—desired to act; *me*—by Me; *tadā*—at that time; *amṛtatvam*—immortality; *pratīpadyamānaḥ*—attaining; *mayā*—with Me; *ātma-bhūyāya*—for becoming of a similar nature; *ca*—also; *kalpate*—is eligible; *vai*—certainly.

“The living entity who is subjected to birth and death attains immortality when he gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.’

This is a quotation from *Śrīmad-Bhāgavatam* (11.29.34). Kṛṣṇa was advising His most confidential servant, Uddhava, about *sambandha*, *abhidheya* and *prayojana*. These concern one’s relationship with the Supreme Personality of Godhead and the activities of that relationship, as well as the perfection of life. The Lord also described the characteristics of confidential devotees.

TEXT 104

*ebe sādhana-bhakti-lakṣaṇa śuna, sanātana
yāhā haite pāi kṛṣṇa-prema-mahā-dhana*

ebe—now; *sādhana-bhakti*—regulative principles for executing devotional service; *lakṣaṇa*—the symptoms; *śuna*—please hear; *sanātana*—My dear Sanātana; *yāhā haite*—from which; *pāi*—one can get; *kṛṣṇa-prema-mahā-dhana*—the most valuable treasure of love for Kṛṣṇa.

“My dear Sanātana, please now hear about the regulative principles for the execution of devotional service. By this process, one can attain the highest perfection of love of Godhead, which is the most desirable treasure.

TEXT 105

*kṛti-sādhyā bhavet sādhyā-
bhāvā sā sādhanābhidhā*

*nitya-siddhasya bhāvasya
prākṛṭyaṁ hṛdi sādhyatā*

kṛti-sādhyā—which is to be executed by the senses; *bhavet*—should be; *sādhyā-bhāvā*—by which love of Godhead is acquired; *sā*—that; *sādhana-abhidhā*—called *sādhana-bhakti*, or devotional service in practice; *nitya-siddhasya*—which is eternally present; *bhāvasya*—of love of Godhead; *prākṛṭyam*—the awakening; *hṛdi*—in the heart; *sādhyatā*—potentiality.

“When transcendental devotional service, by which love for Kṛṣṇa is attained, is executed by the senses, it is called *sādhana-bhakti*, or the regulative discharge of devotional service. Such devotion eternally exists within the heart of every living entity. The awakening of this eternal devotion is the potentiality of devotional service in practice.’

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.2.2). Because living entities are minute, atomic parts and parcels of the Lord, devotional service is already present within them in a dormant condition. Devotional service begins with *śravaṇaṁ kīrtanam* [SB 7.5.23], hearing and chanting. When a man is sleeping, he can be awakened by sound vibration; therefore every conditioned soul should be given the chance to hear the Hare Kṛṣṇa *mantra* chanted by a pure Vaiṣṇava. One who hears the Hare Kṛṣṇa *mantra* thus vibrated is awakened to spiritual consciousness, or Kṛṣṇa consciousness. In this way one’s mind gradually becomes purified, as stated by Śrī Caitanya Mahāprabhu (*ceto-darpaṇa-mārjanam* [Cc. Antya 20.12]). When the mind is purified, the senses are also purified. Instead of using the senses for sense gratification, the awakened devotee employs the senses in the transcendental loving service of the Lord. This is the process by which dormant love for Kṛṣṇa is awakened.

TEXT 106

*śravaṇādi-kriyā—tāra ‘svarūpa’-lakṣaṇa
'tatastha'-lakṣaṇe upajāya prema-dhana*

śravaṇa-ādi-kriyā—the process of hearing, chanting and so forth; *tāra*—of that; *svarūpa-lakṣaṇa*—symptoms of the nature; *tatastha-lakṣaṇe*—marginal symptoms; *upajāya*—awakens; *prema-dhana*—love of Godhead.

“The spiritual activities of hearing, chanting, remembering and so forth are the natural characteristics of devotional service. The marginal characteristic is that it awakens pure love for Kṛṣṇa.

TEXT 107

*nitya-siddha kṛṣṇa-prema 'sādhya' kabhu naya
śravaṇādi-śuddha-citte karaye udaya*

nitya-siddha—eternally established; *kṛṣṇa-prema*—love of Kṛṣṇa; *sādhya*—to be gained; *kabhu*—at any time; *naya*—not; *śravaṇa-ādi*—by hearing, etc.; *śuddha*—purified; *citte*—in the heart; *karaye udaya*—awakens.

“Pure love for Kṛṣṇa is eternally established in the hearts of the living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, this love naturally awakens.

TEXT 108

*ei ta sādhana-bhakti—dui ta' prakāra
eka 'vaidhī bhakti', 'rāgānugā-bhakti' āra*

ei ta—this; *sādhana-bhakti*—process of devotional service; *dui ta' prakāra*—two kinds; *eka*—one; *vaidhī bhakti*—the regulative devotional service; *rāgānugā-bhakti*—spontaneous devotional service; *āra*—and.

“There are two processes of practical devotional service. One is regulative devotional service, and the other is spontaneous devotional service.

TEXT 109

*rāga-hīna jana bhaje śāstrera ājñāya
'vaidhī bhakti' bali' tāre sarva-śāstre gāya*

rāga-hīna—who are without spontaneous attachment to Kṛṣṇa; *jana*—persons; *bhaje*—execute devotional service; *śāstrera ājñāya*—according

to the principles and regulations described in the revealed scriptures; *vaidhī bhakti*—regulative devotional service; *bali*’—calling; *tāre*—that; *sarva-śāstre*—all revealed scriptures; *gāya*—sing.

“Those who have not attained the platform of spontaneous attachment in devotional service render devotional service under the guidance of a bona fide spiritual master according to the regulative principles mentioned in the revealed scriptures. According to the revealed scriptures, this kind of devotional service is called *vaidhī bhakti*.

In the beginning, one has to hear from a bona fide spiritual master. This is favorable for advancing in devotional service. According to this process, one hears, chants, remembers and engages in Deity worship, acting under the directions of the spiritual master. These are the essential primary activities of devotional service. Devotional service must not be executed for some material purpose. One should not even have a desire to merge into the Absolute Truth. One has to render such service out of love only. *Ahaitukī, apratihātā*. Devotional service must be without ulterior motives; then material conditions cannot check it. Gradually one can rise to the platform of spontaneous loving service. A child is sent to school by force to receive an education, but when he gets a little taste of education at an advanced age, he automatically participates and becomes a learned scholar. One cannot force a person to become a scholar, but sometimes force is used in the beginning. A child is forced to go to school and read and write according to the instructions of his teachers. Such is the difference between *vaidhī bhakti* and spontaneous *bhakti*. Dormant love for Kṛṣṇa exists in everyone’s heart, and it simply has to be awakened by the regulative process of devotional service. One has to learn to use a typewriter by following the regulative principles of the typing book. One has to place his fingers on the keys in such a way and practice, but when one becomes adept, he can type swiftly and correctly without even looking at the keys. Similarly, one has to follow the rules and regulations of devotional service as they are set down by the spiritual master; then one can come to the point of spontaneous loving service. This love is already there within the heart of everyone (*nitya-siddha kṛṣṇa-prema*).

Spontaneous service is not artificial. One simply has to come to that platform by rendering devotional service according to the regulative principles. Thus one has to practice hearing and chanting and follow

the other regulative principles by washing the temple, cleansing oneself, rising early in the morning, attending *maṅgala-ārati* and so on. If one does not come to the platform of spontaneous service in the beginning, he must adopt regulative service according to the instructions of the spiritual master. This regulative service is called *vaidhī bhakti*.

TEXT 110

*tasmād bhārata sarvātmā
bhagavān harir īśvaraḥ
śrotavyaḥ kīrtitavyaś ca
smartavyaś cecchatābhayam*

tasmāt—therefore; *bhārata*—O descendant of Bharata; *sarva-ātmā*—the all-pervasive Lord, who is situated in everyone’s heart; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Hari, who takes away all the miserable conditions of material existence; *īśvaraḥ*—the supreme controller; *śrotavyaḥ*—to be heard about (from bona fide sources); *kīrtitavyaḥ*—to be glorified (as one has heard); *ca*—also; *smartavyaḥ*—to be remembered; *ca*—and; *icchatā*—by a person desiring; *abhayam*—freedom from the fearful condition of material existence.

“O descendant of Bharata! O Mahārāja Parīkṣit! The Supreme Personality of Godhead, who is situated in everyone’s heart as Paramātmā, who is the supreme controller, and who always removes the miseries of the living entities, must always be heard about from reliable sources, and He must be glorified and remembered by one who wishes to become fearless.”

This is a quotation from *Śrīmad-Bhāgavatam* (2.1.5). It is one’s duty to understand the Supreme Personality of Godhead through the hearing process. This is called *śrotavyaḥ*. If one has heard properly about the Supreme Personality of Godhead, his duty is to glorify the Lord and preach His glories. This is called *kīrtitavyaḥ*. When one hears about the Lord and glorifies Him, it is natural to think of Him. This is called *smartavyaḥ*. All this must be carried out if one actually wants to be immune from fear.

TEXT 111

*mukha-bāhūru-pādebhyaḥ
puruṣasyāśramaiḥ saha
catvāro jajñire varṇā
guṇair viprādayaḥ pṛthak*

mukha—the mouth; *bāhu*—the arms; *ūru*—the waist; *pādebhyaḥ*—from the legs; *puruṣasya*—of the supreme person; *āśramaiḥ*—the different spiritual orders; *saha*—with; *catvāraḥ*—the four; *jajñire*—appeared; *varṇāḥ*—social orders; *guṇaiḥ*—with particular qualifications; *viprādayaḥ-brāhmaṇas*, etc.; *pṛthak*—separately.

“From the mouth of Brahmā, the brahminical order has come into existence. Similarly, from his arms the kṣatriyas have come, from his waist the vaiśyas have come, and from his legs the śūdras have come. These four orders and their spiritual counterparts [brahmacarya, gṛhastha, vānaprastha and sannyāsa] combine to make human society complete.

This verse and the next are quotations from Śrīmad-Bhāgavatam (11.5.2–3).

TEXT 112

*ya eṣām puruṣam sākṣād
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ paṭanty adhaḥ*

ye—those who; *eṣām*—of those divisions of social and spiritual orders; *puruṣam*—the Supreme Personality of Godhead; *sākṣāt*—directly; *ātma-prabhavam*—the source of everyone; *īśvaram*—the supreme controller; *na*—not; *bhajanti*—worship; *avajānanti*—or who neglect; *sthānāt*—from their proper place; *bhraṣṭāḥ*—being fallen; *paṭanti*—fall; *adhaḥ*—downward into hellish conditions.

“If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.’

TEXT 113

*smartavyaḥ satataṁ viṣṇur
vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur
etayor eva kiṅkarāḥ*

smartavyaḥ—to be remembered; *satataṁ*—always; *viṣṇuḥ*—Lord Viṣṇu; *vismartavyaḥ*—to be forgotten; *na*—not; *jātucit*—at any time; *sarve*—all; *vidhi-niṣedhāḥ*—rules and prohibitions mentioned in the revealed scripture or given by the spiritual master; *syuḥ*—should be; *etayoḥ*—of these two principles (always to remember Kṛṣṇa or Viṣṇu and never to forget Him); *eva*—certainly; *kiṅkarāḥ*—the servants.

“Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the śāstras should be the servants of these two principles.”

This verse is a quotation from the *Padma Purāṇa*. There are many regulative principles in the *śāstras* and directions given by the spiritual master. These regulative principles should act as servants of the basic principle—that is, one should always remember Kṛṣṇa and never forget Him. This is possible when one chants the Hare Kṛṣṇa *mantra*. Therefore one must strictly chant the Hare Kṛṣṇa *mahā-mantra* twenty-four hours daily. One may have other duties to perform under the direction of the spiritual master, but he must first abide by the spiritual master’s order to chant a certain number of rounds. In our Kṛṣṇa consciousness movement, we have recommended that the neophyte chant at least sixteen rounds. This chanting of sixteen rounds is absolutely necessary if one wants to remember Kṛṣṇa and not forget Him. Of all the regulative principles, the spiritual master’s order to chant at least sixteen rounds is most essential. One may sell books or enlist life members or render some other service, but these duties are not ordinary duties. These duties serve as an impetus for remembering Kṛṣṇa. When one goes with a *saṅkīrtana* party or sells books, he naturally remembers that he is going to sell Kṛṣṇa’s books. In this way, he is remembering Kṛṣṇa. When one goes to enlist a life member, he talks about Kṛṣṇa and thereby remembers Him. *Smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit*. The conclusion is that one must act in such

a way that he will always remember Kṛṣṇa, and one must refrain from doing things that make him forget Kṛṣṇa. These two principles form the basic background of Kṛṣṇa consciousness.

TEXT 114

*vividhāṅga sādhanā-bhaktira bahuta vistāra
saṅkṣepe kaḥiye kichu sādhanāṅga-sāra*

vividhā-āṅga—varieties of limbs (regulative principles); *sādhanā-bhaktira*—of regulative devotional service; *bahuta*—many; *vistāra*—expansions; *saṅkṣepe*—in brief; *kaḥiye*—I shall speak; *kichu*—something; *sādhanā-āṅga-sāra*—the essential parts of the practice of devotional service.

“I shall say something about the various practices of devotional service, which is expanded in so many ways. I wish to speak briefly of the essential practices.

TEXT 115

*guru-pādāśraya, dīkṣā, gurura sevana
sat-dharma-śikṣā-ṣṛcchā, sādhu-mārgānugamana*

guru-pāda-āśraya—shelter at the feet of a bona fide spiritual master; *dīkṣā*—initiation by the spiritual master; *gurura sevana*—service to the spiritual master; *sat-dharma-śikṣā*—instruction in the transcendental process of devotional service; *ṣṛcchā*—and inquiry; *sādhu-mārga*—the path of transcendental devotional service; *anugamana*—following strictly.

“On the path of regulative devotional service, one must observe the following items: (1) One must accept a bona fide spiritual master. (2) One must accept initiation from him. (3) One must serve him. (4) One must receive instructions from the spiritual master and make inquiries in order to learn devotional service. (5) One must follow in the footsteps of the previous ācāryas and follow the directions given by the spiritual master.

TEXT 116

*kṛṣṇa-prītye bhoga-tyāga, kṛṣṇa-tīrthe vāsa
yāvan-nirvāha-pratigraha, ekādaśy-upavāsa*

kṛṣṇa-prītye—for satisfaction of Kṛṣṇa; *bhoga-tyāga*—acceptance and rejection of something; *kṛṣṇa-tīrthe vāsa*—residence in a place where Kṛṣṇa is situated; *yāvat-nirvāha*—as much as required to keep the body and soul together; *pratigraha*—acceptance of gifts; *ekādaśi-upavāsa*—observance of fasting on the Ekādaśī day.

“The next steps are as follows: (6) One should be prepared to give up everything for Kṛṣṇa’s satisfaction, and one should also accept everything for Kṛṣṇa’s satisfaction. (7) One must live in a place where Kṛṣṇa is present—a city like Vṛndāvana or Mathurā or a Kṛṣṇa temple. (8) One should acquire a livelihood that is just sufficient to keep body and soul together. (9) One must fast on the Ekādaśī day.

TEXT 117

*dhātrī-aśvattha-go-vipra-vaiṣṇava-pūjana
sevā-nāmāparādhādi dūre visarjana*

dhātrī—a type of tree; *aśvattha*—the banyan trees; *go*—the cows; *vipra*—the *brāhmaṇas*; *vaiṣṇava*—the devotees of Lord Viṣṇu; *pūjana*—worshiping; *sevā*—in devotional service; *nāma*—in chanting of the holy name; *aparādha-ādi*—the offenses; *dūre*—far away; *visarjana*—giving up.

“(10) One should worship *dhātrī* trees, banyan trees, cows, *brāhmaṇas* and devotees of Lord Viṣṇu. (11) One should avoid offenses against devotional service and the holy name.

There are ten items in the beginning of devotional service, up to the point of worshiping the *dhātrī* trees, banyan trees, cows, *brāhmaṇas* and devotees of Lord Viṣṇu. The eleventh item is to avoid offenses when rendering devotional service and chanting the holy names.

TEXT 118

*avaiṣṇava-saṅga-tyāga, bahu-śiṣya nā kariba
bahu-grantha-kalābhyāsa-vyākhyāna varjiba*

avaiṣṇava—of one who is not a devotee of the Lord; *saṅga*—the association; *tyāga*—giving up; *bahu-śiṣya*—an unlimited number of disciples; *nā kariba*—should not accept; *bahu-grantha*—of many different types of scriptures; *kalā-abhyāsa*—studying a portion; *vyākhyāna*—and explanation; *varjiba*—we should give up.

“The twelfth item is to give up the company of nondevotees. (13) One should not accept an unlimited number of disciples. (14) One should not partially study many scriptures just to be able to give references and expand explanations.

Accepting an unlimited number of devotees or disciples is very risky for one who is not a preacher. According to Śrīla Jīva Gosvāmī, a preacher has to accept many disciples to expand the cult of Śrī Caitanya Mahāprabhu. This is risky because when a spiritual master accepts a disciple, he naturally accepts the disciple’s sinful activities and their reactions. Unless he is very powerful, he cannot assimilate all the sinful reactions of his disciples and has to suffer the consequences. Therefore one is generally forbidden to accept many disciples.

One should not partially study a book just to pose oneself as a great scholar by being able to refer to scriptures. In our Kṛṣṇa consciousness movement we have therefore limited our study of the Vedic literatures to the *Bhagavad-gītā*, *Śrīmad-Bhāgavatam*, *Caitanya-caritāmṛta* and *Bhakti-rasāmṛta-sindhu*. These four works are sufficient for preaching purposes. They are adequate for the understanding of the philosophy and the spreading of missionary activities all over the world. If one studies a particular book, he must do so thoroughly. That is the principle. By thoroughly studying a limited number of books, one can understand the philosophy.

TEXT 119

*hāni-lābhe sama, śokādīra vaśa nā ha-iba
anya-deva, anya-śāstra nindā nā kariba*

hāni—in loss; *lābhe*—in gain; *sama*—equal; *śoka-ādira*—of lamentation and so on; *vaśa*—under the control; *nā ha-iba*—we should not be; *anya-deva*—other demigods; *anya-śāstra*—other scriptures; *nindā*—criticizing; *nā kariba*—we should not do.

“(15) The devotee should treat loss and gain equally. (16) The devotee should not be overwhelmed by lamentation. (17) The devotee should not worship demigods, nor should he disrespect them. Similarly, the devotee should not study or criticize other scriptures.

TEXT 120

viṣṇu-vaiṣṇava-nindā, grāmya-vārtā nā śuniba
prāṇi-mātre mano-vākye udvega nā diba

viṣṇu-vaiṣṇava-nindā—blaspheming Lord Viṣṇu or His devotee; *grāmya-vārtā*—ordinary talks; *nā śuniba*—we should not hear; *prāṇi-mātre*—to any living entity, however insignificant; *manaḥ-vākye*—by mind or by words; *udvega*—anxiety; *nā diba*—we should not give.

“(18) The devotee should not hear Lord Viṣṇu or His devotees blasphemed. (19) The devotee should avoid reading or hearing newspapers or mundane books that contain stories of love affairs between men and women or subjects palatable to the senses. (20) Neither by mind nor words should the devotee cause anxiety to any living entity, regardless how insignificant he may be.

The first ten items are dos and the second ten items are don'ts. Thus the first ten items give direct action, and the second ten items give indirect action.

TEXT 121

śravaṇa, kīrtana, smaraṇa, pūjana, vandana
paricaryā, dāsya, sakhya, ātma-nivedana

śravaṇa—hearing; *kīrtana*—chanting; *smaraṇa*—remembering; *pūjana*—worshiping; *vandana*—praying; *paricaryā*—serving; *dāsya*—accepting servitorship; *sakhya*—friendship; *ātma-nivedana*—surrendering fully.

“After one is established in devotional service, the positive actions are (1) hearing, (2) chanting, (3) remembering, (4) worshipping, (5) praying, (6) serving, (7) accepting servitorship, (8) becoming a friend and (9) surrendering fully.

TEXT 122

*agre nṛtya, gīta, vijñāpti, daṇḍavan-nati
abhyutthāna, anuvrajyā, tīrtha-gṛhe gati*

agre nṛtya—dancing before the Deity; *gīta*—songs; *vijñāpti*—opening the mind; *daṇḍavat-nati*—offering obeisances; *abhyutthāna*—stand up; *anuvrajyā*—following; *tīrtha-gṛhe gati*—going to temples and places of pilgrimage.

“One should also (10) dance before the Deity, (11) sing before the Deity, (12) open one’s mind to the Deity, (13) offer obeisances to the Deity, (14) stand up before the Deity and the spiritual master just to show them respect, (15) follow the Deity or the spiritual master and (16) visit different places of pilgrimage or go see the Deity in the temple.

TEXT 123

*parikramā, stava-pāṭha, japa, saṅkīrtana
dhūpa-mālya-gandha-mahāprasāda-bhojana*

parikramā—circumambulation; *stava-pāṭha*—recitation of different prayers; *japa*—chanting softly; *saṅkīrtana*—chanting congregationally; *dhūpa*—incense; *mālya*—flower garlands; *gandha*—scents; *mahāprasāda*—remnants of food offered to Viṣṇu; *bhojana*—eating or enjoying.

“One should (17) circumambulate the temple, (18) recite various prayers, (19) chant softly, (20) chant congregationally, (21) smell the incense and flower garlands offered to the Deity, and (22) eat the remnants of food offered to the Deity.

TEXT 124

*ārātrika-mahotsava-śrīmūrti-darśana
nija-priya-dāna, dhyāna, tadīya-sevana*

ārātrika-ārati; mahotsava—festivals; śrīmūrti-darśana—seeing the Deity; nija-priya-dāna—to present to the Lord something very dear to oneself; dhyāna—meditation; tadīya-sevana—rendering service to those related to the Lord.

“One should (23) attend ārati and festivals, (24) see the Deity, (25) present what is very dear to oneself to the Deity, (26) meditate on the Deity, and (27–30) serve those related to the Lord.

TEXT 125

*'tadīya'—tulasī, vaiṣṇava, mathurā, bhāgavata
ei cārira sevā haya kṛṣṇera abhimata*

tadīya—related to the Lord; tulasī-tulasī leaves; vaiṣṇava—devotees; mathurā—the birthplace of Kṛṣṇa; bhāgavata-Śrīmad-Bhāgavatam; ei cārira—of these four; sevā—the service; haya—is; kṛṣṇera abhimata—the desire of Kṛṣṇa.

“Tadīya means the tulasī leaves, the devotees of Kṛṣṇa, the birthplace of Kṛṣṇa (Mathurā), and the Vedic literature Śrīmad-Bhāgavatam. Kṛṣṇa is very eager to see His devotee serve tulasī, Vaiṣṇavas, Mathurā and Bhāgavatam.

After item twenty-six (meditation), the twenty-seventh is to serve *tulasī*, the twenty-eighth is to serve the Vaiṣṇavas, the twenty-ninth is to live in Mathurā, the birthplace of Lord Kṛṣṇa, and the thirtieth is to read *Śrīmad-Bhāgavatam* regularly.

TEXT 126

*kṛṣṇārthe akhila-ceṣṭā, tat-kṛpāvalokana
janma-dinādi-mahotsava lañā bhakta-gaṇa*

kṛṣṇa-arthe—for the sake of Kṛṣṇa; *akhila-ceṣṭā*—all activity; *tat-kṛpā-avalokana*—looking for His mercy; *janma-dina-ādi*—the appearance day and so on; *mahotsava*—festivals; *lañā bhakta-gaṇa*—with devotees.

“(31) One should perform all endeavors for Kṛṣṇa. (32) One should look forward to His mercy. (33) One should partake of various ceremonies with devotees—ceremonies like Lord Kṛṣṇa’s birthday or Rāmacandra’s birthday.

TEXT 127

sarvathā śaraṇāpatti, kārtikādi-vrata
'catuḥ-ṣaṣṭi aṅga' ei parama-mahattva

sarvathā—in all respects; *śaraṇa-āpatti*—surrender; *kārtika-ādi-vrata*—to observe special vows in the month of Kārtika; *catuḥ-ṣaṣṭi aṅga*—sixty-four parts; *ei*—this; *parama-mahattva*—very important items.

“(34) One should surrender to Kṛṣṇa in all respects. (35) One should observe particular vows like *kārtika-vrata*. These are some of the sixty-four important items of devotional service.

TEXT 128

sādhu-saṅga, nāma-kīrtana, bhāgavata-śravaṇa
mathurā-vāsa, śrī-mūrtira śraddhāya sevana

sādhu-saṅga—association with devotees; *nāma-kīrtana*—chanting the holy name; *bhāgavata-śravaṇa*—hearing *Śrīmad-Bhāgavatam*; *mathurā-vāsa*—living at Mathurā; *śrī-mūrtira śraddhāya sevana*—worshiping the Deity with faith and veneration.

“One should associate with devotees, chant the holy name of the Lord, hear *Śrīmad-Bhāgavatam*, reside at Mathurā and worship the Deity with faith and veneration.

TEXT 129

*sakala-sādhana-śreṣṭha ei pañca aṅga
kṛṣṇa-prema janmāya ei pāñcera alpa saṅga*

sakala-sādhana—of all items for executing devotional service; *śreṣṭha*—the best; *ei pañca aṅga*—these five limbs; *kṛṣṇa-prema*—love of Kṛṣṇa; *janmāya*—awakens; *ei*—these; *pāñcera*—of the five; *alpa saṅga*—slight association with or performance.

“These five limbs of devotional service are the best of all. Even a slight performance of these five awakens love for Kṛṣṇa.

Śrīla Bhaktivinoda Ṭhākura points out that there are thirty-five items up to the point of observing special vows in the month of Kārtika. To these thirty-five items, another four are added—namely marking *tilaka* on different parts of the body, writing the names of the Lord all over the body, accepting the Deity’s garland and accepting *caraṇāmṛta*. These four items are understood to be included by Kavirāja Gosvāmī within *arcana*, worship of the Deity. Although these items are not mentioned here, they are to be added to the previous thirty-five items. Thus the total number becomes thirty-nine. To these thirty-nine should be added five others: association with devotees, chanting the Hare Kṛṣṇa *mahā-mantra*, reading *Śrīmad-Bhāgavatam* regularly, residing in Mathurā, the birthplace of Kṛṣṇa, and worshipping the Deity with great respect and veneration. The thirty-nine items plus these five come to a total of forty-four. If we add the previous twenty items to these forty-four, the total number becomes sixty-four. The five items mentioned above repeat previously mentioned items. In the *Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Gosvāmī states:

*aṅgānām pañcakasyāsya pūrva-vilikhitasya ca
nikhila-śraiṣṭhya-bodhāya punar apy atra śaṁsanam*

“The glorification of these five items [association with devotees, chanting the holy name and so on] is to make known the complete superiority of these five practices of devotional service.”

The sixty-four items of devotional service include all the activities of the body, mind and senses. Thus the sixty-four items engage one in devotional service in all respects.

TEXT 130

*śraddhā viśeṣataḥ prītiḥ
śrī-mūrter aṅghri-sevane*

śraddhā—faith; *viśeṣataḥ*—particularly; *prītiḥ*—love; *śrī-mūrteḥ*—of the Deity form of the Lord; *aṅghri-sevane*—in service of the lotus feet.

“With love and full faith one should worship the lotus feet of the Deity.

This verse and the following two verses are found in the *Bhakti-rasāmṛta-sindhu* (1.2.90–92).

TEXT 131

*śrīmad-bhāgavatārthānām
āsvādo rasikaiḥ saha
sajātīyāśaye snigdhe
sādhau saṅgaḥ svato vare*

śrīmad-bhāgavata—of the *Śrīmad-Bhāgavatam*; *arthānām*—of the meanings; *āsvādaḥ*—enjoying the taste; *rasikaiḥ saha*—with the devotees; *sa-jātīya*—similar; *āśaye*—endowed with a desire; *snigdhe*—advanced in devotional affection; *sādhau*—with a devotee; *saṅgaḥ*—association; *svataḥ*—for one’s self; *vare*—better.

“One should taste the meaning of Śrīmad-Bhāgavatam in the association of pure devotees, and one should associate with the devotees who are more advanced than oneself and who are endowed with a similar type of affection for the Lord.

The words *sajātīyāśaye snigdhe sādhau saṅgaḥ svato vare* are very important. One should not associate with professional *Bhāgavatam* reciters. A professional *Bhāgavatam* reciter is one who is not in the disciplic succession or one who has no taste for *bhakti-yoga*. Simply on the

strength of grammatical knowledge and word jugglery, professional reciters maintain their bodies and their desires for sense gratification by reading *Śrīmad-Bhāgavatam*. One should also avoid those who are averse to Lord Viṣṇu and His devotees, those who are Māyāvādīs, those who offend the chanting of the Hare Kṛṣṇa *mantra*, those who simply dress as Vaiṣṇavas or so-called *gosvāmīs*, and those who make a business by selling Vedic *mantras* and reciting *Śrīmad-Bhāgavatam* to maintain their families. One should not try to understand *Śrīmad-Bhāgavatam* from such materialistic people. According to the Vedic injunctions, *yasya deve parā bhaktiḥ*. The *Śrīmad-Bhāgavatam* can be recited only by one who has unflinching faith in the lotus feet of Kṛṣṇa and His devotee, the spiritual master. One should try to understand *Śrīmad-Bhāgavatam* from the spiritual master. The Vedic injunction states, *bhaktiḥ bhāgavatam grāhyaṁ na buddhiyā na ca ṭikayā*. One has to understand *Śrīmad-Bhāgavatam* through the process of devotional service and by hearing the recitation of a pure devotee. These are the injunctions of the Vedic literature—*śruti* and *smṛti*. Those who are not in the disciplic succession and who are not pure devotees cannot understand the real mysterious objective of *Śrīmad-Bhāgavatam* and *Śrīmad Bhagavad-gītā*.

TEXT 132

*nāma-saṅkīrtanam śrīman-
mathurā-maṇḍale sthitiḥ*

nāma-saṅkīrtanam—chanting the Hare Kṛṣṇa *mahā-mantra*; *śrīman-mathurā-maṇḍale*—in Mathurā, where Kṛṣṇa specifically performs His pastimes; *sthitiḥ*—residence.

“One should congregationally chant the holy name of the Lord and reside in Vṛndāvana.”

Śrīla Narottama dāsa Ṭhākura has sung:

*śrī gauḍa-maṇḍala-bhūmi, yeba jāne cintāmaṇi,
tāra haya vrajabhūmi vāsa*

“One who understands the transcendental nature of Navadvīpa and its surrounding area, where Śrī Caitanya Mahāprabhu enacted His pastimes,

resides always in Vṛndāvana.” Similarly, living in Jagannātha Purī is as good as living in Vṛndāvana. The conclusion is that Navadvīpa-dhāma, Jagannātha Purī-dhāma and Vṛndāvana-dhāma are identical.

However, if one goes to Mathurā-maṇḍala-bhūmi for sense gratification or to make a livelihood, he commits an offense and is condemned. Whoever does so must be penalized in the next life by becoming a hog or a monkey in Vṛndāvana-dhāma. After taking on such a body, the offender is liberated in the next life. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that residing in Vṛndāvana with a view to enjoy sense gratification surely leads a so-called devotee to a lower species.

TEXT 133

*durūhādbhuta-vīrye 'smin
śraddhā dūre 'stu pañcake
yatra sv-alpa 'pi sambandhaḥ
sad-dhiyām bhāva-janmane*

dur-ūha—difficult to understand; *adbhuta*—wonderful; *vīrye*—in the power; *asmin*—in this; *śraddhā*—faith; *dūre*—far away; *astu*—let it be; *pañcake*—in the above-mentioned five principles; *yatra*—in which; *su-alpaḥ*—a little; *api*—even; *sambandhaḥ*—connection; *sat-dhiyām*—of those who are intelligent and offenseless; *bhāva-janmane*—to awaken one’s dormant love for Kṛṣṇa.

“The power of these five principles is very wonderful and difficult to understand. Even without faith in them, a person who is offenseless can awaken his dormant love of Kṛṣṇa simply by being a little connected with them.”

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (1.2.238).

TEXT 134

*'eka' aṅga sādhe, keha sādhe 'bahu' aṅga
'niṣṭhā' haile upajaya premera taraṅga*

eka—one; *aṅga*—portion; *sādhe*—executes; *keha*—someone; *sādhe*—executes; *bahu*—many; *aṅga*—portions; *niṣṭhā*—firm faith; *haile*—if

there is; *upajaya*—awaken; *premera*—of love of Godhead; *taraṅga*—the waves.

“When one is firmly fixed in devotional service, whether he executes one or many processes of devotional service, the waves of love of Godhead will awaken.

The nine processes of devotional service are *śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam/ arcanam vandanam dāsyam sakhyam ātma-nivedanam* [SB 7.5.23]. (See text 121 of this chapter.)

TEXT 135

*'eka' aṅge siddhi pāila bahu bhakta-gaṇa
ambarīṣādi bhaktera 'bahu' aṅga-sādhana*

eka aṅge—by one portion; *siddhi*—perfection; *pāila*—achieved; *bahu*—many; *bhakta-gaṇa*—devotees; *ambarīṣa-ādi*—King Ambarīṣa Mahārāja and others; *bhaktera*—of devotees; *bahu aṅga-sādhana*—execution of many processes of devotional service.

“There are many devotees who execute only one of the nine processes of devotional service. Nonetheless, they get ultimate success. Devotees like Mahārāja Ambarīṣa execute all nine items, and they also get ultimate success.

TEXT 136

*śrī-viṣṇoḥ śravaṇe parikṣid abhavad vaiyāsakīḥ kīrtane
prahlādaḥ smarane tad-aṅghri-bhajane lakṣmīḥ pṛthuh pūjane
akrūras tv abhivandane kapi-patir dāsye 'tha sakhye 'rjunah
sarva-svātma-nivedane balir abhūt kṛṣṇāptir eṣām parā*

śrī-viṣṇoḥ—of Lord Śrī Viṣṇu; *śravaṇe*—in hearing; *parikṣit*—King Parikṣit, known also as Viṣṇurāta, or one who is protected by Lord Viṣṇu; *abhavat*—was; *vaiyāsakīḥ*—Śukadeva Gosvāmī; *kīrtane*—in reciting *Śrīmad-Bhāgavatam*; *prahlādaḥ*—Mahārāja Prahlaḍa; *smarane*—in remembering; *tat-aṅghri*—of Lord Viṣṇu’s lotus feet; *bhajane*—in

serviṅg; *lakṣmīḥ*—the goddess of fortune; *ṛṥṥhuḥ*—Mahārāja Ṛṥṥhu; *ṗūjane*—in worshiping the Deity of the Lord; *akrūraḥ*—Akrūra; *tu*—but; *abhivandane*—in offering prayers; *kapi-ṗatiḥ*—Hanumānjī, or Vajrāṅgajī; *dāsyē*—in servitude to Lord Rāmacandra; *atha*—moreover; *sakhyē*—in friendship; *arjunaḥ*—Arjuna; *sarva-sva-ātma-nivedane*—in fully dedicating oneself; *baliḥ*—Mahārāja Bali; *abhūt*—was; *kṛṣṇa-āṗtiḥ*—the achievement of the lotus feet of Lord Kṛṣṇa; *eṣām*—of all of them; *ṗarā*—transcendental.

“Mahārāja Ṕarīkṣit attained the highest perfection, shelter at Lord Kṛṣṇa’s lotus feet, simply by hearing about Lord Viṣṇu. Śukadeva Gosvāmī attained perfection simply by reciting Śrīmad-Bhāgavatam. Ṕrahlāda Mahārāja attained perfection by remembering the Lord. The goddess of fortune attained perfection by massaging the transcendental legs of Mahā-Viṣṇu. Mahārāja Ṕṛṥṥhu attained perfection by worshiping the Deity, and Akrūra attained perfection by offering prayers unto the Lord. Vajrāṅgajī [Hanumān] attained perfection by rendering service to Lord Rāmacandra, and Arjuna attained perfection simply by being Kṛṣṇa’s friend. Bali Mahārāja attained perfection by dedicating everything to the lotus feet of Kṛṣṇa.’

This verse appears in the *Ṕadyāvalī* (53) and the *Bhakti-rasāmṛta-sindhu* (1.2.265).

TEXTS 137–139

*sa vai manaḥ kṛṣṇa-padāravindayor
 vacāṁsi vaikuṅṥṥa-guṅānuvarṇane
 karau harer mandira-mārjanādiṣu
 śrutim cakārācyuta-sat-kathodaye*

*mukunda-liṅgālaya-darśane dṛṣau
 tad-bhṛtya-gātra-sparaśe ‘ṅga-saṅgamam
 ghrāṅam ca tat-ṗāda-saroja-saurabhe
 śrīmat-tulasyā rasanām tad-arṗite*

*ṗādaḥ hareḥ kṣetra-padānusaṗṗaṇe
 śiro hṛṣīkeśa-padābhivandane*

*kāmaṁ ca dāsye na tu kāma-kāmyayā
yathottamaḥśloka-janāśrayā ratiḥ*

saḥ—he (Mahārāja Ambarīṣa); *vai*—certainly; *manaḥ*—the mind; *kṛṣṇa-pada-aravindayoḥ*—on the two lotus feet of Kṛṣṇa; *vacāmsi*—words; *vaikuṅṭha-guṇa-anuvarṇane*—in describing the transcendental character of Kṛṣṇa; *karau*—the two hands; *hareḥ*—of Lord Kṛṣṇa or Viṣṇu; *mandira-mārjana-ādiṣu*—in cleansing the temple of Hari and similar other duties; *śrutim*—the ears; *cakāra*—engaged; *acyuta*—of the Lord; *sat-kathā-udaye*—in the arising of transcendental topics; *mukunda-liṅga*—of the Deities of the Lord; *ālaya*—temples; *darśane*—in visiting; *dṛśau*—the two eyes; *tat-bhṛtya*—of the servants of the Lord; *gātra*—the bodies; *sparaśe*—in touching; *aṅga-saṅgamam*—bodily contact such as touching the lotus feet or embracing; *ghrāṇam*—the sensation of smell; *ca*—and; *tat-pāda-saroja*—of the Lord’s lotus feet; *saurabhe*—in the fragrance; *śrīmat*—most auspicious; *tulasyāḥ*—of *tulasī* leaves; *rasanām*—the tongue; *tat-arpite*—in food offered to the Lord; *pādaḥ*—the two feet; *hareḥ*—of the Lord; *kṣetra*—the place of pilgrimage; *pada-anusarṇane*—in walking to; *śiraḥ*—the head; *hṛṣīkeśa*—of the Lord of the senses, the Personality of Godhead; *pada-abhivandane*—in offering prayers at the lotus feet; *kāmaṁ*—all desires; *ca*—and; *dāsye*—in serving the Lord; *na*—not; *tu*—but; *kāma-kāmyayā*—with a desire for sense gratification; *yathā*—as much as; *uttamaḥ-śloka*—of the Lord, who is worshiped by selected poems; *jana*—in the devotee; *āśrayā*—having shelter; *ratiḥ*—attachment.

“Mahārāja Ambarīṣa always engaged his mind at the lotus feet of Kṛṣṇa, his words in describing the spiritual world and the Supreme Personality of Godhead, his hands in cleansing and washing the Lord’s temple, his ears in hearing topics about the Supreme Lord, his eyes in seeing the Deity of Lord Kṛṣṇa in the temple, his body in embracing Vaiṣṇavas or touching their lotus feet, his nostrils in smelling the aroma of the *tulasī* leaves offered to Kṛṣṇa’s lotus feet, his tongue in tasting food offered to Kṛṣṇa, his legs in going to places of pilgrimage like Vṛndāvana and Mathurā or to the Lord’s temple, his head in touching the lotus feet of the Lord and offering Him obeisances, and his desires in serving the Lord faithfully. In this way Mahārāja Ambarīṣa engaged his senses in the transcendental loving service

of the Lord. As a result, he awakened his dormant loving propensity for the Lord's service.'

This is a quotation from *Śrīmad-Bhāgavatam* (9.4.18–20).

TEXT 140

*kāma tyaji' kṛṣṇa bhaje śāstra-ājñā māni'
deva-ṛṣi-pitrādikera kabhu nahe ṛṇī*

kāma—material desires; *tyaji'*—giving up; *kṛṣṇa*—Lord Kṛṣṇa; *bhaje*—worships; *śāstra-ājñā*—the direction of the revealed scripture; *māni'*—accepting; *deva*—demigods; *ṛṣi*—great sages; *pitṛ-ādikera*—of the forefathers and so on; *kabhu*—at any time; *nahe*—not; *ṛṇī*—a debtor.

“If a person gives up all material desires and completely engages in the transcendental loving service of Kṛṣṇa, as enjoined in the revealed scriptures, he is never indebted to the demigods, sages or forefathers.

After birth, every man is indebted in so many ways. He is indebted to the demigods for their supplying necessities like air, light and water. When one takes advantage of the Vedic literatures, one becomes indebted to great sages like Vyāsadeva, Nārada, Devala and Asita. When one takes birth in a particular family, he becomes indebted to his forefathers. We are even indebted to common living entities like cows, from whom we take milk. Because we accept service from so many animals, we become indebted. However, if one is completely engaged in the Lord's devotional service, he is absolved of all debts. This is confirmed in the following verse, quoted from *Śrīmad-Bhāgavatam* (11.5.41).

TEXT 141

*devarṣi-bhūtāpta-nṛṇām pitṛṇām
na kiṅkaro nāyam ṛṇī ca rājan
sarvātmanā yaḥ śaraṇam śaraṇyam
gato mukundaṁ pariḥṛtya kartam
[SB 11.5.41]*

deva—of the demigods; *ṛṣi*—of the sages; *bhūta*—of ordinary living entities; *āpta*—of friends and relatives; *nṛṇām*—of ordinary men; *pitṛṇām*—of the forefathers; *na*—not; *kiṅkaraḥ*—the servant; *na*—nor; *ayam*—this one; *ṛṇi*—debtor; *ca*—also; *rājan*—O King; *sarva-ātmanā*—with his whole being; *yaḥ*—a person who; *śaraṇam*—shelter; *śaraṇyam*—the Supreme Personality of Godhead, who affords shelter to all; *gataḥ*—approached; *mukundam*—Mukunda; *parihṛtya*—giving up; *kartam*—duties.

“One who has given up all material duties and taken full shelter at the lotus feet of Mukunda, who gives shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even his forefathers who have passed away.”

It is said:

*adhyāpanam brahma-yajñam pitṛ-yajñas tu tarpaṇam
homo daivo balir bhauto nṛ-yajño 'tithi-pūjanam*

“By offering oblations with ghee, one satisfies the demigods. By studying the *Vedas*, one performs *brahma-yajña*, which satisfies the great sages. Offering libations of water before one’s forefathers is called *pitṛ-yajña*. By offering tribute, one performs *bhūta-yajña*. By properly receiving guests, one performs *nṛ-yajña*.” These are the five *yajñas* that liquidate the five kinds of indebtedness—indebtedness to the demigods, great sages, forefathers, living entities and common men. Therefore one has to perform these five kinds of *yajñas*. But when one takes to the *sankīrtana-yajña* (the chanting of the Hare Kṛṣṇa *mantra*), one does not have to perform any other *yajña*. In *Śrīmad-Bhāgavatam*, Nārada Muni made a statement about the systematic performance of *bhāgavata-dharma* in connection with statements previously made by the nine Yogendras before Mahārāja Nimi. The sage Kārabhājana Ṛṣi explained the four incarnations of the four *yugas*, and at the end, in this verse (text 141), he explained the position of Kṛṣṇa’s pure devotee and how he is absolved of all debts.

TEXT 142

*vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa
niṣiddha pāpācāre tāra kabhu nahe mana*

vidhi-dharma chādi—giving up all regulative principles of the *varṇa* and *āśrama* institution; *bhaje*—worships; *kṛṣṇera caraṇa*—the lotus feet of Lord Kṛṣṇa; *niṣiddha*—forbidden; *pāpa-ācāre*—in sinful activities; *tāra*—his; *kabhū*—at any time; *nahe*—not; *mana*—the mind.

“Although the pure devotee does not follow all the regulative principles of varṇāśrama, he worships the lotus feet of Kṛṣṇa. Therefore he naturally has no tendency to commit sin.

The *varṇāśrama* institution is planned in such a way that one will not commit sinful activities. Material existence continues due to sinful activity. When one acts sinfully in this life, he gets a suitable body for the next life. When one again acts sinfully, he takes on another material body. In this way one is continuously under the influence of material nature.

*puruṣaḥ prakṛti-stho hi bhuṅkte prakṛti-jān guṇān
kāraṇaṁ guṇa-saṅgo ‘sya sad-asad-yoni-janmasu*

“The living entity in material nature thus follows the ways of life, enjoying the three modes of material nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.” (Bg. 13.22)

Due to our association with the modes of material nature, we get different types of bodies, good and bad. One cannot be liberated from the cycle of birth and death, known as transmigration of the soul, unless one is completely freed from all sinful activities. The best process, therefore, is to take to Kṛṣṇa consciousness. One cannot take to Kṛṣṇa consciousness without being freed from all sinful activities. Naturally one who is very serious about Kṛṣṇa consciousness is freed from all sinful activity. Consequently a devotee is never inclined to commit sins. If one is pressured by the law or obligations to give up sinful activity, one cannot do so. However, if one takes to Kṛṣṇa consciousness, he can very easily give up all sinful activity. This is confirmed herein.

TEXT 143

*ajñāne vā haya yadi ‘pāpa’ upasthita
kṛṣṇa tāñre śuddha kare, nā karāya prāyaścitta*

ajñāne—by ignorance; *vā*—or; *haya*—there are; *yadi*—if; *pāpa*—sinful activities; *upasthita*—present; *kṛṣṇa*—Lord Kṛṣṇa; *tānre*—him (the devotee); *śuddha kare*—purifies; *nā karāya*—does not cause; *prāyaścitta*—atonement.

“If, however, a devotee accidentally becomes involved in a sinful activity, Kṛṣṇa purifies him. He does not have to undergo the regulative form of atonement.

Kṛṣṇa purifies from within as the *caitya-guru*, the spiritual master within the heart. This is described in the following verse from *Śrīmad-Bhāgavatam* (11.5.42).

TEXT 144

*sva-pāda-mūlaṁ bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitaṁ kathañcid
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ*

sva-pāda-mūlam—the lotus feet of Kṛṣṇa, the shelter of the devotees; *bhajataḥ*—who is engaged in worshiping; *priyasya*—who is very dear to Kṛṣṇa; *tyakta*—given up; *anya*—for others; *bhāvasya*—of one whose disposition or inclination; *hariḥ*—the Supreme Personality of Godhead; *para-īśaḥ*—the Supreme Lord; *vikarma*—sinful activities; *yac*—whatever; *ca*—and; *utpatitam*—occurred; *kathañcit*—somehow; *dhunoti*—removes; *sarvam*—everything; *hṛdi*—in the heart; *sanniviṣṭaḥ*—entered.

“One who has given up everything and taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to Kṛṣṇa. If he is involved in some sinful activity by accident, the Supreme Personality of Godhead, who is seated within everyone’s heart, removes his sins without difficulty.’

TEXT 145

*jñāna-vairāgyādi—bhaktira kabhu nahe ‘aṅga’
ahiṁsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga*

jñāna—the path of knowledge; *vairāgya-ādi*—the path of renunciation and so on; *bhaktira*—of devotional service; *kabhū*—at any time; *nahe*—not; *aṅga*—a part; *ahiṁsā*—nonviolence; *yama*—controlling the senses and the mind; *niyama-ādi*—restrictions and so on; *bule*—roam; *kṛṣṇa-bhakta-saṅga*—in the association of a devotee of Lord Kṛṣṇa.

“The path of speculative knowledge and renunciation is not essential for devotional service. Indeed, good qualities such as nonviolence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa.

Sometimes a neophyte devotee or ordinary person thinks highly of speculative knowledge, austerity, penances and renunciation, thinking them the only path for advancement in devotional service. Actually this is not a fact. The path of knowledge, mystic *yoga* and renunciation has nothing to do with the pure soul. When one is temporarily in the material world, such processes may help a little, but they are not necessary for a pure devotee of Kṛṣṇa. In the material world, such activities end in material enjoyment or merging into the effulgence of the Supreme. They have nothing to do with the eternal loving service of the Lord. If one abandons speculative knowledge and simply engages in devotional service, he has attained his perfection. The devotee has no need for speculative knowledge, pious activity or mystic *yoga*. All these are automatically present when one renders the Lord transcendental loving service.

TEXT 146

*tasmān mad-bhakti-yuktasya
yogino vai mad-ātmanaḥ
na jñānam na ca vairāgyam
prāyaḥ śreyo bhaved iha*

tasmāt—therefore; *mat-bhakti*—in My devotional service; *yuktasya*—of one who is engaged; *yoginaḥ*—the first-class *yogī* or mystic; *vai*—certainly; *mat-ātmanaḥ*—whose mind is always engaged in Me; *na*—not; *jñānam*—speculative knowledge; *na*—not; *ca*—also; *vairāgyam*—dry renunciation; *prāyaḥ*—for the most part; *śreyaḥ*—beneficial; *bhaved*—would be; *iha*—in this world.

“For one who is fully engaged in My devotional service, whose mind is fixed on Me in bhakti-yoga, the path of speculative knowledge and dry renunciation is not very beneficial.’

The path of devotional service is always independent of other activity. The path of speculative knowledge and mystic *yoga* may be a little beneficial in the beginning, but it cannot be considered part of devotional service. This verse (Śrīmad-Bhāgavatam 11.20.31) was spoken by Lord Kṛṣṇa when He was speaking to Uddhava before His departure from this material world. These are important instructions given directly by Lord Kṛṣṇa. Śrī Uddhava asked the Lord about the two kinds of instructions given in the *Vedas*. One instruction is called *pravṛtti-mārga*, and the other is called *nivṛtti-mārga*. These are directions for enjoying the material world according to regulative principles and then giving up the material world for higher spiritual understanding. Sometimes one does not know whether to practice speculative knowledge and mystic *yoga* for advancement in spiritual knowledge. Kṛṣṇa explains to Uddhava that the mechanical process of speculative knowledge and *yoga* is not necessary for advancing in devotional service. Devotional service is completely spiritual; it has nothing to do with material things. It is awakened by hearing and chanting in the association of devotees. Because devotional service is always transcendental, it has nothing to do with material activity.

TEXT 147

*ete na hy adbhutā vyādha
tāvāhimsādayo guṇāḥ
hari-bhaktau pravṛttā ye
na te syuḥ para-tāpinaḥ*

ete—all these; *na*—not; *hi*—certainly; *adbhutaḥ*—wonderful; *vyādha*—O hunter; *tava*—your; *ahimsā-ādayaḥ*—nonviolence and others; *guṇāḥ*—qualities; *hari-bhaktau*—in devotional service; *pravṛttaḥ*—engaged; *ye*—those who; *na*—not; *te*—they; *syuḥ*—are; *paratāpinaḥ*—envious of other living entities.

“O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those who are engaged in the Lord’s devotional service are never inclined to give pain to others because of envy.’

This is a quotation from the *Skanda Purāṇa*. It was spoken by Nārada Muni to the reformed hunter Mṛgāri.

TEXT 148

*vaidhī-bhakti-sāadhanera kahiluṅ vivaraṇa
rāgānugā-bhaktira lakṣaṇa śuna, sanātana*

vaidhī-bhakti—of devotional service according to the regulative principles; *sāadhanera*—of the execution; *kahiluṅ*—I have made; *vivaraṇa*—description; *rāgānugā-bhaktira*—of spontaneous devotional service; *lakṣaṇa*—the symptoms; *śuna*—please hear; *sanātana*—O Sanātana.

“My dear Sanātana, I have now in detail described devotional service according to the regulative principles. Now hear from Me about spontaneous devotional service and its characteristics.

TEXT 149

*rāgātmikā-bhakti—‘mukhyā’ vraja-vāsi-jane
tāra anugata bhaktira ‘rāgānugā’-nāme*

rāgātmikā-bhakti—spontaneous devotional service; *mukhyā*—preeminent; *vraja-vāsi-jane*—in the inhabitants of Vraja, or Vṛndāvana; *tāra*—that; *anugata*—following; *bhaktira*—of devotional service; *rāgānugā-nāme*—named *rāgānugā* or following after spontaneous devotional service.

“The original inhabitants of Vṛndāvana are attached to Kṛṣṇa spontaneously in devotional service. Nothing can compare to such spontaneous devotional service, which is called *rāgātmikā bhakti*. When a devotee follows in the footsteps of the devotees of Vṛndāvana, his devotional service is called *rāgānugā bhakti*.

In his *Bhakti-sandarbha*, Jīva Gosvāmī states:

*tad evaṁ tat-tad-abhimāna-lakṣaṇa-bhāva-viśeṣeṇa svābhāvika-rāgasya
vaiśiṣṭye sati tat-tad-rāga-prayuktā śravaṇa-kīrtana-smaraṇa-pāda-sevana-
vandanātma-nivedana-prāyā bhaktis teṣāṁ rāgātmikā bhaktir ity ucyate. . .
. tatas tadīyaṁ rāgaṁ rucyānugacchantī sā rāgānugā.*

When a pure devotee follows the footsteps of a devotee in Vṛndāvana, he develops *rāgānugā bhakti*.

TEXT 150

*iṣṭe svārasikī rāgaḥ
paramāviṣṭatā bhavet
tan-mayī yā bhaved bhaktiḥ
sātra rāgātmikoditā*

iṣṭe—unto the desired object of life; *svā-rasikī*—appropriate for one’s own original aptitude of love; *rāgaḥ*—attachment; *parama-āviṣṭatā*—absorption in the service of the Lord; *bhavet*—is; *tan-mayī*—consisting of that transcendental attachment; *yā*—which; *bhavet*—is; *bhaktiḥ*—devotional service; *sā*—that; *atra*—here; *rāgātmikā-uditā*—called *rāgātmikā*, or spontaneous devotional service.

“When one becomes attached to the Supreme Personality of Godhead according to one’s natural inclination to love Him and is fully absorbed in thoughts of the Lord, that state is called transcendental attachment, and devotional service according to that attachment is called *rāgātmikā*, or spontaneous devotional service.’

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.2.272).

TEXT 151

*iṣṭe ‘gāḍha-tṛṣṇā’—rāgera svarūpa-lakṣaṇa
iṣṭe ‘āviṣṭatā’—ei taṭastha-lakṣaṇa*

iṣṭe—in the desired object, the Supreme Personality of Godhead; *gāḍha-tṛṣṇā*—deep attachment; *rāgera*—of spontaneous love; *svarūpa-lakṣaṇa*—the primary symptom; *iṣṭe*—unto the Supreme; *āviṣṭatā*—absorption; *ei*—this; *taṭastha-lakṣaṇa*—the marginal symptom.

“The primary characteristic of spontaneous love is deep attachment for the Supreme Personality of Godhead. Absorption in thought of Him is a marginal characteristic.

TEXT 152

*rāgamayī-bhaktira haya 'rāgātmikā' nāma
tāhā śuni' lubdha haya kona bhāgyavān*

rāga-mayī—consisting of attachment; *bhaktira*—of devotional service; *haya*—is; *rāgātmikā*—spontaneous love; *nāma*—the name; *tāhā śuni'*—hearing this; *lubdha*—covetous; *haya*—becomes; *kona bhāgyavān*—some fortunate person.

“Thus devotional service which consists of *rāga* [deep attachment] is called *rāgātmikā*, spontaneous loving service. If a devotee covets such a position, he is considered to be most fortunate.

TEXT 153

*lobhe vraja-vāsira bhāve kare anugati
śāstra-yukti nāhi māne—rāgānugāra prakṛti*

lobhe—in such covetousness; *vraja-vāsira bhāve*—in the moods of the inhabitants of Vṛndāvana, Vraja; *kare anugati*—follows; *śāstra-yukti*—injunctions or reasonings of the *śāstras*; *nāhi māne*—does not abide by; *rāgānugāra*—of spontaneous love; *prakṛti*—the nature.

“If one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental covetousness, he does not care for the injunctions or reasonings of *śāstra*. That is the way of spontaneous love.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee is attracted by the service of the inhabitants of Vṛndāvana—namely the cowherd men, Mahārāja Nanda, mother Yaśodā, Rādhārāṇī, the *gopīs* and the cows and calves. An advanced devotee is attracted by the service rendered by an eternal servitor of the Lord. This attraction is called spontaneous attraction. Technically it is called *svarūpa-upalabdhi*. This stage is not achieved in the beginning. In the beginning one has to render service strictly according to the regulative principles set forth by the revealed scriptures and the spiritual master. By continuously rendering service through the process of *vaidhī bhakti*, one’s natural inclination is gradually

awakened. That is called spontaneous attraction, or *rāgānugā bhakti*. An advanced devotee situated on the platform of spontaneity is already very expert in śāstric instruction, logic and argument. When he comes to the point of eternal love for Kṛṣṇa, no one can deviate him from that position, neither by argument nor by śāstric evidence. An advanced devotee has realized his eternal relationship with the Lord, and consequently he does not accept the logic and arguments of others. Such an advanced devotee has nothing to do with the *sahajiyās*, who manufacture their own way and commit sins by indulging in illicit sex, intoxication and gambling, if not meat-eating. Sometimes the *sahajiyās* imitate advanced devotees and live in their own whimsical way, avoiding the principles set down in the revealed scriptures. Unless one follows the six Gosvāmīs—Śrī Rūpa, Sanātana, Raghunātha Bhaṭṭa, Śrī Jīva, Gopāla Bhaṭṭa and Raghunātha dāsa—one cannot be a bona fide spontaneous lover of Kṛṣṇa. In this connection, Śrīla Narottama dāsa Ṭhākura says, *rūpa-raghunātha-pade haibe ākuti kabe hāma bujhaba se yugala pīriti*. The *sahajiyās*' understanding of the love affairs between Rādhā and Kṛṣṇa is not bona fide because they do not follow the principles laid down by the six Gosvāmīs. Their illicit connection and their imitation of the dress of Rūpa Gosvāmī, as well as their avoidance of the prescribed methods of revealed scriptures, will lead them to the lowest regions of hell. These imitative *sahajiyās* are cheated and unfortunate. They are not equal to advanced devotees (*paramahamsas*). Debauchees and *paramahamsas* are not on the same level.

TEXT 154

*virājantīm abhivyaktām
vraja-vāsi-janādiṣu
rāgātmikām anusṛtā
yā sā rāgānugocyate*

virājantīm—shining intensely; *abhivyaktām*—fully expressed; *vraja-vāsi-jana-ādiṣu*—among the eternal inhabitants of Vṛndāvana; *rāgātmikām*—devotional service consisting of spontaneous love; *anusṛtā*—following; *yā*—which; *sā*—that; *rāga-anugā*—devotional service following in the wake of spontaneous love; *ucyate*—is said.

“Devotional service in spontaneous love is vividly expressed and manifested by the inhabitants of Vṛndāvana. Devotional service that accords with their devotional service is called rāgānugā bhakti, or devotional service following in the wake of spontaneous loving service.’

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (1.2.270).

TEXT 155

*tat-tad-bhāvādi-mādhurye
śrute dhīr yat apekṣate
nātra śāstram na yuktiṁ ca
tal lobhotpatti-lakṣaṇam*

tat-tat—respective; *bhāva-ādi-mādhurye*—the sweetness of the loving moods (namely *śānta-rasa*, *dāsyā-rasa*, *sakhyā-rasa*, *vātsalyā-rasa* and *mādhuryā-rasa*) of the inhabitants of Vṛndāvana; *śrute*—when heard; *dhīḥ*—the intelligence; *yat*—which; *apekṣate*—depends on; *na*—not; *atra*—here; *śāstram*—revealed scriptures; *na*—not; *yuktiṁ*—logic and argument; *ca*—also; *tat*—that; *lobha*—of covetousness to follow in the footsteps; *utpatti-lakṣaṇam*—the symptom of awakening.

“When an advanced, realized devotee hears about the affairs of the devotees of Vṛndāvana—in the mellows of *śānta*, *dāsyā*, *sakhyā*, *vātsalyā* and *mādhuryā*—he becomes inclined in one of these ways, and his intelligence becomes attracted. Indeed, he begins to covet that particular type of devotion. When such covetousness is awakened, one’s intelligence no longer depends on the instructions of *śāstra* [revealed scripture] or on logic and argument.’

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (1.2.292).

TEXTS 156–157

*bāhya, antara,—ihāra dui ta’ sādhana
'bāhye' sādha-ka-dehe kare śravaṇa-kīrtana
'mane' nija-siddha-deha kariyā bhāvana
rātri-dine kare vraje kṣṇera sevana*

bāhya—externally; *antara*—internally; *ihāra*—of this spontaneous love of Godhead; *dui*—two; *ta'*—indeed; *sādhana*—such processes of execution; *bāhye*—externally; *sādhaka-dehe*—with the body of an advanced devotee; *kare*—does; *śravaṇa-kīrtana*—hearing and chanting; *mane*—the mind; *nija*—own; *siddha-deha*—eternal body or self-realized position; *kariyā bhāvana*—thinking of; *rātri-dine*—night and day; *kare*—executes; *vraje*—in Vṛndāvana; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service.

“There are two processes by which one may execute this rāgānugā bhakti—external and internal. When self-realized, the advanced devotee externally remains like a neophyte and executes all the śāstric injunctions, especially those concerning hearing and chanting. But within his mind, in his original, purified, self-realized position, he serves Kṛṣṇa in Vṛndāvana in his particular way. He serves Kṛṣṇa twenty-four hours a day, all day and night.

TEXT 158

sevā sādḥaka-rūpeṇa
siddha-rūpeṇa cātra hi
tad-bhāva-lipsunā kāryā
vraja-lokānusārataḥ

sevā—service; *sādḥaka-rūpeṇa*—with the external body as a devotee practicing regulative devotional service; *siddha-rūpeṇa*—with a body suitable for eternal, self-realized service; *ca*—also; *atra*—in this connection; *hi*—certainly; *tat*—of that; *bhāva*—the mood; *lipsunā*—desiring to obtain; *kāryā*—to be executed; *vraja-loka*—of a particular servant of Kṛṣṇa in Vṛndāvana; *anusārataḥ*—by following in the footsteps.

“The advanced devotee who is inclined to spontaneous loving service should follow the activities of a particular associate of Kṛṣṇa’s in Vṛndāvana. He should execute service externally as a regulative devotee as well as internally from his self-realized position. Thus he should perform devotional service both externally and internally.’

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (1.2.295).

TEXT 159

*nijābhīṣṭa kṛṣṇa-preṣṭha pācheta' lāgiyā
nirantara sevā kare antarmanā hañā*

nija-abhīṣṭa—one's own choice; *kṛṣṇa-preṣṭha*—the servitor of Kṛṣṇa; *pācheta' lāgiyā*—following; *nirantara*—twenty-four hours a day; *sevā*—service; *kare*—executes; *antarmanā*—within the mind; *hañā*—being.

“Actually the inhabitants of Vṛndāvana are very dear to Kṛṣṇa. If one wants to engage in spontaneous loving service, he must follow the inhabitants of Vṛndāvana and constantly engage in devotional service within his mind.

TEXT 160

*kṛṣṇam smaran janam cāsya
preṣṭham nija-samīhitam
tat-tat-kathā-rataś cāsau
kuryād vāsam vraje sadā*

kṛṣṇam—Lord Kṛṣṇa; *smaran*—thinking of; *janam*—a devotee; *ca*—and; *asya*—of His; *preṣṭham*—very dear; *nija-samīhitam*—chosen by oneself; *tat-tat-kathā*—to those respective topics; *rataś*—attached; *ca*—and; *asau*—that; *kuryāt*—should do; *vāsam*—living; *vraje*—in Vṛndāvana; *sadā*—always.

“The devotee should always think of Kṛṣṇa within himself and should choose a very dear devotee who is a servitor of Kṛṣṇa in Vṛndāvana. One should constantly engage in topics about that servitor and his loving relationship with Kṛṣṇa, and one should live in Vṛndāvana. If one is physically unable to go to Vṛndāvana, he should mentally live there.’

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (1.2.294).

TEXT 161

*dāsa-sakhā-pitrādi-preyasīra gaṇa
rāga-mārga nija-nija-bhāvera gaṇana*

dāsa—servants; *sakhā*—friends; *pitṛ-ādi*—parents; *preyasīra gaṇa*—conjugal lovers; *rāga-mārge*—on the path of spontaneous loving service; *nija-nija*—of one’s own choice; *bhāvera*—of the ecstasy; *gaṇana*—counting.

“Kṛṣṇa has many types of devotees—some are servants, some are friends, some are parents, and some are conjugal lovers. Devotees who are situated in one of these attitudes of spontaneous love according to their choice are considered to be on the path of spontaneous loving service.

TEXT 162

*na karhicin mat-parāḥ śānta-rūpe
nañśyanti no me ‘nīmiṣo leḍhi hetih
yeṣām aham priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣtam*

na—not; *karhicit*—at any time; *mat-parāḥ*—devotees of Me; *śānta-rūpe*—O mother, the symbol of peacefulness; *nañśyanti*—will perish; *na u*—nor; *me*—My; *anīmiṣaḥ*—time; *leḍhi*—licks up (destroys); *hetih*—weapon; *yeṣām*—of whom; *aham*—I; *priyaḥ*—dear; *ātmā*—the Supersoul; *sutaḥ*—the son; *ca*—and; *sakhā*—friend; *guruḥ*—spiritual master; *suhṛdaḥ*—well-wisher; *daivam*—the Deity; *iṣtam*—chosen.

“My dear mother, Devahūti! O emblem of peace! My weapon, the disc of time, never vanquishes those for whom I am very dear—for whom I am the Supersoul, son, friend, spiritual master, well-wisher, worshipable Deity and desired goal. Since the devotees are always attached to Me, they are never vanquished by the agents of time.’

This was spoken by Kapiladeva to His mother Devahūti and is recorded in *Śrīmad-Bhāgavatam* (3.25.38). Kapiladeva instructed His mother in *sāṅkhya-yoga*, but the importance of *bhakti-yoga* is mentioned here. Later *sāṅkhya-yoga* was imitated by atheists, whose system was founded by a different Kapiladeva, Ṛṣi Kapiladeva.

TEXT 163

*pati-putra-suhṛd-bhrātṛ-
pitṛvan mitravat dharim
ye dhyāyanti sadodyuktās
tebhyo 'pīha namo namaḥ*

pati—a husband; *putra*—a son; *suhṛt*—a friend; *bhrātṛ*—a brother; *pitṛ*—a father; *vat*—like; *mitra*—an intimate friend; *vat*—like; *harim*—on the Supreme Personality of Godhead; *ye*—all those who; *dhyāyanti*—meditate; *sadā*—always; *udyuktāḥ*—full of eagerness; *tebhyaḥ*—unto them; *api*—also; *iha*—here; *namaḥ namaḥ*—repeated respectful obeisances.

“Let me offer my respectful obeisances again and again to those who always eagerly meditate upon the Supreme Personality of Godhead as a husband, son, friend, brother, father or intimate friend.’

This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.2.308).

TEXT 164

*ei mata kare yebā rāgānugā-bhakti
kṛṣṇera caraṇe tāñra upajaya 'prīti'*

ei mata—in this way; *kare*—executes; *yebā*—anyone who; *rāgānugā-bhakti*—spontaneous devotional service to Kṛṣṇa; *kṛṣṇera caraṇe*—for the lotus feet of Kṛṣṇa; *tāñra*—his; *upajaya*—awakens; *prīti*—affection.

“If one engages in spontaneous loving service to the Lord, his affection for the lotus feet of Kṛṣṇa gradually increases.

TEXT 165

*prīty-aṅkure 'rati', 'bhāva'—haya dui nāma
yāhā haite vaśa hana śrī-bhagavān*

prīty-aṅkure—in the seed of affection; *rati*—attachment; *bhāva*—emotion; *haya*—there are; *dui nāma*—two names; *yāhā haite*—from which; *vaśa*—controlled; *hana*—is; *śrī-bhagavān*—the Supreme Personality of Godhead.

“In the seed of affection, there is attachment which goes by two names, rati and bhāva. The Supreme Personality of Godhead comes under the control of such attachment.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this verse. Externally a devotee performs all the items of devotional service in nine different ways, beginning with *śravaṇa* and *kīrtana*, and within his mind he always thinks of his eternal relationship with Kṛṣṇa and follows in the footsteps of the devotees of Vṛndāvana. If one engages himself in the service of Rādhā and Kṛṣṇa in this way, he can transcend the regulative principles enjoined in the *śāstras* and, through his spiritual master, fully engage in rendering spontaneous love to Kṛṣṇa. In this way, he attains affection at the lotus feet of Kṛṣṇa. Kṛṣṇa actually comes under the control of such spontaneous feelings, and ultimately one can attain association with the Lord.

TEXT 166

*yāhā haite pāi kṛṣṇera prema-sevana
eita' kahiluṅ 'abhidheya'-vivarāṇa*

yāhā haite—from which; *pāi*—I can get; *kṛṣṇera*—of Lord Kṛṣṇa; *prema-sevana*—affectionate service; *eita'*—this; *kahiluṅ*—I have done; *abhidheya-vivarāṇa*—description of the means (devotional service) in detail.

“That by which one can attain loving service to the Lord I have described in detail as the execution of devotional service, called abhidheya.

TEXT 167

*abhidheya, sādhana-bhakti ebe kahiluṅ sanātana
saṅkṣepe kahiluṅ, vistāra nā yāya varṇana*

abhidheya—the means of obtaining the desired object; *sādhana-bhakti*—devotional service performed by means of the body and senses; *ebe*—now; *kahiluṅ*—I have described; *sanātana*—My dear Sanātana; *saṅkṣepe*—in short; *kahiluṅ*—I have described; *vistāra*—expansion; *nā yāya*—is not possible; *varṇana*—describing.

“My dear Sanātana, I have briefly described the process of devotional service in practice, which is the means for obtaining love of Kṛṣṇa. It cannot be described broadly.”

TEXT 168

*abhidheya sādhana-bhakti śune yei jana
acirāt pāya sei kṛṣṇa-prema-dhana*

abhidheya—necessary duty; *sādhana-bhakti*—devotional service in practice; *śune*—hears; *yei jana*—anyone who; *acirāt*—very soon; *pāya*—gets; *sei*—that person; *kṛṣṇa-prema-dhana*—the treasure of love of Kṛṣṇa.

Whoever hears this description of the process of practical devotional service very soon attains shelter at the lotus feet of Kṛṣṇa in love and affection.

TEXT 169

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

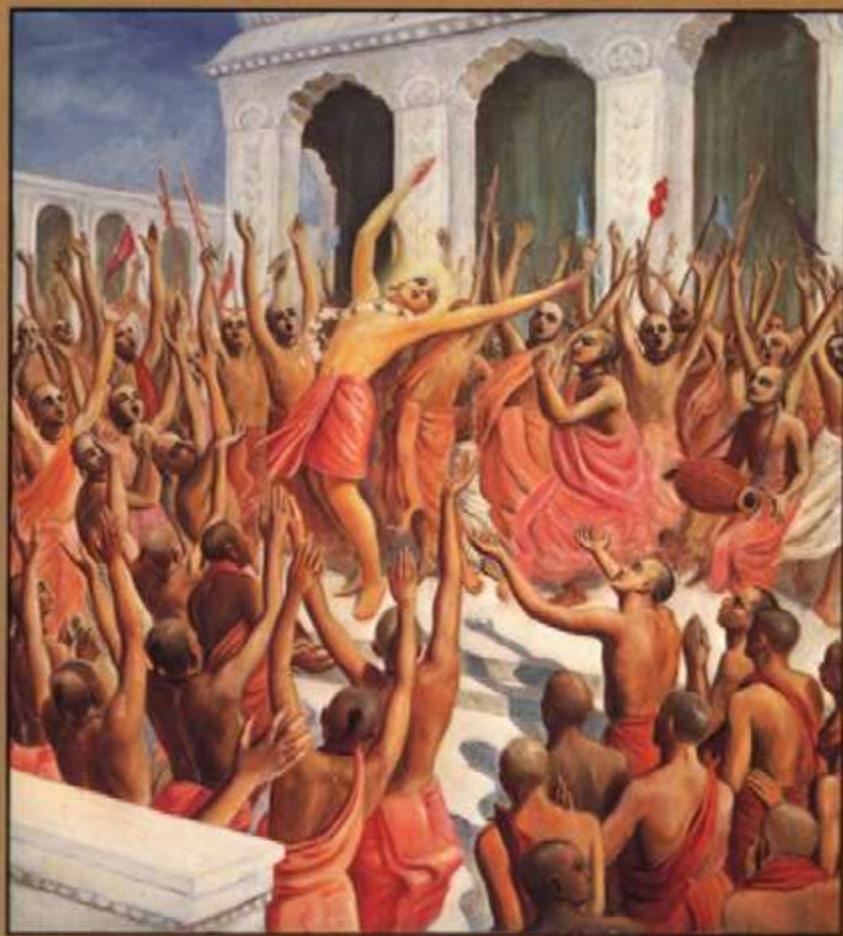
Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-second Chapter, describing the execution of devotional service.

The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA- CARITĀMṚTA

MADHYA-LILĀ Volume 9



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ŚRĪ CAITANYA- CARITAMṚTA

of Kṛṣṇadāsa Kavirāja Gosvāmi

Madhya-līlā
Volume Nine

“The Lord Concludes His Travels”

*with the original Bengali text,
Roman transliterations, synonyms,
translation and elaborate purports*

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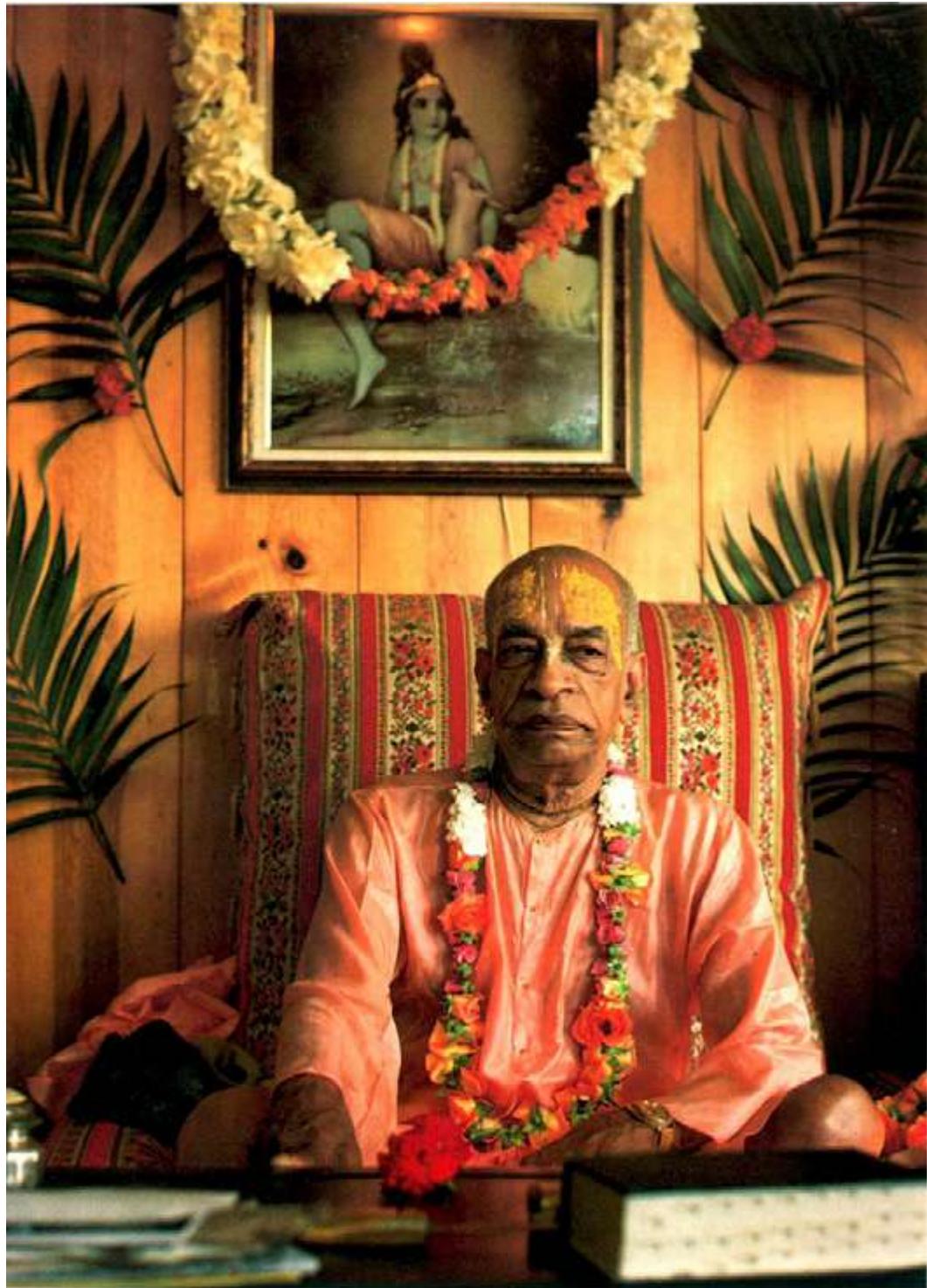
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Outside and inside views of the samādhi (tomb) of Śrīla Sanātana Gosvāmī at the Madana-mohana temple in Vr̥ndāvana. Sanātana Gosvāmī was instructed by the Lord Himself in the science of devotional service and thus empowered to establish the cult of Vaiṣṇavism.

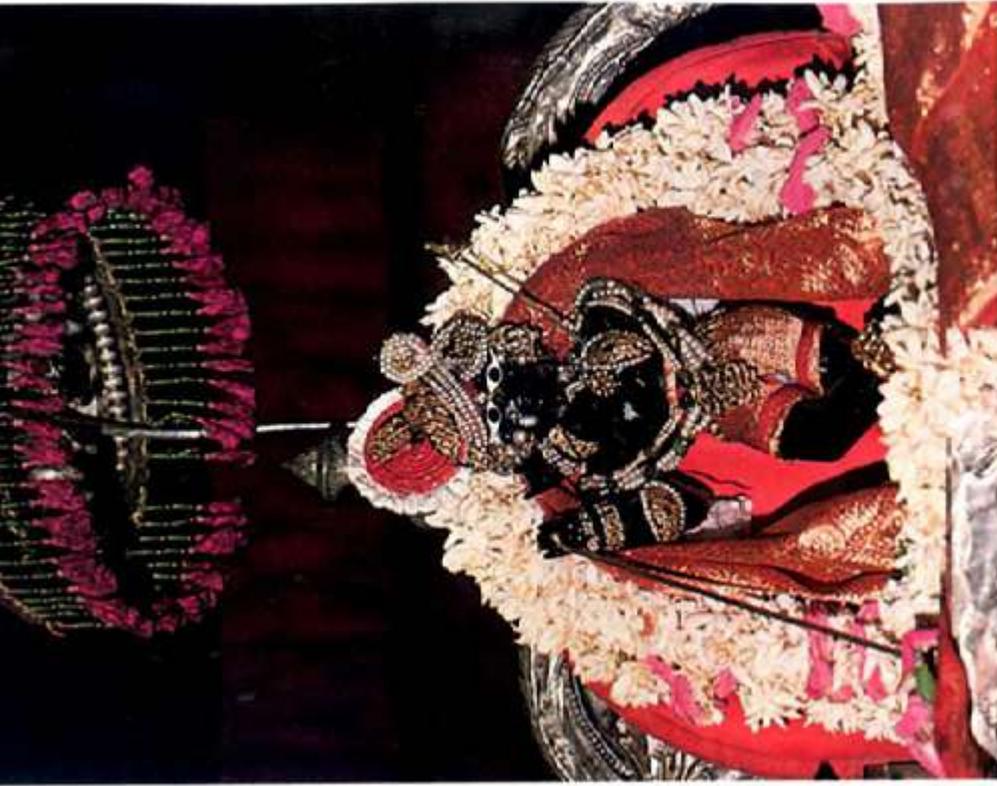


LEFT: The *bhajana-kujira* of Śrīla Sanātana Gosvāmī at Śrī Rādhā-kuṇḍa in the district of Mathurā.

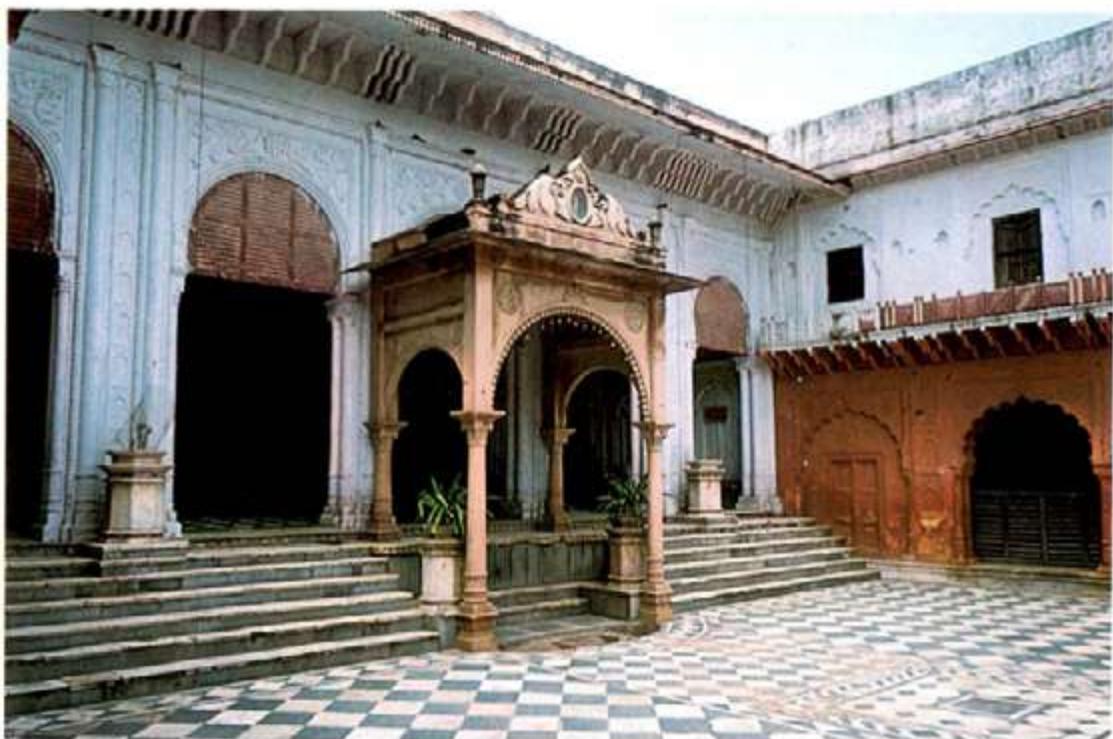
RIGHT: The *samādhi* of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the great and exalted devotees of Śrī Caitanya Mahāprabhu, located at the Rādhā-ramaṇa temple in Vrīndāvana.



The temple and Deity of Śrī Rādhā-ramaṇa, established by Śrī Rādhā-ramaṇa manifested Himself from a śālagṛama-silā worshipped by Gopāla Bhaṭṭa Gosvāmi and is one of the seven principal Deities of Vṛndāvana.



The temple and Deity of Śrī Rādhā-ramaṇa, established by Śrī Rādhā-ramaṇa manifested Himself from a śālagṛama-silā worshipped by Gopāla Bhaṭṭa Gosvāmi and is one of the seven principal Deities of Vṛndāvana.



The temple and Deities of Śrī Śrī Rādhā-Gopinātha. Śrī Gopināthājī, one of the principal Deities of Vṛndāvana, was first acquired by Paramānanda Gosvāmī and worshiped by Madhu Paṇḍita, a disciple of Śrīla Gadādhara Paṇḍita.

CHAPTER TWENTY-THREE

Life's Ultimate Goal - Love of Godhead

The following summary of the Twenty-third Chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. In this chapter Śrī Caitanya Mahāprabhu describes the symptoms of emotion and love and the awakening of one's original loving relationship with the Lord, as well as the characteristics of a devotee who has actually attained that stage. He then describes the gradual increase of love of God up to the point of *mahābhāva*. He then describes the five divisions of attraction and how they continue. He also describes the mellow derived from conjugal love, which is the supreme emotion. Conjugal love is divided into two categories-*svakīya* and *parakīya*. *Svakīya* refers to loving affairs between husband and wife, and *parakīya* refers to loving affairs between two lovers. There are a number of descriptions in this connection. There is also a description of the sixty-four transcendental qualities of Kṛṣṇa and the twenty-five transcendental qualities of Śrīmatī Rādhārāṇī.

Śrī Caitanya Mahāprabhu then describes those candidates who are eligible to taste the mellows of devotional service. Their fundamental natures and their varieties are also described. The Lord also informs Sanātana Gosvāmī about all the confidential paraphernalia of devotional service. He gives a description of Goloka Vṛndāvana, where the Lord is engaged in His eternal pastimes described in the *Hari-varṇa*. There is also an opposing description and a favorable description of *keśa-avatāra*. All these instructions are mentioned herein.

In this way Śrī Caitanya Mahāprabhu blessed Sanātana Gosvāmī, placing His hand on his head. Thus Sanātana received the power to describe these subjects in books like *Hari-bhakti-vilāsa*.

TEXT 1

*cirād adattaṁ nija-guṭṭa-vittaṁ
sva-prema-nāmāmṛtam aty-udāraḥ
ā-pāmaram yo vitatāra gaurah
kṛṣṇo janebhyas tam ahaṁ prapadye*

cirāt—for a long time; *adattam*—not given; *nija-guṭṭa-vittam*—His own personal confidential property; *sva-prema*—of love for Him; *nāma*—of the holy name; *amṛtam*—the ambrosia; *ati-udāraḥ*—most munificent; *ā-pāmaram*—even down to the lowest of men; *yaḥ*—one who; *vitatāra*—distributed; *gaurah*—Śrī Gaurasundara; *kṛṣṇaḥ*—Lord Kṛṣṇa Himself; *janebhyaḥ*—to the people in general; *tam*—to Him; *aham*—I; *prapadye*—offer obeisances.

The most munificent Supreme Personality of Godhead, known as Gaurakṛṣṇa, distributed to everyone—even the lowest of men—His own confidential treasury in the form of the nectar of love of Himself and the holy name. This was never given to the people at any time before. I therefore offer my respectful obeisances unto Him.

TEXT 2

*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya Mahāprabhu!

TEXT 3

*ebe śuna bhakti-phala 'prema'-prayojana
yāhāra śravaṇe haya bhakti-rasa-jñāna*

ebe śuna—now hear; *bhakti-phala*—the result of practice of devotional service; *prema*—love of Godhead; *prayojana*—the ultimate goal of life; *yāhāra śravaṇe*—by hearing of which; *haya*—there is; *bhakti-rasa-jñāna*—transcendental knowledge of the mellows of devotional service.

Śrī Caitanya Mahāprabhu continued, “Now hear, O Sanātana, about the result of devotional service, which is love of Godhead, life’s ultimate goal. One who hears this description will be enlightened in the transcendental mellows of devotional service.

TEXT 4

*kṛṣṇe rati gāḍha haile 'prema'-abhidhāna
kṛṣṇa-bhakti-rasera ei 'sthāyi-bhāva'-nāma*

kṛṣṇe—unto Lord Kṛṣṇa; *rati*—affection; *gāḍha*—deep; *haile*—when it becomes; *prema-abhidhāna*—called love of God; *kṛṣṇa-bhakti-rasera*—of the mellows of devotional service to Kṛṣṇa; *ei*—this; *sthāyi-bhāva-nāma*—called *sthāyi-bhāva*.

“When affection for Kṛṣṇa becomes deeper, one attains love of Godhead in devotional service. Such a position is called *sthāyi-bhāva*, permanent enjoyment of the mellows of devotional service to Kṛṣṇa.

TEXT 5

*śuddha-sattva-viśeṣātmā
prema-sūryāṁśu-sāmya-bhāk
rucibhiś citta-masṛṇya-
kṛd asau bhāva ucyate*

śuddha-sattva—by unadulterated goodness; *viśeṣa*—distinguished; *ātmā*—whose nature; *prema*—of love of God; *sūrya*—like the sun; *āṁśu*—a ray;

sāmya-bhāk—which is similar to; *rucibhiḥ*—by different tastes; *citta*—of the heart; *masṛṇya*—softness; *kṛt*—which causes; *asau*—that softness; *bhāvaḥ*—emotion; *ucyate*—is called.

“When devotional service is executed on the transcendental platform of pure goodness, it is like a sun-ray of love for Kṛṣṇa. At such a time, devotional service causes the heart to be softened by various tastes, and one is then situated in *bhāva* [emotion].”

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.3.1).

TEXT 6

e dui,—*bhāvera* ‘*svarūpa*’, ‘*taṭastha*’ *lakṣaṇa*
premera lakṣaṇa ebe śuna, *sanātana*

ei dui—these two; *bhāvera*—of emotion; *svarūpa*—constitutional; *taṭastha*—marginal; *lakṣaṇa*—symptoms; *premera*—of love; *lakṣaṇa*—the symptoms; *ebe*—now; *śuna*—hear; *sanātana*—O Sanātana.

“*Bhāva* [emotion] has two different symptoms—constitutional and marginal. Now, My dear Sanātana, listen to the symptoms of love.

The word *śuddha-sattva-viśeṣātmā* means “situated on the transcendental platform of pure goodness.” In this way the soul is purified of all material contamination, and this position is called *svarūpa-lakṣaṇa*, the constitutional symptom of *bhāva*, emotion. By various tastes, one’s heart is softened, and there is an awakening of one’s loving propensity to render spontaneous service to the Lord. This is called *taṭastha-lakṣaṇa*, the marginal symptom of *bhāva*.

TEXT 7

samyāṅ-masṛṇita-svānto
mamatvātiśayāṅkitaḥ
bhāvaḥ sa eva sāndrātmā
budhaiḥ premā nigadyate

samyak—completely; *masṛṅita-sva-antaḥ*—which makes the heart soft; *mamatva*—of a sense of ownership; *atiśaya-aṅkitaḥ*—marked with an abundance; *bhāvaḥ*—emotion; *saḥ*—that; *eva*—certainly; *sāndra-ātmā*—whose nature is very condensed; *budhaiḥ*—by learned persons; *premā*—love of Godhead; *nigadyate*—is described.

“When that *bhāva* softens the heart completely, becomes endowed with a great feeling of possessiveness in relation to the Lord and becomes very much condensed and intensified, it is called *prema* [love of Godhead] by learned scholars.

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (1.4.1).

TEXT 8

ananya-mamatā viṣṇau
mamatā prema-saṅgatā
bhaktir ity ucyate bhīṣma-
prahlādoddhava-nāradaḥ

ananya-mamatā—having a sense of relationships with no others; *viṣṇau*—in Lord Viṣṇu, or Kṛṣṇa; *mamatā*—the sense of ownership; *prema-saṅgatā*—endowed only with love; *bhaktiḥ*—devotional service; *iti*—thus; *ucyate*—is said; *bhīṣma*—by Bhīṣma; *prahlāda*—by Prahlāda Mahārāja; *uddhava*—by Uddhava; *nāradaḥ*—and by Nārada.

“When one develops an unflinching sense of ownership or possessiveness in relation to Lord Viṣṇu, or, in other words, when one thinks Viṣṇu and no one else to be the only object of love, such an awakening is called *bhakti* [devotion] by exalted persons like Bhīṣma, Prahlāda, Uddhava and Nārada.’

This verse, quoted from the *Nārada-pañcarātra*, is found in the *Bhakti-rasāmṛta-sindhu* (1.4.2).

TEXT 9

kona bhāgye kona jīvera ‘śraddhā’ yadi haya
tabe sei jīva ‘sādhu-saṅga’ ye karaya

kona bhāgye—by some good fortune; *kona jīvera*—of some living entity; *śraddhā yadi haya*—if there is faith; *tabe*—then; *sei jīva*—that living entity; *sādhu-saṅga*—association with devotees; *ye*—certainly; *karaya*—makes.

“If, by good fortune, a living entity develops faith in Kṛṣṇa, he begins to associate with devotees.

TEXT 10

sādhu-saṅga haite haya ‘śravaṇa-kīrtana’
sādhana-bhaktye haya ‘sarvānārtha-nivartana’

sādhu-saṅga haite—from association with devotees; *haya*—there is; *śravaṇa-kīrtana*—hearing, chanting and so on; *sādhana-bhaktye*—by devotional service; *haya*—there is; *sarva*—all; *anārtha-nivartana*—disappearance of unwanted things.

“When one is encouraged in devotional service by the association of devotees, one becomes free from all unwanted contamination by following the regulative principles and chanting and hearing.

TEXT 11

anārtha-nivṛtti haile bhaktye ‘niṣṭhā’ haya
niṣṭhā haite śravaṇādye ‘ruci’ upajaya

anārtha-nivṛtti-disappearance of all unwanted contamination; *haile*-when there is; *bhaktye*-in devotional service; *niṣṭhā*-firm faith; *haya*-there is; *niṣṭhā haite*-from such firm faith; *śravaṇa-ādye*-in hearing, chanting and so on; *ruci*-taste; *upajaya*-awakens.

“When one is freed from all unwanted contamination, he advances with firm faith. When firm faith in devotional service awakens, a taste for hearing and chanting also awakens.

TEXT 12

*ruci haite bhaktye haya 'āsakti' pracura
āsakti haite citte janme kṛṣṇe prīti-aṅkura*

ruci haite—from such a taste; *bhaktye*—in devotional service; *haya*—there is; *āsakti*—attachment; *pracura*—deep; *āsakti haite*—from attachment; *citte*—within the heart; *janme*—appears; *kṛṣṇe*—for Kṛṣṇa; *prīti-aṅkura*—the seed of affection.

“After taste is awakened, a deep attachment arises, and from that attachment the seed of love for Kṛṣṇa grows in the heart.

TEXT 13

*sei 'bhāva' gāḍha haile dhare 'prema'-nāma
sei premā 'prajojana' sarvānanda-dhāma*

sei bhāva—that emotional condition; *gāḍha haile*—when it becomes intensified; *dhare*—takes; *prema-nāma*—the name love of Godhead; *sei premā*—that love of Godhead; *prajojana*—the ultimate goal of life; *sarvānanda-dhāma*—the reservoir of all pleasure.

“When that ecstatic emotional stage intensifies, it is called love of Godhead. Such love is life’s ultimate goal and the reservoir of all pleasure.

Śrīla Bhaktivinoda Ṭhākura summarizes this growth of love of Godhead as a gradual process. A person becomes interested in devotional service by some good fortune. Eventually he becomes interested in pure devotional service without material contamination. At that point, a person wants to associate with devotees. As a result of this association, he becomes more and more interested in discharging devotional service and hearing and chanting. The more one is interested in hearing and chanting, the more he is purified of material contamination. Liberation from material contamination is called *anartha-nivṛtti*, indicating a diminishing of all unwanted things. This is the test of development in devotional service. If one actually develops the devotional attitude, he must be freed from the material contamination of illicit sex, intoxication, gambling and meat-

eating. These are the preliminary symptoms. When one is freed from all material contamination, his firm faith in devotional service awakens. When firm faith develops, a taste arises, and by that taste one becomes attached to devotional service. When this attachment intensifies, the seed of love of Kṛṣṇa fructifies. This position is called *prīti* or *rati* (affection) or *bhāva* (emotion). When *rati* intensifies, it is called love of Godhead. This love of Godhead is actually life's highest perfection and the reservoir of all pleasure.

Thus devotional life is divided into two stages—*sādhana-bhakti* and *bhāva-bhakti*. *Sādhana-bhakti* refers to the development of devotional service through the regulative principles. The basic principle for the execution of devotional service is faith. Above that, there is association with devotees, and after that there is initiation by a bona fide spiritual master. After initiation, when one follows the regulative principles of devotional service, one becomes freed from all unwanted things. In this way one becomes firmly fixed and gradually develops a taste for devotional service. The more the taste grows, the more one desires to render service to the Lord. In this way one becomes attached to a particular mellow in the Lord's service—*śānta*, *dāsyā*, *sakhyā*, *vātsalyā* or *madhura*. As a result of such attachment, *bhāva* develops. *Bhāva-bhakti* is the platform of purified goodness. By such purified goodness, one's heart melts in devotional service. *Bhāva-bhakti* is the first seed of love of Godhead. This emotional stage is there before one attains pure love. When that emotional stage intensifies, it is called *prema-bhakti*, or transcendental love of Godhead. This gradual process is also described in the following two verses, which are found in the *Bhakti-rasāmṛta-sindhu* (1.4.15–16).

TEXTS 14–15

*ādau śraddhā tataḥ sādhu-
saṅgo 'tha bhajana-kriyā
tato 'nartha-nivṛttiḥ syāt
tato niṣṭhā rucis tataḥ*

*athāsaktis tato bhāvas
tataḥ premābhyudañcati
sādhakānām ayaṁ premṇaḥ
prādurbhāve bhavet kramaḥ*

ādau—in the beginning; *śraddhā*—firm faith, or disinterest in material affairs and interest in spiritual advancement; *tataḥ*—thereafter; *sādhusangaḥ*—association with pure devotees; *atha*—then; *bhajana-kriyā*—performance of devotional service to Kṛṣṇa (surrendering to the spiritual master and being encouraged by the association of devotees, so that initiation takes place); *tataḥ*—thereafter; *anartha-nivṛttiḥ*—the diminishing of all unwanted habits; *syāt*—there should be; *tataḥ*—then; *niṣṭhā*—firm faith; *ruciḥ*—taste; *tataḥ*—thereafter; *atha*—then; *āsaktiḥ*—attachment; *tataḥ*—then; *bhāvaḥ*—emotion or affection; *tataḥ*—thereafter; *prema*—love of God; *abhyudañcati*—arises; *sādhakānām*—of the devotees practicing Kṛṣṇa consciousness; *ayam*—this; *premaṇaḥ*—of love of Godhead; *prādurbhāve*—in the appearance; *bhavet*—is; *kramaḥ*—the chronological order.

“In the beginning there must be faith. Then one becomes interested in associating with pure devotees. Thereafter one is initiated by the spiritual master and executes the regulative principles under his orders. Thus one is freed from all unwanted habits and becomes firmly fixed in devotional service. Thereafter, one develops taste and attachment. This is the way of *sādhana-bhakti*, the execution of devotional service according to the regulative principles. Gradually emotions intensify, and finally there is an awakening of love. This is the gradual development of love of Godhead for the devotee interested in Kṛṣṇa consciousness.’

TEXT 16

*satām prasāṅgān mama vīrya-saṁvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

satām—of the devotees; *prasāṅgāt*—by the intimate association; *mama*—of Me; *vīrya-saṁvidāḥ*—talks full of spiritual potency; *bhavanti*—appear; *hṛt*—to the heart; *karṇa*—and to the ears; *rasa-āyanāḥ*—a source of sweetness; *kathāḥ*—talks; *taj*—of them; *joṣaṇāt*—from proper cultivation; *āśu*—quickly; *apavarga*—of liberation; *vartmani*—on the path; *śraddhā*—faith; *ratih*—attraction; *bhaktiḥ*—love; *anukramiṣyati*—will follow one after another.

“The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens, and gradually one attains firm faith that in due course develops into attraction and devotion.’

This is a quotation from *Śrīmad-Bhāgavatam* (3.25.25).

TEXT 17

*yānhāra hṛdaye ei bhāvāṅkura haya
tānhāte eteka cihna sarva-śāstre kaya*

yānhāra—of whom; *hṛdaye*—in the heart; *ei*—this; *bhāva-aṅkura*—seed of emotion; *haya*—there is; *tānhāte*—in him; *eteka*—these; *cihna*—symptoms; *sarva-śāstre*—all revealed scriptures; *kaya*—say.

“If one actually has the seed of transcendental emotion in his heart, the symptoms will be visible in his activities. That is the verdict of all revealed scriptures.

TEXTS 18–19

*kṣāntir avyārtha-kālatvam
viraktir māna-śūnyatā
āśā-bandhaḥ samutkaṅṭhā
nāma-gāne sadā ruciḥ*

*āsaktis tad-guṇākhyāne
prītis tad-vasati-sthale
ity-ādayo ‘nubhāvāḥ syur
jāta-bhāvāṅkure jane*

kṣāntiḥ—forgiveness; *avyārtha-kālatvam*—being free from wasting time; *viraktiḥ*—detachment; *māna-śūnyatā*—absence of false prestige; *āśā-bandhaḥ*—hope; *samutkaṅṭhā*—eagerness; *nāma-gāne*—in chanting the holy names; *sadā*—always; *ruciḥ*—taste; *āsaktiḥ*—attachment; *tat*—of Lord Kṛṣṇa; *guṇa-ākhyāne*—in describing the transcendental qualities;

prītiḥ—affection; *tat*—His; *vasati-sthale*—for places of residence (the temple or holy places); *iti*—thus; *ādayaḥ*—and so on; *anubhāvāḥ*—the signs; *syuḥ*—are; *jāta*—developed; *bhāva-aṅkure*—whose seed of ecstatic emotion; *jane*—in a person.

“When the seed of ecstatic emotion for Kṛṣṇa fructifies, the following nine symptoms manifest in one’s behavior: forgiveness, concern that time should not be wasted, detachment, absence of false prestige, hope, eagerness, a taste for chanting the holy name of the Lord, attachment to descriptions of the transcendental qualities of the Lord, and affection for those places where the Lord resides—that is, a temple or a holy place like Vṛndāvana. These are all called *anubhāva*, subordinate signs of ecstatic emotion. They are visible in a person in whose heart the seed of love of God has begun to fructify.’

These two verses are found in the *Bhakti-rasāmṛta-sindhu* (1.3.25–26).

TEXT 20

*ei nava prīty-aṅkura yānra citte haya
prākṛta-kṣobhe tānra kṣobha nāhi haya*

ei—this; *nava*—nine; *prīti-aṅkura*—fructification of the seed of love; *yānra*—of whom; *citte*—in the mind; *haya*—there is; *prākṛta*—material; *kṣobhe*—in agitation; *tānra*—his; *kṣobha*—agitation; *nāhi haya*—there is not.

“If love for Kṛṣṇa in a seedling state has fructified in one’s heart, one is not agitated by material things.

TEXT 21

*taṁ mopayātaṁ pratiyantu viprā
gaṅgā ca devī dhṛta-cittam īśe
dvijopasṛṣṭaḥ kuhakas takṣako vā
daśatv alaṁ gāyata viṣṇu-gāthāḥ*

tam—him; *mā*—me; *upayātam*—surrendered; *pratiyantū*—you may know; *viprāḥ*—O *brāhmaṇas*; *gaṅgā*—mother Ganges; *ca*—and; *devī*—the demigoddess; *dhr̥ta*—offered; *cittam*—whose mind; *īṣe*—unto the Supreme Personality of Godhead; *dvija-upasṛṣṭaḥ*—created by the *brāhmaṇa*; *kuhakaḥ*—some trickery; *takṣakaḥ*—snake-bird; *vā*—or; *daśatu*—let it bite; *alam*—never mind; *gāyata*—chant; *viṣṇu-gāthāḥ*—the holy names of Lord Viṣṇu.

“O *brāhmaṇas*, just accept me as a completely surrendered soul, and let mother Ganges, the representative of the Lord, also accept me in that way, for I have already taken the lotus feet of the Lord into my heart. Let the snakebird—or whatever magical thing the *brāhmaṇa* created—bite me at once. I only desire that you all continue singing the deeds of Lord Viṣṇu.’

This is a verse from *Śrīmad-Bhāgavatam* (1.19.15) spoken by Mahārāja Parīkṣit while he was sitting on the bank of the Ganges expecting to be bitten by a snake-bird summoned by the curse of a *brāhmaṇa* boy named Śṛṅgi, who was the son of a great sage named Śamīka. News of the curse was conveyed to the King, who prepared for his imminent death. Many great saintly persons, sages, *brāhmaṇas*, kings and demigods came to see him in his last days. Mahārāja Parīkṣit, however, was not at all afraid of being bitten by the snake-bird. Indeed, he requested all the great personalities assembled to continue chanting the holy name of Lord Viṣṇu.

TEXT 22

kṛṣṇa-sambandha vinā kāla vyartha nāhi yāya

kṛṣṇa-sambandha vinā—without a connection with Kṛṣṇa; *kāla*—time; *vyartha*—useless; *nāhi yāya*—does not become.

“Not a moment should be lost. Every moment should be utilized for Kṛṣṇa or connected with Him.

Mahārāja Parīkṣit’s expression of anxiety is explained in this verse. He says, “Let whatever is destined to happen take place. It doesn’t matter. Just let me see that not a moment of my time is wasted without a relationship with Kṛṣṇa.” One has to tolerate all obstacles on the path of Kṛṣṇa consciousness, and one has to see that not a moment of his life is wasted outside of Kṛṣṇa’s service.

TEXT 23

*vāgbhiḥ stuvanto manasā smarantas
tanvā namanto 'py aniśam na tṛptāḥ
bhaktāḥ śravan-netra-jalāḥ samagram
āyur harer eva samarṇayanti*

vāgbhiḥ—by words; *stuvantaḥ*—offering prayers to the Supreme Personality of Godhead; *manasā*—by the mind; *smarantaḥ*—remembering; *tanvā*—by the body; *namantaḥ*—offering obeisances; *api*—although; *aniśam*—all the time; *na tṛptāḥ*—not satisfied; *bhaktāḥ*—the devotees; *śravat*—shedding; *netra-jalāḥ*—tears from the eyes; *samagram*—the whole; *āyuh*—life; *hareḥ*—to Kṛṣṇa; *eva*—only; *samarṇayanti*—dedicate.

“With their words, they offer prayers to the Lord. With their minds, they always remember the Lord. With their bodies, they offer obeisances to the Lord. Despite all these activities, they are still not satisfied. This is the nature of pure devotees. Shedding tears from their eyes, they dedicate their whole lives to the Lord’s service.’

This verse from the *Hari-bhakti-sudhodaya* is found in the *Bhakti-rasāmṛta-sindhu* (1.3.29).

TEXT 24

bhukti, siddhi, indriyārtha tāre nāhi bhāya

bhukti—material enjoyment; *siddhi*—mystic power; *indriya-artha*—the objects of the senses; *tāre*—unto him; *nāhi bhāya*—do not appeal.

“In the material field, people are interested in material enjoyment, mystic power and sense gratification. But these things do not appeal to the devotee at all.

TEXT 25

*yo dustyajān dāra-sutān
suḥṛd-rājyam hṛdi-spṛśaḥ*

jahau yuvaiva mala-vad
uttamaḥśloka-lālasaḥ

yaḥ—who (Bharata Mahārāja); *dustyajān*—difficult to give up; *dāra-sutān*—wife and children; *suhṛt*—friends; *rājyam*—kingdom; *hṛdi-sprśaḥ*—dear to the core of the heart; *jahau*—gave up; *yuvā*—youthful; *eva*—at that time; *mala-vat*—like stool; *uttamaḥśloka-lālasaḥ*—being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

“King Bharata was very eager to attain the association of the Supreme Personality of Godhead, Kṛṣṇa, who is called Uttamaḥśloka because poems and prayers are offered to Him for His favor. In his youth, King Bharata gave up his attractive wife and children, as well as his beloved friends and opulent kingdom, just as one gives up stool after passing it.’

These are the signs of *virakti* (detachment) found in a person who has developed *bhāva*, the preliminary stage of love of Godhead. This verse is quoted from *Śrīmad-Bhāgavatam* (5.14.43).

TEXT 26

’sarovottama’ āpanāke ‘hīna’ kari māne

sarva-uttama—although standing above all; *āpanāke*—himself; *hīna kari*—as the lowest; *māne*—considers.

“Although a pure devotee’s standard is above all, he still considers himself to be in the lowest stage of life.

TEXT 27

harau ratim vahann eṣa
narendrāṅgām śikhā-maṇiḥ
bhikṣām aṭann ari-pure
śva-pākam api vandate

harau—toward the Supreme Personality of Godhead; *ratim*—affection;

vahan—carrying; *eṣaḥ*—this one; *nara-indrāṇām*—of all the kings; *śikhāmaṇiḥ*—brilliant crown jewel; *bhikṣām*—begging alms; *aṭan*—wandering for; *ari-pure*—even in the city of enemies; *śva-pākam*—the fifth-grade *caṇḍālas*; *api*—even; *vandate*—worships.

“Bharata Mahārāja always carried affection for Kṛṣṇa within his heart. Although Bharata Mahārāja was the crown jewel of kings, he was still wandering about and begging alms in the city of his enemies. He was even offering respects to caṇḍālas, low-class men who eat dogs.”

This is a quotation from the *Padma Purāna*.

TEXT 28

'kṛṣṇa kṛpā karibena'—*dṛḍha kari' jāne*

kṛṣṇa—Lord Kṛṣṇa; *kṛpā karibena*—will show His mercy; *dṛḍha kari'*—making firm; *jāne*—he believes.

“A fully surrendered devotee always hopes that Lord Kṛṣṇa will be kind to him. This hope is very firm in him.”

TEXT 29

*na premā śravaṇādi-bhaktir api vā yogo 'tha vā vaiṣṇavo
jñānam vā śubha-karma vā kiyad aho saj-jātir apy asti vā
hīnārthādhika-sādhake tvayi tathāpy acchedya-mūlā satī
he gopī-jana-vallabha vyathayate hā hā mad-āśaiva mām*

na—not; *premā*—love of Godhead; *śravaṇa-ādi*—consisting of chanting, hearing and so on; *bhaktiḥ*—devotional service; *api*—also; *vā*—or; *yogaḥ*—the power of mystic yoga; *atha vā*—or; *vaiṣṇavaḥ*—befitting a devotee; *jñānam*—knowledge; *vā*—or; *śubha-karma*—pious activities; *vā*—or; *kiyat*—a little; *aho*—O my Lord; *sat-jātiḥ*—birth in a good family; *api*—even; *asti*—there is; *vā*—or; *hīna-artha-adhika-sādhake*—who bestows greater benedictions upon one who is fallen and possesses no good qualities; *tvayi*—unto You; *tathā-api*—still; *acchedya-mūlā*—whose

root is uncuttable; *satī*—being; *he*—O; *gopī-jana-vallabha*—most dear friend of the *gopīs*; *vyathayate*—gives pain; *hā hā*—alas; *mat*—my; *āśā*—hope; *eva*—certainly; *mām*—to me.

“O my Lord, I do not have any love for You, nor am I qualified for discharging devotional service by chanting and hearing. Nor do I possess the mystic power of a Vaiṣṇava, knowledge or pious activities. Nor do I belong to a very high-caste family. On the whole, I do not possess anything. Still, O beloved of the *gopīs*, because You bestow Your mercy on the most fallen, I have an unbreakable hope that is constantly in my heart. That hope is always giving me pain.’

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.3.35).

TEXT 30

samutkañṭhā haya sadā lālasā-pradhāna

samutkañṭhā—eagerness; *haya*—is; *sadā*—always; *lālasā*—ardent desire; *pradhāna*—chiefly characterized by.

“This eagerness is chiefly characterized by an ardent desire to associate with the Lord.

TEXT 31

*tvac-chaiśavaṁ tri-bhuvanādbhutam ity avehi
mac-cāpalam ca tava vā mama vādhigamyam
tat kiṁ karomi viralam muralī-vilāsi
mugdham mukhāmbujam udikṣitum ikṣaṇābhyām*

tvat—Your; *śaiśavam*—early age; *tri-bhuvana*—within the three worlds; *adbhutam*—wonderful; *iti*—thus; *avehi*—know; *mat-cāpalam*—My unsteadiness; *ca*—and; *tava*—of You; *vā*—or; *mama*—of Me; *vā*—or; *adhigamyam*—to by understood; *tat*—that; *kim*—what; *karomi*—I do; *viralam*—in solitude; *muralī-vilāsi*—O player of the flute; *mugdham*—attractive; *mukha-ambujam*—lotuslike face; *udikṣitum*—to see sufficiently; *ikṣaṇābhyām*—by the eyes.

“O Kṛṣṇa, O flute-player, the sweetness of Your early age is wonderful within these three worlds. You know My unsteadiness, and I know Yours. No one else knows about this. I want to see Your beautiful, attractive face somewhere in a solitary place, but how can this be accomplished?”

This is a verse from the *Kṛṣṇa-karṇāmṛta* (32).

TEXT 32

nāma-gāne sadā ruci, laya kṛṣṇa-nāma

nāma-gāne—in chanting the holy names; *sadā*—constantly; *ruci*—taste, relish; *laya*—takes; *kṛṣṇa-nāma*—the Hare Kṛṣṇa mantra.

“Due to having great relish for the holy name, one is inclined to chant the Hare Kṛṣṇa mahā-mantra constantly.

TEXT 33

*rodana-bindu-maranda-syandi-dṛg-indīvarādyā govinda
tava madhura-svara-kaṇṭhī gāyati nāmāvalīm bālā*

rodana-bindu—with teardrops; *maranda*—like the nectar or juice of flowers; *syandi*—pouring; *dṛg-indīvarā*—whose lotus eyes; *adya*—today; *govinda*—O my Lord Govinda; *tava*—Your; *madhura-svara-kaṇṭhī*—who has a very sweet voice; *gāyati*—sings; *nāma-āvalīm*—holy names; *bālā*—this young girl (Rādhikā).

“O Govinda, this youthful girl named Rādhikā is today constantly pouring forth tears like nectar falling from flowers as She sings Your holy names in a sweet voice.’

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.3.38).

TEXT 34

kṛṣṇa-guṇākhyāne haya sarvadā āsakti

kṛṣṇa-guṇa-ākhyāne—in describing the transcendental qualities of Kṛṣṇa; *haya*—there is; *sarvadā*—always; *āsakti*—attachment.

“At this stage of bhāva, a devotee has awakened the tendency to chant and describe the transcendental qualities of the Lord. He has attachment for this process.

TEXT 35

*madhuram madhuram vapur asya vibhor
madhuram madhuram vadanam madhuram
madhu-gandhi mṛdu-smitam etad aho
madhuram madhuram madhuram madhuram*

madhuram—sweet; *madhuram*—sweet; *vapur*—the transcendental form; *asya*—His; *vibhor*—of the Lord; *madhuram*—sweet; *madhuram*—sweet; *vadanam*—face; *madhuram*—more sweet; *madhu-gandhi*—the fragrance of honey; *mṛdu-smitam*—soft smiling; *etad*—this; *aho*—O my Lord; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—sweet; *madhuram*—still more sweet.

“O my Lord, the transcendental body of Kṛṣṇa is very sweet, and His face is even sweeter than His body. But His soft smile, which has the fragrance of honey, is sweeter still.’

This is a verse quoted from Bilvamaṅgala Ṭhākura’s *Kṛṣṇa-karṇāmṛta* (92).

TEXT 36

kṛṣṇa-līlā-sthāne kare sarvadā vasati

kṛṣṇa-līlā-sthāne—in the place where Kṛṣṇa has His pastimes; *kare*—makes; *sarvadā*—always; *vasati*—abode.

“A devotee absorbed in ecstatic emotion for Kṛṣṇa always resides in a place where Kṛṣṇa’s pastimes were performed.

TEXT 37

*kadāham yamunā-tīre
nāmāni tava kīrtayan
udbāṣpaḥ puṇḍarīkākṣa
racayiṣyāmi tāṇḍavam*

kadā—when; *aham*—I; *yamunā-tīre*—on the bank of the Yamunā; *nāmāni*—holy names; *tava*—Your; *kīrtayan*—chanting; *udbāṣpaḥ*—full of tears; *puṇḍarīka-akṣa*—O lotus-eyed one; *racayiṣyāmi*—I shall create; *tāṇḍavam*—dancing like a madman.

“O Lord Puṇḍarīkākṣa, while chanting Your holy name with tears in my eyes, when shall I dance in ecstasy on the bank of the Yamunā?”

This verse is found in the *Bhakti-rasāmṛta-sindhu* (1.2.156).

TEXT 38

*kṛṣṇe ‘ratira’ cihna ei kailuṅ vivaraṇa
‘kṛṣṇa-premera’ cihna ebe śuna sanātana*

kṛṣṇe—for Kṛṣṇa; *ratira*—of attraction; *cihna*—the symptoms; *ei*—all these; *kailuṅ vivaraṇa*—I have described; *kṛṣṇa-premera*—of love for Lord Kṛṣṇa; *cihna*—the symptoms; *ebe*—now; *śuna sanātana*—please hear, Sanātana.

“These are the symptoms of a person who has developed attraction [bhāva] for Kṛṣṇa. Now let Me describe the symptoms of a person who is actually elevated to love of Kṛṣṇa. O Sanātana, please hear this from Me.

TEXT 39

*yāñra citte kṛṣṇa-premā karaye udaya
tāñra vākya, kriyā, mudrā vijñeha nā bujhaya*

yāñra citte—in whose heart; *kṛṣṇa-premā*—love of Kṛṣṇa; *karaye udaya*—awakens; *tāñra*—his; *vākya*—words; *kriyā*—activities; *mudrā*—symptoms; *viñheha*—even a learned scholar; *nā bujhaya*—does not understand.

“Even the most learned man cannot understand the words, activities and symptoms of a person situated in love of Godhead.

TEXT 40

dhanyasyāyaṁ nava-premā
yasyonmīlati cetasi
antar-vāñibhir apy asya
mudrā suṣṭhu su-durgamā

dhanyasya—of a most fortunate person; *ayaṁ*—this; *navaḥ*—new; *premā*—love of Godhead; *yasya*—of whom; *unmīlati*—manifests; *cetasi*—in the heart; *antar-vāñibhiḥ*—by persons well versed in the *sāstras*; *api*—even; *asya*—of him; *mudrā*—symptoms; *suṣṭhu*—exceedingly; *su-durgamā*—difficult to understand.

“Even a most learned scholar cannot understand the activities and symptoms of an exalted personality in whose heart love of Godhead has awakened.’

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (1.4.17).

TEXT 41

evam-vrataḥ sva-priya-nāma-kīrtiyā
jātānurāgo druta-citta uccaiḥ
hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ

evam-vrataḥ—when one thus engages in a vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—the holy name; *kīrtiyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dances; *loka-bāhyaḥ*—not caring for outsiders.

“When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.’

This verse is quoted from Śrīmad-Bhāgavatam (11.2.40).

TEXT 42

*premā krame bāḍi’ haya—sneha, māna, praṇaya
rāga, anurāga, bhāva, mahābhāva haya*

premā—love of God; *krame*—gradually; *bāḍi’*—increasing; *haya*—is; *sneha*—affection; *māna*—indignation due to affection; *praṇaya*—love; *rāga*—attachment; *anurāga*—subattachment; *bhāva*—ecstasy; *mahābhāva*—exalted ecstasy; *haya*—is.

“Love of Godhead increases and is manifested as affection, counterlove, love, attachment, subattachment, ecstasy and sublime ecstasy.

TEXT 43

*bīja, ikṣu, rasa, guḍa tabe khaṇḍa-sāra
śarkarā, sitā-michari, śuddha-michari āra*

bīja—seeds; *ikṣu*—sugarcane plants; *rasa*—juice; *guḍa*—molasses; *tabe*—then; *khaṇḍa-sāra*—crude sugar; *śarkarā*—sugar; *sitā-michari*—sugar candy; *śuddha-michari*—rock candy; *āra*—also.

“This development is compared to sugarcane seeds, sugarcane plants, sugarcane juice, molasses, crude sugar, refined sugar, sugar candy and rock candy.

TEXT 44

*ihā yaiche krame nirmala, krame bāḍe svāda
rati-premādira taiche bāḍaye āsvāda*

ihā—this; *yaiche*—like; *krame*—by succession; *nirmala*—pure; *krame*—gradually; *bāḍe*—increases; *svāda*—taste; *rati*—from attachment; *prema-ādira*—of love of Godhead and so on; *taiche*—in that way; *bāḍaye*—increases; *āsvāda*—taste.

“One should understand that just as the taste of sugar increases as it is gradually purified, so when love of Godhead increases from *rati*, which is compared to the beginning seed, its taste increases.

TEXT 45

*adhikāri-bhede rati—pañca parakāra
śānta, dāsya, sakhya, vātsalya, madhura āra*

adhikāri—of the possessor; *bhede*—according to differences; *rati*—attachment; *pañca parakāra*—five varieties; *śānta*—neutral; *dāsya*—servitude; *sakhya*—friendship; *vātsalya*—parental love; *madhura*—conjugal love; *āra*—also.

“According to the candidate possessing these transcendental qualities [sneha, māna and so on], there are five transcendental mellows—neutrality, servitorship, friendship, parental love and conjugal love.

In the *Bhakti-rasāmṛta-sindhu*, *rati* (attraction) is thus described:

*vyaktaṁ masṛṇitevāntar lakṣyate rati-lakṣaṇam
mumukṣu-prabhṛtīnām ced bhaved eṣā ratir na hi
kintu bāla-camatkāra-kārī tac-cihna-vikṣayā
abhijñena subodho 'yaṁ raty-ābhāsaḥ prakīrtitaḥ*

The real symptoms of the fructification of the seed of love (*rati*) are manifested because the heart is melted. When such symptoms are found among speculators and fruitive actors, they cannot be accepted as real symptoms of attachment. Foolish people without knowledge of devotional service praise such symptoms of attachment even when they are based on something other than a desire to serve Kṛṣṇa. However, one who is expert in devotional service calls such symptoms *raty-ābhāsa*, a mere glimpse of attachment.

TEXT 46

*ei pañca sthāyī bhāva haya pañca 'rasa'
ye-rase bhakta 'sukhī', kṛṣṇa haya 'vaśa'*

ei pañca—these five kinds of transcendental mellows; *sthāyī bhāva*—permanent ecstatic moods; *haya*—become; *pañca rasa*—five kinds of transcendental mellows; *ye-rase*—in a particular mellow; *bhakta sukhī*—a devotee becomes happy; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—becomes; *vaśa*—under the control.

“These five transcendental mellows exist permanently. The devotee may be attracted to one of these mellows, and thus he becomes happy. Kṛṣṇa also becomes inclined toward such a devotee and comes under his control.

In the *Bhakti-rasāmṛta-sindhu* (2.5.1), *sthāyī-bhāva*, permanent ecstasy, is thus described:

*aviruddhān viruddhāṁś ca bhāvān yo vaśatām nayan
su-rājeva virājeta sa sthāyī bhāva ucyate
sthāyī bhāvo 'tra sa proktaḥ śrī-kṛṣṇa-viṣayā ratih*

“These moods (*bhāvas*) bring under control the favorable ecstasies (such as laughing) and unfavorable ecstasies (such as anger). When these moods continue to remain as kings, they are called *sthāyī-bhāva*, or permanent ecstasies. Continuous ecstatic love for Kṛṣṇa is called permanent ecstasy.”

TEXT 47

*premādika sthāyī-bhāva sāmagrī-milane
kṛṣṇa-bhakti rasa-rūpe pāya pariṇāme*

prema-ādika—love of Godhead, beginning with *sānta*, *dāsya* and so on; *sthāyī-bhāva*—the permanent ecstasies; *sāmagrī-milane*—by mixing with other ingredients; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *rasa-rūpe*—composed of transcendental mellows; *pāya*—becomes; *pariṇāme*—by transformation.

“When the permanent ecstasies [neutrality, servitorship and so on] are mixed with other ingredients, devotional service in love of Godhead is transformed and becomes composed of transcendental mellows.

In the *Bhakti-rasāmṛta-sindhu* (2.1.4–5), the following definition is given:

*athāsyāḥ keśava-rater lakṣitāyā nigadyate
sāmagrī-pariṣeṣa paramā rasa-rūpatā*

*vibhāvair anubhāvaiś ca sāttvikair vyabhicāribhiḥ
svādyatvaṁ hṛdi bhaktānām ānītā śravaṇādibhiḥ
eṣā kṛṣṇa-ratiḥ sthāyī bhāvo bhakti-raso bhavet*

“Love for Kṛṣṇa, Keśava, as previously described, reaches the supreme state of being composed of mellows when its ingredients are fulfilled. By means of *vibhāva*, *anubhāva*, *sāttvika* and *vyabhicārī*, hearing and chanting are activated, and the devotee is able to taste love for Kṛṣṇa. Then attachment for Kṛṣṇa, or permanent ecstasy (*sthāyi-bhāva*), becomes the mellow of devotional service (*bhakti-rasa*).”

TEXT 48

*vibhāva, anubhāva, sāttvika, vyabhicārī
sthāyi-bhāva ‘rasa’ haya ei cāri mili’*

vibhāva—special ecstasy; *anubhāva*—subordinate ecstasy; *sāttvika*—natural ecstasy; *vyabhicārī*—transitory ecstasy; *sthāyi-bhāva*—permanent ecstasy; *rasa*—mellow; *haya*—becomes; *ei cāri*—these four; *mili’*—meeting.

“Permanent ecstasy becomes a more and more relishable transcendental mellow through the mixture of special ecstasy, subordinate ecstasy, natural ecstasy and transitory ecstasy.

TEXT 49

*dadhi yena khaṇḍa-marica-karpūra-milane
‘rasālākhyā’ rasa haya apūrvāsvādane*

dadhi—yogurt; *yena*—as if; *khaṇḍa*—sugar candy; *marica*—black pepper; *karpūra*—camphor; *milane*—being mixed; *rasāla-ākhyā*—known as delicious; *rasa*—mellow; *haya*—becomes; *apūrva-āsvādane*—by an unprecedented taste.

“Yogurt mixed with sugar candy, black pepper and camphor is very palatable and tasty. Similarly, when permanent ecstasy mixes with other ecstatic symptoms, it becomes unprecedentedly tasty.

TEXT 50

dvi-vidha ‘*vibhāva*’,—*ālambana*, *uddīpana*
vaṁśī-svarādi—‘*uddīpana*’, *kṛṣṇādi*—‘*ālambana*’

dvi-vidha—two kinds; *vibhāva*—particular ecstasy; *ālambana*—the support; *uddīpana*—awakening; *vaṁśī-svara-ādi*—such as the vibration of the flute; *uddīpana*—exciting; *kṛṣṇa-ādi*—Kṛṣṇa and others; *ālambana*—the support.

“There are two kinds of particular ecstasies [*vibhāva*]. One is called the support, and the other is called the awakening. The vibration of Kṛṣṇa’s flute is an example of the awakening, and Lord Kṛṣṇa Himself is an example of the support.

TEXT 51

‘*anubhāva*’—*smita*, *nṛtya*, *gītādi* *udbhāsvara*
stambhādi—‘*sāttvika*’ *anubhāvera bhītara*

anubhāva—subordinate ecstasy; *smita*—smiling; *nṛtya*—dancing; *gīta-ādi*—songs and so on; *udbhāsvara*—symptoms of bodily manifestation; *stambha-ādi*—being stunned and others; *sāttvika*—natural; *anubhāvera bhītara*—within the category of subordinate ecstasies.

“The subordinate ecstasies are smiling, dancing and singing, as well as different manifestations in the body. The natural ecstasies, such as being stunned, are considered among the subordinate ecstasies [*anubhāva*].

In the *Bhakti-rasāmṛta-sindhu* (2.1.14), *vibhāva* is described as follows:

*tatra jñeyā vibhāvās tu raty-āsvādana-hetavaḥ
te dvidhālabhanā eke tathaioddīpanāḥ pare*

“The cause bringing about the tasting of love for Kṛṣṇa is called *vibhāva*. *Vibhāva* is divided into two categories—*ālabhana* (support) and *uddīpana* (awakening).”

In the *Agni Purāṇa* it is stated:

*vibhāvvyate hi raty-ādir yatra yena vibhāvvyate
vibhāvo nāma sa dvedhālabhanoddīpanātmakeḥ*

“That which causes love for Kṛṣṇa to appear is called *vibhāva*. That has two divisions—*ālabhana* (in which love appears) and *uddīpana* (by which love appears).”

In the *Bhakti-rasāmṛta-sindhu* (2.1.16), the following is stated about *ālabhana*:

*kṛṣṇaś ca kṛṣṇa-bhaktāś ca budhair ālabhanā matāḥ
raty-āder viṣayatvena tathādhāratayāpi ca*

“The object of love is Kṛṣṇa, and the container of that love is the devotee of Kṛṣṇa. Learned scholars call them *ālabhana*—the foundations.” Similarly, *uddīpana* is described as follows:

*uddīpanās tu te proktā bhāvam uddīpayanti ye
te tu śrī-kṛṣṇa-candrasya guṇāś ceṣṭāḥ prasāadhanam*

“Those things which awaken ecstatic love are called *uddīpana*. Mainly this awakening is made possible by the qualities and activities of Kṛṣṇa, as well as by His mode of decoration and the way His hair is arranged.” (B.r.s. 2.1.301) The *Bhakti-rasāmṛta-sindhu* (2.1.302) also gives the following further examples of *uddīpana*:

*smitāṅga-saurabhe vaṁśa-śṛṅga-nūpura-kambavaḥ
padāṅka-kṣetra-tulasī-bhakta-tad-vāsarādayaḥ*

“Kṛṣṇa’s smile, the fragrance of His transcendental body, His flute, bugle, ankle bells and conchshell, the marks on His feet, His place of residence, His favorite plant [*tulasī*], His devotees, and the observance of fasts and vows connected to His devotion all awaken the symptoms of ecstatic love.”

The *Bhakti-rasāmṛta-sindhu* (2.2.1) describes *anubhāva* as follows:

*anubhāvās tu citta-stha-bhāvānām avabodhakāḥ
te bahir vikriyā prāyāḥ proktā udbhāsvarākhyayā*

“The many external ecstatic symptoms, or bodily transformations which indicate ecstatic emotions in the mind and which are also called *udbhāsvara*, are the *anubhāvas*, or subordinate ecstatic expressions of love.” Some of these symptoms are dancing, falling down and rolling on the ground, singing and crying very loudly, bodily contortions, loud vibrations, yawning, deep breathing, disregard for others, the frothing of saliva, mad laughter, spitting, hiccups and other, similar symptoms. All these symptoms are divided into two divisions—*śīta* and *kṣepaṇa*. Singing, yawning and so on are called *śīta*. Dancing and bodily contortions are called *kṣepaṇa*.

In his *Anubhāṣya*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following verse from the Vedic literature describing *udbhāsvara*:

*udbhāsante sva-dhāmnīti proktā udbhāsvarā budhaiḥ
nīvy-uttariya-dhammilla-sraṁsanam gātra-moṭanam
jṛmbhā ghrāṇasya phullatvam niśvāsādyāś ca te matāḥ*

“The ecstatic symptoms manifest in the external body of a person in ecstatic love are called *udbhāsvara* by learned scholars. Some of these are a slackening of the belt and a dropping of clothes and hair. Others are bodily contortions, yawning, a trembling of the front portion of the nostrils, heavy breathing, hiccupping and falling down and rolling on the ground. These are the external manifestations of emotional love.” *Stambha* and other symptoms are described in *Madhya-līlā* 14.167.

TEXT 52

*nirveda-harṣādi—tetrīśa ‘vyabhicārī’
saba mili’ ‘rasa’ haya camatkāra-kārī*

nirveda-harṣa-ādi-complete despondency, jubilation and so on; *tetriśa*-thirty-three; *vyabhicārī*-transitory elements; *saba mili*'-all meeting together; *rasa*-the mellow; *haya*-becomes; *camatkāra-kārī*-a cause of wonder.

“There are other ingredients, beginning with complete despondency and jubilation. Altogether there are thirty-three varieties, and when these combine, the mellow becomes very wonderful.

Nirveda, *harṣa* and other symptoms are explained in *Madhya-līlā* 14.167. The transitory elements (*vyabhicārī*) are described in the *Bhakti-rasāmṛta-sindhu* as follows:

*athocyante trayas trimśad-bhāvā ye vyabhicārīṇaḥ
viśeṣeṇābhimukhyena caranti sthāyinaṃ prati*

*vāg-aṅga-sattva-sūcyā ye jñeyās te vyabhicārīṇaḥ
sañcārayanti bhāvasya gatim sañcārīṇo’pi te*

*unmajjanti nimajjanti stāyiny amṛta-vāridhau
ūrmi-vad vardhayanty enaṃ yānti tad-rūpatām ca te*

“There are thirty-three transitory elements, known as *vyabhicārī* ecstatic emotions. They especially wander about the permanent sentiments as assistants. They are to be known by words, by different symptoms seen in the limbs and in other parts of the body, and by the peculiar conditions of the heart. Because they set in motion the progress of the permanent sentiments, they are specifically called *sañcārī*, or impelling principles. These impelling principles rise up and fall back in the permanent sentiments of ecstatic love like waves in an ocean of ecstasy. Consequently they are called *vyabhicārī*.”

TEXT 53

*pañca-vidha rasa—śānta, dāsya, sakhya, vātsalya
madhura-nāma śṛṅgāra-rasa—sabāte prābalya*

pañca-vidha rasa—five kinds of mellows; *śānta*—neutrality; *dāsyā*—servitorship; *sakhya*—friendship; *vātsalya*—parental affection; *madhura*—sweet; *nāma*—named; *śṛṅgāra-rasa*—the conjugal mellow; *sabāte*—among all of them; *prābalya*—predominant.

“There are five transcendental mellows—neutrality, servitorship, friendship, parental affection and conjugal love, which is also known as the mellow of sweetness. Conjugal love excels all the others.

TEXT 54

śānta-rase śānti-rati 'prema' paryanta haya
dāsyā-rati 'rāga' paryanta krameta bāḍaya

śānta-rase—in the mellow of neutrality; *śānti-rati*—spiritual attachment in peacefulness; *prema paryanta*—up to love of Godhead; *haya*—is; *dāsyā-rati*—attachment in servitude; *rāga*—spontaneous love; *paryanta*—up to; *krameta*—gradually; *bāḍaya*—increases.

“The position of neutrality increases up to the point where one can appreciate love of Godhead. The mellow of servitorship gradually increases to the point of spontaneous love of Godhead.

TEXT 55

sakhya-vātsalya-rati pāya 'anurāga'-sīmā
subalādyera 'bhāva' paryanta premera mahimā

sakhya-in friendship; *vātsalya*-in parental affection; *rati*-affection; *pāya*-obtains; *anurāga-sīmā*-up to the limit of subordinate spontaneous love; *subalā-ādyera*-of friends like Subala and others; *bhāva*-ecstatic love; *paryanta*-up to; *premera mahimā*-the glory of love of Godhead.

“After the mellow of servitorship, there are the mellows of friendship and parental love, which increase to subordinate spontaneous love. The greatness of the love found in friends like Subala extends to the standard of ecstatic love of Godhead.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the mellow of neutrality increases to simple love of Godhead. In the mellow of servitorship, love of Godhead increases beyond that to affection, counterlove (anger based on love), love and attachment. Similarly, the mellow of friendship increases to affection, counterlove, love, attachment and subattachment. It is the same with the mellow of parental affection. The special feature of the mellow of friendship exhibited by personalities like Subala is that it increases from fraternal affection to counterlove, to spontaneous attachment, to subordinate attachment, and finally to the ecstasy where all the ecstatic symptoms continuously exist.

TEXT 56

*śāntādi rasera 'yoga', 'viyoga'—dui bheda
sakhya-vātsalye yogādira aneka vibheda*

śānta-ādi rasera—of the mellows beginning from neutrality; *yoga*—connection; *viyoga*—separation; *dui bheda*—two divisions; *sakhya*—in the mellow of friendship; *vātsalye*—in parental affection; *yoga-ādira*—of connection and separation; *aneka vibheda*—many varieties.

“There are two divisions of each of the five mellows—yoga [connection] and viyoga [separation]. Among the mellows of friendship and parental affection, there are many divisions of connection and separation.

In the *Bhakti-rasāmṛta-sindhu* (3.2.93), these divisions are described:

*ayoga-yogāvetasya
prabhedau kathitāv ubhau*

“In the mellows of *bhakti-yoga*, there are two stages—*ayoga* and *yoga*.” *Ayoga* (*viyoga*) is described in the *Bhakti-rasāmṛta-sindhu* (3.2.94) as follows:

*saṅgābhāvo harer dhīrair ayoga iti kathyate
ayoge tvan-manaskatvaṁ tad-guṇādy-anusandhayaḥ
tat-prāpty-upāya-cintādyāḥ sarveṣāṁ kathitāḥ kriyāḥ*

“Learned scholars in the science of *bhakti-yoga* say that when there is

an absence of association with the Supreme Personality of Godhead, separation takes place. In the stage of *ayoga* (separation), the mind is filled with Kṛṣṇa consciousness and is fully absorbed in thoughts of Kṛṣṇa. In that stage, the devotee searches out the transcendental qualities of the Supreme Personality of Godhead. It is said that in that stage of separation, all the devotees in the different mellows are always active in thinking of ways to attain Kṛṣṇa's association."

The word *yoga* ("connection") is thus described in the *Bhakti-rasāmṛta-sindhu* (3.2.129):

*kṛṣṇena saṅgamo yas tu
sa yoga iti kīrtiyate*

"When one meets Kṛṣṇa directly, that is called *yoga*."

In the transcendental mellows of neutrality and servitorship, there are similar divisions of *yoga* and *viyoga*, but they are not variegated. The divisions of *yoga* and *viyoga* are always existing in the five mellows. However, in the transcendental mellows of friendship and parental affection, there are many varieties of *yoga* and *viyoga*. The varieties of *yoga* are thus described:

*yogo 'pi kathitaḥ siddhis
tuṣṭiḥ sthitir iti tridhā*

"*Yoga* (connection) is of three types—success, satisfaction and permanence." (B.r.s. 3.2.129) The divisions of *ayoga* (separation) are described as follows:

*utkaṅṭhitam viyogaś cety
ayogo 'pi dvidhocyate*

"Thus *ayoga* has two divisions—longing and separation." (B.r.s. 3.2.95)

TEXT 57

'rūḍha', 'adhirūḍha' bhāva—kevala 'madhure'
mahiṣi-gaṇera 'rūḍha', 'adhirūḍha' gopikā-nikare

rūḍha—advanced; *adhirūḍha*—highly advanced; *bhāva*—ecstasy; *kevala*—only; *madhure*—in the transcendental mellow of conjugal love; *mahiṣī-gaṇera*—of the queens of Dvārakā; *rūḍha*—advanced; *adhirūḍha*—highly advanced; *gopikā-nikare*—among the *gopīs*.

“Only in the conjugal mellow are there two ecstatic symptoms called *rūḍha* [advanced] and *adhirūḍha* [highly advanced]. The advanced ecstasies are found among the queens of Dvārakā, and the highly advanced ecstasies are found among the *gopīs*.

The *adhirūḍha* ecstasies are explained in the *Ujjvala-nīlamaṇi* (*Sthāyī-bhāva-prakaraṇa* 170):

*rūḍhoktebhyo ‘nubhāvebhyaḥ kām apy āptā viśiṣṭatām
yatrānubhāvā dṛśyante so ‘dhirūḍho nigadyate*

The very sweet attraction of conjugal love increases through affection, counterlove, love, attachment, subattachment, ecstasy and highly advanced ecstasy (*mahābhāva*). The platform of *mahābhāva* includes *rūḍha* and *adhirūḍha*. These platforms are possible only in conjugal love. Advanced ecstasy is found in Dvārakā, whereas highly advanced ecstasy is found among the *gopīs*.

TEXT 58

*adhirūḍha-mahābhāva—dui ta’ prakāra
sambhoge ‘mādana’, virahe ‘mohana’ nāma tāra*

adhirūḍha-mahābhāva—highly advanced ecstasy; *dui ta’ prakāra*—two varieties; *sambhoge*—in actually meeting; *mādana*—*mādana*; *virahe*—in separation; *mohana*—*mohana*; *nāma*—the names; *tāra*—of them.

“Highly advanced ecstasy is divided into two categories—*mādana* and *mohana*. Meeting together is called *mādana*, and separation is called *mohana*.

TEXT 59

'mādane'—*cumbanādi haya ananta vibheda*
'udghūrṇā', 'citra-jalpa'—'mohane' *dui bheda*

mādane—in the stage of *mādana*; *cumbana-ādi*—kissing and similar activities; *haya*—are; *ananta vibheda*—unlimited divisions; *udghūrṇā*—unsteadiness; *citra-jalpa*—various mad talks; *mohane*—the stage of *mohana*; *dui bheda*—two divisions.

“On the mādana platform there are kissing and many other symptoms, which are unlimited. In the mohana stage, there are two divisions—udghūrṇā [unsteadiness] and citra-jalpa [varieties of mad emotional talks].

For further information, see *Madhya-līlā* 1.87.

TEXT 60

citra-jalpera daśa aṅga—*prajalpādi-nāma*
'*bhramara-gītā*'*ra daśa śloka tāhāte pramāṇa*

citra-jalpera—of the mad talks; *daśa*—ten; *aṅga*—parts; *prajalpa-ādi-nāma*—named *prajalpa* and so on; *bhramara-gītāra*—of Rādhārāṇī's talks with the bumblebee (*Śrīmad-Bhāgavatam*, Canto Ten, Chapter Forty-seven); *daśa śloka*—ten verses; *tāhāte*—in that matter; *pramāṇa*—the evidence.

“Mad emotional talks include ten divisions, called prajalpa and other names. An example of this is the ten verses spoken by Śrīmatī Rādhārāṇī called ‘The Song to the Bumblebee.’

Imaginative mad talks, known as *citra-jalpa*, can be divided into ten categories—*prajalpa*, *parijalpa*, *vijalpa*, *ujjalpa*, *sañjalpa*, *avajalpa*, *abhijalpa*, *ājalpa*, *pratijalpa* and *sujalpa*. There are no English equivalents for these different features of *jalpa* (imaginative talk).

TEXT 61

udghūrṇā, vivaśa-ceṣṭā—*divyonmāda-nāma*
virahe kṛṣṇa-sphūrṭi, āpanāke 'kṛṣṇa'-jñāna

udghūrṇā—unsteadiness; *vivaśa-ceṣṭā*—boastful activities; *divya-unmāda-nāma*—named transcendental madness; *virahe*—in separation; *kṛṣṇa-sphūrti*—manifestation of Kṛṣṇa; *āpanāke*—oneself; *kṛṣṇa-jñāna*—thinking as Kṛṣṇa.

“Udghūrṇā [unsteadiness] and vivaśa-ceṣṭā [boastful activities] are aspects of transcendental madness. In separation from Kṛṣṇa, one experiences the manifestation of Kṛṣṇa, and one thinks oneself to be Kṛṣṇa.

TEXT 62

'sambhoga'-*'vipralambha'*-*bhede dvi-vidha śṛṅgāra*
sambhogera ananta aṅga, nāhi anta tāra

sambhoga—of meeting (enjoyment together); *vipralambha*—of separation; *bhede*—in two divisions; *dvi-vidha śṛṅgāra*—two kinds of conjugal love; *sambhogera*—of the stage of *sambhoga*, or meeting; *ananta aṅga*—unlimited parts; *nāhi*—not; *anta*—an end; *tāra*—of that.

“In conjugal love [śṛṅgāra] there are two departments—meeting and separation. On the platform of meeting, there are unlimited varieties that are beyond description.

Vipralambha is described in the *Ujjvala-nīlamaṇi* (*Vipralambha-prakaraṇa* 3–4):

yūnor ayuktayor bhāvo yuktayor vātha yo mithaḥ
abhīṣṭāliṅganādīnām anavāptau prakṛṣyate
sa vipralambho vijñeyaḥ sambhogonnati-kāraḥ
na vinā vipralambhena sambhogaḥ puṣṭim aśnute

“When the lover and the beloved meet, they are called *yukta* (connected). Previous to their meeting, they are called *ayukta* (not connected). Whether connected or not connected, the ecstatic emotion arising due to not being able to embrace and kiss each other as desired is called *vipralambha*. This *vipralambha* helps nourish emotions at the time of meeting.” Similarly, *sambhoga* is described in the following verse quoted from the Vedic literature by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his *Anubhāṣya*:

*darśanāliṅganādīnām ānukūlyān niṣevayā
yūnor ullāsam ārohan bhāvaḥ sambhoga īryate*

“Meeting each other and embracing each other are aimed at bringing about the happiness of the lover and the beloved. When this stage becomes increasingly jubilant, the resultant ecstatic emotion is called *sambhoga*.” When awakened, *sambhoga* is divided into four categories:

- (1) *pūrva-rāga-anantara*—after *pūrva-rāga* (attachment prior to meeting), *sambhoga* is called brief (*saṅkṣipta*);
- (2) *māna-anantara*—after *māna* (anger based on love), *sambhoga* is called encroached (*saṅkīrṇa*);
- (3) *kiñcid-dūra-pravāsa-anantara*—after being a little distance away for some time, *sambhoga* is called accomplished (*saṃpanna*);
- (4) *sudūra-pravāsa-anantara*—after being far away, *sambhoga* is called perfection (*saṃṛddhimān*).

The meetings of the lovers that take place in dreams also have these four divisions.

TEXT 63

*’vipralambha’ catur-vidha—pūrva-rāga, māna
pravāsākhyā, āra prema-vaicittya-ākhyāna*

vipralambha—separation; *catur-vidha*—four divisions; *pūrva-rāga*—*pūrva-rāga*; *māna*—*māna*; *pravāsa-ākhyā*—known as *pravāsa*; *āra*—and; *prema-vaicittya-prema-vaicittya*; *ākhyāna*—calling.

“Vipralambha has four divisions—pūrva-rāga, māna, pravāsa and prema-vaicittya.

Pūrva-rāga is described in the *Ujjvala-nīlamanī* (*Vipralambha-prakaraṇa* 5):

*ratir yā saṅgamāt pūrvam darśana-śravaṇādi-jā
tayor unmīlati prājñaiḥ pūrva-rāgaḥ sa ucyate*

“When attachment produced in the lover and beloved before their meeting by seeing, hearing and so on becomes very palatable by the mixture of four ingredients, such as *vibhāva* and *anubhāva*, this is called *pūrva-rāga*.”

The word *māna* is also described in the *Ujjvala-nīlamaṇi* (*Vipralambha-prakaraṇa* 68):

*dam-ṣatyor bhāva ekatra sator apy anuraktayoḥ
svābhīṣṭāśleṣa-vīkṣādi-nirodhī māna ucyate*

“*Māna* is a word used to indicate the mood of the lover and the beloved experienced whether they are in one place or in different places. This mood obstructs their looking at each other and embracing each other, despite the fact that they are attached to each other.”

Pravāsa is also explained in the *Ujjvala-nīlamaṇi* (*Vipralambha-prakaraṇa* 139), as follows:

*pūrva-saṅgatayor yūnor bhaved deśāntarādibhiḥ
vyavadhānaṁ tu yat prājñaiḥ sa pravāsa itīryate*

“*Pravāsa* is a word used to indicate the separation of lovers who were previously intimately associated. This separation is due to their being in different places.”

Similarly, *prema-vaicittya* is also explained in the *Ujjvala-nīlamaṇi* (*Vipralambha-prakaraṇa* 134):

*priyasya sannikarṣe ‘pi premotkarṣa-svabhāvataḥ
yā viśeṣa-dhiyārtis tat prema-vaicittyaṁ ucyate*

“*Prema-vaicittya* is a word used to indicate an abundance of love that brings about grief from fear of separation, although the lover is present.”

TEXT 64

*rādhikādye ‘pūrva-rāga’ prasiddha ‘pravāsa’, ‘māne’
‘prema-vaicittya’ śrī-daśame mahiṣi-gaṇe*

rādhikādye—in Śrīmatī Rādhārāṇī and the other *gopī*s; *pūrva-rāga*—feelings before union; *prasiddha*—celebrated; *pravāsa māne*—also *pravāsa* and *māna*; *prema-vaicittya*—feelings of fear of separation; *śrī-daśame*—in the Tenth Canto; *mahiṣi-gaṇe*—among the queens.

“Of the four kinds of separation, three [pūrva-rāga, pravāsa and māna] are celebrated in Śrīmatī Rādhārāṇī and the gopīs. In Dvārakā, among the queens, feelings of prema-vaicittya are very prominent.

TEXT 65

*kurari vilapasi tvam vīta-nidrā na śeṣe
svapiti jagati rātryām īśvaro gupta-bodhaḥ
vayam iva sakhi kaccid gāḍha-nirviddha-cetā
nalina-nayana-hāsodāra-līlekṣitena*

kurari—O female osprey; *vilapasi*—are lamenting; *tvam*—you; *vīta-nidrā*—without sleep; *na*—not; *śeṣe*—rest; *svapiti*—sleeps; *jagati*—in the world; *rātryām*—at night; *īśvaraḥ*—Lord Kṛṣṇa; *gupta-bodhaḥ*—whose consciousness is hidden; *vayam*—we; *iva*—like; *sakhi*—O dear friend; *kaccit*—whether; *gāḍha*—deeply; *nirviddha-cetāḥ*—pierced in the heart; *nalina-nayana*—of the lotus-eyed Lord; *hāsa*—smiling; *udāra*—liberal; *līlā-īkṣitena*—by the playful glancing.

“My dear friend *kurarī*, it is now night, and Lord Śrī Kṛṣṇa is sleeping. You yourself are not asleep or resting but are lamenting. Should I presume that you, like us, are affected by the smiling, liberal, playful glances of lotus-eyed Kṛṣṇa? If so, your heart is deeply pierced. Is that why you are showing these signs of sleepless lamentation?”

This verse from *Śrīmad-Bhāgavatam* (10.90.15) was spoken by Lord Kṛṣṇa’s queens. Although they were with Kṛṣṇa, they were still thinking of losing His company.

TEXT 66

*vrajendra-nandana kṛṣṇa—nāyaka-śiromaṇi
nāyikāra śiromaṇi—rādhā-ṭhākuraṇī*

vrajendra-nandana kṛṣṇa—Lord Kṛṣṇa, the son of Mahārāja Nanda; *nāyaka-śiromaṇi*—best of all heroes; *nāyikāra śiromaṇi*—the best of all heroines; *rādhā-ṭhākuraṇī*—Śrīmatī Rādhārāṇī.

“Lord Kṛṣṇa, the Supreme Personality of Godhead, who appeared as the son of Nanda Mahārāja, is the supreme hero in all dealings. Similarly, Śrīmatī Rādhārāṇī is the topmost heroine in all dealings.

TEXT 67

*nāyakānām śiro-ratnam
kṛṣṇas tu bhagavān svayam
yatra nityatayā sarve
virājante mahā-guṇāḥ*

nāyakānām—of all heroes; *śiraḥ-ratnam*—the crown jewel; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān svayam*—the Supreme Personality of Godhead Himself; *yatra*—in whom; *nityatayā*—with permanence; *sarve*—all; *virājante*—exist; *mahā-guṇāḥ*—transcendental qualities.

“Kṛṣṇa is the Supreme Personality of Godhead Himself, and He is the crown jewel of all heroes. In Kṛṣṇa, all transcendental good qualities are permanently situated.’

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (2.1.17).

TEXT 68

*devī kṛṣṇa-mayī proktā
rādhikā para-devatā
sarva-lakṣmī-mayī sarva-
kāntiḥ sammohinī parā*

devī—who shines brilliantly; *kṛṣṇa-mayī*—nondifferent from Lord Kṛṣṇa; *proktā*—called; *rādhikā*—Śrīmatī Rādhārāṇī; *para-devatā*—most worshipable; *sarva-lakṣmī-mayī*—presiding over all the goddesses of fortune; *sarva-kāntiḥ*—in whom all splendor exists; *sammohinī*—whose character completely bewilders Lord Kṛṣṇa; *parā*—the superior energy.

“The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune.



Lord Kṛṣṇa, the Supreme Personality of Godhead, who appeared as the son of Nanda Mahārāja, is the supreme hero in all dealings. Similarly, Śrīmatī Rādhārāṇī is the topmost heroine in all dealings.

She possesses all the attraction to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord.’

This text is found in the *Bṛhad-gautamīya-tantra*. For an explanation, see *Ādi-līlā* 4.83–95.

TEXT 69

*ananta kṛṣṇera guṇa, cauṣaṭṭi—pradhāna
eka eka guṇa śuni’ juḍāya bhakta-kāṇa*

ananta—unlimited; *kṛṣṇera*—of Lord Kṛṣṇa; *guṇa*—qualities; *cauṣaṭṭi*—sixty-four; *pradhāna*—chief ones; *eka eka*—one by one; *guṇa*—qualities; *śuni’*—hearing; *juḍāya*—satisfies; *bhakta-kāṇa*—the ears of the devotees.

“The transcendental qualities of Lord Kṛṣṇa are unlimited. Out of these, sixty-four are considered prominent. The ears of the devotees are satisfied simply by hearing all these qualities one after the other.

TEXT 70

*ayam netā su-ramyāṅgaḥ
sarva-sal-lakṣaṇānvitaḥ
ruciras tejasā yukto
balīyān vayasānvitaḥ*

ayam—this (Kṛṣṇa); *netā*—supreme hero; *su-ramya-aṅgaḥ*—having the most beautiful transcendental body; *sarva-sal-lakṣaṇa*—all-auspicious bodily marks; *anvitaḥ*—endowed with; *ruciraḥ*—possessing radiance very pleasing to the eyes; *tejasā*—with all power; *yuktaḥ*—bestowed; *balīyān*—very strong; *vayasa-anvitaḥ*—having a youthful age.

“Kṛṣṇa, the supreme hero, has the most beautiful transcendental body. This body possesses all good features. It is radiant and very pleasing to the eyes. His body is powerful, strong and youthful.

This verse and the following six verses are also found in the *Bhakti-rasāmṛta-sindhu* (2.1.23–29).

TEXT 71

*vividhādbhuta-bhāṣā-vit
satya-vākyaḥ priyam-vadaḥ
vāvadūkaḥ su-pāṇḍityo
buddhimān pratibhānvitaḥ*

vividha—various; *adbhuta*—wonderful; *bhāṣā-vit*—knower of languages; *satya-vākyaḥ*—whose words are truthful; *priyam-vadaḥ*—who speaks very pleasingly; *vāvadūkaḥ*—expert in speaking; *su-pāṇḍityaḥ*—very learned; *buddhi-mān*—very wise; *pratibhā-anvitaḥ*—genius.

“Kṛṣṇa is the linguist of all wonderful languages. He is a truthful and very pleasing speaker. He is expert in speaking, and He is a very wise, learned scholar and a genius.

TEXT 72

*vidagdhaś caturō dakṣaḥ
kṛta-jñāḥ su-dṛḍha-vrataḥ
deśa-kāla-supātra-jñāḥ
śāstra-cakṣuḥ śucir vaśī*

vidagdhaḥ—expert in artistic enjoyment; *caturah*—cunning; *dakṣaḥ*—expert; *kṛta-jñāḥ*—grateful; *su-dṛḍha-vrataḥ*—firmly determined; *deśa*—of country; *kāla*—time; *su-pātra*—of fitness; *jñāḥ*—a knower; *śāstra-cakṣuḥ*—expert in the authoritative scriptures; *śucih*—very clean and neat; *vaśī*—self-controlled.

“Kṛṣṇa is very expert in artistic enjoyment. He is highly cunning, expert, grateful and firmly determined in His vows. He knows how to deal according to time, person and country, and He sees through the scriptures and authoritative books. He is very clean and self-controlled.

TEXT 73

*sthīro dāntaḥ kṣamā-śīlo
gambhīro dhṛtimān samaḥ*

*vadānyo dhārmikāḥ śūrah
karuṇo mānya-māna-kṛt*

sthiraḥ—steady; *dāntaḥ*—having controlled senses; *kṣamā-śīlah*—forgiving; *gambhīraḥ*—grave; *dhṛti-mān*—calm, never bereft of intelligence; *samaḥ*—equal; *vadānyaḥ*—magnanimous; *dhārmikāḥ*—religious; *śūrah*—chivalrous; *karuṇaḥ*—kind; *mānya-māna-kṛt*—respectful to the respectable.

“Lord Kṛṣṇa is steady, His senses are controlled, and He is forgiving, grave and calm. He is also equal to all. Moreover, He is magnanimous, religious, chivalrous and kind. He is always respectful to respectable people.

TEXT 74

*dakṣiṇo vinayī hrīmān
śaraṇāgata-pālakāḥ
sukhī bhakta-suhṛt prema-
vaśyaḥ sarva-śubhaṅ-karaḥ*

dakṣiṇaḥ—simple and liberal; *vinayī*—humble; *hrī-mān*—bashful when glorified; *śaraṇa-āgata-pālakāḥ*—protector of the surrendered souls; *sukhī*—always happy; *bhakta-suhṛt*—well-wisher of the devotees; *prema-vaśyaḥ*—submissive to love; *sarva-śubham-karaḥ*—all-auspicious.

“Kṛṣṇa is very simple and liberal, He is humble and bashful, and He is the protector of the surrendered souls. He is very happy, and He is always the well-wisher of His devotees. He is all-auspicious, and He is submissive to love.

TEXT 75

*pratāpī kīrtimān rakta-
lokaḥ sādhu-samāśrayaḥ
nārī-gaṇa-manohārī
sarvārādhyāḥ samṛddhimān*

pratāpī—very influential; *kīrti-mān*—famous for good works; *rakta-lokaḥ*—who is the object of the attachment of all people; *sādhusamāśrayaḥ*—the shelter of the good and virtuous; *nārī-gaṇa*—to women; *manaḥ-hārī*—attractive; *sarva-ārādhyāḥ*—worshipable by everyone; *samṛddhi-mān*—very rich.

“Kṛṣṇa is very influential and famous, and He is the object of attachment for everyone. He is the shelter of the good and the virtuous. He is attractive to the minds of women, and He is worshiped by everyone. He is very, very rich.

TEXT 76

*varīyān īśvaraś ceti
guṇās tasyānukīrtitāḥ
samudrā iva pañcāśad
durvigāhā harer amī*

varīyān—the best; *īśvaraḥ*—the supreme controller; *ca*—and; *iti*—thus; *guṇāḥ*—the transcendental qualities; *tasya*—of Him; *anukīrtitāḥ*—described; *samudrāḥ*—oceans; *iva*—like; *pañcāśat*—fifty; *durvigāhāḥ*—difficult to penetrate fully; *hareḥ*—of the Supreme Personality of Godhead; *amī*—all these.

“Kṛṣṇa is the Supreme, and He is always glorified as the Supreme Lord and controller. Thus all the previously mentioned transcendental qualities are in Him. The fifty qualities of the Supreme Personality of Godhead mentioned above are as deep as an ocean. In other words, they are difficult to fully comprehend.

TEXT 77

*jīveṣv ete vasanto 'pi
bindu-bindutayā kvacit
paripūrṇatayā bhānti
tatraiva puruṣottame*

jīveṣu—in the living entities; *ete*—these; *vasantaḥ*—are residing; *api*—though; *bindu-bindutayā*—with a very minute quantity; *kvacit*—sometimes; *paripūrṇatayā*—with fullness; *bhānti*—are manifested; *tatra*—in Him; *eva*—certainly; *puruṣa-uttame*—in the Supreme Personality of Godhead.

“These qualities are sometimes very minutely exhibited in living beings, but they are fully manifested in the Supreme Personality of Godhead.”

This verse is found in the *Bhakti-rasāmṛta-sindhu* (2.1.30). Living entities are parts and parcels of the Supreme Personality of Godhead. As Lord Kṛṣṇa states in the *Bhagavad-gītā* (15.7):

*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ
manaḥ-śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati*

“The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind.”

The qualities of Kṛṣṇa are present in the living entity in minute, atomic quantities. A small portion of gold is certainly gold, but it cannot be equal to a gold mine. Similarly, the living entities have all the characteristics of the Supreme Personality of Godhead in minute quantity, but the living entity is never equal to the Supreme Personality of Godhead. God is therefore described as the Supreme Being, and the living entity is described as a *jīva*. God is described as the Supreme Being, the chief of all living beings, because He is supplying the necessities of all others—*eko bahūnām yo vidadhāti kāmān*. The Māyāvādīs maintain that everyone is God, but even if this philosophy is accepted, no one can maintain that everyone is equal to the Supreme Godhead in every respect. Only unintelligent men maintain that everyone is equal to God or that everyone is God.

TEXT 78

*atha pañca-guṇā ye syur
amśena giriśādiṣu*

atha—now (over and above these); *pañca-guṇāḥ*—five qualities; *ye*—which; *syuḥ*—may exist; *aṁśena*—by part; *giriśa-ādiṣu*—in demigods like Lord Śiva.

“Apart from these fifty qualities, there are five other qualities found in the Supreme Personality of Godhead that are partially present in demigods like Śiva.

This verse and the following seven verses are also found in the *Bhakti-rasāmṛta-sindhu* (2.1.37–44).

TEXTS 79–81

sadā svarūpa-samprāptaḥ
sarva-jñō nitya-nūtanāḥ
sat-cit-ānanda-sāndrāṅgaḥ
sarva-siddhi-niṣevitaḥ

athocyante guṇāḥ pañca
ye lakṣmīśādi-vartinaḥ
avicintya-mahā-śaktiḥ
koṭi-brahmāṇḍa-vigrahaḥ

avatārāvalī-bijam
hatāri-gati-dāyakaḥ
ātmārāma-gaṇākaraṣīty
amī kṛṣṇe kilādbhutaḥ

sadā—always; *svarūpa-samprāptaḥ*—situated in one’s eternal nature; *sarva-jñāḥ*—omniscient; *nitya-nūtanāḥ*—ever fresh; *sat-cit-ānanda-sāndra-aṅgaḥ*—the concentrated form of eternity, knowledge and bliss; *sarva-siddhi-niṣevitaḥ*—attended by all mystic perfections; *atha*—now; *ucyante*—are said; *guṇāḥ*—qualities; *pañca*—five; *ye*—which; *lakṣmī-śā*—in the proprietor of the goddess of fortune; *ādi*—etc.; *vartinaḥ*—represented; *avicintya*—inconceivable; *mahā-śaktiḥ*—possessing supreme energy; *koṭi-brahmāṇḍa*—consisting of innumerable universes; *vigrahaḥ*—having a body; *avatāra*—of incarnations; *āvalī*—of groups; *bījam*—the source; *hata-ari*—to enemies killed by Him; *gati-dāyakaḥ*—

giving liberation; *ātmārāma-gaṇa*—of those fully satisfied in themselves; *ākarṣī*—attracting; *iti*—thus; *amī*—these; *kṛṣṇe*—in Kṛṣṇa; *kila*—certainly; *adbhutaḥ*—very wonderful.

“These qualities are (1) the Lord is always situated in His original position, (2) He is omniscient, (3) He is always fresh and youthful, (4) He is the concentrated form of eternity, knowledge and bliss, and (5) He is the possessor of all mystic perfection. There are another five qualities, which exist in the *Vaikuṅṭha* planets in *Nārāyaṇa*, the Lord of *Lakṣmī*. These qualities are also present in *Kṛṣṇa*, but they are not present in demigods like Lord *Śiva* or in other living entities. These are (1) the Lord possesses inconceivable supreme power, (2) He generates innumerable universes from His body, (3) He is the original source of all incarnations, (4) He bestows salvation upon enemies He kills, and (5) He has the ability to attract exalted persons who are satisfied in themselves. Although these qualities are present in *Nārāyaṇa*, the dominating Deity of the *Vaikuṅṭha* planets, they are even more wonderfully present in *Kṛṣṇa*.

TEXTS 82–83

sarvādbhuta-camatkāra-
līlā-kallola-vāridhiḥ
atulya-madhura-prema-
maṅḍita-priya-maṅḍalaḥ
tri-jagan-mānasākarṣi-
muralī-kala-kūjitaḥ
asamānordhva-rūpa-śrī-
vismāpita-carācaraḥ

sarva-adbhuta-camatkāra—bringing wonder to all; *līlā*—of pastimes; *kallola*—full of waves; *vāridhiḥ*—an ocean; *atulya-madhura-prema*—with incomparable conjugal love; *maṅḍita*—decorated; *priya-maṅḍalaḥ*—with a circle of favorite personalities; *tri-jagat*—of the three worlds; *mānasa-ākarṣi*—attracting the minds; *muralī*—of the flute; *kala-kūjitaḥ*—the melodious vibration; *asamāna-ūrdhva*—unequaled and unsurpassed; *rūpa*—by beauty; *śrī*—and opulence; *vismāpita-cara-caraḥ*—astonishing the moving and nonmoving living entities.

“Apart from these sixty transcendental qualities, Kṛṣṇa has an additional four transcendental qualities, which are not manifested even in the personality of Nārāyaṇa. These are: (1) Kṛṣṇa is like an ocean filled with waves of pastimes that evoke wonder within everyone in the three worlds. (2) In His activities of conjugal love, He is always surrounded by His dear devotees who possess unequalled love for Him. (3) He attracts the minds of all three worlds with the melodious vibration of His flute. (4) His personal beauty and opulence are beyond compare. No one is equal to Him, and no one is greater than Him. Thus the Personality of Godhead astonishes all living entities, both moving and nonmoving, within the three worlds. He is so beautiful that He is called Kṛṣṇa.

Māyāvādī philosophers, who have a poor fund of knowledge, simply dismiss the subject by explaining that *kṛṣṇa* means “black.” Not understanding the qualities of Kṛṣṇa, these atheistic rascals do not accept Him as the Supreme Personality of Godhead. Although the Lord is described and accepted by great personalities, *ācāryas* and sages, the Māyāvādīs still do not appreciate Him. Unfortunately, at the present moment human society is so degraded that people cannot even provide themselves with life’s daily necessities, yet they are captivated by Māyāvādī philosophers and are being misled. According to the *Bhagavad-gītā*, simply by understanding Kṛṣṇa one can get free from the cycle of birth and death. *Tyaktvā dehaṁ punar janma naiti mām eti so ‘rjuna* [Bg. 4.9]. Unfortunately this great science of Kṛṣṇa consciousness has been impeded by Māyāvādī philosophers, who are opposed to the personality of Kṛṣṇa. Those who are preaching this Kṛṣṇa consciousness movement must try to understand Kṛṣṇa from the statements given in the *Bhakti-rasāmṛta-sindhu* (*The Nectar of Devotion*).

TEXTS 84–85

*līlā premṇā priyādhikyam
mādhuryam veṇu-rūṇayoh
ity asādhāraṇam proktaṁ*

*govindasya catuṣṭayam
evam guṇāś catur-bhedās
catuḥ-ṣaṣṭir udāhṛtāḥ*

līlā—pastimes; *preṅṅā*—with transcendental love; *priya-ādhikyam*—an abundance of highly elevated devotees; *mādhuryam*—sweetness; *veṅurūpayoḥ*—of the flute and the beauty of Kṛṣṇa; *iti*—thus; *asādhāraṇam*—uncommon; *proktam*—said; *govindasya*—of Lord Kṛṣṇa; *catuṣṭayam*—four special features; *evam*—thus; *guṇāḥ*—transcendental qualities; *catuḥ-bhedāḥ*—having four divisions; *catuḥ-ṣaṣṭiḥ*—sixty-four; *udāhṛtāḥ*—declared.

“Above Nārāyaṇa, Kṛṣṇa has four specific transcendental qualities—His wonderful pastimes, an abundance of wonderful associates who are very dear to Him [like the gopīs], His wonderful beauty and the wonderful vibration of His flute. Lord Kṛṣṇa is more exalted than ordinary living beings and demigods like Lord Śiva. He is even more exalted than His personal expansion Nārāyaṇa. In all, the Supreme Personality of Godhead has sixty-four transcendental qualities in full.’

TEXT 86

*ananta guṇa śrī-rādhikāra, pañciśa—pradhāna
yei guṇera ‘vaśa’ haya kṛṣṇa bhagavān*

ananta guṇa—unlimited qualities; *śrī-rādhikāra*—of Śrīmatī Rādhārāṇī; *pañciśa*—twenty-five; *pradhāna*—chief; *yei guṇera*—by those qualities; *vaśa*—under the control; *haya*—is; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead.

“Similarly, Śrīmatī Rādhārāṇī has unlimited transcendental qualities, of which twenty-five are principal. Śrī Kṛṣṇa is controlled by these transcendental qualities of Śrīmatī Rādhārāṇī.

TEXTS 87–91

*atha vṛndāvaneśvaryaḥ
kīrtiyante pravaraḥ guṇāḥ
madhureyaṁ nava-vayāś
calāpāṅgojjvala-smitā*

*cāru-saubhāgya-rekhāḍhyā
gandhomāḍita-mādhavā
saṅgīta-prasarābhijñā
ramya-vāñ narma-pañḍitā*

*vinītā karuṇā-pūrṇā
vidagdhā pāṭavānvitā
lajjā-śīlā su-maryādā
dhairya-gāmbhīrya-śālinī*

*su-vilāsā mahābhāva-
paramotkarṣa-tarṣiṇī
gokula-prema-vasatir
jagac-chreṇī-lasad-yaśāḥ*

*gurv-arpīta-guru-snehā
sakhī-praṇayitā-vaśā
kṛṣṇa-priyāvalī-mukhyā
santatāśrava-keśavā
bahunā kiṁ guṇās tasyāḥ
saṅkhyātītā harer iva*

atha—now; *vṛndāvana-īśvaryāḥ*—of the Queen of Vṛndāvana (Śrī Rādhikā); *kīrtiyante*—are glorified; *pravarāḥ*—chief; *guṇāḥ*—qualities; *madhurā*—sweet; *iyam*—this one (Rādhikā); *nava-vayāḥ*—youthful; *cala-apāṅga*—having restless eyes; *ujjala-smitā*—having a bright smile; *cāru-saubhāgya-rekha-āḍhyā*—possessing beautiful, auspicious lines on the body; *gandha*—by the wonderful fragrance of Her body; *unmāḍita-mādhavā*—exciting Kṛṣṇa; *saṅgīta*—of songs; *prasara-abhijñā*—knowledgeable in the expansion; *ramya-vāk*—having charming speech; *narma-pañḍitā*—learned in joking; *vinītā*—humble; *karuṇā-pūrṇā*—full of mercy; *vidagdhā*—cunning; *pāṭava-anvitā*—expert in performing Her duties; *lajjā-śīlā*—shy; *su-maryādā*—respectful; *dhairya*—calm; *gāmbhīrya-śālinī*—and grave; *su-vilāsā*—playful; *mahā-bhāva*—of advanced ecstasy; *parama-utkarṣa*—in the highest excellence; *tarṣiṇī*—desirous; *gokula-prema*—the love of the residents of Gokula; *vasatiḥ*—the abode; *jagat-śreṇī*—among the surrendered devotees who are the abodes (*āśraya*) of love for Kṛṣṇa; *lasat*—shining; *yaśāḥ*—whose fame; *guru*—

to the elders; *arpita*—offered; *guru-snehā*—whose great affection; *sakhī-praṇayitā-vaśā*—controlled by the love of Her *gopī* friends; *kṛṣṇa-priyā-āvalī*—among those who are dear to Kṛṣṇa; *mukhyā*—the chief; *santata*—always; *āśrava-keśavāḥ*—to whom Lord Keśava is submissive; *bahunā kim*—in short; *guṇāḥ*—the qualities; *tasyāḥ*—of Her; *saṅkhyātītāḥ*—beyond count; *hareḥ*—of Lord Kṛṣṇa; *iva*—like.

“Śrīmatī Rādhārāṇī’s twenty-five chief transcendental qualities are: (1) She is very sweet. (2) She is always freshly youthful. (3) Her eyes are restless. (4) She smiles brightly. (5) She has beautiful, auspicious lines. (6) She makes Kṛṣṇa happy with Her bodily aroma. (7) She is very expert in singing. (8) Her speech is charming. (9) She is very expert in joking and speaking pleasantly. (10) She is very humble and meek. (11) She is always full of mercy. (12) She is cunning. (13) She is expert in executing Her duties. (14) She is shy. (15) She is always respectful. (16) She is always calm. (17) She is always grave. (18) She is expert in enjoying life. (19) She is situated at the topmost level of ecstatic love. (20) She is the reservoir of loving affairs in Gokula. (21) She is the most famous of submissive devotees. (22) She is very affectionate to elderly people. (23) She is very submissive to the love of Her friends. (24) She is the chief *gopī*. (25) She always keeps Kṛṣṇa under Her control. In short, She possesses unlimited transcendental qualities, just as Lord Kṛṣṇa does.’

These verses are found in the *Ujjvala-nīlamanī* (Śrī-rādhā-prakaraṇa 11–15).

TEXT 92

*nāyaka, nāyikā,—dui rasera ‘ālabana’
sei dui śreṣṭha,—rādhā, vrajendra-nandana*

nāyaka—hero; *nāyikā*—heroine; *dui*—two; *rasera*—of mellows; *ālabana*—the basis; *sei*—those; *dui*—two; *śreṣṭha*—chief; *rādhā*—Śrīmatī Rādhārāṇī; *vrajendra-nandana*—and Kṛṣṇa, the son of Mahārāja Nanda.

“The basis of all transcendental mellows is the hero and the heroine, and Śrīmatī Rādhārāṇī and Lord Kṛṣṇa, the son of Mahārāja Nanda, are the best.

TEXT 93

*ei-mata dāsye dāsa, sakhye sakhā-gaṇa
vātsalye mātā pitā āśrayālabhana*

ei-mata—in this way; *dāsye*—in the transcendental mellow of servitude; *dāsa*—servants; *sakhye*—in the transcendental mellow of friendship; *sakhā-gaṇa*—the friends; *vātsalye*—in the transcendental mellow of parental affection; *mātā pitā*—mother and father; *āśraya-ālabhana*—the support or shelter of love as the abode or dwelling place of love.

“Just as Lord Kṛṣṇa and Śrīmatī Rādhārāṇī are the object and shelter of the mellow of conjugal love, so, in the mellow of servitorship, Kṛṣṇa, the son of Mahārāja Nanda, is the object, and servants like Citraka, Raktaka and Patraka are the shelter. Similarly, in the transcendental mellow of friendship, Lord Kṛṣṇa is the object, and friends like Śrīdāmā, Sudāmā and Subala are the shelter. In the transcendental mellow of parental affection, Kṛṣṇa is the object, and mother Yaśodā and Mahārāja Nanda are the shelter.

TEXT 94

*ei rasa anubhave yaiche bhakta-gaṇa
yaiche rasa haya, śuna tāhāra lakṣaṇa*

ei—this; *rasa*—mellow; *anubhave*—realize; *yaiche*—how; *bhakta-gaṇa*—the devotees; *yaiche*—how; *rasa*—the mellow; *haya*—appears; *śuna*—hear; *tāhāra*—of them; *lakṣaṇa*—the symptoms.

“Now hear how the mellows appear and how they are realized by the devotees on different transcendental platforms.

TEXTS 95–98

bhakti-nīrdhūta-doṣāṅām
prasannojjvala-cetasām
śrī-bhāgavata-raktānām
rasikāsaṅga-raṅgiṇām

jīvanī-bhūta-govinda-
pāda-bhakti-sukha-śrīyām
premaṅtaraṅga-bhūtāni
kṛtyāny evānutiṣṭhatām

bhaktānām hṛdi rājanī
saṁskāra-yugalajjalā
ratir ānanda-rūpaiva
nīyamānā tu rasyatām

kṛṣṇādibhir vibhāvādyair
gatair anubhavādhvani
prauḍhānandaś camatkāra-
kāṣṭhām āpadyate parām

bhakti—by devotional service; *nīrdhūta-doṣāṅām*—whose material contaminations are washed off; *prasanna-ujjala-cetasām*—whose hearts are satisfied and clean; *śrī-bhāgavata-raktānām*—who are interested in understanding the transcendental meaning of *Śrīmad-Bhāgavatam*; *rasika-āsaṅga-raṅgiṇām*—who live with the devotees and enjoy their transcendental company; *jīvanī-bhūta*—has become the life; *govinda-pāda*—to the lotus feet of Govinda; *bhakti-sukha-śrīyām*—those for whom the only opulence is the happiness of devotional service; *prema-antaraṅga-bhūtāni*—which are of a confidential nature in the loving affairs of the devotees and Kṛṣṇa; *kṛtyāni*—activities; *eva*—certainly; *anutīṣṭhatām*—of those performing; *bhaktānām*—of the devotees; *hṛdi*—in the hearts; *rājanī*—existing; *saṁskāra-yugala*—by both previous and current purificatory methods; *ujjalā*—expanded; *ratih*—love; *ānanda-rūpā*—whose form is transcendental bliss; *eva*—certainly; *nīyamānā*—being brought; *tu*—but; *rasyatām*—to tastefulness; *kṛṣṇa-ādibhiḥ*—by Kṛṣṇa and others; *vibhāva-ādyaiḥ*—by ingredients such as *vibhāva*;

gataiḥ—gone; *anubhava-adhvani*—to the path of perception; *prauḍha-ānandaḥ*—mature bliss; *camatkāra-kāṣṭhām*—the platform of wonder; *āpadyate*—arrives at; *parām*—the supreme.

“For those who are completely washed of all material contamination by pure devotional service, who are always satisfied and brightly enlightened in the heart, who are always attached to understanding the transcendental meaning of Śrīmad-Bhāgavatam, who are always eager to associate with advanced devotees, whose happiness in the service of the lotus feet of Govinda is their very life, who always discharge the confidential activities of love—for such advanced devotees, who are by nature situated in bliss, the seed of love [*rati*] is expanded in the heart by previous and current reformatory processes. Thus the mixture of ecstatic ingredients becomes tasty and, being within the perception of the devotee, reaches the highest platform of wonder and deep bliss.’

These verses are found in the *Bhakti-rasāmṛta-sindhu* (2.1.7–10).

TEXT 99

*ei rasa-āsvāda nāhi abhaktera gaṇe
kṛṣṇa-bhakta-gaṇa kare rasa āsvādane*

ei—this; *rasa-āsvāda*—tasting of transcendental mellows; *nāhi*—not; *abhaktera gaṇe*—among nondevotees; *kṛṣṇa-bhakta-gaṇe*—the pure devotees of Lord Kṛṣṇa; *kare*—do; *rasa*—these transcendental mellows; *āsvādane*—tasting.

“The exchange between Kṛṣṇa and different devotees situated in different transcendental mellows is not to be experienced by nondevotees. Advanced devotees can understand and appreciate the different varieties of devotional service reciprocated with the Supreme Personality of Godhead.

TEXT 100

*sarvathaiva durūho 'yam
abhaktair bhagavad-rasaḥ*

*tat pādāmbuja-sarvasvair
bhaktair evānurasyate*

sarvathā—in all respects; *eva*—certainly; *durūhaḥ*—difficult to be understood; *ayam*—this; *abhaktaiḥ*—by nondevotees; *bhagavat-rasaḥ*—the exchange of transcendental mellows with the Supreme Personality of Godhead; *tat*—that; *pāda-ambuja-sarva-svaiḥ*—whose all in all is the lotus feet; *bhaktaiḥ*—by devotees; *eva*—certainly; *anurasyate*—is relished.

“Nondevotees cannot understand the exchange of transcendental mellows between the devotees and the Lord. In all respects, this is very difficult to understand, but one who has dedicated everything to the lotus feet of Kṛṣṇa can taste the transcendental mellows.”

This verse is also found in the *Bhakti-rasāmṛta-sindhu* (2.5.131).

TEXT 101

*saṅkṣepe kahiluṅ ei ‘prayojana’-vivarāṇa
pañcama-puruṣārtha—ei ‘kṛṣṇa-prema’-dhana*

saṅkṣepe kahiluṅ—briefly I have spoken; *ei*—this; *prayojana-vivarāṇa*—description of the ultimate achievement; *pañcama-puruṣa-artha*—the fifth and ultimate goal of life; *ei*—this; *kṛṣṇa-prema-dhana*—the treasure of love of Kṛṣṇa.

“This brief description is an elaboration of the ultimate goal of life. Indeed, this is the fifth and ultimate goal, which is beyond the platform of liberation. It is called kṛṣṇa-prema-dhana, the treasure of love for Kṛṣṇa.”

TEXT 102

*pūrve prayāge āmi rasera vicāre
tomāra bhāi rūpe kailuṅ śakti-sañcāre*

pūrve—previously; *prayāge*—in Prayāga; *āmi*—I; *rasera vicāre*—in consideration of different mellows; *tomāra bhāi*—your brother; *rūpe*—unto Rūpa Gosvāmī; *kailuṅ*—I have done; *śakti-sañcāre*—endowment of all power.

“Previously I empowered your brother Rūpa Gosvāmī to understand these mellows. I did this while instructing him at the Daśāśvamedha-ghāṭa in Prayāga.

TEXT 103

*tumiha kariha bhakti-śāstrera pracāra
mathurāya luṭta-tīrthera kariha uddhāra*

tumiha—you also; *kariha*—should perform; *bhakti-śāstrera pracāra*—propagation of the revealed scriptures of devotional service; *mathurāya*—in Mathurā; *luṭta-tīrthera*—of lost places of pilgrimage; *kariha*—should make; *uddhāra*—recovery.

“O Sanātana, you should broadcast the revealed scriptures on devotional service and excavate the lost places of pilgrimage in the district of Mathurā.

TEXT 104

*vṛndāvane kṛṣṇa-sevā, vaiṣṇava-ācāra
bhakti-smṛti-śāstra kari' kariha pracāra*

vṛndāvane—in Vṛndāvana; *kṛṣṇa-sevā*—the service of Lord Kṛṣṇa; *vaiṣṇava-ācāra*—behavior of Vaiṣṇavas; *bhakti-smṛti-śāstra*—the reference books of devotional service; *kari'*—compiling; *kariha*—do; *pracāra*—preaching.

“Establish devotional service to Lord Kṛṣṇa and Rādhārāṇī in Vṛndāvana. You should also compile bhakti scriptures and preach the bhakti cult from Vṛndāvana.”

Sanātana Gosvāmī was enjoined (1) to broadcast the revealed scriptures on devotional service and establish the conclusions of devotional service, (2) to reestablish lost places of pilgrimage like Vṛndāvana and Rādhākuṇḍa, (3) to establish the Vṛndāvana method of temple worship and install Deities in temples (Śrī Sanātana Gosvāmī established the Madanamohana temple, and Rūpa Gosvāmī established the Govindaji temple), and (4) to enunciate the behavior of a Vaiṣṇava (as Śrīla Sanātana

Gosvāmī did in the *Hari-bhakti-vilāsa*). In this way Sanātana Gosvāmī was empowered to establish the cult of Vaiṣṇavism. As stated by Śrīnivāsa Ācārya in his *Ṣaḍ-gosvāmy-aṣṭaka* (2):

*nānā-śāstra-vicāraṇaika-niṣṭhau sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-pādāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*

“I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinizingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honored all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.”

This Kṛṣṇa consciousness movement continues the tradition of the six Gosvāmīs, especially Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī. Serious students of this Kṛṣṇa consciousness movement must understand their great responsibility to preach the cult of Vṛndāvana (devotional service to the Lord) all over the world. We now have a nice temple in Vṛndāvana, and serious students should take advantage of it. I am very hopeful that some of our students can take up this responsibility and render the best service to humanity by educating people in Kṛṣṇa consciousness.

TEXT 105

*yukta-vairāgya-sthiti saba śikhāila
śuṣka-vairāgya-jñāna saba niṣedhila*

yukta-vairāgya—of proper renunciation; *sthiti*—the situation; *saba*—all; *śikhāila*—instructed; *śuṣka-vairāgya*—dry renunciation; *jñāna*—speculative knowledge; *saba*—all; *niṣedhila*—forbade.

Śrī Caitanya Mahāprabhu then told Sanātana Gosvāmī about proper renunciation according to a particular situation, and the Lord forbade dry renunciation and speculative knowledge in all respects.

This is the technique for understanding *śuṣka-vairāgya* and *yukta-vairāgya*. In the *Bhagavad-gītā* (6.17) it is said:

*yuktāhāra-vihārasya yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya yoga bhavati duḥkha-hā*

“He who is temperate in his habits of eating, sleeping, recreation and work can mitigate all material pains by practicing the *yoga* system.” To broadcast the cult of Kṛṣṇa consciousness, one has to learn the possibility of renunciation in terms of country, time and candidate. A candidate for Kṛṣṇa consciousness in the Western countries should be taught about the renunciation of material existence, but one would teach candidates from a country like India in a different way. The teacher (*ācārya*) has to consider time, candidate and country. He must avoid the principle of *niyamāgraha*—that is, he should not try to perform the impossible. What is possible in one country may not be possible in another. The *ācārya*'s duty is to accept the essence of devotional service. There may be a little change here and there as far as *yukta-vairāgya* (proper renunciation) is concerned. Dry renunciation is forbidden by Śrī Caitanya Mahāprabhu, and we have also learned this from our spiritual master, His Divine Grace Bhaktisiddhānta Sarasvatī Ṭhākura Gosvāmī Mahārāja. The essence of devotional service must be taken into consideration, and not the outward paraphernalia.

Sanātana Gosvāmī wrote his Vaiṣṇava *smṛti*, *Hari-bhakti-vilāsa*, which was specifically meant for India. In those days, India was more or less following the principle of *smārta-vidhi*. Śrīla Sanātana Gosvāmī had to keep pace with this, and his *Hari-bhakti-vilāsa* was compiled with this in mind. According to *smārta-brāhmaṇas*, a person not born in a *brāhmaṇa* family could not be elevated to the position of a *brāhmaṇa*. Sanātana Gosvāmī, however, says in the *Hari-bhakti-vilāsa* (2.12) that anyone can be elevated to the position of a *brāhmaṇa* by the process of initiation.

*yathā kāñcanatām yāti kāmśyaṁ rasa-vidhānataḥ
tathā dikṣā-vidhānena dvijatvaṁ jāyate nṛṇām*

“As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master immediately becomes a *brāhmaṇa*.”

There is a difference between the *smārta* process and the *gosvāmī* process. According to the *smārta* process, one cannot be accepted as a *brāhmaṇa* unless he is born in a *brāhmaṇa* family. According to the *gosvāmī* process, the *Hari-bhakti-vilāsa* and the *Nārada-pañcarātra*, anyone can be a *brāhmaṇa* if he is properly initiated by a bona fide spiritual master. This is also the verdict of Śukadeva Gosvāmī in *Śrīmad-Bhāgavatam* (2.4.18):

*kirāta-hūṇāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye 'nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ*

“Kirātas, Hūṇas, Āndhras, Pulindas, Pulkaśas, Ābhīras, Śumbhas, Yavanas and members of the Khasa races, and even others who are addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.”

A Vaiṣṇava is immediately purified, provided he follows the rules and regulations of his bona fide spiritual master. It is not necessary that the rules and regulations followed in India be exactly the same as those in Europe, America and other Western countries. Simply imitating without effect is called *niyamāgraha*. Not following the regulative principles but instead living extravagantly is also called *niyamāgraha*. The word *niyama* means “regulative principles,” and *āgraha* means “eagerness.” The word *agraha* means “not to accept.” We should not follow regulative principles without an effect, nor should we fail to accept the regulative principles. What is required is a special technique according to country, time and candidate. Without the sanction of the spiritual master, we should not try to imitate. This principle is recommended here: *śuṣka-vairāgya-jñāna saba niṣedhila*. This is Śrī Caitanya Mahāprabhu’s liberal demonstration of the *bhakti* cult. We should not introduce anything whimsically, without the sanction of the bona fide spiritual master. In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on these points by quoting two verses by Śrī Rūpa Gosvāmī (*Bhakti-rasāmṛta-sindhu* 1.2.255–256).

*anāsaktasya viṣayān yathārham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe yuktaṁ vairāgyam ucyate*

*prāpañcikatayā buddhyā hari-sambandhi-vastunaḥ
mumukṣubhiḥ parityāgo vairāgyam phalgu kathyate*

“When one is not attached to anything but at the same time accepts everything in relation to Kṛṣṇa, one is rightly situated above possessiveness. On the other hand, one who rejects everything without knowledge of its relationship to Kṛṣṇa is not as complete in his renunciation.” To preach the *bhakti* cult, one should seriously consider these verses.

TEXTS 106–107

*adveṣṭā sarva-bhūtānām
maitraḥ karuṇa eva ca
nirmamo nirahaṅkāraḥ
sama-duḥkha-sukhaḥ kṣamī*

*santuṣṭaḥ satataṁ yogī
yatātmā dṛḍha-niścayaḥ
mayy arpita-mano-buddhir
yo mad-bhaktaḥ sa me priyaḥ*

adveṣṭā—not envious or jealous; *sarva-bhūtānām*—to all living entities in all parts of the world; *maitraḥ*—friendly; *karuṇaḥ*—compassionate; *eva*—certainly; *ca*—and; *nirmamaḥ*—with no sense of proprietorship; *nirahaṅkāraḥ*—without pride (without considering oneself a great preacher); *sama-duḥkha-sukhaḥ*—equal in distress and happiness (peaceful); *kṣamī*—tolerant of offenses created by others; *santuṣṭaḥ*—satisfied; *satatam*—continuously; *yogī*—engaged in *bhakti-yoga*; *yata-ātmā*—having controlled the senses and mind; *dṛḍha-niścayaḥ*—having firm confidence and determination; *mayi*—unto Me; *arpita*—dedicated; *manaḥ-buddhiḥ*—mind and intelligence; *yaḥ*—who; *mat-bhaktaḥ*—My devotee; *saḥ*—that person; *me*—to Me; *priyaḥ*—dear.

“One who is not envious but is a kind friend to all living entities, who does not think himself a proprietor and is free from false ego, who is equal in both happiness and distress, who is always satisfied, forgiving and self-controlled, and who is engaged in devotional service with determination, his mind and intelligence dedicated to Me—such a devotee of Mine is very dear to Me.

One should not be jealous of members of other castes or nations. It is not that only Indians or *brāhmaṇas* can become Vaiṣṇavas. Anyone can become a Vaiṣṇava. Therefore one should recognize that the *bhakti* cult must be spread all over the world. That is real *advēṣṭā*. Moreover, the word *maitra*, “friendly,” indicates that one who is able to preach the *bhakti* cult all over the world should be equally friendly to everyone. These two and the following six verses were spoken by Śrī Kṛṣṇa in the *Bhagavad-gītā* (12.13–20).

TEXT 108

*yasmān nodvijate loko
lokān nodvijate tu yaḥ
harṣāmarṣa-bhayodvegair
mukto yaḥ sa ca me priyaḥ*

yasmāt—from whom; *na*—not; *udvijate*—is agitated by fear or lamentation; *lokaḥ*—the people in general; *lokāt*—from the people; *na*—not; *udvijate*—is agitated; *tu*—but; *yaḥ*—who; *harṣa*—jubilation; *amarṣa*—anger; *bhaya*—fear; *udvegaiḥ*—and from anxiety; *muktaḥ*—liberated; *yaḥ*—anyone who; *saḥ*—he; *ca*—also; *me priyaḥ*—My very dear devotee.

“He by whom no one is put into difficulty or anxiety and who is not disturbed by anyone, who is liberated from jubilation, anger, fear and anxiety, is very dear to Me.

TEXT 109

*anapekṣaḥ śucir dakṣa
udāsīno gata-vyathaḥ
sarvārambha-parityāgī
yo me bhaktaḥ sa me priyaḥ*

anapekṣaḥ—indifferent; *śuciḥ*—clean; *dakṣaḥ*—expert in executing devotional service; *udāsīnaḥ*—without affection for anything material; *gata-vyathaḥ*—liberated from all material distress; *sarva-ārambha*—all

kinds of endeavor; *parityāgī*—completely rejecting; *yaḥ*—anyone who; *me*—My; *bhaktaḥ*—devotee; *saḥ*—he; *me priyaḥ*—very dear to Me.

“A devotee who is not dependent on others but is dependent solely on Me, who is clean inwardly and outwardly, who is expert, indifferent to material things, without cares and free from all pains, and who rejects all pious and impious activities is very dear to Me.

The word *anapekṣa* means that one should not be concerned with mundane people and should not depend upon them. One should depend solely on the Supreme Personality of Godhead and be free from material desires. One should also be clean, within and without. To be outwardly clean, one should regularly bathe with soap and oil, and to be inwardly clean one should always be absorbed in thoughts of Kṛṣṇa. The words *sarvārambha-parityāgī* indicate that one should not be interested in the so-called *smārta-vidhi* of pious and impious activities.

TEXT 110

yo na hr̥ṣyati na dveṣṭi
na śocati na kāṅkṣati
śubhāśubha-parityāgī
bhaktimān yaḥ sa me priyaḥ

yaḥ—he who; *na hr̥ṣyati*—is not jubilant (upon getting something favorable); *na dveṣṭi*—does not hate (being artificially influenced by something unfavorable); *na*—not; *śocati*—laments; *na*—not; *kāṅkṣati*—desires; *śubha-aśubha*—the materially auspicious and inauspicious; *parityāgī*—completely rejecting; *bhakti-mān*—possessing devotion; *yaḥ*—anyone who; *saḥ*—that person; *me priyaḥ*—very dear to Me.

“One who is free of all material jubilation, hatred, lamentation and desire, who renounces both materially auspicious and materially inauspicious things, and who is devoted to Me is very dear to Me.

TEXTS 111–112

*samaḥ śatrau ca mitre ca
tathā mānāpamānayoḥ
śītoṣṇa-sukha-duḥkheṣu
samaḥ saṅga-vivarjitaḥ*

*tulya-nindā-stutir maunī
santuṣṭo yena kenacit
aniketaḥ sthira-matir
bhaktimān me priyo naraḥ*

samaḥ—equal; *śatrau*—to the enemy; *ca*—also; *mitre*—to the friend; *ca*—and; *tathā*—similarly; *māna-apamānayoḥ*—in honor and dishonor; *śīta*—in winter; *uṣṇa*—and in scorching heat; *sukha*—in happiness; *duḥkheṣu*—and in distress; *samaḥ*—equipoised; *saṅga-vivarjitaḥ*—without affection; *tulya*—equal; *nindā*—blasphemy; *stutiḥ*—and praise; *maunī*—grave; *santuṣṭaḥ*—always satisfied; *yena kenacit*—by whatever comes; *aniketaḥ*—without attachment for a residence; *sthira*—steady; *matir*—minded; *bhakti-mān*—fixed in devotional service; *me*—to Me; *priyaḥ*—dear; *naraḥ*—a person.

“One who is equal to friends and enemies, who is equipoised in honor and dishonor, heat and cold, happiness and distress, fame and infamy, who is always free from attachment to material things and always grave and satisfied in all circumstances, who doesn’t care for any residence, and who is always fixed in devotional service—such a person is very dear to Me.

TEXT 113

*ye tu dharmāmṛtam idaṁ
yathoktaṁ paryupāsate
śraddadhānā mat-paramā
bhaktās te ‘tīva me priyāḥ*

ye—the devotees who; *tu*—but; *dharmā-amṛtam*—eternal religious principle of Kṛṣṇa consciousness; *idaṁ*—this; *yathā-uktam*—as mentioned above; *paryupāsate*—worship; *śraddadhānāḥ*—having faith and devotion;

mat-paramāḥ—accepting Me as the Supreme or the ultimate goal of life; *bhaktāḥ*—such devotees; *te*—they; *atīva*—very; *me*—to Me; *priyāḥ*—dear.

“Devotees who follow these imperishable religious principles of Kṛṣṇa consciousness with great faith and devotion, fully accepting Me as the supreme goal, are very, very dear to Me.”

TEXT 114

cīrāṇi kim pathi na santi diśanti bhikṣām
naivāṅghri-pāḥ para-bhṛtaḥ saritaḥ 'py aśuṣyan
ruddhā guhāḥ kim ajito 'vati nopasannān
kasmād bhajanti kavayo dhana-durmadāndhān

cīrāṇi—torn old clothes; *kim*—whether; *pathi*—on the path; *na*—not; *santi*—are; *diśanti*—give; *bhikṣām*—alms; *na*—not; *eva*—certainly; *aṅghri-pāḥ*—the trees; *para-bhṛtaḥ*—maintainers of others; *saritaḥ*—rivers; *api*—also; *aśuṣyan*—have dried up; *ruddhāḥ*—closed; *guhāḥ*—caves; *kim*—whether; *ajitaḥ*—the Supreme Personality of Godhead, who is unconquerable; *avati*—protects; *na*—not; *upasannān*—the surrendered; *kasmāt*—for what reason, therefore; *bhajanti*—flatter; *kavayaḥ*—the devotees; *dhana-durmada-andhān*—persons who are puffed up with material possessions.

“Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the unconquerable Supreme Personality of Godhead not protect the fully surrendered souls? Why then should learned persons like devotees go to flatter those who are intoxicated by hard-earned wealth?”

This is a quotation from *Śrīmad-Bhāgavatam* (2.2.5). In this verse, Śukadeva Gosvāmī advises Mahārāja Parikṣit that a devotee should be independent in all circumstances. The body can be maintained with no problem if one follows the instructions given in this verse. To maintain the body, we require shelter, food, water and clothing, and all these necessities can be obtained without approaching puffed-up rich men. One can collect

old garments that have been thrown out, one can eat fruits offered by the trees, one can drink water from the rivers, and one can live within the caves of mountains. By nature's arrangements, shelter, clothing and food are supplied to the devotee who is completely surrendered to the Supreme Personality of Godhead. Such a devotee does not need a puffed-up materialistic person to maintain him. In other words, devotional service can be discharged in any condition. This is the version of Śrīmad-Bhāgavatam (1.2.6):

*sa vai puṁsām paro dharmo yato bhaktir adhokṣaje
ahaituky apratihātā yayātmā suprasīdati*

“The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted in order to completely satisfy the self.” This verse explains that devotional service cannot be checked by any material condition.

TEXT 115

*tabe sanātana saba siddhānta puchilā
bhāgavata-siddhānta gūḍha sakali kahilā*

tabe—thereafter; *sanātana*—Sanātana Gosvāmī; *saba*—all; *siddhānta*—conclusive statements; *puchilā*—inquired about; *bhāgavata-siddhānta*—the conclusive statements about devotional service mentioned in Śrīmad-Bhāgavatam; *gūḍha*—very confidential; *sakali*—all; *kahilā*—Śrī Caitanya Mahāprabhu described.

Thereafter Sanātana Gosvāmī inquired from Śrī Caitanya Mahāprabhu about all the conclusive statements concerning devotional service, and the Lord very vividly explained all the confidential meanings of Śrīmad-Bhāgavatam.

TEXT 116

*hari-vaṁśe kahiyāche goloke nitya-sthiti
indra āsī' karila yabe śrī-kṛṣṇere stuti*

hari-vaṁśe—the revealed scripture known as *Hari-vaṁśa*; *kahiyāche*—has told of; *goloke*—on the planet called Goloka; *nitya-sthiti*—the eternal situation; *indra*—King Indra of the heavenly planets; *āsi'*—coming; *karila*—offered; *yabe*—when; *śrī-kṛṣṇere stuti*—prayers to Lord Śrī Kṛṣṇa.

In the revealed scripture *Hari-vaṁśa*, there is a description of Goloka Vṛndāvana, the planet where Lord Śrī Kṛṣṇa eternally resides. This information was given by King Indra when he surrendered to Kṛṣṇa and offered prayers after Kṛṣṇa had raised Govardhana Hill.

In the Vedic scripture *Hari-vaṁśa* (*Viṣṇu-ṣarva*, Chapter Nineteen), there is the following description of Goloka Vṛndāvana:

*manuṣya-lokāḍ ūrdhvaṁ tu khagānām gatir ucyate
ākāśasyopari ravir dvāraṁ svargasya bhānumān*

*svargād ūrdhvaṁ brahma-loko brahmaṛṣi-gaṇa-sevitaḥ
tatra soma-gatiś caiva jyotiṣām ca mahātmanām*

*tasyopari gavām lokaḥ sādhyās taṁ pālayanti hi
sa hi sarva-gataḥ kṛṣṇaḥ mahā-kāśa-gato mahān*

*upary upari tatrāpi gatis tava tapo-mayī
yām na vidmo vayanṁ sarve pṛcchanto 'pi pitām aham*

*gatiḥ śama-damātyānām svargaḥ su-kṛta-karmaṇām
brāhmye tapasi yuktānām brahma-lokaḥ parā gatiḥ*

*gavām eva tu goloko durārohā hi sā gatiḥ
sa tu lokas tvayā kṛṣṇa sīdamānaḥ kṛtātmanā
dhṛto dhṛtimatā vīra nighnatopadravān gavām*

When the King of heaven, Indra, surrendered to Kṛṣṇa after Kṛṣṇa had raised Govardhana Hill, Lord Indra stated that above the planetary systems wherein human beings reside is the sky, where birds fly. Above the sky is the sun and its orbit. This is the entrance to the heavenly planets. Above the heavenly planets are other planets, up to Brahmalo-

where those advancing in spiritual knowledge reside. The planets up to Brahmāloka are part of the material world (Devī-dhāma). Because the material world is under the control of Devī, Durgā, it is called Devī-dhāma. Above Devī-dhāma is a place where Lord Śiva and his wife Umā reside. Those brightened by spiritual knowledge and liberated from material contamination reside in that Śivaloka. Beyond that planetary system is the spiritual world, where there are planets called Vaikuṅṭhalokas. Goloka Vṛndāvana is situated above all the Vaikuṅṭhalokas. Goloka Vṛndāvana is the kingdom of Śrīmatī Rādhārāṇī and the parents of Kṛṣṇa, Mahārāja Nanda and mother Yaśodā. In this way there are various planetary systems, and they are all creations of the Supreme Lord. As stated in the *Brahma-saṁhitā* (5.43):

*goloka-nāmnī nija-dhāmnī tale ca tasya
devī-maheśa-hari-dhāmasu teṣu teṣu
te te ṣrabhāva-nicayā vihitāś ca yena
govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

“Below the planet named Goloka Vṛndāvana are the planets known as Devī-dhāma, Maheśa-dhāma and Hari-dhāma. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my obeisances unto Him.”

Thus Goloka Vṛndāvana-dhāma is situated above the Vaikuṅṭha planets. The spiritual sky containing all the Vaikuṅṭha planets is very small compared to Goloka Vṛndāvana-dhāma. The space occupied by Goloka Vṛndāvana-dhāma is called *mahākāśa*, or “the greatest sky of all.” Lord Indra said, “We asked Lord Brahmā about Your eternal planet, but we could not understand it. Those fruitive actors who have controlled their senses and mind with pious activities can be elevated to the heavenly planets. Pure devotees who are always engaged in Lord Nārāyaṇa’s service are promoted to the Vaikuṅṭhalokas. However, my Lord Kṛṣṇa, Your Goloka Vṛndāvana-dhāma is very difficult to attain. Yet both You and that supreme planetary system have descended here upon this earth. Unfortunately, I have disturbed You by my misdeeds, and that was due to my foolishness. I am therefore trying to satisfy You by my prayers.”

Śrī Nīlakaṅṭha confirms the existence of Goloka Vṛndāvana-dhāma by quoting the *Ṛg-saṁhitā* (*Ṛg Veda* 1.154.6):

*tā vām vāstūny uśmasi gamadhyai
yatra gāvo bhūri-śṛṅgā ayāsaḥ
atrāha tad urugāyasya kṛṣṇaḥ
paramam padam avabhāti bhūri*

“We wish to go to Your [Rādhā’s and Kṛṣṇa’s] beautiful houses, about which cows with large, excellent horns are wandering. Yet distinctly shining on this earth is that supreme abode of Yours that showers joy on all, O Urugāya [Kṛṣṇa, who is much praised].”

TEXTS 117–118

*mauṣala-līlā, āra kṛṣṇa-antardhāna
keśavatāra, āra yata viruddha vyākhyāna
mahiṣī-haraṇa ādi, saba—māyāmaya
vyākhyā śikhāila yaiche susiddhānta haya*

mauṣala-līlā-the pastimes of destroying the Yadu dynasty; *āra*-also; *kṛṣṇa-antardhāna*-the disappearance of Kṛṣṇa; *keśa-avatāra*-the incarnation of the hairs; *āra*-also; *yata*-all; *viruddha vyākhyāna*-statements against the Kṛṣṇa conscious conclusions; *mahiṣī-haraṇa*-kidnapping of the queens; *ādi*-and so on; *saba*-all; *māyā-maya*-made of the external energy; *vyākhyā*-explanations (countering the attack of the *asuras*); *śikhāila*-instructed; *yaiche*-which; *su-siddhānta*-proper conclusions; *haya*-are.

Illusory stories opposed to the conclusions of Kṛṣṇa consciousness concern the destruction of the Yadu dynasty, Kṛṣṇa’s disappearance, the story that Kṛṣṇa and Balarāma arise from a black hair and a white hair of Kṣīrodakaśāyī Viṣṇu, and the story about the kidnapping of the queens. Śrī Caitanya Mahāprabhu explained to Sanātana Gosvāmī the proper conclusions of these stories.

Due to envy, many *asuras* describe Kṛṣṇa to be like a black crow or an incarnation of a hair. Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī how to counteract all these asuric explanations of Kṛṣṇa. The word *kāka* means crow, and *keśa* means hair. The *asuras* describe Kṛṣṇa as an incarnation of a crow, an incarnation of a *śūdra* (a blackish tribe) and an incarnation of a hair, not knowing that the word *keśa* means *ka-īśa*

and that *ka* means Lord Brahmā and *īśa* means Lord. Thus the word *keśa* indicates that Kṛṣṇa is the Lord of Lord Brahmā.

Some of Lord Kṛṣṇa's pastimes are mentioned in the *Mahābhārata* as *mauṣala-līlā*. These include the stories of the destruction of the Yadu dynasty, Kṛṣṇa's disappearance, His being pierced by a hunter's arrow, the story of Kṛṣṇa's being an incarnation of a piece of hair (*keśa-avatāra*) as well as *mahiṣī-haraṇa*, the kidnapping of Kṛṣṇa's queens. Actually these are not factual but are related for the bewilderment of the *asuras*, who want to prove that Kṛṣṇa is an ordinary human being. They are false in the sense that these pastimes are not eternal, nor are they transcendental or spiritual. There are many people who are by nature averse to the supremacy of the Supreme Personality of Godhead, Viṣṇu. Such people are called *asuras*. They have mistaken ideas about Kṛṣṇa. As stated in the *Bhagavad-gītā*, the *asuras* are given a chance to forget Kṛṣṇa more and more, birth after birth. Thus they make their appearance in a family of *asuras* and continue this process, being kept in bewilderment about Kṛṣṇa. *Asuras* in the dress of *sannyāsīs* even explain the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* in different ways according to their own imaginations. Thus they continue to remain *asuras* birth after birth.

As far as the *keśa-avatāra* (incarnation of a hair) is concerned, it is mentioned in *Śrīmad-Bhāgavatam* (2.7.26). The *Viṣṇu Purāṇa* also states, *ujjahārātmanah keśau sita-kṛṣṇau mahā-bala*.

Similarly, it is stated in the *Mahābhārata* (*Ādi-ṣarva* 189.31–32):

*sa cāpi keśau harir uccakarta
ekam śuklam aparam cāpi kṛṣṇam*

*tau cāpi keśāv āviśatām yadūnām
kule striyau rohiṇīm devakīm ca*

*tayor eko balabhadro babhūva
yo 'sau śvetas tasya devasya keśaḥ*

*kṛṣṇo dvitīyaḥ keśavaḥ sambabhūva
keśaḥ yo 'sau varṇataḥ kṛṣṇa uktaḥ*

Thus in *Śrīmad-Bhāgavatam*, the *Viṣṇu Purāṇa* and the *Mahābhārata* there are references to Kṛṣṇa and Balarāma being incarnations of a black hair and a white hair respectively. It is stated that Lord Viṣṇu snatched two hairs—one white and one black—from His head. These two hairs entered the wombs of Rohiṇī and Devakī, members of the Yadu dynasty. Balarāma was born from Rohiṇī, and Kṛṣṇa was born of Devakī. Thus Balarāma appeared from the first hair, and Kṛṣṇa appeared from the second hair. It was also foretold that all the *asuras*, who are enemies of the demigods, would be cut down by Lord Viṣṇu by His white and black plenary expansions and that the Supreme Personality of Godhead would appear and perform wonderful activities. In this connection, one should see the *Laghu-bhāgavatāmṛta*, the chapter called *Kṛṣṇāmṛta*, verses 156–164. Śrīla Rūpa Gosvāmī has refuted this argument about the hair incarnation, and his refutation is supported by Śrī Baladeva Vidyābhūṣaṇa's commentaries. This matter is further discussed in the *Kṛṣṇa-sandarbha* (29) and in the commentary known as *Sarva-saṁvādinī*, by Śrīla Jīva Gosvāmī.

TEXT 119

*tabe sanātana prabhura caraṇe dhariyā
nivedana kare dante tṛṇa-guccha lañā*

tabe-at that time; *sanātana*-Sanātana Gosvāmī; *prabhura*-of Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*-catching the lotus feet; *nivedana kare*-submits a petition; *dante*-in the teeth; *tṛṇa-guccha*-a bunch of straw; *lañā*-taking.

Sanātana Gosvāmī then humbly accepted his position as lower than a piece of straw, and symbolically holding some straw in his mouth, he fell down, clasped the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following petition.

TEXT 120

*“nīca-jāti, nīca-sevī, muñi—suṣāmara
siddhānta śikhāilā,—yei brahmāra agocara*

nīca-jāti—lower class; *nīca-sevī*—servant of lowborn people; *muñi*—I; *supāmara*—very, very fallen; *siddhānta śikhāilā*—You have taught the topmost conclusions in detail; *yei*—which; *brahmāra*—of Brahmā; *agocara*—beyond the reach.

Sanātana Gosvāmī said, “My dear Lord, I am a very lowborn person. Indeed, I am a servant to lowborn people; therefore I am very, very downtrodden. Nonetheless, You have taught me conclusions unknown even to Lord Brahmā.

TEXT 121

*tumi ye kahilā, ei siddhāntāmṛta-sindhu
mora mana chuñite nāre ihāra eka-bindu*

tumi ye—You; *kahilā*—have spoken; *ei*—this; *siddhānta-amṛta-sindhu*—the ocean of the ambrosia of conclusive truth; *mora mana*—my mind; *chuñite*—to touch; *nāre*—is not able; *ihāra*—of it; *eka-bindu*—even a drop.

“The conclusions that You have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean.

TEXT 122

*paṅgu nācāite yadi haya tomāra mana
vara deha' mora māthe dhariyā caraṇa*

paṅgu—lame man; *nācāite*—to make dance; *yadi*—if; *haya*—it is; *tomāra mana*—Your mind; *vara*—a benediction; *deha'*—kindly give; *mora māthe*—on my head; *dhariyā*—holding; *caraṇa*—Your lotus feet.

“If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by placing Your lotus feet on my head.

TEXT 123

*'muñi ye śikhāluṅ tore sphuruka sakala'
ei tomāra vara haite habe mora bala'*

muñi—I; *ye*—whatever; *śikhāluṅ*—have instructed; *tore*—unto you; *sphuruka sakala*—let it be manifested; *ei*—this; *tomāra vara*—Your benediction; *haite*—from; *habe*—there will be; *mora bala*—my strength.

“Now, will You please tell me, ‘Let whatever I have instructed all be fully manifested unto you.’ By blessing me in this way, You will give me strength to describe all this.”

TEXT 124

*tabe mahāprabhu tāṅra śire dhari' kare
vara dilā—'ei saba sphuruka tomāre'*

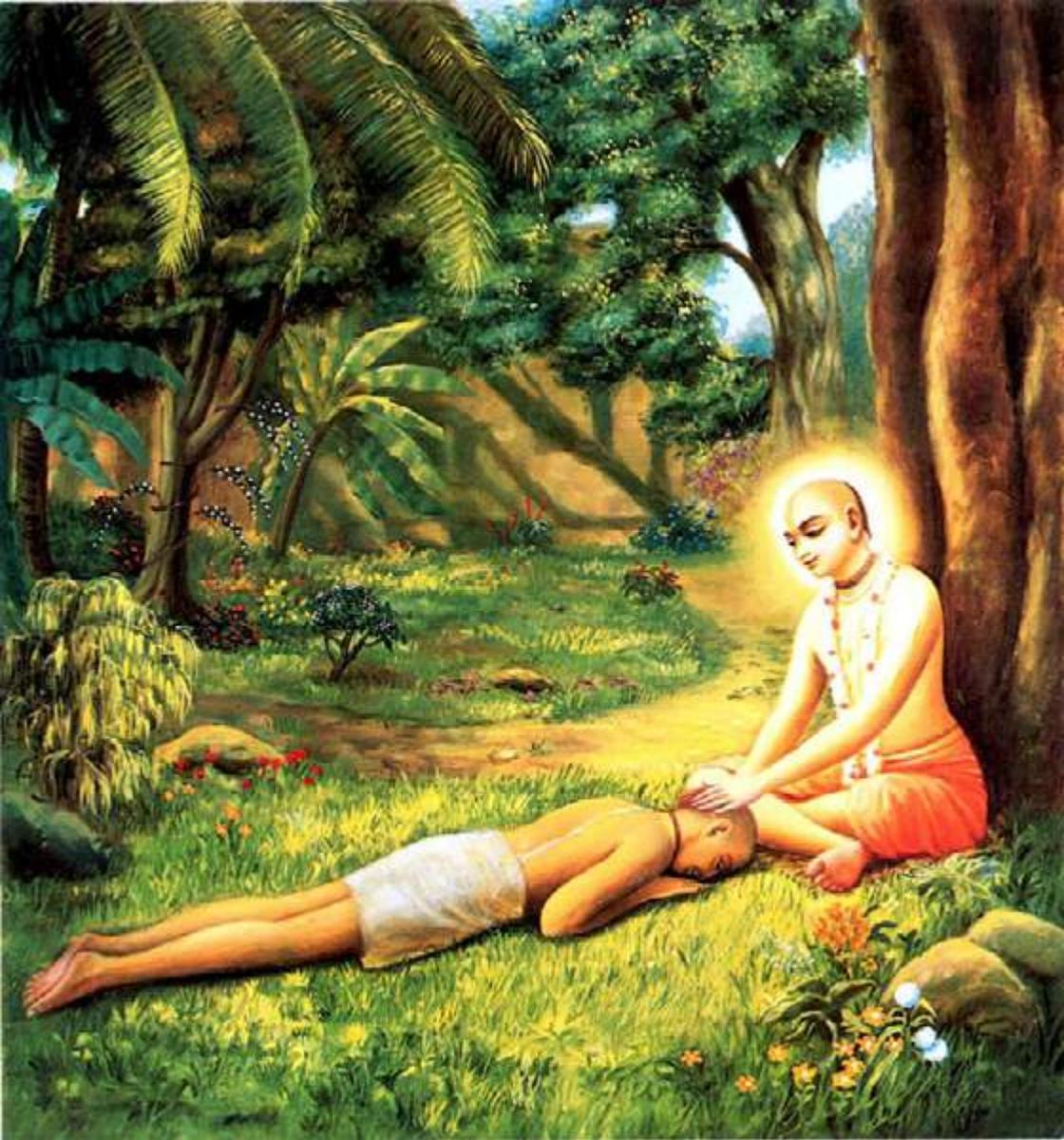
tabe—after that; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—of Sanātana Gosvāmī; *śire*—on the head; *dhari'*—holding; *kare*—by the hand; *vara dilā*—gave the benediction; *ei saba*—all this; *sphuruka tomāre*—let it be manifested to you properly.

Śrī Caitanya Mahāprabhu then placed His hand on Sanātana Gosvāmī's head and blessed him, saying, “Let all these instructions be manifested to you.”

TEXT 125

*saṅkṣepe kahiluṅ—'prema'-prayojana-saṁvāda
vistāri' kahana nā yāya prabhura prasāda*

saṅkṣepe—briefly; *kahiluṅ*—I have described; *prema-prayojana-saṁvāda*—the discussion of the ultimate goal of life, love of Godhead; *vistāri'*—expansively; *kahana*—describing; *nā yāya*—not possible; *prabhura prasāda*—the benediction of Śrī Caitanya Mahāprabhu.



“My dear Lord, I am a very lowborn person. Indeed, I am a servant to lowborn people; therefore I am very, very downtrodden. Nonetheless, You have taught me conclusions unknown even to Lord Brahmā. The conclusions that You have told me are the ocean of the ambrosia of truth. My mind is unable to approach even a drop of that ocean. If You want to make a lame man like me dance, kindly bestow Your transcendental blessings by placing Your lotus feet on my head. Now, will You please tell me, ‘Let whatever I have instructed all be fully manifested unto you.’ By blessing me in this way, You will give me strength to describe all this.”

Śrī Caitanya Mahāprabhu then placed His hand on Sanātana Gosvāmī’s head and blessed him, saying, “Let all these instructions be manifested to you.”

Thus I have briefly described a discussion of the ultimate goal of life, love of Godhead. The mercy of Śrī Caitanya Mahāprabhu cannot be described expansively.

TEXT 126

*prabhura upadeśāmṛta śune yei jana
acirāt milaye tāñre kṛṣṇa-prema-dhana*

prabhura—of Śrī Caitanya Mahāprabhu; *upadeśa-amṛta*—the nectar of the instructions; *śune*—hears; *yei jana*—anyone who; *acirāt*—without delay; *milaye*—meets; *tāñre*—him; *kṛṣṇa-prema-dhana*—the treasure of love of Kṛṣṇa.

Whoever hears these instructions given to Sanātana Gosvāmī by the Lord comes very soon to realize love of God, Kṛṣṇa.

TEXT 127

*śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa*

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhyalīlā, Twenty-third Chapter, describing love of Godhead.

CHAPTER TWENTY-FOUR

The Sixty-One Explanations of the Ātmārāma Verse

The following summary of this chapter is given by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. According to Śrī Sanātana Gosvāmī's request, Śrī Caitanya Mahāprabhu explained the well-known *Śrīmad-Bhāgavatam* verse beginning *ātmārāmāś ca munayaḥ*. He explained this verse in sixty-one different ways. He analyzed all the words and described each word with its different connotations. Adding the words *ca* and *āpi*, He described all the different meanings of the verse. He then concluded that different classes of transcendentalists (*jñānīs*, *karmīs*, *yogīs*) utilize this verse according to their own interpretation, but if they would give up this process and surrender to Kṛṣṇa, as indicated by the verse itself, they would be able to comprehend the real meaning of the verse. In this regard, Śrī Caitanya Mahāprabhu narrated a story about how the great sage Nārada converted a hunter into a great Vaiṣṇava, and how this was appreciated by Nārada's friend Parvata Muni. Sanātana Gosvāmī then offered a prayer to Śrī Caitanya Mahāprabhu, and Śrī Caitanya Mahāprabhu explained the glory of *Śrīmad-Bhāgavatam*. After this, the Lord gave Sanātana Gosvāmī a synopsis of *Hari-bhakti-vilāsa*, which Sanātana Gosvāmī later developed into the guiding principle of all Vaiṣṇavas.

TEXT 1

*ātmārāmeti padyārkasya-
ārthāmsūn yaḥ prakāśayan
jagat-tamo jahārvyāt
sa caitanyodayācalaḥ*

ātmārāma iti—beginning with the word *ātmārāma*; *padya*—verse; *arkasya*—of the sunlike; *artha-amśūn*—the shining rays of different

meanings; *yaḥ*—who; *prakāśayan*—manifesting; *jagat-tamaḥ*—the darkness of the material world; *jahāra*—eradicated; *avyāt*—may protect; *saḥ*—He; *caitanya-udaya-acalaḥ*—Śrī Caitanya Mahāprabhu, who is like the eastern horizon, where the sun rises.

All glories to Śrī Caitanya Mahāprabhu, who acted as the eastern horizon where the sun of the ātmārāma verse rose. He manifested its rays in the form of different meanings and thus eradicated the darkness of the material world. May He protect the universe.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of Lord Caitanya Mahāprabhu.

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

*tabe sanātana prabhura caraṇe dhariyā
punarapi kahe kichu vinaya kariyā*

tabe—thereafter; *sanātana*—Sanātana Gosvāmī; *prabhura caraṇe dhariyā*—catching the lotus feet of Śrī Caitanya Mahāprabhu; *punarapi*—again; *kahe*—says; *kichu*—something; *vinaya kariyā*—with great humility.

Thereafter, Sanātana Gosvāmī clasped the lotus feet of Śrī Caitanya Mahāprabhu and humbly submitted the following petition.

TEXT 4

*'pūrve śuniyāchoṅ, tumi sārvaḥma-ssthāne
eka śloke āṭhāra artha kairācha vyākhyāne*

pūrve—formerly; *śuniyāchoṅ*—I heard; *tumi*—You; *sārvaḥma-ssthāne*—at the place of Sārvaḥma Bhaṭṭācārya; *eka śloke*—in one verse; *āṭhāra artha*—eighteen meanings; *kairācha vyākhyāne*—have explained.

Sanātana Gosvāmī said, “My Lord, I have heard that previously, at the home of Sārvaḥma Bhaṭṭācārya, You explained the ātmārāma verse in eighteen different ways.

TEXT 5

*ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanti ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ*

ātmā-ārāmāḥ—persons who take pleasure in being transcendently situated in the service of the Lord; *ca*—also; *munayaḥ*—great saintly persons who have completely rejected material aspirations, fruitive activities and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

“Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.’

This is the famous ātmārāma verse from Śrīmad-Bhāgavatam (1.7.10).

TEXT 6

*āścarya śuniyā mora utkaṅṭhita mana
kṛpā kari' kaha yadi, juḍāya śravaṇa'*

āścarya—wonderful; *śuniyā*—hearing; *mora*—my; *utkaṅṭhita*—desirous; *mana*—mind; *kṛpā kari'*—showing Your causeless mercy; *kaha yadi*—if You speak; *juḍāya*—pleases; *śravaṇa*—the ear.

“I have heard this wonderful story and am therefore very inquisitive to hear Your explanation again. If You would kindly repeat it, I would be very pleased to hear.”

TEXT 7

*prabhu kahe,—“āmi vātula, āmāra vacane
sārvabhauma vātula tāhā satya kari' māne*

prabhu kahe—Śrī Caitanya Mahāprabhu said; *āmi*—I; *vātula*—a madman; *āmāra vacane*—in My words; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *vātula*—another madman; *tāhā*—that (My explanation); *satya kari' māne*—took as truth.

Śrī Caitanya Mahāprabhu replied, “I am one madman, and Sārvabhauma Bhaṭṭācārya is another. Therefore he took My words to be the truth.

TEXT 8

*kibā pralāpīlāṇa, kichu nāhika smarāṇe
tomāra saṅga-bale yadi kichu haya mane*

kibā—what; *pralāpīlāṇa*—I have said; *kichu*—anything; *nāhika*—there is not; *smarāṇe*—in memory; *tomāra*—of you; *saṅga-bale*—by the strength of association; *yadi*—if; *kichu*—something; *haya*—there is; *mane*—in My mind.

“I do not recall what I spoke in that connection, but if something comes to My mind due to association with you, I shall explain it.

TEXT 9

*sahaje āmāra kichu artha nāhi bhāse
tomā-sabāra saṅga-bale ye kichu prakāśe*

sahaje—generally; *āmāra*—My; *kichu*—any; *artha*—meaning; *nāhi bhāse*—does not manifest; *tomā-sabāra saṅga-bale*—by the strength of your association; *ye*—which; *kichu*—something; *prakāśe*—manifests.

“Generally by Myself I cannot give an explanation, but by the strength of your association something may manifest itself.

TEXT 10

*ekādaśa pada ei śloke sunirmala
pṛthak nānā artha pade kare jhalamala*

ekādaśa pada—eleven words; *ei*—this; *śloke*—in the verse; *su-nirmala*—very clear; *pṛthak*—separately; *nānā*—various; *artha*—meanings; *pade*—in each word; *kare jhalamala*—are glittering.

“There are eleven clear words in this verse, but when they are studied separately, various meanings glitter from each word.

The eleven separate words are (1) *ātmārāmāḥ*, (2) *ca*, (3) *munayaḥ*, (4) *nirgranthāḥ*, (5) *api*, (6) *urukrame*, (7) *kurvanti*, (8) *ahaitukīm*, (9) *bhaktim*, (10) *ittham-bhūta-guṇaḥ*, and (11) *hariḥ*. Śrī Caitanya Mahāprabhu will explain the different connotations and imports of these words.

TEXT 11

*’ātmā’-śabde brahma, deha, mana, yatna, dhṛti
buddhi, svabhāva,—ei sāta artha-prāpti*

ātmā-śabde—by the word *ātmā*; *brahma*—the Absolute Truth; *deha*—the body; *mana*—the mind; *yatna*—endeavor; *dhṛti*—firmness; *buddhi*—intelligence; *svabhāva*—nature; *ei sāta*—these seven; *artha-prāpti*—attainment of meanings.

“The seven different meanings of the word ‘ātmā’ are the Absolute Truth, the body, the mind, endeavor, firmness, intelligence and nature.

TEXT 12

“ātmā deha-mano-brahma-svabhāva-dhṛti-buddhiṣu, prayatne ca” iti

ātmā—the word *ātmā*; *deha*—the body; *manaḥ*—the mind; *brahma*—the Absolute Truth; *svabhāva*—nature; *dhṛti*—firmness; *buddhiṣu*—in the sense of intelligence; *prayatne*—in endeavor; *ca*—and; *iti*—thus.

“The following are synonyms of the word “ātmā”: the body, mind, Absolute Truth, natural characteristics, firmness, intelligence and endeavor.’

This is a quotation from the *Viśva-prakāśa* dictionary.

TEXT 13

*ei sāte rame yei, sei ātmārāma-gaṇa
ātmārāma-gaṇera āge kariba gaṇana*

ei sāte—in these seven items; *rame*—enjoy; *yei*—those who; *sei*—they; *ātmārāma-gaṇa-ātmārāmas*; *ātmārāma-gaṇera*—of the *ātmārāmas*; *āge*—later; *kariba gaṇana*—shall make a count.

“The word ‘ātmārāma’ refers to one who enjoys these seven items [the Absolute Truth, body, mind and so on]. Later, I shall enumerate the ātmārāmas.

TEXT 14

*’muni’-ādi śabdera artha śuna, sanātana
pṛthak pṛthak artha pāche kariba milana*

muni—the word *muni*; *ādi*—and the other; *śabdera*—of the words; *artha*—the meaning; *śuna*—hear; *sanātana*—My dear Sanātana; *pṛthak pṛthak*—separately; *artha*—meaning; *pāche*—after; *kariba milana*—I shall combine.

“My dear Sanātana, first hear the meanings of the other words, beginning with the word ‘muni.’ I shall first explain their separate meanings, then combine them.

TEXT 15

*’muni’-śabde manana-śīla, āra kahe maunī
tapasvī, vratī, yati, āra ṛṣi, muni*

muni-śabde—by the word *muni*; *manana-śīla*—who is thoughtful; *āra*—also; *kahe*—it means; *maunī*—one who is silent; *tapasvī*—an ascetic; *vratī*—one who keeps great vows; *yati*—one in the renounced order of life; *āra*—and; *ṛṣi*—a saintly person; *muni*—they are called *muni*.

“The word ‘muni’ refers to one who is thoughtful, one who is grave or silent, an ascetic, one who keeps great vows, one in the renounced order and a saint. These are the different meanings of the word ‘muni.’

TEXT 16

*’nirgrantha’-śabde kahe, avidyā-granthi-hīna
vidhi-niṣedha-veda-śāstra-jñānādi-vihīna*

nirgrantha-śabde—by the word *nirgrantha*; *kahe*—one means; *avidyā*—of ignorance; *granthi-hīna*—without any knot; *vidhi-niṣedha*—regulative principles of rules and restrictions; *veda-śāstra*—the Vedic literature; *jñāna-ādi*—knowledge, and so on; *vihīna*—without.

“The word ‘nirgrantha’ refers to one who is liberated from the material knots of ignorance. It also refers to one who is devoid of all regulative principles enjoined in the Vedic literature. It also refers to one who does not have knowledge.

TEXT 17

*mūrkhā, nīca, mlecchā ādi śāstra-rikta-gaṇa
dhana-sañcayī—nirgrantha, āra ye nirdhana*

mūrkha—foolish, illiterate persons; *nīca*—lowborn; *mleccha*—unclean persons with no principles; *ādi*—and others; *śāstra-rikta-gaṇa*—persons devoid of all regulative principles stated in the *śāstra*; *dhana-sañcayī*—a capitalist (one who gathers wealth); *nirgrantha*—called *nirgrantha*; *āra*—also; *ye*—anyone who; *nirdhana*—without riches.

“‘Nirgrantha’ also refers to one who is illiterate, lowborn, misbehaved, unregulated and devoid of respect for the Vedic literature. The word also refers to one who is a capitalist and to one who has no riches.

TEXT 18

nir niścaye niṣ kramārthe
nir nirmāṇa-niṣedhayoḥ
grantho dhane ‘tha sandarbhe
varṇa-saṅgrathane ‘pi ca

niḥ—the prefix *niḥ*; *niścaye*—in the sense of ascertainment; *niḥ*—the prefix *niḥ*; *krama-arthē*—in the sense of succession; *niḥ*—the prefix *niḥ*; *nirmāṇa*—in the sense of forming; *niṣedhayoḥ*—in the sense of forbidding; *granthaḥ*—the word *grantha*; *dhane*—in the sense of wealth; *atha*—also; *sandarbhe*—thesis; *varṇa-saṅgrathane*—in the sense of tying together words; *api*—also; *ca*—and.

“‘The prefix “niḥ” may be used for a sense of ascertainment, gradation, construction or forbidding. The word “grantha” means “riches,” “thesis” and “composition.”’

This is another quotation from the *Viśva-prakāśa* dictionary.

TEXT 19

’urukrama’-śabde kahe, baḍa yāñra krama
’krama’-śabde kahe ei pāda-vikṣepaṇa

urukrama-śabde—by the word *urukrama*; *kahe*—one means; *baḍa*—great; *yāñra*—whose; *krama*—step; *krama-śabde*—by the word *krama*; *kahe*—one means; *ei*—this; *pāda-vikṣepaṇa*—throwing forth of the foot.

“The word ‘urukrama’ refers to one whose krama [step] is great. The word ‘krama’ means ‘throwing the foot forward,’ that is, ‘stepping.’

TEXT 20

*śakti, kampa, paripāṭī, yukti, śaktye ākramaṇa
caraṇa-cālāne kāṅpāila tribhuvana*

śakti—power; *kampa*—trembling; *paripāṭī*—method; *yukti*—argument; *śaktye*—with great force; *ākramaṇa*—attacking; *caraṇa-cālāne*—by moving the foot; *kāṅpāila*—caused to tremble; *tri-bhuvana*—the three worlds.

“‘Krama’ also means ‘power,’ ‘trembling,’ ‘a systematic method,’ ‘argument’ and ‘a forcible attack by stepping forward.’ Thus Vāmana caused the three worlds to tremble.

Uru means “very great,” and *krama* means “step.” When Lord Vāmanadeva was offered three steps of land, He expanded His three steps by covering the entire universe. In this way the three worlds trembled, and therefore Śrī Vāmanadeva, the incarnation of Lord Viṣṇu, is referred to as Urukrama.

TEXT 21

*viṣṇor nu vīrya-gaṇanām katamo ‘rhatīha
yaḥ pārthivāny api kavir vimame rajāmsi
caskambha yaḥ sva-ramhasāskhalatā tri-ṛṣṭham
yasmāt tri-sāmya-sadanād uru kampayānam*

viṣṇoḥ—of Lord Viṣṇu; *nu*—certainly; *vīrya-gaṇanām*—a counting of the different potencies; *katamaḥ*—who; *arhatī*—is able to do; *īha*—in this world; *yaḥ*—who; *pārthivāni*—of the element earth; *api*—although; *kaviḥ*—a learned person; *vimame*—has counted; *rajāmsi*—the atoms; *caskambha*—captured; *yaḥ*—who; *sva*—His own; *ramhasā*—by potency; *askhalatā*—without hindrances; *tri-ṛṣṭham*—the topmost planet (Satyaloka); *yasmāt*—from some cause; *tri-sāmya*—where there is equilibrium of the three *guṇas*; *sadanāt*—from the place (from the root of the material world); *uru kampayānam*—trembling greatly.

“Even if a learned man is able to count all the minute atoms in this material world, he still cannot count the potencies of Lord Viṣṇu. In the form of the Vāmana incarnation, Lord Viṣṇu, without hindrance, captured all the planets, extending from the root of the material world up to Satyaloka. Indeed, He caused every planetary system to tremble by the force of His steps.’

This is a quotation from *Śrīmad-Bhāgavatam* (2.7.40). In the *Ṛg Veda mantras* (1.2.154.1), it is said:

*om viṣṇor nu vīryāṇi kaṁ prāvocaṁ
yaḥ pāṛthivāni vimame rajāṁsi
yo ‘skambhayad uttaraṁ sadha-sthaṁ
vicakramāṇas tredhorugāyaḥ*

The meaning of this verse is practically identical to that of the verse from *Śrīmad-Bhāgavatam* quoted above.

TEXT 22

*vibhu-rūpe vyāpe, śaktye dhāraṇa-ṇoṣaṇa
mādhurya-śaktye goloka, aiśvareya para-vyoma*

vibhu-rūpe—in His all-pervasive feature; *vyāpe*—expands; *śaktye*—by His potency; *dhāraṇa-ṇoṣaṇa*—maintaining and nourishing; *mādhurya-śaktye*—by His potency of conjugal love; *goloka*—the planetary system Goloka Vṛndāvana; *aiśvareya*—and by opulence; *para-vyoma*—the spiritual world.

“Through His all-pervasive feature, the Supreme Personality of Godhead has expanded the entire creation. He is holding and maintaining this creation by His extraordinary potency. By His conjugal potency, He maintains the planetary system known as Goloka Vṛndāvana. Through His six opulences, He maintains many Vaikuṅṭha planets.

In His gigantic form, Lord Kṛṣṇa has covered the creation. He holds all the planetary systems and maintains them by His inconceivable potencies. Similarly, He is maintaining His personal abode, Goloka Vṛndāvana,

through His conjugal love, and He is maintaining the spiritual world containing the Vaikuṅṭha planets by His opulences.

TEXT 23

māyā-śaktye brahmāṅḍādi-paripāṭī-sṛjana
'urukrama'-śabdera ei artha nirūpaṇa

māyā-śaktye—by His external potency; *brahmāṅḍa-ādi*—of material universes and so on; *paripāṭī*—an orderly arrangement; *sṛjana*—creating; *urukrama-śabdera*—of the word *urukrama*; *ei*—this; *artha*—of the meaning; *nirūpaṇa*—ascertainment.

“The word ‘urukrama’ indicates the Supreme Personality of Godhead, who, by His external potency, has perfectly created innumerable universes.

TEXT 24

“kramaḥ śaktau paripāṭyām kramaś cālana-kampayoḥ”

kramaḥ—the word *krama*; *śaktau*—in the sense of potency; *paripāṭyām*—in the sense of systematic arrangement; *kramaḥ*—the word *krama*; *cālana*—in moving; *kampayoḥ*—or in trembling.

“These are the different meanings of the word “krama.” It is used in the sense of potency, systematic arrangement, step, moving or trembling.’

This is a quotation from the *Viśva-prakāśa* dictionary. The Supreme Personality of Godhead is all-pervasive. Not only does He carry the three worlds by His inconceivable energy, but He maintains them also. He is also maintaining His spiritual planet, Goloka Vṛndāvana, by His conjugal love, and He is maintaining the Vaikuṅṭhalokas by His opulences. He maintains the material universes through His external energy. The material universes are perfectly situated because they are created by the Supreme Personality of Godhead.

TEXT 25

'kurvanti'-pada ei paraśmaipada haya
kṛṣṇa-sukha-nimitta bhajane tātparya kahaya

kurvanti-pada—the word *kurvanti*; *ei*—this; *paraśmai-pada*—a verb form indicating things done for others; *haya*—is; *kṛṣṇa-sukha-nimitta*—to satisfy Kṛṣṇa; *bhajane*—in devotional service; *tātparya*—the purport; *kahaya*—is said.

“The word ‘kurvanti’ means ‘they do something for others,’ since it is a form of the verb ‘to do’ indicating things done for others. It is used in connection with devotional service, which must be executed for the satisfaction of Kṛṣṇa. That is the purport of the word ‘kurvanti.’

In Sanskrit the verb “to do” has two forms, technically called *paraśmai-pada* and *ātmane-pada*. When things are done for one’s personal satisfaction, the form is called *ātmane-pada*. In that case, the word “do” in English is *kurvate* in Sanskrit. When things are done for others, the verb form changes to *kurvanti*. Thus Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī that in the *ātmārāma* verse the verb *kurvanti* means that things should be done only for the satisfaction of Kṛṣṇa. This is supported by the grammarian Pāṇini. The verb is formed as *ātmane-pada* when the work is to be done for one’s own benefit, and when it is done for others, it is called *paraśmai-pada*. Thus the verb is formed according to whether something is done for one’s self-satisfaction or for another’s satisfaction.

TEXT 26

“*svarita-ñitaḥ kartr-abhiprāye kriyā-phale*“

svarita-ñitaḥ—of verbs having an indicatory ñ or a *svarita* accent; *kartr-abhiprāye*—is meant for the agent; *kriyā-phale*—when the fruit of the action.

“The terminations of the *ātmane-pada* are employed when the fruit of the action accrues to the agent of verbs having an indicatory ñ or a *svarita* accent.”

This is a quotation from Pāṇini’s *sūtras* (1.3.72).

TEXT 27

*'hetu'-śabde kahe—bhukti-ādi vāñchāntare
bhukti, siddhi, mukti—mukhya ei tina prakāre*

hetu-śabde—by the word hetu; kahe—it is said; bhukti—enjoying the result by oneself; ādi—and so on; vāñchā-antare—because of a different ambition; bhukti—enjoying the result of action; siddhi—the perfection of doing something; mukti—liberation; mukhya—chief; ei—these; tina prakāre—in three ways.

“The word ‘hetu’ [‘cause’] means that a thing is done for some motive. There can be three motives. One may act to enjoy the result personally, to achieve some material perfection, or to attain liberation.

TEXT 28

*eka bhukti kahe, bhoga—ananta-prakāra
siddhi—aṣṭādaśa, mukti—pañca-vidhākāra*

eka—first; bhukti—material enjoyment by doing something; kahe—is known; bhoga—enjoyment; ananta-prakāra—unlimited varieties; siddhi—the yogic perfections; aṣṭādaśa—eighteen in number; mukti—liberation; pañca-vidhā-ākāra—five varieties.

“First we take the word ‘bhukti’ [‘material enjoyment’], which is of unlimited variety. We may also take the word ‘siddhi’ [‘perfection’], which has eighteen varieties. Similarly, the word ‘mukti’ has five varieties.

TEXT 29

*ei yāñhā nāhi, tāhā bhakti—‘ahaitukī’
yāhā haite vaśa haya śrī-kṛṣṇa kautukī*

ei—these; yāñhā—where; nāhi—not existing; tāhā—that; bhakti—the platform of devotional service; ahaitukī—unmotivated; yāhā haite—by which; vaśa haya—comes under control; śrī-kṛṣṇa—Lord Śrī Kṛṣṇa; kautukī—the most funny.

“Causeless devotional service is unmotivated by sense enjoyment, perfection or liberation. When one is freed from all these contaminations, he can bring Lord Kṛṣṇa, who is very funny, under control.”

TEXT 30

*'bhakti'-śabdera artha haya daśa-vidhākāra
eka—'sādhana', 'prema-bhakti'—nava prakāra*

bhakti-śabdera—of the word *bhakti*; *artha*—meanings; *haya*—are; *daśa-vidha-ākāra*—ten varieties; *eka*—one; *sādhana*—the execution of regulative devotional service; *prema-bhakti*—ecstatic love of Godhead; *nava prakāra*—nine kinds.

“There are ten meanings for the word ‘bhakti’ [‘devotional service’]. One is *sādhana-bhakti*, execution of devotional service according to the regulative principles, and the other nine are varieties of *prema-bhakti*, ecstatic love of Godhead.

The nine varieties of *prema-bhakti* are *rati*, *prema*, *sneha*, *māna*, *praṇaya*, *rāga*, *anurāga*, *bhāva* and *mahābhāva*—attraction, love, affection, adverse feelings, intimacy, attachment, subattachment, ecstatic love and sublime ecstatic love. For the word *sādhana-bhakti* there is only one meaning, “the execution of devotional service according to regulative principles.”

TEXT 31

*'rati'-lakṣaṇā, 'prema'-lakṣaṇā, ityādi pracāra
bhāva-rūpā, mahābhāva-lakṣaṇa-rūpā āra*

rati—of attraction; *lakṣaṇā*—the symptoms; *prema*—of love; *lakṣaṇā*—the symptoms; *iti-ādi*—and so on; *pracāra*—are known; *bhāva-rūpā*—in the form of ecstatic love; *mahā-bhāva*—of higher ecstatic love; *lakṣaṇa-rūpā*—there are many symptoms; *āra*—other.

“Next are explained the symptoms of love of Godhead, which can be divided into nine varieties, beginning with attraction and extending up to ecstatic love and finally up to the topmost ecstatic love [*mahābhāva*].

TEXT 32

*śānta-bhaktera rati bāḍe 'prema'-paryanta
dāsyā-bhaktera rati haya 'rāga'-daśā-anta*

śānta-bhaktera—of devotees on the platform of neutrality; *rati*—attraction; *bāḍe*—increases; *prema-paryanta*—up to love of Godhead; *dāsyā-bhaktera*—of devotees on the platform of servitude; *rati*—attraction; *haya*—increases; *rāga-daśā-anta*—up to the point of spontaneous attachment.

“The attraction to Kṛṣṇa of devotees on the platform of neutrality increases up to love of Godhead [prema], and the attraction of devotees on the platform of servitorship increases to spontaneous attachment [rāga].

TEXT 33

*sakhā-gaṇera rati haya 'anurāga' paryanta
pitṛ-mātr-sneha ādi 'anurāga'-anta*

sakhā-gaṇera—of the friends; *rati*—the attraction; *haya*—becomes; *anurāga paryanta*—up to subecstatic love; *pitṛ-mātr-sneha*—parental love; *ādi*—and so on; *anurāga-anta*—up to the end of subecstatic love.

“Devotees in Vṛndāvana who are friends of the Lord can increase their ecstatic love to the point of anurāga. Parental affectionate lovers, Kṛṣṇa’s father and mother, can increase their love of Godhead up to the end of anurāga.

TEXT 34

*kāntā-gaṇera rati pāya 'mahābhāva'-sīmā
'bhakti'-śabdera ei saba arthera mahimā*

kāntā-gaṇera—of the devotees in conjugal love; *rati*—the attraction; *pāya*—attain; *mahā-bhāva-sīmā*—the limit of *mahābhāva*; *bhakti-śabdera*—of the word *bhakti*; *ei saba*—all these; *arthera*—of the meanings; *mahimā*—of the glories.

“The gopīs of Vṛndāvana who are attached to Kṛṣṇa in conjugal love can increase their ecstatic love up to the point of mahābhāva, the greatest ecstatic love. These are some of the glorious meanings of the word ‘bhakti.’

TEXT 35

’ittham-bhūta-guṇaḥ’-śabdera śunaha vyākhyāna
’ittham’-śabdera bhinna artha, ‘guṇa’-śabdera āna

ittham-bhūta-guṇaḥ-śabdera—of the word *ittham-bhūta-guṇaḥ*; *śunaha*—please hear; *vyākhyāna*—the explanation; *ittham-śabdera*—of the word *ittham*; *bhinna artha*—different meanings; *guṇa-śabdera*—of the word *guṇa*; *āna*—others.

“Please hear the meaning of the word ‘*ittham-bhūta-guṇa*,’ which is found in the ātmārāma verse. ‘*Ittham-bhūta*’ has different meanings, and ‘*guṇa*’ has other meanings.

TEXT 36

’ittham-bhūta’-śabdera artha—pūrṇānandamaya
yāñra āge brahmānanda tṛṇa-prāya haya

ittham-bhūta-śabdera—of the word *ittham-bhūta*; *artha*—the meaning or import; *pūrṇa-ānanda-maya*—full of transcendental bliss; *yāñra āge*—in front of which; *brahma-ānanda*—the transcendental bliss derived from impersonalism; *tṛṇa-prāya*—just like straw; *haya*—is.

“The word ‘*ittham-bhūta*’ is transcendently exalted because it means ‘full of transcendental bliss.’ Before this transcendental bliss, the bliss derived from merging into the existence of the Absolute [*brahmānanda*] becomes like a piece of straw in comparison.

TEXT 37

tvat-sākṣāt-karaṇāhlāda-
viśuddhābdhi-sthitasya me

*sukhāni goṣ-padāyante
brāhmāṇy api jagad-guro*

tvat—Your; *sākṣāt*—meeting; *karaṇa*—such action; *āhlāda*—pleasure; *viśuddha*—spiritually purified; *abdhi*—ocean; *sthitasya*—being situated; *me*—by me; *sukhāni*—happiness; *goṣ-padāyante*—becomes like a small hole created by the hoof of a calf; *brāhmāṇi*—the pleasure derived from impersonal Brahman understanding; *api*—also; *jagat-guro*—O master of the universe.

“My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.’

This is a verse from the *Hari-bhakti-sudhodaya* (14.36).

TEXT 38

*sarvākarṣaka, sarvāhlādaka, mahā-rasāyana
āpanāra bale kare sarva-vismāraṇa*

sarva-ākarṣaka—all-attractive; *sarva-āhlādaka*—all-pleasing; *mahā-rasāyana*—the complete abode of transcendental mellows; *āpanāra bale*—by His own strength; *kare*—causes; *sarva-vismāraṇa*—forgetfulness of all other bliss.

“Lord Kṛṣṇa is so exalted that He is more attractive than anything else and more pleasing than anything else. He is the most sublime abode of bliss. By His own strength, He causes one to forget all other ecstasies.

TEXT 39

*bhukti-mukti-siddhi-sukha chāḍaya yāra gandhe
alaukika śakti-guṇe kṛṣṇa-kṛpāya bāndhe*

bhukti—material enjoyment; *mukti*—liberation from material suffering; *siddhi*—the perfection of mystic yoga; *sukha*—the happiness derived from these things; *chāḍaya*—one gives up; *yāra*—of which; *gandhe*—simply by

the slight fragrance; *alaukika*—uncommon, transcendental; *śakti-guṇe*—by the power and quality; *kṛṣṇa-kṛpāya*—by the mercy of Lord Kṛṣṇa; *bāndhe*—one becomes bound.

“Pure devotional service is so sublime that one can very easily forget the happiness derived from material enjoyment, material liberation and mystic or yogic perfection. Thus the devotee is bound by Kṛṣṇa’s mercy and His uncommon power and qualities.

TEXT 40

*śāstra-yukti nāhi ihāñ siddhānta-vicāra
ei svabhāva-guṇe, yāte mādhyera sāra*

śāstra-yukti—logic on the basis of revealed scripture; *nāhi*—there is not; *ihāñ*—here; *siddhānta-vicāra*—consideration of logical conclusions; *ei*—this; *svabhāva-guṇe*—a natural quality; *yāte*—in which; *mādhyera sāra*—the essence of all transcendental bliss.

“When one is attracted to Kṛṣṇa on the transcendental platform, there is no longer any logical argument on the basis of revealed scripture, nor are there considerations of such conclusions. This is His transcendental quality that is the essence of all transcendental sweetness.

TEXT 41

*’guṇa’ śabdera artha—kṛṣṇera guṇa ananta
sac-cid-rūpa-guṇa sarva pūrṇānanda*

guṇa śabdera artha—the meaning of the word *guṇa*; *kṛṣṇera guṇa ananta*—Kṛṣṇa has unlimited qualities; *sac-cid-rūpa-guṇa*—such qualities are spiritual and eternal; *sarva pūrṇa-ānanda*—full of all transcendental bliss.

“The word ‘guṇa’ means ‘quality.’ The qualities of Kṛṣṇa are transcendently situated and are unlimited in quantity. All of the spiritual qualities are full of transcendental bliss.

TEXT 42

*aiśvarya-mādhurya-kāruṇye svarūpa-pūrṇatā
bhakta-vātsalya, ātma-paryanta vadānyatā*

aiśvarya—opulence; *mādhurya*—transcendental sweetness; *kāruṇye*—mercy; *svarūpa-pūrṇatā*—fullness of spiritual value; *bhakta-vātsalya*—affection for the devotee; *ātma-paryanta*—up to the point of His personal self; *vadānyatā*—magnanimity.

“Kṛṣṇa’s transcendental qualities of opulence, sweetness and mercy are perfect and full. As far as Kṛṣṇa’s affectionate leaning toward His devotees is concerned, He is so magnanimous that He can give Himself to His devotees.

TEXT 43

*alaukika rūpa, rasa, saurabhādi guṇa
kāro mana kona guṇe kare ākarṣaṇa*

alaukika rūpa—uncommon beauty; *rasa*—mellows; *saurabha-ādi guṇa*—qualities like transcendental fragrance; *kāro mana*—the mind of a devotee; *kona guṇe*—by some particular quality; *kare*—does; *ākarṣaṇa*—attracting.

“Kṛṣṇa has unlimited qualities. The devotees are attracted by His uncommon beauty, mellows and fragrance. Thus they are differently situated in the different transcendental mellows. Therefore Kṛṣṇa is called all-attractive.

TEXT 44

sanakādira mana harila saurabhādi guṇe

sanaka-ādira mana—the minds of saintly sages like Sanaka and Sanātana; *harila*—attracted; *saurabha-ādi*—such as the transcendental aroma of His lotus feet; *guṇe*—by the quality.

“The minds of the four boy sages [Sanaka, Sanātana, Sanandana and Sanat-kumāra] were attracted to the lotus feet of Kṛṣṇa by the aroma of the tulasī that had been offered to the Lord.

TEXT 45

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣām
saṅkṣobham akṣara-juṣām api citta-tanvoḥ*

tasya—of Him; *aravinda-nayanasya*—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus; *pada-aravinda*—of the lotus feet; *kiñjalka*—with saffron; *miśra*—mixed; *tulasī*—of *tulasī* leaves; *makaranda*—with the aroma; *vāyuḥ*—the air; *antaḥ-gataḥ*—entered; *sva-vivareṇa*—through the nostrils; *cakāra*—created; *teṣām*—of them; *saṅkṣobham*—strong agitation; *akṣara-juṣām*—of the impersonally self-realized (Kumāras); *api*—also; *citta-tanvoḥ*—of the mind and body.

“When the breeze carrying the aroma of tulasī leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to the impersonal Brahman understanding.’

This is a verse from *Śrīmad-Bhāgavatam* (3.15.43). For an explanation, see *Madhya-līlā* 17.142.

TEXT 46

śukadevera mana harila līlā-śravaṇe

śukadevera—of Śukadeva Gosvāmī; *mana*—the mind; *harila*—carried away; *līlā-śravaṇe*—by hearing the pastimes of the Lord.

“Śukadeva’s mind was carried away by hearing the pastimes of the Lord.

TEXT 47

*pariniṣṭhito 'pi nairguṇye
uttamaḥśloka-līlayā
gṛhīta-cetā rājarṣe
ākhyānam yad adhītavān*

pariniṣṭhitaḥ—situated; *api*—although; *nairguṇye*—in the transcendental position, freed from the material modes of nature; *uttamaḥśloka-līlayā*—by the pastimes of the Supreme Personality of Godhead, Uttamaḥśloka; *gṛhīta-cetāḥ*—the mind became fully taken over; *rājā-rṣe*—O great King; *ākhyānam*—the narration; *yat*—which; *adhītavān*—studied.

“[Śukadeva Gosvāmī addressed Parīkṣit Mahārāja:] ‘My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrīmad-Bhāgavatam from my father.’

This is a quotation from Śrīmad-Bhāgavatam (2.1.9).

TEXT 48

*sva-sukha-nibhṛta-cetās tad-vyudastānya-bhāvo
'py ajita-rucira-līlākṛṣṭa-sāras tadīyam
vyatanuta kṛpayā yas tattva-dīpaṁ purāṇam
tam akhila-vṛjina-ghnam vyāsa-sūnum nato 'smi*

sva-sukha-nirbhṛta-cetāḥ—whose mind was always fully absorbed in the happiness of self-realization; *tat*—by that; *vyudasta-anya-bhāvaḥ*—being freed from all other attractions; *api*—although; *ajita-rucira-līlā*—by the most attractive pastimes of Ajita, the Supreme Personality of Godhead; *ākṛṣṭa*—attracted; *sāraḥ*—whose heart; *tadīyam*—in relation to the Lord; *vyatanuta*—described and spread; *kṛpayā*—out of mercy; *yaḥ*—he who; *tattva-dīpaṁ*—which is the light of the Absolute Truth; *purāṇam*—the supplementary Vedic literature Śrīmad-Bhāgavatam; *tam*—to him; *akhila-vṛjina-ghnam*—who can destroy all kinds of material misery; *vyāsa-sūnum*—Śukadeva Gosvāmī, the son of Vyāsadeva; *nataḥ asmi*—I offer my respectful obeisances.

“I offer my respectful obeisances unto Śrīla Śukadeva Gosvāmī, the son of Vyāsadeva and the destroyer of all sinful reactions. Being full in self-realization and bliss, he had no material desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people he described the transcendental historical literature called Śrīmad-Bhāgavatam. This is compared to the light of the Absolute Truth.’

This verse is from Śrīmad-Bhāgavatam (12.12.69).

TEXT 49

śrī-aṅga-rūpe hare gopikāra mana

śrī-aṅga—of His transcendental body; *rūpe*—by the beauty; *hare*—attracts; *gopikāra mana*—the minds of the gopīs.

“Lord Śrī Kṛṣṇa attracts the minds of all the gopīs with His beautiful, transcendental bodily features.

TEXT 50

*vikṣyālakāvṛta-mukhaṁ tava kuṇḍala-śrī-
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhujā-daṇḍa-yugaṁ vilokya
vakṣaḥ śrīyaika-ramaṇaṁ ca bhavāma dāsyah*

vikṣya—seeing; *alaka-āvṛta-mukham*—face decorated with curling tresses of hair; *tava*—Your; *kuṇḍala-śrī*—beauty of earrings; *gaṇḍa-sthala*—falling on Your cheeks; *adhara-sudham*—and the nectar from Your lips; *hasita-avalokam*—Your smiling glance; *datta-abhayam*—which assure fearlessness; *ca*—and; *bhujā-daṇḍa-yugam*—the two arms; *vilokya*—by seeing; *vakṣaḥ*—chest; *śrīyā*—by the beauty; *eka-ramaṇam*—chiefly producing conjugal attraction; *ca*—and; *bhavāma*—we have become; *dāsyah*—Your maidservants.

“Dear Kṛṣṇa, we have simply surrendered ourselves as Your maidservants, for we have seen Your beautiful face decorated with tresses of hair, Your

earrings falling upon Your cheeks, the nectar of Your lips, and the beauty of Your smile. Indeed, because we have also been embraced by Your arms, which give us courage, and seen Your chest, which is beautiful and broad, we have surrendered ourselves.’

This verse from *Śrīmad-Bhāgavatam* (10.29.39) was spoken by the *gopīs* when they arrived near Kṛṣṇa for the *rāsa* dance on a full-moon night. The attracted *gopīs* were awestruck, and they began to speak about how they came to Kṛṣṇa to enjoy the *rāsa* dance.

TEXT 51

rūpa-guṇa-śravaṇe rukmiṇy-ādira ākarṣaṇa

rūpa—beauty; *guṇa*—qualities; *śravaṇe*—by hearing; *rukmiṇī-ādira*—of the queens, headed by Rukmiṇī; *ākarṣaṇa*—attracting.

“The queens in Dvārakā, headed by Rukmiṇī, are also attracted to Kṛṣṇa simply by hearing about His transcendental beauty and qualities.

TEXT 52

*śrutvā guṇān bhuvana-sundara śṛṇvatām te
nirviśya karṇa-vivarair harato 'ṅga-tāpam
rūpam dṛśām dṛśimatām akhilārtha-lābham
tvayy acyutāviśati cittam apatrapam me*

śrutvā—hearing; *guṇān*—the transcendental qualities; *bhuvana-sundara*—O most beautiful one in the whole creation; *śṛṇvatām*—of those hearing; *te*—Your; *nirviśya*—entering; *karṇa-vivaraiḥ*—by the holes of the ears; *harataḥ aṅga-tāpam*—decreasing all the miserable conditions of the body; *rūpam*—the beauty; *dṛśām*—of the eyes; *dṛśi-matām*—of those who can see; *akhila-artha-lābham*—the achievement of all kinds of gains; *tvayi*—unto You; *acyuta*—O infallible one; *āviśati*—enters; *cittam*—the consciousness; *apatrapam*—without shame; *me*—my.

“O most beautiful Kṛṣṇa, I have heard about Your transcendental qualities from others, and therefore all my bodily miseries are relieved. If someone sees Your transcendental beauty, his eyes have attained everything profitable in life. O infallible one, I have become shameless after hearing of Your qualities, and I have become attracted to You.’

This verse (Śrīmad-Bhāgavatam 10.52.37) was written by Rukmiṇīdevī in a letter to Kṛṣṇa inviting Him to kidnap her. Śukadeva Gosvāmī described this to Mahārāja Parīkṣit when the King asked him how Rukmiṇī had been kidnapped. Rukmiṇī had heard about Kṛṣṇa’s qualities from different people, and after she heard about them, she decided to accept Kṛṣṇa as her husband. Everything had been arranged for her marriage to Śīsupāla; therefore she wrote a letter to Kṛṣṇa, which she sent through a *brāhmaṇa*, and invited Him to kidnap her.

TEXT 53

vaṁśī-gīte hare kṛṣṇa lakṣmī-ādira mana

vaṁśī-gīte—by the vibration of His flute; *hare*—attracts; *kṛṣṇa*—Lord Kṛṣṇa; *lakṣmī-ādira*—of the goddess of fortune and others; *mana*—the mind.

“Lord Kṛṣṇa even attracts the mind of the goddess of fortune simply by vibrating His transcendental flute.

TEXT 54

*kasyānubhāvo ‘sya na deva vidmahe
tavanṅhri-reṇu-sparaśādhikāraḥ
yad-vāñchayā śrīr lalanācarat tapo
vihāya kāmān su-ciraṁ dhṛta-vratā*

kasya—of what; *anubhāvaḥ*—a result; *asya*—of the serpent (Kāliya); *na*—not; *deva*—O Lord; *vidmahe*—we know; *tava-aṅghri*—of Your lotus feet; *reṇu*—of the dust; *sparaśa*—for touching; *adhikāraḥ*—qualification; *yat*—which; *vāñchayā*—by desiring; *śrīr*—the goddess of fortune; *lalanā*—the topmost woman; *acarat*—performed; *tapah*—austerity; *vihāya*—giving

up; *kāmān*—all desires; *su-cīram*—for a long time; *dhr̥ta*—a law upheld; *vratā*—as a vow.

“O Lord, we do not know how the serpent Kāliya attained such an opportunity to be touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows. Indeed, we do not know how this serpent Kāliya got such an opportunity.’

This verse from *Śrīmad-Bhāgavatam* (10.16.36) was spoken by the wives of the Kāliya serpent.

TEXT 55

yogyā-bhāve jagate yata yuvatīra gaṇa

yogyā-bhāve—by proper behavior; *jagate*—within the three worlds; *yata*—all; *yuvatīra gaṇa*—the groups of young girls.

“Kṛṣṇa attracts not only the minds of the gopīs and the goddesses of fortune but the minds of all the young girls in the three worlds as well.

TEXT 56

*kā strī aṅga te kala-padāmṛta-veṇu-gīta-
sammohitārya-caritān na calet tri-lokyām
trailokya-saubhagam idam ca nirīkṣya rūpam
yad go-dvija-druma-mṛgāḥ pulakāny abibhran*

kā strī—who is that woman; *aṅga*—O Kṛṣṇa; *te*—of You; *kala-pada*—by the rhythms; *amṛta-veṇu-gīta*—and sweet songs of Your flute; *sammohitā*—being captivated; *ārya-caritāt*—from the path of chastity according to Vedic civilization; *na*—not; *calet*—would wander; *tri-lokyām*—within the three worlds; *trai-lokya-saubhagam*—which is the fortune of the three worlds; *idam*—this; *ca*—and; *nirīkṣya*—by observing; *rūpam*—the beauty; *yad*—which; *go*—the cows; *dvija*—the birds; *druma*—the trees; *mṛgāḥ*—forest animals like the deer; *pulakāni*—transcendental jubilation; *abibhran*—manifested.

“My dear Lord Kṛṣṇa, where is that woman within the three worlds who would not be captivated by the rhythms of the sweet songs coming from Your wonderful flute? Who would not fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest become stunned in jubilation.’

This verse is from *Śrīmad-Bhāgavatam* (10.29.40).

TEXT 57

*guru-tulya strī-gaṇera vātsalye ākarṣaṇa
dāsya-sakhyādi-bhāve puruṣādi gaṇa*

guru-tulya—on the level of a superior guardian; *strī-gaṇera*—of the ladies of Vṛndāvana; *vātsalye*—in parental affection; *ākarṣaṇa*—attracting; *dāsya-sakhya-ādi*—servants, friends and others; *bhāve*—in the mood of; *puruṣa-ādi gaṇa*—all the males of Vṛndāvana.

“The women of Vṛndāvana who are on the level of superior guardians are attracted to Lord Kṛṣṇa maternally. The men of Vṛndāvana are attracted as servants, friends and fathers.

TEXT 58

*pakṣī, mṛga, vṛkṣa, latā, cetanācetana
preme matta kari’ ākarṣaye kṛṣṇa-guṇa*

pakṣī—birds; *mṛga*—animals; *vṛkṣa*—trees; *latā*—creepers; *cetana-
acetana*—living entities and even the stones and wood; *preme*—in
ecstatic love; *matta*—captivated; *kari’*—making; *ākarṣaye*—attract;
kṛṣṇa-guṇa—the qualities of Kṛṣṇa.

“The qualities of Kṛṣṇa captivate and attract everything, living and nonliving. Even birds, animals and trees are attracted to Kṛṣṇa’s qualities.

TEXT 59

*'hariḥ'-śabde nānārtha, dui mukhyatama
sarva amaṅgala hare, prema diyā hare mana*

hariḥ-śabde—by the word *hari*; *nānā-artha*—different imports; *dui*—two; *mukhya-tama*—chief; *sarva*—all; *amaṅgala*—inauspiciousness; *hare*—takes away; *prema diyā*—by ecstatic love; *hare*—attracts; *mana*—the mind.

“Although the word ‘hari’ has many different meanings, two of them are foremost. One meaning is that the Lord takes away all inauspicious things from His devotee, and the second meaning is that He attracts the mind by ecstatic love for God.

TEXT 60

*yaiche taiche yohi kohi karaye smaraṇa
cāri-vidha tāpa tāra kare saṁharaṇa*

yaiche taiche—somehow or other; *yohi kohi*—anywhere and everywhere; *karaye smaraṇa*—remembers; *cāri-vidha*—the four kinds; *tāpa*—miserable conditions of life; *tāra*—of the devotee; *kare saṁharaṇa*—He takes away.

“When the devotee somehow or other always remembers the Supreme Personality of Godhead anywhere and everywhere, Lord Hari takes away life’s four miserable conditions.

The four miserable conditions are due to the four kinds of sinful activities, known as (1) *pātaka*, (2) *uru-pātaka*, (3) *mahā-pātaka* and (4) *ati-pātaka*—preliminary sin, very great sin, greater sin and topmost sin. However, Kṛṣṇa assures the devotee, *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ*: [Bg. 18.66] “I will protect you from all sinful reactions. Do not fear.” The word *sarva-pāpebhyaḥ* indicates four kinds of sinful activities. As soon as the devotee surrenders unto Kṛṣṇa’s lotus feet, he is certainly relieved from all sinful activities and their results. The four basic sinful activities are summarized as illicit sex, intoxication, gambling and meat-eating.

TEXT 61

*yathāgniḥ su-samṛddhārciḥ
karoty edhāmsi bhasma-sāt
tathā mad-viṣayā bhaktir
uddhavaināmsi kṛtsnaśaḥ*

yathā—as; *agniḥ*—a fire; *su-samṛddha-arcīḥ*—having a full flame; *karoti*—makes; *edhāmsi*—fuel; *bhasma-sāt*—into ashes; *tathā*—similarly; *mat-viṣayā bhaktiḥ*—devotional service in relation to Me; *uddhava*—O Uddhava; *enāmsi*—all kinds of sinful activity; *kṛtsnaśaḥ*—totally.

“As all fuel is burned to ashes by a full-fledged fire, all sinful activities are totally erased when one engages in devotional service to Me.”

This verse from *Śrīmad-Bhāgavatam* (11.14.19) was spoken by Lord Kṛṣṇa.

TEXT 62

*tabe kare bhakti-bādhaka karma, avidyā nāśa
śravaṇādyera phala ‘premā’ karaye prakāśa*

tabe—thereafter; *kare*—does; *bhakti-bādhaka*—impediments on the path of devotional service; *karma*—activities; *avidyā*—ignorance; *nāśa*—vanquishing; *śravaṇa-ādyera*—of hearing, chanting and so forth; *phala*—the result; *premā*—love of Godhead; *karaye prakāśa*—causes a manifestation of.

“In this way, when all sinful activities are vanquished by the grace of the Supreme Personality of Godhead, one gradually vanquishes all kinds of impediments on the path of devotional service, as well as the ignorance resulting from these impediments. After this, one totally manifests his original love of Godhead through devotional service in nine different ways—hearing, chanting and so forth.

TEXT 63

*nija-guṇe tabe hare dehendriya-mana
aiche kṛpālu kṛṣṇa, aiche tāñra guṇa*

nija-guṇe—by transcendental qualities; *tabe*—then; *hare*—attracts; *deha-indriya-mana*—the body, senses and mind; *aiche*—in that way; *kṛpālu kṛṣṇa*—merciful Kṛṣṇa; *aiche*—in that way; *tānra*—His; *guṇa*—transcendental qualities.

“When the devotee is freed from all sinful material activities, Kṛṣṇa attracts his body, mind and senses to His service. Thus Kṛṣṇa is very merciful, and His transcendental qualities are very attractive.

TEXT 64

cāri puruṣārtha chādāya, guṇe hare sabāra mana
'hari'-śabdera ei mukhya kahiluṅ lakṣaṇa

cāri puruṣa-artha—the four kinds of so-called goals of life; *chādāya*—causes to give up; *guṇe*—by the transcendental qualities; *hare*—attracts; *sabāra mana*—everyone’s mind; *hari-śabdera*—of the word *hari*; *ei*—this; *mukhya*—chief; *kahiluṅ*—I have explained; *lakṣaṇa*—the symptoms.

“When one’s mind, senses and body are attracted to the transcendental qualities of Hari, one gives up the four principles of material success. Thus I have explained the chief meanings of the word ‘hari.’

The four principles of material success are (1) religious performance, (2) economic development, (3) sense gratification and (4) liberation, or merging into the impersonal effulgence of Brahman. These things do not interest the devotee.

TEXT 65

'ca' 'api', dui śabda tāte 'avyaya' haya
yei artha lāgāiye, sei artha haya

ca—*ca*; *api*—*api*; *dui*—two; *śabda*—words; *tāte*—in that way; *avyaya*—indeclinable words; *haya*—are; *yei*—whatever; *artha*—meaning; *lāgāiye*—they want to use; *sei*—that; *artha*—meaning; *haya*—can be used.

“When the conjunctions ‘ca’ [‘and’] and ‘api’ [‘although’] are added to this verse, the verse can assume whatever meaning one wants to give it.

TEXT 66

tathāpi ca-kārera kahe mukhya artha sāta

tathāpi—still; *ca-kārera*—of the word *ca*; *kahe*—it is said; *mukhya*—chief; *artha*—meanings; *sāta*—seven.

“The word ‘ca’ can be explained in seven ways.

TEXT 67

cānvācaye samāhāre
‘nyonyārthe ca samuccaye
yatnāntare tathā pāda-
pūraṇe ‘py avadhāraṇe

ca—this word *ca*; *anvācaye*—in connecting one with another; *samāhāre*—in the sense of aggregation; *anyonya-arthe*—to help one another in the imports; *ca*—the word *ca*; *samuccaye*—in aggregate understanding; *yatnāntare*—in another effort; *tathā*—as well as; *pāda-pūraṇe*—in completing the verse; *api*—also; *avadhāraṇe*—in the sense of certainty.

“The word “ca” [“and”] is used to connect a word or sentence with a previous word or sentence, to give the sense of aggregation, to assist the meaning, to give a collective understanding, to suggest another effort or exertion, or to fulfill the meter of a verse. It is also used in the sense of certainty.’

This is a quotation from the *Viśva-prakāśa* dictionary.

TEXT 68

api-śabde mukhya artha sāta vikhyāta

api-śabde—by the word *api*; *mukhya*—chief; *artha*—meanings; *sāta*—seven; *vikhyāta*—celebrated.

“There are seven chief meanings of the word ‘api.’ They are as follows.

TEXT 69

*api sambhāvanā-praśna-
śaṅkā-garhā-samuccaye
tathā yukta-padārtheṣu
kāma-cāra-kriyāsu ca*

api—the word *api*; *sambhāvanā*—possibility; *praśna*—question; *śaṅkā*—doubt; *garhā*—censure or abuse; *samuccaye*—aggregation; *tathā*—as well as; *yukta-pada-artheṣu*—the appropriate application of things; *kāma-cāra-kriyāsu*—of extravagance; *ca*—and.

“The word “api” is used in the sense of possibility, question, doubt, censure, aggregation, appropriate application of things, and extravagance.’

This is another quotation from the *Viśva-prakāśa*.

TEXT 70

*ei ta’ ekādaśa padera artha-nirṇaya
ebe ślokaṛtha kari, yathā ye lāgaya*

ei ta’—this; *ekādaśa*—eleven; *padera*—of the words; *artha-nirṇaya*—demonstration of import; *ebe*—now; *śloka-artha*—the total meaning of the verse; *kari*—let Me do; *yathā*—as much as; *ye*—which; *lāgaya*—applicable.

“I have now described the different meanings of the eleven separate words. Now let Me give the complete meaning of the śloka, as it is applied in different places.

TEXT 71

*'brahma' śabdera artha—tattva sarva-bṛhattama
svarūpa aiśvarya kari' nāhi yāñra sama*

brahma—brahma; śabdera artha—the meaning of the word; tattva—the truth; sarva-bṛhat-tama—the summum bonum among relative truths; svarūpa—the original identity; aiśvarya—opulence; kari'—accepting; nāhi—not; yāñra—whose; sama—equal.

“The word ‘brahma’ indicates the summum bonum, the Absolute Truth, which is greater than all other truths. It is the original identity, and there can be nothing equal to that Absolute Truth.

TEXT 72

*bṛhattvād bṛmhaṇatvāc ca
tat brahma paramaṁ viduḥ
tasmai namas te sarvātman
yogi-cintyāvīkāravat*

bṛhattvāt—because of being all-pervasive; bṛmhaṇatvāt—because of increasing unlimitedly; ca—and; tat—that; brahma—Absolute Truth; paramam—the ultimate; viduḥ—they know; tasmai—unto Him; namaḥ—obeisances; te—unto You; sarva-ātman—the Supreme Soul; yogi-cintya—appreciable by great yogīs; avīkāra-vaṭ—without change.

“I offer my respectful obeisances to the Absolute Truth, the summum bonum. He is the all-pervasive, all-increasing subject matter for the great yogīs. He is changeless, and He is the soul of all.’

This is a quotation from the *Viṣṇu Purāṇa* (1.12.57).

TEXT 73

*sei brahma-śabde kahe svayaṁ-bhagavān
advitīya-jñāna, yāñhā vinā nāhi āna*

sei—that; *brahma-śabde*—by the word *brahma*; *kahe*—it is said; *svayam-bhagavān*—the Supreme Personality of Godhead; *advitīya-jñāna*—the supreme one, without duality; *yāñhā*—which; *vinā*—without; *nāhi āna*—there is nothing else.

“The proper meaning of the word ‘brahma’ is the Supreme Personality of Godhead, who is one without a second and without whom nothing else exists.

TEXT 74

*vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

vadanti—they say; *tat*—that; *tattva-vidaḥ*—learned souls; *tattvam*—the Absolute Truth; *yaj*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

“Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead.’

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.11). For an explanation, see *Ādi-līlā* 2.11.

TEXT 75

*sei advaya-tattva kṛṣṇa—svayaṁ-bhagavān
tina-kāle satya tiñho—śāstra-pramāṇa*

sei—that; *advaya-tattva*—Absolute Truth without a second; *kṛṣṇa*—Lord Kṛṣṇa; *svayam-bhagavān*—the Supreme Personality of Godhead; *tina-kāle*—in three phases of time (past, present and future); *satya*—truth; *tiñho*—He; *śāstra-pramāṇa*—the verdict of all Vedic literatures.

“That Absolute Truth without a second is Lord Kṛṣṇa, the Supreme Personality of Godhead. He is the supreme truth in the past, present and future. That is the evidence of all revealed scriptures.

TEXT 76

*aham evāsam evāgre
nānyad yat sad-asat-param
paścād aham yad etac ca
yo ‘vaśiṣyeta so ‘smy aham*

aham—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—which; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—after; *aham*—I, the Personality of Godhead; *yat*—which; *etat*—this creation; *ca*—also; *yaḥ*—who; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—am; *aham*—I, the Personality of Godhead.

“Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation only I remain eternally.’

This verse from *Śrīmad-Bhāgavatam* (2.9.33) was spoken by Lord Kṛṣṇa. For an explanation see *Ādi-līlā* 1.53.

TEXT 77

*‘ātma’-śabde kahe kṛṣṇa bṛhattva-svarūpa
sarva-vyāpaka, sarva-sākṣī, parama-svarūpa*

ātma-śabde—by the word *ātmā*; *kahe*—it is said; *kṛṣṇa*—the Supreme Lord Kṛṣṇa; *bṛhattva*—the greatest of all; *svarūpa*—identity; *sarva-vyāpaka*—all-pervasive; *sarva-sākṣī*—the witness of all; *parama-svarūpa*—the supreme form.

“The word ‘ātmā’ [‘self’] indicates the highest truth, Kṛṣṇa. He is the all-pervasive witness of all, and He is the supreme form.

TEXT 78

*ātatatvāc ca māṭṛtvād
ātmā hi paramo hariḥ*

ātatatvāt—due to being all-pervading; *ca*—and; *māṭṛtvāt*—due to being the progenitor; *ātmā*—the soul; *hi*—certainly; *paramaḥ*—supreme; *hariḥ*—the Supreme Personality of Godhead.

“Hari, the Personality of Godhead, is the all-pervasive original source of everything; He is therefore the Supersoul of everything.”

This is a quotation from the *Bhāvārtha-dīpikā*, Śrīdhara Svāmī’s commentary on *Śrīmad-Bhāgavatam*.

TEXT 79

*sei kṛṣṇa-prāpti-hetu trividha ‘sādhana’
jñāna, yoga, bhakti,—tinera pṛthak lakṣaṇa*

sei—those; *kṛṣṇa-prāpti*—of achieving the lotus feet of Kṛṣṇa; *hetu*—causes; *tri-vidha sādhana*—the three kinds of execution; *jñāna*—knowledge; *yoga*—mystic yoga practice; *bhakti*—and devotional service; *tinera*—of these three; *pṛthak lakṣaṇa*—the symptoms are different.

“There are three ways to attain the lotus feet of the Absolute Truth, Kṛṣṇa. There is the process of philosophical speculation, the practice of mystic yoga and the execution of devotional service. Each of these has its different characteristics.

TEXT 80

*tina sādhanē bhagavān tina svarūpe bhāse
brahma, paramātmā, bhagavattā,—trividha prakāśe*

tina sādhanē—by these three different processes; *bhagavān*—the Supreme Personality of Godhead; *tina*—three; *svarūpe*—in identities; *bhāse*—appears; *brahma*—the impersonal feature; *paramātmā*—the localized

feature; *bhagavattā*—and the Supreme Personality of Godhead; *trividha prakāśe*—three manifestations.

“The Absolute Truth is the same, but according to the process by which one understands Him, He appears in three forms—as Brahman, Paramātmā and Bhagavān, the Supreme Personality of Godhead.

TEXT 81

*vadanti tat tattva-vidas
tattvaṃ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

vadanti—they say; *tat*—that; *tattva-vidas*—learned souls; *tattvam*—the Absolute Truth; *yaj*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

“Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead.’

TEXT 82

*’brahma-ātmā’-śabde yadi kṛṣṇere kahaya
’rūḍhi-ṛṭṭye’ nirviśeṣa antaryāmī kaya*

brahma-ātmā-śabde—by the words *brahma* and *ātmā*; *yadi*—if; *kṛṣṇere kahaya*—Kṛṣṇa is indicated; *rūḍhi-ṛṭṭye*—by the direct meaning; *nirviśeṣa*—impersonal; *antaryāmī*—the Supersoul; *kaya*—is said.

“Although the words ‘brahma’ and ‘ātmā’ indicate Kṛṣṇa, their direct meaning refers only to the impersonal Brahman and the Supersoul respectively.

TEXT 83

jñāna-mārge—nirviśeṣa-brahma prakāśe
yoga-mārge—antaryāmi-svarūpete bhāse

jñāna-mārge—the process of philosophical speculation; *nirviśeṣa-brahma*—the impersonal Brahman effulgence; *prakāśe*—becomes manifest; *yoga-mārge*—by practicing mystic yoga; *antaryāmi-svarūpete*—in the localized aspect, the Supersoul; *bhāse*—appears.

“If one follows the path of philosophical speculation, the Absolute Truth manifests Himself as impersonal Brahman, and if one follows the path of mystic yoga, He manifests Himself as the Supersoul.

TEXT 84

rāga-bhakti-vidhi-bhakti haya dui-rūpa
’svayam-bhagavattve’, bhagavattve—prakāśa dvi-rūpa

rāga-bhakti—spontaneous devotional service; *vidhi-bhakti*—regulative devotional service; *haya*—are; *dui-rūpa*—the two kinds of devotional service; *svayam-bhagavattve*—in the Supreme Personality of Godhead; *bhagavattve*—and in His personal expansion; *prakāśa dvi-rūpa*—the two kinds of manifestation.

“There are two kinds of devotional activity—spontaneous and regulative. By spontaneous devotional service, one attains the original Personality of Godhead, Kṛṣṇa, and by the regulative process one attains the expansion of the Supreme Personality of Godhead.

TEXT 85

rāga-bhaktye vraje svayam-bhagavāne pāya

rāga-bhaktye—by the discharge of spontaneous devotional service; *vraje*—in Vṛndāvana; *svayam*—Himself; *bhagavāne*—the Supreme Personality of Godhead; *pāya*—one gets.

“By executing spontaneous devotional service in Vṛndāvana, one attains the original Supreme Personality of Godhead, Kṛṣṇa.

TEXT 86

*nāyam sukhāpo bhagavān
dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām
yathā bhaktimatām iha*

na—not; *ayam*—this Lord Śrī Kṛṣṇa; *sukha-āpaḥ*—easily available; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—for materialistic persons who have accepted the body as the self; *gopikā-sutaḥ*—the son of mother Yaśodā; *jñāninām*—for persons addicted to mental speculation; *ca*—and; *ātma-bhūtānām*—for persons performing severe austerities and penances; *yathā*—as; *bhakti-matām*—for persons engaged in spontaneous devotional service; *iha*—in this world.

“The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.’

This verse from *Śrīmad-Bhāgavatam* (10.9.21) was spoken by Śrīla Śukadeva Gosvāmī. For an explanation see *Madhya-līlā* 8.227.

TEXT 87

vidhi-bhaktye pārṣada-dehe vaikuṅṭhete yāya

vidhi-bhaktye—by executing regulative devotional service; *pārṣada-dehe*—in the form of an associate of the Lord; *vaikuṅṭhete yāya*—one achieves the Vaikuṅṭha planets.

“By executing regulative devotional service, one becomes an associate of Nārāyaṇa and attains the Vaikuṅṭhalokas, the spiritual planets in the spiritual sky.

TEXT 88

*yac ca vrajanty animiṣām ṛṣabhānuvṛttyā
dūre-yamā hy upari naḥ sṛṣṭhāṇīya-śīlāḥ
bhartur mithaḥ su-yaśasaḥ kathanaṅnurāga-
vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ*

yac—which; *ca*—also; *vrajanti*—go; *animiṣām*—of the demigods; *ṛṣabhānuvṛttyā*—by practicing the best means of spiritual life; *dūre*—keeping at a distance; *yamāḥ*—the regulative principles; *hi*—certainly; *upari*—above; *naḥ*—our; *sṛṣṭhāṇīya-śīlāḥ*—decorated with desirable qualities; *bhartuḥ*—of the master; *mithaḥ*—mutually; *su-yaśasaḥ*—who has all transcendental qualities; *kathanaṅnurāga*—attracted to discussions; *vaiklavya*—transformation; *bāṣpa-kalayā*—with tears in the eyes; *pulakī-kṛta*—jubilation; *aṅgāḥ*—bodily limbs.

“Those who discuss the activities of Lord Kṛṣṇa are on the highest platform of devotional life, and they evince the symptoms of tears in the eyes and bodily jubilation. Such persons discharge devotional service to Kṛṣṇa without practicing the rules and regulations of the mystic yoga system. They possess all spiritual qualities, and they are elevated to the Vaikuṅṭha planets, which exist above us.’

This is a quotation from *Śrīmad-Bhāgavatam* (3.15.25). In this verse Lord Brahmā is speaking to all the demigods, who feared the two *asuras* in Diti’s womb. Lord Brahmā described the Kumāras’ visit to Vaikuṅṭha, and this was again explained by Maitreya, the friend of Vyāsadeva, when he gave instructions to Vidura.

TEXT 89

*sei upāsaka haya trividha prakāra
akāma, mokṣa-kāma, sarva-kāma āra*

sei upāsaka—those devotees; *haya*—are; *tri-vidha prakāra*—three varieties; *akāma*—without material desires; *mokṣa-kāma*—desiring to become liberated; *sarva-kāma*—filled with all material desires; *āra*—and.

“The devotees are divided into three categories—akāma [desireless], mokṣa-kāma [desiring liberation] and sarva-kāma [desiring material perfection].

TEXT 90

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣam param*

akāmaḥ—without material desires; *sarva-kāmaḥ*—full of all material desires; *vā*—or; *mokṣa-kāmaḥ*—desiring liberation; *udāra-dhīḥ*—sincere and advanced in devotional service; *tīvreṇa*—firm; *bhakti-yogena*—by the practice of *bhakti-yoga*; *yajeta*—should worship; *puruṣam param*—the Supreme Personality of Godhead.

“One who is actually intelligent, although he may be a devotee free from material desires, a karmī desiring all kinds of material facilities, or a jñānī desiring liberation, should seriously engage in bhakti-yoga for the satisfaction of the Supreme Personality of Godhead.’

This is a quotation from *Śrīmad-Bhāgavatam* (2.3.10).

TEXT 91

*buddhimān-arthe—yadi ‘vicāra-jña’ haya
nija-kāma lāgiha tabe kṛṣṇere bhajaya*

buddhimān-arthe—by the meaning of intelligent; *yadi*—if; *vicāra-jña*—expert in scrutinizing things; *haya*—is; *nija-kāma lāgiha*—even for sense gratification; *tabe*—then; *kṛṣṇere bhajana*—worships Lord Kṛṣṇa.

“The meaning of the word ‘udāra-dhī’ is *buddhimān*—intelligent or considerate. Because of this, even for one’s own sense gratification one engages in the devotional service of Lord Kṛṣṇa.

TEXT 92

*bhakti vinu kona sādhana dite nāre phala
saba phala deya bhakti svatantra prabala*

bhakti vinu—without devotional service; *kona*—some; *sādhana*—practice for perfection; *dite*—to give; *nāre*—not able; *phala*—any result; *saba phala*—all the results of different processes; *deya*—give; *bhakti*—devotional service; *sva-tantra*—independent; *prabala*—and powerful.

“The other processes cannot yield results unless they are associated with devotional service. Devotional service, however, is so strong and independent that it can give one all the desired results.

TEXT 93

*ajā-gala-stana-nyāya anya sādhana
ataeva hari bhaje buddhimān jana*

ajā-gala-stana-nyāya—like the nipples on the neck of a goat; *anya*—other; *sādhana*—execution of spiritual life; *ataeva*—therefore; *hari*—the Supreme Personality of Godhead; *bhaje*—one worships; *buddhimān jana*—the intelligent person.

“With the exception of devotional service, all the methods of self-realization are like the nipples on the neck of a goat. Therefore an intelligent person adopts only devotional service, giving up all other processes of self-realization.

Without devotional service, other methods for self-realization and spiritual life are useless. Other methods cannot produce good results at any time, and therefore they are compared to the nipples on the neck of a goat. These nipples cannot produce milk, although it may appear that they can. An unintelligent person cannot understand that only devotional service can elevate one to the transcendental position.

TEXT 94

*catur-vidhā bhajante mām
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha*

catur-vidhāḥ—four kinds; *bhajante*—worship; *mām*—Me; *janāḥ*—persons; *sukṛtinaḥ*—who have obeyed the principles of human life or the regulative principles of *varṇa* and *āśrama*; *arjuna*—O Arjuna; *ārtaḥ*—the distressed; *jijñāsuḥ*—the inquisitive; *artha-arthī*—one in need of money; *jñānī*—one pursuing knowledge; *ca*—also; *bharata-ṛṣabha*—O best of the Bharata dynasty.

“O best among the Bharatas [Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive and he who is searching for knowledge of the Absolute.’

This is a quotation from the *Bhagavad-gītā* (7.16). The word *sukṛtinaḥ* is very important in this verse. *Su* means “auspicious,” and *kṛtī* means “meritorious” or “regulated.” Unless one follows the regulative principles of religious life, human life is no different from animal life. Religious life means following the principles of *varṇa* and *āśrama*. In the *Viṣṇu Purāṇa* it is said:

*varṇāśramācāravatā puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam*
[Cc. Madhya 8.58]

According to religious life, society is divided into four social divisions—*brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra*—and four spiritual divisions—*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. One needs to be trained to become a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, just as one is trained to become an engineer, doctor or lawyer. Those who are properly trained can be considered human beings; if one is not trained socially and spiritually—that is, if one is uneducated and unregulated—his life is on the animal platform. Among animals there is no question of spiritual advancement. Spiritual life can be attained by proper training—either by following the principles of *varṇa* and *āśrama* or by being directly

trained in the *bhakti* school by the methods of *śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam/ arcanam vandanam dāsyam sakhyam ātma-nivedanam* [SB 7.5.23]. Without being trained, one cannot be *sukṛtī*, auspicious. In this verse Kṛṣṇa says that people approach Him when in distress, in need of money or when actually inquisitive to understand the Supreme Being, or the original source of everything. Some people approach Him in the pursuit of knowledge of the Absolute Truth, and others approach Him when they are distressed, like the devotee Gajendra. Others are inquisitive, like the great sages headed by Śaunaka, and others need money, like Dhruva Mahārāja. Śukadeva Gosvāmī approached the Lord when he pursued knowledge. All these great personalities thus took to the devotional service of the Supreme Personality of Godhead, Kṛṣṇa.

TEXT 95

*ārta, arthārthī,—dui sakāma-bhitare gaṇi
jijñāsu, jñānī,—dui mokṣa-kāma māni*

ārta—distressed; *artha-arthī*—desirous of money; *dui*—two persons; *sakāma-bhitare*—in the division of material activities; *gaṇi*—we consider; *jijñāsu*—inquisitive; *jñānī*—pursuing knowledge; *dui*—two; *mokṣa-kāma*—transcendentalists pursuing spiritual knowledge for liberation; *māni*—I consider.

“Materialistic devotees take to devotional service and worship Kṛṣṇa when they are distressed or in need of money. Those who are actually inquisitive to understand the supreme source of everything and those who are in search of knowledge are called transcendentalists, for they desire liberation from all material contamination.

TEXT 96

*ei cāri sukṛti haya mahā-bhāgyavān
tat-tat-kāmādi chāḍi’ haya śuddha-bhaktimān*

ei cāri—these four persons; *sukṛti*—pious men; *haya*—are; *mahā-bhāgyavān*—highly fortunate; *tat-tat*—those respective; *kāma-ādi*—aspirations; *chāḍi’*—giving up; *haya*—become; *śuddha-bhaktimān*—pure devotees.

“Because they have a pious background, all four types of people are to be considered greatly fortunate. Such people gradually give up material desires and become pure devotees.

TEXT 97

*sādhu-saṅga-kṛpā kimvā kṛṣṇera kṛpāya
kāma-ādi ‘duḥsaṅga’ chāḍi’ śuddha-bhakti pāya*

sādhu-saṅga-kṛpā—by the mercy of association with devotees; *kimvā*—or; *kṛṣṇera kṛpāya*—by the mercy of Kṛṣṇa; *kāma-ādi*—material desires and so on; *duḥsaṅga*—unwanted association; *chāḍi’*—giving up; *śuddha-bhakti pāya*—one obtains the platform of pure devotional life.

“One is elevated to the platform of devotional life by the mercy of a Vaiṣṇava, the bona fide spiritual master, and by the special mercy of Kṛṣṇa. On that platform, one gives up all material desires and the association of unwanted people. Thus one is elevated to the platform of pure devotional service.

TEXT 98

*sat-saṅgān mukta-duḥsaṅgo
hātum notsahate budhaḥ
kīrtiyamānam yaśo yasya
sakṛd ākarṇya rocanam*

sat-saṅgāt—by the association of pure devotees; *mukta*—freed; *duḥsaṅgaḥ*—the association of materialistic persons; *hātum*—to give up; *na*—not; *utsahate*—is able; *budhaḥ*—one who is actually learned; *kīrtiyamānam*—being glorified; *yaśaḥ*—the glories; *yasya*—of whom (the Supreme Personality of Godhead); *sakṛt*—once; *ākarṇya*—hearing; *rocanam*—very pleasing.

“The intelligent, who have understood the Supreme Lord in the association of pure devotees and have become free from bad, materialistic association, can never avoid hearing the glories of the Lord, even though they have heard them only once.’

This is a verse from *Śrīmad-Bhāgavatam* (1.10.11). All the members of the Kuru dynasty offered respects when Kṛṣṇa was leaving Hastināpura after the Battle of Kurukṣetra. Kṛṣṇa was going to His own kingdom, and all the members of the Kuru dynasty were overwhelmed by His departure. This verse was spoken in that connection by Śukadeva Gosvāmī.

A pure devotee becomes attached to Kṛṣṇa by hearing the Lord's glories. The Lord's glories and the Lord Himself are identical. One has to be qualified to understand this absolute truth; therefore one should be given a chance to associate with a pure devotee. Our Kṛṣṇa consciousness movement is meant for this purpose. We want to create pure devotees so that other people will benefit by their association. In this way the number of pure devotees increases. Professional preachers cannot create pure devotees. There are many professional preachers of *Śrīmad-Bhāgavatam* who read this work to earn their livelihood. However, they cannot convert materialistic people to devotional service. Only a pure devotee can convert others to pure devotional service. It is therefore important for all the preachers in our Kṛṣṇa consciousness movement to first become pure devotees and follow the regulative principles, refraining from illicit sex, meat-eating, gambling and intoxication. They should regularly chant the Hare Kṛṣṇa *mahā-mantra* on their beads, follow the devotional process, rise early in the morning, attend *maṅgala-ārati* and recite *Śrīmad-Bhāgavatam* and the *Bhagavad-gītā* regularly. In this way, one can become purified and free from all material contamination.

*sarvopādhi-vinirmuktaṁ tat-paraṭvena nirmalam
hṛṣīkeṇa hṛṣīkeṣa-sevanam bhaktir ucyate*
[Cc. Madhya 19.170]

“*Bhakti*, or devotional service, means engaging all one's senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and one's senses are purified simply by being employed in the service of the Lord.”
(*Nārada-pañcarātra*)

To make a show of devotional service will not help one. One must be a pure devotee following the devotional process; then one can convert others to devotional service. Śrī Caitanya Mahāprabhu practiced devotional service and preached (*āpani ācari' bhakti karila pracāra*). If a preacher

behaves properly in devotional service, he will be able to convert others. Otherwise, his preaching will have no effect.

TEXT 99

*'duḥsaṅga' kahiye—'kaitava', 'ātma-vañcanā'
kṛṣṇa, kṛṣṇa-bhakti vinu anya kāmanā*

duḥsaṅga—bad, unwanted association; *kahiye*—I say; *kaitava*—cheating; *ātma-vañcanā*—cheating oneself; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *vinu*—without; *anya*—other; *kāmanā*—desires.

“Cheating oneself and cheating others is called kaitava. Associating with those who cheat in this way is called duḥsaṅga, bad association. Those who desire things other than Kṛṣṇa’s service are also called duḥsaṅga, bad association.

TEXT 100

*dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyam vāstavam atra vastu śiva-dam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

dharmah—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—in which fruitive intention; *atra*—herein; *paramah*—the highest; *nirmatsarāṇām*—of the fully pure in heart; *satām*—devotees; *vedyam*—to be understood; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śiva-dam*—giving well-being; *tāpa-traya*—of the threefold miseries; *unmūlanam*—causing uprooting; *śrīmat*—beautiful; *bhāgavate*—in the *Bhāgavata Purāṇa*; *mahā-muni*—by the great sage (Vyāsadeva); *kṛte*—compiled; *kim*—what; *vā*—indeed; *paraiḥ*—with others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—becomes confined; *atra*—herein; *kṛtibhiḥ*—by pious men; *śuśrūṣubhiḥ*—desiring to hear; *tat-kṣaṇāt*—without delay.

“The great scripture Śrīmad-Bhāgavatam, compiled by Mahāmuni Vyāsadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore there is no need for any scripture other than Śrīmad-Bhāgavatam.’

This is a quotation from Śrīmad-Bhāgavatam (1.1.2). For an explanation see *Ādi-līlā* 1.91.

TEXT 101

*'pra'-śabde—mokṣa-vāñchā kaitava-pradhāna
ei śloke śrīdhara-svāmī kariyāchena vyākhyāna*

pra-śabde—by the prefix pra; mokṣa-vāñchā—the desire for being liberated; kaitava-pradhāna—first-class cheating; ei śloke—in this verse; śrīdhara-svāmī—the great commentator Śrīdhara Svāmī; kariyāchena—has made; vyākhyāna—explanation.

“The prefix ‘pra’ in the word ‘projhita’ specifically refers to those desiring liberation or oneness with the Supreme. Such a desire should be understood to be the foremost cheating propensity. The great commentator Śrīdhara Svāmī has explained this verse in that way.

TEXT 102

*sakāma-bhakte 'ajña' jāni' dayālu bhagavān
sva-caraṇa diyā kare icchāra pidhāna*

sakāma-bhakte—to devotees who still have material desires to fulfill; ajña—foolish; jāni'—knowing; dayālu—merciful; bhagavān—Śrī Kṛṣṇa; svacaraṇa—His own lotus feet; diyā—giving; kare—does; icchāra pidhāna—the covering of other desires.

“When merciful Lord Kṛṣṇa understands that a foolish devotee desires material prosperity, He gratefully gives him the shelter of His lotus feet. In this way, the Lord covers the devotee’s undesirable ambitions.

TEXT 103

*satyaṁ diśaty arthitam arthito nṛṇām
naivārtha-do yat punar arthitā yataḥ
svayaṁ vidhatte bhajatām anicchatām
icchā-pidhānaṁ nija-pāda-pallavam*

satyaṁ—it is true; *diśati*—He awards; *arthitam*—that which is desired; *arthitaḥ*—being requested; *nṛṇām*—by human beings; *na*—not; *eva*—certainly; *artha-daḥ*—giving desired things; *yat*—which; *punaḥ*—again; *arthitā*—request; *yataḥ*—from which; *svayaṁ*—Himself; *vidhatte*—He gives; *bhajatām*—of those engaged in devotional service; *anicchatām*—even though not desiring; *icchā-pidhānam*—covering all other desires; *nija-pāda-pallavam*—the shelter of His own lotus feet.

“Whenever Kṛṣṇa is requested to fulfill one’s desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause one to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord’s service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.’

This is a quotation from *Śrīmad-Bhāgavatam* (5.19.27).

TEXT 104

*sādhu-saṅga, kṛṣṇa-kṛpā, bhaktira svabhāva
e tine saba chāḍāya, kare kṛṣṇe ‘bhāva’*

sādhu-saṅga—the association of devotees; *kṛṣṇa-kṛpā*—the mercy of Lord Kṛṣṇa; *bhaktira*—of devotional service; *svabhāva*—nature; *e tine*—these three; *saba chāḍāya*—cause one to give up everything else; *kare*—do; *kṛṣṇe*—unto Lord Kṛṣṇa; *bhāva*—the loving affairs.

“Association with a devotee, the mercy of Kṛṣṇa, and the nature of devotional service help one to give up all undesirable association and gradually attain elevation to the platform of love of Godhead.

This verse refers to the association of pure devotees, the mercy of Kṛṣṇa and the rendering of devotional service. All these help one give up the association of nondevotees and the material opulence awarded by the external energy, *māyā*. A pure devotee is never attracted by material opulence, for he understands that wasting time to acquire material opulence is a misuse of the gift of human life. In *Śrīmad-Bhāgavatam* it is said, *śrama eva hi kevalam* [SB 1.2.8]. In the eyes of a devotee, politicians, social workers, philanthropists, philosophers and humanitarians are simply wasting their time, for human society is not freed from the cycle of birth and death by their activity and propaganda. These so-called philanthropists, politicians and philosophers have no knowledge because they do not know that there is life after death. Understanding that there is life after death is the beginning of spiritual knowledge. A person can understand himself and what he is simply by understanding the first lessons of the *Bhagavad-gītā* (2.13):

*dehino 'smin yathā dehe kaumāraṁ yauvanaṁ jarā
tathā dehāntara-prāptir dhīras tatra na muhyati*

“As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A sober person is not bewildered by such a change.”

Not knowing the real science of life, a foolish person engages in the temporary activities of this life and thus becomes further entangled in the cycle of birth and death. He always desires material opulence, which can be attained by *karma*, *jñāna* and *yoga*. But when one is actually elevated to the devotional platform, he gives up all these desires. This is called *anyābhilāṣitā-śūnya*. Then one becomes a pure devotee.

TEXT 105

*āge yata yata artha vyākhyāna kariba
kṛṣṇa-guṇāsvādera ei hetu jāniba*

āge—ahead; *yata yata*—as many as; *artha*—meanings; *vyākhyāna kariba*—I shall explain; *kṛṣṇa-guṇa-āsvādera*—of tasting the transcendental qualities of Kṛṣṇa; *ei*—this; *hetu*—reason; *jāniba*—we shall understand.

“In this way I shall progressively explain all the words in the ātmārāma verse. It should be understood that all these words are meant to enable one to taste the transcendental qualities of Kṛṣṇa.

TEXT 106

śloka-vyākhyā lāgi' ei kariluṅ ābhāsa
ebe kari ślokerā mūlārtha prakāśa

śloka-vyākhyā—of the explanation of the verse; *lāgi'*—for the matter; *ei*—this; *kariluṅ*—I did; *ābhāsa*—indication; *ebe*—now; *kari*—let Me do; *ślokerā*—of the verse; *mūla-artha*—the real meaning; *prakāśa*—the manifestation.

“I have given all these explanations just to give some indication of the verse’s meaning. Now let Me explain the real meaning of the verse.

TEXT 107

jñāna-māрге upāsaka—duita' prakāra
kevala brahmopāsaka, mokṣākāṅkṣī āra

jñāna-māрге—on the path of philosophical speculation; *upāsaka*—worshippers; *duita' prakāra*—two varieties; *kevala*—only; *brahma-upāsaka*—the worshiper of impersonal Brahman; *mokṣa-ākāṅkṣī*—desiring liberation; *āra*—and.

“There are two kinds of worshippers on the path of philosophical speculation—one is called *brahma-upāsaka*, a worshiper of the impersonal Brahman, and the other is called *mokṣākāṅkṣī*, one who desires liberation.

TEXT 108

*kevala brahmoṣāsaka tina bheda haya
sādhaka, brahmamaya, āra prāpta-brahma-laya*

kevala brahma-upāsaka—the worshiper of only the impersonal Brahman; *tina bheda haya*—there are three different groups; *sādhaka*—the beginner; *brahma-maya*—absorbed in thought of Brahman; *āra*—and; *prāpta-brahma-laya*—actually merged into the Brahman effulgence.

“There are three types of people who worship the impersonal Brahman. The first is the beginner, the second is one whose thoughts are absorbed in Brahman, and the third is one who is actually merged in the impersonal Brahman.

TEXT 109

*bhakti vinā kevala jñāne ‘mukti’ nāhi haya
bhakti sādhana kare yei ‘prāpta-brahma-laya’*

bhakti—devotional service; *vinā*—without; *kevala*—only; *jñāne*—by philosophical speculation; *mukti*—liberation; *nāhi haya*—there is not; *bhakti*—devotional service; *sādhana*—practice; *kare*—does; *yei*—anyone who; *prāpta-brahma-laya*—as good as merging into the impersonal Brahman.

“One cannot attain liberation simply through philosophical speculation devoid of devotional service. However, if one renders devotional service, he is automatically on the Brahman platform.

TEXT 110

*bhaktira svabhāva,—brahma haite kare ākarṣaṇa
divya deha diyā karāya kṣṇera bhajana*

bhaktira—of devotional service; *svabhāva*—nature; *brahma*—impersonal Brahman realization; *haite*—from; *kare*—does; *ākarṣaṇa*—attracting;

divya—transcendental; *deha*—body; *diyā*—offering; *karāya*—causes to perform; *kṛṣṇera bhajana*—the service of Lord Kṛṣṇa.

“Characteristically, one in devotional service is attracted away from the impersonal Brahman platform. He is offered a transcendental body to engage in Lord Kṛṣṇa’s service.

TEXT 111

bhakta-deha pāile haya guṇera smaraṇa
guṇākṛṣṭa hañā kare nirmala bhajana

bhakta-deha—the body of a devotee; *pāile*—when one gets; *haya*—there is; *guṇera smaraṇa*—remembrance of the transcendental qualities; *guṇākṛṣṭa hañā*—being attracted by the transcendental qualities; *kare*—performs; *nirmala bhajana*—pure devotional service.

“When one gets a devotee’s spiritual body, he can remember the transcendental qualities of Kṛṣṇa. Simply by being attracted to Kṛṣṇa’s transcendental qualities, one becomes a pure devotee engaged in His service.

Śrīla Bhaktivinoda Ṭhākura has given the following summary of verses 107–111. Transcendentalists on the path of philosophical speculation can be divided into two categories—the pure worshipers of impersonal Brahman and those who wish to merge into the existence of impersonal Brahman. When one is fully absorbed in the thought that one is not different from the Supreme Absolute Truth, one is said to be a worshiper of the impersonal Brahman. The impersonal worshipers of Brahman can again be divided into three categories—(1) *sādhakas*, those who are nearing perfect execution of the process of Brahman realization; (2) those who are fully absorbed in meditation on Brahman; and (3) those who are on the *brahma-bhūta* [SB 4.30.20] platform and have no relationship with material existence. Even though the worshiper of impersonal Brahman can be highly advanced, he cannot attain liberation without discharging devotional service. Anyone who has realized himself as spirit soul can engage in devotional service. This is the verdict of the *Bhagavad-gītā* (18.54):

*brahma-bhūtaḥ prasannātmā na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu mad-bhaktiṁ labhate parām*

“One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.”

To attain the platform of pure devotional service, one has to become spiritually pure and attain the *brahma-bhūta* platform, which is beyond material anxiety and material discrimination. When one approaches pure devotional service after realizing Brahman, one becomes attracted by pure devotional service. At such a time, by rendering devotional service, one gets a spiritual body with purified senses.

*sarvoṇādhi-vinirmuktaṁ tat-paraṭvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-sevanam bhaktir ucyate
[Cc. Madhya 19.170]*

When one’s senses are pure, one can render loving devotional service to Kṛṣṇa. A pure devotee can only remember Kṛṣṇa’s transcendental qualities. Remembering them, he fully engages in the loving service of the Lord.

TEXT 112

*“muktā api līlayā vighrahaṁ
kṛtvā bhagavantaṁ bhajante“*

muktāḥ—liberated; *api*—although; *līlayā*—by pastimes; *vighrahaṁ*—the form of the Lord; *kṛtvā*—having installed; *bhagavantaṁ*—the Supreme Personality of Godhead; *bhajante*—worship.

“Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.”

Highly elevated Māyāvādī *sannyāsīs* sometimes worship the Rādhā-Kṛṣṇa Deity and discuss the pastimes of the Lord, but their purpose is

not elevation to Goloka Vṛndāvana. They want to merge into the Lord's effulgence. This statement is quoted from Śaṅkarācārya's commentary on the *Upaniṣad* known as *Nṛsimha-tāpanī*.

TEXT 113

*janma haite śuka-sanakādi 'brahmamaya'
kṛṣṇa-guṇākṛṣṭa hañā kṛṣṇere bhajaya*

janma haite—from birth; *śuka*—Śukadeva Gosvāmī; *sanaka-ādi*—the four Kumāras; *brahma-maya*—absorbed in the thought of impersonal Brahman; *kṛṣṇa-guṇa-ākṛṣṭa*—attracted by the transcendental pastimes of the Lord; *hañā*—becoming; *kṛṣṇere bhajaya*—worshiped Lord Kṛṣṇa.

“Although Śukadeva Gosvāmī and the four Kumāras were always absorbed in the thought of impersonal Brahman and were thus Brahmavādīs, they were nonetheless attracted by the transcendental pastimes and qualities of Kṛṣṇa. Therefore they later became devotees of Kṛṣṇa.

TEXT 114

*sanakādyera kṛṣṇa-kṛpāya saurabhe hare mana
guṇākṛṣṭa hañā kare nirmala bhajana*

sanaka-ādyera—of the four Kumāras, headed by Sanaka; *kṛṣṇa-kṛpāya*—by the mercy of the Lord; *saurabhe*—the fragrance; *hare*—took away; *mana*—the minds; *guṇa-ākṛṣṭa hañā*—thus being attracted by the qualities of Kṛṣṇa; *kare*—perform; *nirmala bhajana*—pure devotional service.

“The minds of the four Kumāras were attracted by the aroma of the flowers offered to Kṛṣṇa's lotus feet. Being thus attracted by the transcendental qualities of Kṛṣṇa, they engaged in pure devotional service.

TEXT 115

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh*

*antar-gataḥ sva-vivareṇa cakāra teṣāṃ
saṅkṣobham akṣara-juṣāṃ api citta-tanvoḥ*

tasya—of Him; *aravinda-nayanasya*—of the lotus-eyed Lord; *pada-aravinda*—of the lotus feet; *kiñjalka*—with the toes; *miśra*—mixed; *tulasī*—the *tulasī* leaves; *makaranda*—fragrance; *vāyuḥ*—breeze; *antaḥ-gataḥ*—entered within; *sva-vivareṇa*—through their nostrils; *cakāra*—made; *teṣāṃ*—of the Kumāras; *saṅkṣobham*—agitation for change; *akṣara-juṣāṃ*—attached to impersonal Brahman realization; *api*—even though; *citta-tanvoḥ*—in both the mind and body.

“When the breeze carrying the aroma of *tulasī* leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to the impersonal Brahman understanding.’

This is a verse from *Śrīmad-Bhāgavatam* (3.15.43).

TEXT 116

*vyāsa-kṛpāya śukadevera līlādi-smaraṇa
kṛṣṇa-guṇākṛṣṭa hañā karena bhajana*

vyāsa-kṛpāya—by the mercy of Śrīla Vyāsadeva; *śukadevera*—of Śukadeva Gosvāmī; *līlā-ādi-smaraṇa*—remembrance of the transcendental pastimes of Kṛṣṇa; *kṛṣṇa-guṇa-ākṛṣṭa*—attracted by the transcendental qualities of Kṛṣṇa; *hañā*—becoming; *karena*—performed; *bhajana*—loving service.

“By the mercy of Śrīla Vyāsadeva, Śukadeva Gosvāmī was attracted by the pastimes of Lord Kṛṣṇa. Being thus attracted by Kṛṣṇa’s transcendental qualities, he also became a devotee and engaged in His service.

TEXT 117

*harer guṇākṣipta-matir
bhagavān bādarāyaṇiḥ*

*adhyagān mahad-ākhyānam
nityam viṣṇu-jana-priyaḥ*

hareḥ—of Lord Kṛṣṇa; *guṇa-ākṣipta-matiḥ*—whose mind was agitated by the qualities; *bhagavān*—the most powerful transcendentalist; *bādarāyaṇiḥ*—Śukadeva, son of Vyāsadeva; *adhyagāt*—studied; *mahat-ākhyānam*—the great epic description; *nityam*—eternally; *viṣṇu-jana-priyaḥ*—who is very dear to the Vaiṣṇavas, devotees of Lord Viṣṇu.

“Being very much attracted by the transcendental pastimes of the Lord, the mind of Śrīla Śukadeva Gosvāmī was agitated by Kṛṣṇa consciousness. He therefore began to study Śrīmad-Bhāgavatam by the grace of his father.”

This is a quotation from *Śrīmad-Bhāgavatam* (1.7.11).

TEXT 118

*nava-yogīśvara janma haite ‘sādhaka’ jñānī
vidhi-śiva-nārada-mukhe kṛṣṇa-guṇa śuni’*

nava—nine; *yogī-īśvara*—great saintly yogīs; *janma haite*—from the very birth; *sādhaka*—practicers; *jñānī*—well versed in transcendental knowledge; *vidhi*—Lord Brahmā; *śiva*—Lord Śiva; *nārada*—the great sage Nārada; *mukhe*—in their mouths; *kṛṣṇa-guṇa śuni’*—hearing the transcendental qualities of Kṛṣṇa.

“From their very births, the nine great mystic yogīs [Yogendras] were impersonal philosophers of the Absolute Truth. But because they heard about Lord Kṛṣṇa’s qualities from Lord Brahmā, Lord Śiva and the great sage Nārada, they also became Kṛṣṇa’s devotees.

TEXT 119

*guṇākṛṣṭa hañā kare kṛṣṇera bhajana
ekādaśa-skandhe tāñra bhakti-vivaraṇa*

guṇa-ākṛṣṭa hañā—being attracted by the transcendental qualities; *kare*—engaged in; *kṛṣṇera bhajana*—the devotional service of the Lord; *ekādaśa-skandhe*—in the Eleventh Canto of Śrīmad-Bhāgavatam; *tānra*—of them; *bhakti-vivaraṇa*—description of the devotional service.

“In the Eleventh Canto of Śrīmad-Bhāgavatam there is a full description of the devotional service of the nine Yogendras, who rendered devotional service because they were attracted by the Lord’s transcendental qualities.

TEXT 120

*akleśām kamala-bhuvah praviśya goṣṭhīm
kurvantaḥ śruti-śirasām śrutim śruta-jñāḥ
uttuṅgam yadu-ṭura-saṅgamāya raṅgam
yogīndrāḥ pulaka-bhṛto navāpy avāpuḥ*

akleśām—without material trouble; *kamala-bhuvah*—of Lord Brahmā, who took his birth from the lotus flower; *praviśya*—entering; *goṣṭhīm*—the association; *kurvantaḥ*—continuously performing; *śruti-śirasām*—of the topmost Vedic knowledge; *śrutim*—hearing; *śruta-jñāḥ*—who are expert in Vedic knowledge; *uttuṅgam*—very high; *yadu-ṭura-saṅgamāya*—for going back home, back to Godhead, to Dvārakā; *raṅgam*—to Raṅga-kṣetra; *yogī-indrāḥ*—great saintly persons; *pulaka-bhṛtaḥ*—being spiritually pleased; *nava*—nine; *āpi*—although; *avāpuḥ*—achieved.

“The nine Yogendras entered Lord Brahmā’s association and heard from him the real meaning of the topmost Vedic literatures, the Upaniṣads. Although the Yogendras were already conversant in Vedic knowledge, they became very jubilant in Kṛṣṇa consciousness just by listening to Brahmā. Thus they wanted to enter Dvārakā, the abode of Lord Kṛṣṇa. In this way they finally achieved the place known as Raṅga-kṣetra.’

This is a quotation from the *Mahā Upaniṣad*.

TEXT 121

*mokṣākāṅkṣī jñānī haya tina-prakāra
mumukṣu, jīvan-mukta, prāpta-svarūpa āra*

mokṣa-ākāṅkṣī—those who desire to merge into the impersonal Brahman; *jñānī*—advanced in knowledge; *haya*—are; *tina-prakāra*—three varieties; *mumukṣu*—desiring to be liberated; *jīvan-mukta*—already liberated, even in this life; *prāpta-svarūpa*—self-realized; *āra*—and.

“Those who wish to merge into the impersonal Brahman are also divided into three categories—those desiring to be liberated, those already liberated and those who have realized Brahman.

TEXT 122

*'mumukṣu' jagate aneka saṁsārī jana
'mukti' lāgi' bhaktye kare kṛṣṇera bhajana*

mumukṣu—desiring to be liberated; *jagate*—in this world; *aneka*—many; *saṁsārī jana*—engaged in material activities; *mukti lāgi'*—for the sake of liberation; *bhaktye*—in devotional service; *kare*—perform; *kṛṣṇera bhajana*—the worship of Kṛṣṇa.

“There are many people within this material world who desire liberation, and for this purpose they render devotional service to Lord Kṛṣṇa.

TEXT 123

*mumukṣavo ghora-rūpān
hitvā bhūta-patīn atha
nārāyaṇa-kalāḥ śāntā
bhajanti hy anasūyavaḥ*

mumukṣavaḥ—those who are perfectly learned, who desire the highest perfection, and who, unlike demons and nondevotees, are never envious of anyone; *ghora-rūpān*—demigods with fearful bodily features; *hitvā*—giving up; *bhūta-patīn*—the forefathers (*prajāpatīs*); *atha*—therefore; *nārāyaṇa-kalāḥ*—the plenary expansions of Lord Nārāyaṇa; *śāntāḥ*—very peaceful; *bhajanti*—they worship; *hi*—certainly; *anasūyavaḥ*—nonenvious.

“Those who want to be relieved from the material clutches give up the worship of the various demigods who have fearful bodily features. Such peaceful devotees, who are not envious of the demigods, worship the different forms of the Supreme Personality of Godhead, Nārāyaṇa.’

This is a quotation from the *Śrīmad-Bhāgavatam* (1.2.26). Those who actually want the highest perfection worship Lord Viṣṇu in His different incarnations. Those who are attracted to the materialistic way of life and who are always agitated and full of anxiety worship demigods who appear fierce—demigods like goddess Kālī and Kāla-bhairava (Rudra). The devotees of Kṛṣṇa, however, do not envy the demigods or their worshipers but peacefully render devotional service to the incarnations of Nārāyaṇa instead.

TEXT 124

*sei sabera sādhu-saṅge guṇa sphurāya
kṛṣṇa-bhajana karāya, ‘mumukṣā’ chāḍāya*

sei sabera—of all those worshipers of different demigods; *sādhu-saṅge*—the contact of real devotees; *guṇa sphurāya*—awakens the appreciation of transcendental qualities; *kṛṣṇa-bhajana karāya*—engages in the devotional service of Lord Kṛṣṇa; *mumukṣā chāḍāya*—and causes to give up the desire to be liberated or merge into the impersonal feature of the Lord.

“If those who are attached to demigod worship fortunately associate with the devotees, their dormant devotional service and appreciation of the Lord’s qualities gradually awaken. In this way they also engage in Kṛṣṇa’s devotional service and give up the desire for liberation and the desire to merge into the existence of impersonal Brahman.

The four Kumāras (Catuhṣana), Śukadeva Gosvāmī and the nine Yogendras were absorbed in Brahman realization, and how they became devotees is described herein. There are three kinds of impersonalists—the *mumukṣu* (those desiring liberation), the *jīvan-muktas* (those liberated in this life) and the *prāpta-svarūpas* (those merged in Brahman realization). All three types of *jñānīs* are called *mokṣākāṅkṣīs*, those desiring liberation. By associating with devotees, such people give up the *mumukṣu* principle

and render devotional service. The real cause for this change is the association of devotees. The Kṛṣṇa consciousness movement is meant to attract all types of men, even those who desire things other than the Lord's devotional service. Through the association of devotees, they gradually begin to render devotional service.

TEXT 125

*aho mahātman bahu-doṣa-duṣṭo
'py ekena bhāty eṣa bhavo guṇena
sat-saṅgamākhyena sukhāvahena
kṛtādyā no yena kṛśā mumukṣā*

aho mahā-ātman—O great devotee; *bahu-doṣa-duṣṭaḥ*—infected with varieties of material disease or attachment; *api*—although; *ekena*—with one; *bhāti*—shines; *eṣaḥ*—this; *bhavaḥ*—birth in this material world; *guṇena*—with a good quality; *sat-saṅgama-ākhyena*—known as association with devotees; *sukha-āvahena*—which brings about happiness; *kṛtā*—made; *adya*—now; *naḥ*—our; *yena*—by which; *kṛśā*—insignificant; *mumukṣā*—the desire for liberation.

“O great learned devotee, although there are many faults in this material world, there is one good opportunity—the association with devotees. Such association brings about great happiness. Due to this good quality, our strong desire to achieve liberation by merging into the Brahman effulgence has become weakened.’

This is a quotation from the *Hari-bhakti-sudhodaya*.

TEXT 126

*nāradera saṅge śaunakādi muni-gaṇa
mumukṣā chādiyā kailā kṛṣṇera bhajana*

nāradera saṅge—by the association of the great saintly person Nārada; *śaunaka-ādi muni-gaṇa*—the great sages headed by Śaunaka Muni; *mumukṣā chādiyā*—giving up the desire for liberation; *kailā*—performed; *kṛṣṇera bhajana*—devotional service to Kṛṣṇa.

“By associating with the great saint Nārada, Śaunaka and other great sages gave up the desire for liberation and engaged in Kṛṣṇa’s devotional service.

TEXT 127

*kṛṣṇera darśane, kāro kṛṣṇera kṛpāya
mumukṣā chāḍiyā guṇe bhaje tānra pā’ya*

kṛṣṇera darśane—simply by meeting Kṛṣṇa; *kāro*—someone; *kṛṣṇera kṛpāya*—by the favor of Kṛṣṇa; *mumukṣā chāḍiyā*—giving up the desire for liberation; *guṇe*—being attracted by the transcendental qualities of Kṛṣṇa; *bhaje*—engages in service; *tānra pā’ya*—at the lotus feet of Kṛṣṇa.

“Simply by meeting Kṛṣṇa or receiving Kṛṣṇa’s special favor, one can give up the desire for liberation. Being attracted by the transcendental qualities of Kṛṣṇa, one can engage in His service.

TEXT 128

*asmin sukha-ghana-mūrtau
param-ātmani vṛṣṇi-pattane sphurati
ātmārāmatayā me
vṛthā gato bata ciraṁ kālāḥ*

asmin—when this; *sukha-ghana-mūrtau*—form of complete happiness; *parama-ātmani*—the Supreme Person; *vṛṣṇi-pattane*—in Dvārakā-dhāma; *sphurati*—exists; *ātmārāmatayā*—by the process of cultivating Brahman realization; *me*—my; *vṛthā*—uselessly; *gataḥ*—wasted; *bata*—alas, what can I say; *ciraṁ*—for a long time; *kālāḥ*—time.

“In this Dvārakā-dhāma, I am being attracted by the Supreme Personality of Godhead, Kṛṣṇa, who is personified spiritual bliss. Simply by seeing Him, I am feeling great happiness. Oh, I have wasted so much time trying to become self-realized through impersonal cultivation. This is a cause for lamentation!”

This verse is found in the *Bhakti-rasāmṛta-sindhu* (3.1.34).

TEXT 129

*'jīvan-mukta' aneka, sei dui bheda jāni
'bhaktye jīvan-mukta', 'jñāne jīvan-mukta' māni*

jīvan-mukta—liberated in this life; *aneka*—there are many; *sei*—all of them; *dui bheda*—two divisions; *jāni*—we consider; *bhaktye jīvan-mukta*—one liberated in this life by pursuing the process of devotional service; *jñāne jīvan-mukta*—a person liberated in this life by following the process of philosophical speculation; *māni*—we can understand.

“There are many people who are liberated even in this lifetime. Some are liberated by discharging devotional service, and others are liberated through the philosophical speculative process.

TEXT 130

*'bhaktye jīvan-mukta' guṇākṛṣṭa hañā kṛṣṇa bhaje
śuṣka-jñāne jīvan-mukta aparādhe adho maje*

bhaktye jīvan-mukta—persons liberated in this life by discharging devotional service; *guṇa-ākṛṣṭa hañā*—being attracted by the transcendental qualities of Kṛṣṇa; *kṛṣṇa bhaje*—engage in the devotional service of the Lord; *śuṣka-jñāne jīvan-mukta*—so-called liberated in this life by dry, speculative knowledge; *aparādhe*—by offenses; *adho maje*—fall down.

“Those who are liberated by devotional service become more and more attracted by the transcendental qualities of Kṛṣṇa. Thus they engage in His service. Those who are liberated by the speculative process eventually fall down again due to offensive activity.

TEXT 131

*ye 'nye 'ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ
āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

ye—all those who; *anye*—others (nondevotees); *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—who consider themselves liberated; *tvayi*—unto You; *asta-bhāvāt*—without devotion; *aviśuddha-buddhayaḥ*—whose intelligence is not purified; *āruhya*—having ascended; *kṛcchreṇa*—by severe austerities and penances; *param padam*—to the supreme position; *tataḥ*—from there; *patanti*—fall; *adhaḥ*—down; *anādṛta*—without respecting; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

“O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.2.32).

TEXT 132

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām

brahma-bhūtaḥ—being one with the Absolute; *prasanna-ātmā*—fully joyful; *na*—never; *śocati*—laments; *na*—never; *kāṅkṣati*—desires; *samaḥ*—equally disposed; *sarveṣu*—all; *bhūteṣu*—to living entities; *mat-bhaktim*—My devotional service; *labhate*—gains; *parām*—transcendental.

“One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything; he is equally disposed to every living entity. In that state he attains pure devotional service unto Me.’

This is a quotation from the *Bhagavad-gītā* (18.54).

TEXT 133

advaita-vīthī-ṭhikair upāsyāḥ
svānanda-simhāsana-labdha-dīkṣāḥ

śaṭhena kenāpi vayam haṭhena
dāsī-kṛtā goṇa-vadhū-viṭena

advaita-vīthī—on the path of monism; *pathikaiḥ*—by the wanderers; *upāsyaḥ*—worshipable; *sva-ānanda*—of self-realization; *simha-āsana*—on the throne; *labdha-dīkṣāḥ*—being initiated; *śaṭhena*—by a cheater; *kena api*—some; *vayam*—I; *haṭhena*—by force; *dāsī-kṛtā*—made into a maidservant; *goṇa-vadhū-viṭena*—engaged in joking with the gopīs.

“Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I have nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.’

This is a verse written by Bilvamaṅgala Ṭhākura.

TEXT 134

bhakti-bale ‘*prāpta-svarūpa*’ *divya-deha* *pāya*
kṛṣṇa-guṇākṛṣṭa hañā bhaje kṛṣṇa-pā’ya

bhakti-bale—by the strength of devotional service; *prāpta-svarūpa*—attaining his original status; *divya-deha*—a transcendental body; *pāya*—one gets; *kṛṣṇa-guṇa-ākṛṣṭa*—attracted by the transcendental qualities of Kṛṣṇa; *hañā*—being; *bhaje*—takes to devotional service; *kṛṣṇa-pā’ya*—at Kṛṣṇa’s lotus feet.

“One who has attained his constitutional position by the strength of devotional service attains a transcendental body even in this lifetime. Being attracted by Lord Kṛṣṇa’s transcendental qualities, he fully engages in service at His lotus feet.

TEXT 135

nirodho ‘*syānuśayanam*
ātmanaḥ saha śaktibhiḥ
muktir hitvānyathā-rūpaṁ
svarūpeṇa vyavasthitiḥ

nirodhaḥ—winding up; *asya*—of this; *anu*—after; *śayanam*—lying down; *ātmanaḥ*—of the Supreme Lord; *saha*—with; *śaktibhiḥ*—the energies (marginal and external); *muktiḥ*—liberation; *hitvā*—giving up; *anyathā*—other; *rūpam*—form; *svarūpeṇa*—with one’s own eternal form; *vyavasthitiḥ*—staying.

“The living entities and other potencies merge into Mahā-Viṣṇu as the Lord lies down and winds up [destroys] the cosmic manifestation. Liberation means being situated in one’s eternal, original form after giving up the changeable gross and subtle bodies.’

This is a quotation from Śrīmad-Bhāgavatam (2.10.6).

TEXT 136

kṛṣṇa-bahirmukha-doṣe māyā haite bhaya
kṛṣṇonmukha bhakti haite māyā-mukta haya

kṛṣṇa-bahir-mukha—of going against Kṛṣṇa consciousness; *doṣe*—by the fault; *māyā haite*—from the illusory energy; *bhaya*—fear; *kṛṣṇa-unmukha*—in favor of Kṛṣṇa consciousness; *bhakti*—devotional service; *haite*—from; *māyā-mukta*—liberated from *māyā*; *haya*—one becomes.

“By opposing Kṛṣṇa consciousness, one becomes conditioned and fearful due to the influence of *māyā*. By executing devotional service faithfully, one is liberated from *māyā*.”

TEXT 137

bhayam dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo ‘smṛtiḥ
tan-māyayāto budha ābhajet taṁ
bhaktyaikayeśaṁ guru-devatātmā

bhayam—fear; *dvitīya-abhiniveśataḥ*—from the misconception of being a product of material energy; *syāt*—arises; *īśāt*—from the Supreme Personality of Godhead, Kṛṣṇa; *apetasya*—of one who has withdrawn (the conditioned soul); *viparyayaḥ*—reversal of position; *asmṛtiḥ*—no

conception of his relationship with the Supreme Lord; *tat-māyayā*—because of the illusory energy of the Supreme Lord; *ataḥ*—therefore; *budhaḥ*—one who is wise; *ābhajet*—must worship; *tam*—Him; *bhaktiyā*—by devotional service; *ekayā*—not diverted to *karma* and *jñāna*; *īśam*—the Supreme Personality of Godhead; *guru*—as the spiritual master; *devatā*—worshipable Lord; *ātmā*—Supersoul.

“When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa’s competitor. This is called *viparyayo ‘smṛtiḥ*. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.’

This verse is quoted from *Śrīmad-Bhāgavatam* (11.2.37).

TEXT 138

*daivī hy eṣā guṇa-mayī
mama māyā duratyayā
mām eva ye prapadyante
māyām etāṁ taranti te*

daivī—belonging to the Supreme Lord; *hi*—certainly; *eṣā*—this; *guṇa-mayī*—made of the three modes; *mama*—My; *māyā*—external energy; *duratyayā*—very difficult to surpass; *mām*—unto Me; *eva*—certainly; *ye*—those who; *prapadyante*—surrender fully; *māyām*—the illusory energy; *etāṁ*—this; *taranti*—cross over; *te*—they.

“This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it.’

This is a quotation from the *Bhagavad-gītā* (7.14).

TEXT 139

bhakti vinu mukti nāhi, bhaktye mukti haya

bhakti—devotional service; *vinu*—without; *mukti*—liberation; *nāhi*—there is not; *bhaktye*—actually by devotional service; *mukti haya*—liberation is attained.

“One does not attain liberation without rendering devotional service. Liberation is attained only by devotional service.

TEXT 140

*śreyaḥ-sṛtim bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām*

śreyaḥ-sṛtim—the auspicious path of liberation; *bhaktim*—devotional service; *udasya*—giving up; *te*—of You; *vibho*—O my Lord; *kliśyanti*—accept increased difficulties; *ye*—all those persons who; *kevala*—only; *bodha-labdhaye*—for obtaining knowledge; *teṣām*—for them; *asau*—that; *kleśalaḥ*—trouble; *eva*—only; *śiṣyate*—remains; *na*—not; *anyat*—anything else; *yathā*—as much as; *sthūla*—bulky; *tuṣa*—husks of rice; *avaghātinām*—of those beating.

“My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. His labor becomes fruitless.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.4).

TEXT 141

*ye ‘nye ‘ravindākṣa vimukta-māninas
tvayy asta-bhāvād aviśuddha-buddhayaḥ*

*āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

ye—all those who; *anye*—others (nondevotees); *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—who consider themselves liberated; *tvayi*—unto You; *asta-bhāvāt*—without devotion; *aviśuddha-buddhayaḥ*—whose intelligence is not purified; *āruhya*—having ascended; *kṛcchreṇa*—by severe austerities and penances; *param padam*—to the supreme position; *tataḥ*—from there; *patanti*—fall; *adhaḥ*—down; *anādṛta*—without respecting; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

“O lotus-eyed one, those who think they are liberated in this life but are without devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.’

This is a verse from *Śrīmad-Bhāgavatam* (10.2.32).

TEXT 142

*ya eṣām puruṣam sākṣāt
ātma-prabhavam īśvaram
na bhajanty avajānanti
sthānād bhraṣṭāḥ patanty adhaḥ*

ye—those who; *eṣām*—of those divisions of social and spiritual orders; *puruṣam*—the Supreme Personality of Godhead; *sākṣāt*—directly; *ātma-prabhavam*—the source of everyone; *īśvaram*—the supreme controller; *na*—do not; *bhajanti*—worship; *avajānanti*—or who neglect; *sthānāt*—from their proper place; *bhraṣṭāḥ*—being fallen; *patanti*—fall; *adhaḥ*—downward into hellish conditions.

“If one simply maintains an official position in the four varṇas and āśramas but does not worship the Supreme Lord Viṣṇu, he falls down from his puffed-up position into a hellish condition.’

This is also a quotation from *Śrīmad-Bhāgavatam* (11.5.3).

TEXT 143

bhaktye mukti pāñleha avaśya kṛṣṇere bhajaya

bhaktye—by devotional service; *mukti*—liberation; *pāñleha*—if one gets; *avaśya*—certainly; *kṛṣṇere*—unto Lord Kṛṣṇa; *bhajaya*—renders service.

“When one is actually liberated by executing devotional service, he always engages in the transcendental loving service of the Lord.

TEXT 144

*“muktā api līlayā vighrahaṁ
kṛtvā bhagavantaṁ bhajante”*

muktāḥ—liberated; *api*—although; *līlayā*—by the pastimes; *vighrahaṁ*—the form of the Lord; *kṛtvā*—having installed; *bhagavantaṁ*—the Supreme Personality of Godhead; *bhajante*—worship.

“Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.’

This is a quotation from Śaṅkarācārya’s commentary on the *Nṛsimha-tāpanī Upaniṣad*.

TEXT 145

*ei chaya ātmārāma kṛṣṇere bhajaya
pṛthak pṛthak ca-kāre ihā ‘api’ra artha kaya*

ei chaya—all these six; *ātmārāma*—transcendentalists; *kṛṣṇere bhajaya*—render service to Kṛṣṇa; *pṛthak pṛthak*—separately; *ca-kāre*—in the use of the word *ca*; *ihā*—here; *apira*—of the word *api*; *artha*—meaning; *kaya*—says.

“These six kinds of ātmārāmas engage in the loving service of Kṛṣṇa. The varieties of service are indicated by adding ‘ca,’ and they also bear the meaning of ‘api’ [‘indeed’].

There are six kinds of *ātmārāmas*: the neophyte student (*sādhaka*), one who is absorbed in Brahman realization (*brahma-maya*), one who has already attained the Brahman position (*prāpta-brahma-laya*), one who desires to be liberated (*mumukṣu*), one who is liberated even in this life (*jīvan-mukta*), and one who is self-realized (*prāpta-svarūpa*).

TEXT 146

“*ātmārāmāś ca api*” *kare kṛṣṇe ahaitukī bhakti*
 “*munayaḥ santaḥ*” *iti kṛṣṇa-manane āsakti*

ātmārāmāḥ ca api—self-realized persons also; *kare*—do; *kṛṣṇe*—unto Kṛṣṇa; *ahaitukī bhakti*—unmotivated devotional service; *munayaḥ santaḥ*—great saintly persons and transcendentalists; *iti*—thus; *kṛṣṇa-manane*—in meditation on Kṛṣṇa; *āsakti*—attraction.

“The six kinds of *ātmārāmas* render devotional service to Kṛṣṇa without ulterior motives. The words ‘*munayaḥ*’ and ‘*santaḥ*’ indicate those who are very much attached to meditating upon Kṛṣṇa.

TEXT 147

“*nirgranthāḥ*” —*avidyā-hīna, keha—vidhi-hīna*
yāhāñ yei yukta, sei arthera adhīna

nirgranthāḥ-nirgranthāḥ; *avidyā-hīna*—without ignorance; *keha*—some of them; *vidhi-hīna*—without following any regulative principles; *yāhāñ*—wherever; *yei*—which; *yukta*—appropriate; *sei arthera adhīna*—comes under that different import.

“The word ‘*nirgranthāḥ*’ means ‘without ignorance’ and ‘devoid of rules and regulations.’ Whichever meaning fits may be applied.

TEXT 148

ca-śabde kari yadi ‘itaretara’ artha
āra eka artha kahe parama samartha

ca-śabde—by the word *ca*; *kari*—I do; *yadi*—if; *itara-itara artha*—different and separate meanings; *āra*—another; *eka*—one; *artha*—meaning; *kahe*—is said; *parama samartha*—highly suitable.

“The use of the word ‘ca’ in different places produces different meanings. Over and above them, there is another meaning that is very important.

TEXT 149

“*ātmārāmās ca ātmārāmās ca*” *kari*’ *bāra* *chaya*
pañca ātmārāma *chaya ca-kāre* *lupta haya*

ātmārāmāḥ ca ātmārāmāḥ ca—repeating the words *ātmārāmāḥ* and *ca*; *kari*’—doing; *bāra chaya*—six times; *pañca ātmārāma*—five kinds of *ātmārāmas*; *chaya*—six; *ca-kāre*—by the word *ca*; *lupta haya*—become unpronounced.

“Although the words ‘ātmārāmās ca’ would be repeated six times, simply by adding the word ‘ca,’ five ‘ātmārāmas’ are deleted.

TEXT 150

eka ‘*ātmārāma*’-*śabda* *avaśeṣa rahe*
eka ‘*ātmārāma*’-*śabde* *chaya-jana kahe*

eka—one; *ātmārāma-ātmārāma*; *śabda*—vibration; *avaśeṣa rahe*—remains at last; *eka ātmārāma*—one *ātmārāma*; *śabde*—by vibrating; *chaya-jana*—six persons; *kahe*—are indicated.

“Therefore there is no need to repeat the word ‘ātmārāma.’ One is sufficient, and that one word indicates six persons.

TEXT 151

“*sarūpāṅām eka-śeṣa eka-vibhaktau*” *uktārthānām aprayogaḥ, rāmaś ca*
rāmaś ca rāmaś ca rāmā itivat.

sa-rūpāṇām—of words of the same form; *eka-śeṣaḥ*—only the last; *ekavibhaktau*—in the same case; *ukta-arthānām*—of the previously spoken meanings; *aprayogaḥ*—nonapplication; *rāmaḥ ca*—and Rāma; *rāmaḥ ca*—and Rāma; *rāmaḥ ca*—and Rāma; *rāmāḥ iti-vat*—in this way, by one *rāma*, many *rāmas* are indicated.

“Of words having the same form and case termination, the last one is the only one retained. For example, the word “*rāmāḥ*” is used to stand for “*rāmaś ca, rāmaś ca, rāmaś ca, etc.*”

This is a quotation from Pāṇini’s *sūtras* (1.2.64).

TEXT 152

tabe ye ca-kāra, sei ‘samuccaya’ kaya
“ātmārāmāś ca munayaś ca” kṛṣṇere bhajaya

tabe—then; *ye*—that; *ca-kāra*—syllable *ca*; *sei*—that; *samuccaya*—aggregation; *kaya*—is said; *ātmārāmāḥ ca*—all those who enjoy in the self; *munayaḥ ca*—all saintly persons; *kṛṣṇere bhajaya*—worship Kṛṣṇa.

“By the aggregate use of the word ‘*ca*,’ it is indicated that all the *ātmārāmas* and saints serve and worship Kṛṣṇa.

TEXT 153

“nirgranthā api”ra ei ‘api’—sambhāvane
ei sāta artha prathame kariluṅ vyākhyāne

nirgranthāḥ apira—of the words *nirgranthāḥ api*; *ei*—this; *api*—the word *api*; *sambhāvane*—in the matter of exposition; *ei sāta artha*—these seven different meanings; *prathame*—in the beginning; *kariluṅ*—I have done; *vyākhyāne*—in explanation.

“*Api*’ added to the word ‘*nirgranthāḥ*’ is used for exposition. Thus I have tried to clarify seven meanings [of the *ātmārāma* verse].

TEXT 154

*antaryāmi-upāsaka 'ātmārāma' kaya
sei ātmārāma yogīra dui bheda haya*

antaryāmi—of the Supersoul; *upāsaka*—worshiper; *ātmārāma kaya*—is also said to be an *ātmārāma*; *sei ātmārāma*—that *ātmārāma*; *yogīra*—of the mystic *yogī*; *dui bheda haya*—there are two kinds.

“The *yogī* who worships the Supersoul within himself is also called *ātmārāma*. There are two types of *ātmārāma-yogīs*.

TEXT 155

*sagarbha, nigarbha,—ei haya dui bheda
eka eka tina bhede chaya vibheda*

sagarbha-sagarbha; *nigarbha-nigarbha*; *ei*—thus; *haya*—there are; *dui*—two; *bheda*—different varieties; *eka eka*—each one; *tina bhede*—in three varieties; *chaya vibheda*—therefore there are six varieties.

“The two types of *ātmārāma-yogīs* are called *sagarbha* and *nigarbha*. Each of these is divided into three; therefore there are six types of worshipers of the Supersoul.

The word *sagarbha-yogī* refers to a *yogī* who worships the Supersoul in the Viṣṇu form. The *nigarbha-yogī* worships the Supersoul without form. The *sagarbha* and *nigarbha* *yogīs* are further categorized: (1) *sagarbha-yogārurukṣu*, (2) *nigarbha-yogārurukṣu*, (3) *sagarbha-yogārūḍha*, (4) *nigarbha-yogārūḍha*, (5) *sagarbha-prāpta-siddhi* and (6) *nigarbha-prāpta-siddhi*.

TEXT 156

*kecit sva-dehāntar hṛdayāvakaśe
prādeśa-mātram puruṣam vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-
gadā-dharam dhāraṇayā smaranti*

kecit—some of them; *sva-deha-antaḥ*—within one’s own body; *hṛdaya-avakāṣe*—in the cavity of the heart; *prādeśa-mātram*—with the measurement of six inches; *puruṣam*—the Supreme Personality of Godhead; *vasantam*—residing; *catuḥ-bhujam*—with four hands; *kañja*—a lotus flower; *ratha-aṅga*—a disc like the wheel of a chariot; *śaṅkha*—a conchshell; *gadā-dharam*—holding the club; *dhāraṇayā*—by such contemplation; *smaranti*—they remember.

“Some yogīs think of the Lord within their hearts as measuring about six inches. The Lord has four hands, in which He holds a conchshell, club, disc and lotus flower. Those who worship this form of Viṣṇu within the heart are called *sagarbha-yogīs*.’

This verse is from *Śrīmad-Bhāgavatam* (2.2.8).

TEXT 157

*evam harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt
autkaṅṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍīśam śanakair viyuṅkte*

evam—thus; *harau*—unto the Supreme Personality of Godhead; *bhagavati*—the Lord; *pratilabdha-bhāvaḥ*—one who has awakened a sense of ecstatic love; *bhaktyā*—by devotional service; *dravat*—melting; *hṛdayaḥ*—the heart; *utpulakaḥ*—very pleased; *pramodāt*—because of happiness; *autkaṅṭhya*—with eagerness; *bāṣpa-kalayā*—with tears in the eyes; *muhur*—always; *ardyamānaḥ*—merged in spiritual bliss; *tat ca api*—that also; *citta-baḍīśam*—with the heart like a fishing hook; *śanakaiḥ*—gradually; *viyuṅkte*—separates.

“When one is in ecstatic love with the Supreme Personality of Godhead, one’s heart is melted by *bhakti-yoga* and one feels transcendental bliss. There are bodily symptoms manifest, and due to eagerness, there are tears in the eyes. Thus one is subjected to spiritual bliss. When the heart is overly afflicted, the meditative mind, like a fishing hook, is gradually separated from the object of meditation.’

This is also a quotation from *Śrīmad-Bhāgavatam* (3.28.34).

TEXT 158

'yogārurukṣu', 'yogārūḍha' 'prāpta-siddhi' āra
ei tina bhede haya chaya prakāra

yoga-ārurukṣu—persons desiring elevation to the platform of yogic perfection; *yoga-ārūḍha*—persons already elevated to that position; *prāpta-siddhi*—persons who have achieved the success; *āra*—also; *ei tina*—these three; *bhede*—by varieties; *haya*—there are; *chaya prakāra*—six kinds.

“By these three divisions of advancement in yoga—*yogārurukṣu*, *yogārūḍha* and *prāpta-siddhi*—there are six kinds of mystic yogīs.

TEXT 159

ārurukṣor muner yogam
karma kāraṇam ucyate
yogārūḍhasya tasyaiva
śamaḥ kāraṇam ucyate

ārurukṣoḥ—of a person desiring to rise to the platform of yogic perfection; *muneḥ*—of a saintly person; *yogam*—spiritual knowledge; *karma*—work; *kāraṇam*—the cause; *ucyate*—is said; *yoga-ārūḍhasya*—of one who has attained such perfect knowledge; *tasya*—for him; *eva*—certainly; *śamaḥ*—controlling the mind without being disturbed; *kāraṇam*—cause; *ucyate*—is said.

“For those saintly persons who wish to rise to the platform of yogic perfection, the means consists of practicing the yoga system by strictly following its regulative principles and practicing the yoga postures and breathing exercises. And for those who are already elevated to this platform, the means consists of maintaining mental equilibrium [*śama*] by rejecting all material activity and practicing meditation to keep the mind on the Supreme Lord.

Texts 159 and 160 are from the *Bhagavad-gītā* (6.3–4).

TEXT 160

*yadā hi nendriyārtheṣu
na karmasv anuṣajjate
sarva-saṅkalpa-sannyāsī
yogārūḍhas tadocyate*

yadā—when; *hi*—certainly; *na*—not; *indriya-artheṣu*—sense gratification; *na*—not; *karmasu*—in activities; *anuṣajjate*—one becomes engaged; *sarva*—all kinds of; *saṅkalpa*—desires; *sannyāsī*—renouncing; *yoga-ārūḍhaḥ*—one who has actually attained perfection in the *yoga* system; *tadā*—at that time; *ucyate*—is said.

“When a person is no longer interested in acting for sense gratification and when he renounces all material desires, he is said to be situated in perfect yoga [yogārūḍha].”

TEXT 161

*ei chaya yogī sādhu-saṅgādi-hetu pāñā
kṛṣṇa bhaje kṛṣṇa-guṇe ākṛṣṭa hañā*

ei—this; *chaya*—six; *yogī*—mystics; *sādhu*—of devotees; *saṅga-ādi*—the association; *hetu*—because of; *pāñā*—getting; *kṛṣṇa bhaje*—render service to Kṛṣṇa; *kṛṣṇa-guṇe*—by the transcendental qualities of Kṛṣṇa; *ākṛṣṭa*—attracted; *hañā*—becoming.

“When a purified yogī associates with devotees, he engages in Lord Kṛṣṇa’s devotional service, being attracted by the Lord’s transcendental qualities.

TEXT 162

*ca-śabde ‘apī’ra artha ihāño kahaya
,muni’, ‘nirgrantha’-śabdera pūrvavat artha haya*

ca-śabde—by the word *ca*; *‘apī’ra*—of the word *apī*; *artha*—the meaning; *ihāño*—here also; *kahaya*—is applicable; *muni-muni*; *nirgrantha-*

nirgrantha; *śabdera*—of the words; *pūrva-vat*—as mentioned above; *artha haya*—there are the meanings.

“The meanings of the words ‘ca’ and ‘api’ can be applied here. The meanings of the words ‘muni’ and ‘nirgrantha’ are the same as before.

TEXT 163

*urukrame ahaitukī kāhān kona artha
ei tera artha kahiluṅ parama samartha*

urukrame—unto the Supreme Personality of Godhead, who acts uncommonly; *ahaitukī*—the word *ahaitukī*; *kāhān*—wherever; *kona*—some; *artha*—import; *ei*—in this way; *tera artha*—thirteen imports; *kahiluṅ*—I have explained; *parama*—supremely; *samartha*—complete.

“The word ‘ahaitukī’ is always applicable to the Supreme Personality of Godhead, Urukrama. In this way I have described thirteen complete meanings [of the ātmārāma verse].

The thirteen meanings of the *ātmārāma* verse mentioned here are based on the following meanings for the word *ātmārāma*: (1) *sādhaka*, the neophyte performer; (2) *brahma-maya*, one absorbed in the thought of impersonal Brahman; (3) *prāpta-brahma-laya*, one who has actually attained Brahman perfection; (4) *mumukṣu*, one who desires liberation; (5) *jīvan-mukta*, one who is liberated in this life; (6) *prāpta-svarūpa*, one who has attained his original constitutional position; (7) *nirgrantha-muni*, a completely liberated saint; (8) *sagarbha-yogāruruṣu*, a *yogī* meditating upon the four-handed Viṣṇu form and desiring yogic perfection; (9) *nigarbha-yogāruruṣu*, one who is trying for perfection in impersonal meditation; (10) *sagarbha-yogārūḍha*, one who has been elevated to the platform of yogic perfection by meditating on the Viṣṇu form; (11) *nigarbha-yogārūḍha*, an impersonal *yogī* on the platform of perfection; (12) *sagarbha-prāpta-siddhi*, one who has attained the perfectional stage by meditating on the Viṣṇu form; (13) *nigarbha-prāpta-siddhi*, one who has attained perfection by practicing impersonal meditation.

TEXT 164

*ei saba śānta yabe bhaje bhagavān
'śānta' bhakta kari' tabe kahi tāñra nāma*

ei saba—all these; *śānta*—neutral; *yabe*—when; *bhaje*—worship; *bhagavān*—the Supreme Personality of Godhead; *śānta bhakta*—devotees in the neutral stage of devotional service; *kari'*—describing as; *tabe*—that time; *kahi*—I speak; *tāñra*—their; *nāma*—name.

“These thirteen types of *yogīs* and *munis* are called *śānta-bhaktas*, for they render transcendental loving service to the Supreme Personality of Godhead in the neutral stage.

TEXT 165

*'ātmā' śabde 'mana' kaha—mane yei rame
sādhu-saṅge seha bhaje śrī-kṛṣṇa-caraṇe*

ātmā-śabde—by the word *ātmā*; *mana*—the mind; *kaha*—if you say; *mane*—within the mind; *yei rame*—one who is satisfied by speculation; *sādhu-saṅge*—by the association of devotees; *seha*—he also; *bhaje*—takes to devotional service; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Kṛṣṇa.

“The word ‘*ātmā*’ sometimes means ‘the mind.’ In this case the word ‘*ātmārāma*’ means ‘a person who is satisfied by mental speculation.’ When such a person associates with a pure devotee, he takes to devotional service at the lotus feet of Kṛṣṇa.

TEXT 166

*udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśaḥ
parisara-paddhatiṁ hṛdayam āruṇayo daharam
tata udagād ananta tava dhāma śiraḥ paramaṁ
punar iha yat sametya na patanti kṛtānta-mukhe*

udaram—the abdomen; *upāsate*—worship; *ye*—those who; *ṛṣi-vartmasu*—on the path marked out by the great saintly persons; *kūrpa-dṛśaḥ*—

whose vision is grossly situated in the bodily conception of life; *parisara-paddhatim*—from which the system of the arteries comes; *hṛdayam*—the heart; *āruṇayaḥ*—saintly persons headed by Āruṇa Ṛṣi; *daharam*—the sky within the heart, the subtle conception of the Supersoul within the heart; *tataḥ*—from that; *udagāt*—went up; *ananta*—O unlimited one; *tava*—Your; *dhāma*—place; *śiraḥ*—the top of the head; *paramam*—supreme; *punaḥ*—again; *iha*—in this material world; *yat*—which; *sametya*—having achieved; *na*—not; *patanti*—fall down; *kṛta-anta-mukhe*—in the repetition of birth and death.

“Those who follow the path of great, saintly mystic yogīs take to the yogic gymnastic process and begin worshiping from the abdomen, where it is said that Brahman is located. Such people are called *śārkarākṣa*, which means that they are situated in the gross bodily conception. There are also followers of the ṛṣi known as Āruṇa. Following his path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, *Paramātmā*, is situated. They then worship Him. O unlimited Ananta! Better than these persons are the mystic yogīs who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the *brahma-randhra*, the hole at the top of the skull. Thus these yogīs attain the perfectional platform and do not enter the cycle of birth and death again.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.87.18).

TEXT 167

*eho kṛṣṇa-guṇākṛṣṭa mahā-muni hañā
ahaitukī bhakti kare nirgrantha hañā*

eho—such yogīs; *kṛṣṇa guṇa-ākṛṣṭa*—attracted by the transcendental qualities of Kṛṣṇa; *mahā-muni hañā*—becoming great saintly persons; *ahaitukī bhakti kare*—they perform causeless devotional service; *nirgrantha hañā*—becoming indifferent to the mystic yoga process.

“Being attracted by the transcendental qualities of Kṛṣṇa, such yogīs become great saints. At that time, not being hampered by the yogic process, they engage in unalloyed devotional service.

TEXT 168

*'ātmā'-śabde 'yatna' kahe—yatna kariyā
“munayo 'pi” kṛṣṇa bhaje guṇākṛṣṭa hañā*

ātmā-śabde—by the word ātmā; yatna—endeavor; kahe—one means; yatna kariyā—by great endeavor; munayaḥ api—even great saintly persons; kṛṣṇa bhaje—take to the devotional service of Kṛṣṇa; guṇa-ākṛṣṭa hañā—being attracted by His transcendental qualities.

“Ātmā' also means 'endeavor.' Being attracted by Kṛṣṇa's transcendental qualities, some saints make a great endeavor to come to the point of rendering service to Him.

TEXT 169

*tasyaiva hetoḥ prayateta kovidō
na labhyate yat bhramatām upary adhaḥ
tal labhyate duḥkha-vad anyataḥ sukham
kālena sarvatra gabhīra-ramhasā*

tasya eva—for that; hetoḥ—reason; prayateta—should endeavor; kovidāḥ—one who is learned and intelligent; na—not; labhyate—is achieved; yat—that which; bhramatām—of those wandering; upari adhaḥ—up and down; tat—that; labhyate—is achieved; duḥkha-vat—exactly like unhappiness or distress; anyataḥ—from other reasons (one's past actions); sukham—happiness; kālena—by time; sarvatra—everywhere; gabhīra—insurmountable; ramhasā—having force.

“The transcendental position cannot be attained by wandering up and down from Brahmāloka and Satyaloka to Pātāloka. If one is actually intelligent and learned, he should endeavor for that rare transcendental position. By the force of time one attains whatever material happiness is available within the fourteen worlds, just as one attains distress in due course of time. But since spiritual consciousness is not attained in this way, one should try for it.’

This verse was spoken by Nārada Muni in *Śrīmad-Bhāgavatam* (1.5.18). Nārada Muni was speaking to Vyāsadeva, who was morose even after he had compiled all the Vedic literatures. In this connection, Nārada Muni advised Śrīla Vyāsadeva to try to attain devotional service and nothing else.

TEXT 170

*sad-dharmasyāvabodhāya
yeṣāṃ nirbandhinī matiḥ
acirād eva sarvārthaḥ
sidhyaty eṣāṃ abhīpsitaḥ*

sat-dharmasya—of the path of progressive devotional service; *avabodhāya*—for understanding; *yeṣāṃ*—those whose; *nirbandhinī*—unflinching; *matiḥ*—intelligence; *acirāt*—very soon; *eva*—certainly; *sarva-arthaḥ*—the goal of life; *sidhyati*—becomes fulfilled; *eṣāṃ*—of these persons; *abhīpsitaḥ*—desired.

“Those who are eager to awaken their spiritual consciousness and who thus have unflinching, undeviated intelligence certainly attain the desired goal of life very soon.”

This is a quotation from the *Nārādīya Purāṇa*.

TEXT 171

*ca-śabda api-arthe, ‘api’—avadhāraṇe
yatnāgraha vinā bhakti nā janmāya preme*

ca-śabda—the word *ca*; *api*—of the word *api*; *arthe*—in the sense; *api avadhāraṇe*—this *api* is used for emphasis; *yatna-āgraha vinā*—without sincere endeavor; *bhakti*—devotional service; *nā*—not; *janmāya*—begets; *preme*—love of Godhead.

“The word ‘ca’ may be used in place of ‘api,’ which gives emphasis to something. Thus it means that without sincere endeavor in devotional service, one cannot attain love of Godhead.

TEXT 172

*sādhanaughair anāsaṅgair
alabhyā su-cirād api
hariṇā cāśv adeyeti
dvidhā sā syāt su-durlabhā*

sādhana—activities of devotional service; *oghaiḥ*—by masses of; *anāsaṅgaiḥ*—without attachment; *alabhyā*—very difficult to achieve; *su-cirāt api*—even after a considerable duration of time; *hariṇā*—by the Supreme Lord; *ca*—also; *āśu*—very soon; *adeyā*—not to be delivered; *iti*—thus; *dvidhā*—two ways; *sā*—that; *syāt*—is; *su-durlabhā*—very difficult to obtain.

“Devotional perfection is very difficult to attain for two reasons. First, unless one is attached to Kṛṣṇa, he cannot attain devotional perfection even if he renders devotional service for a long time. Second, Kṛṣṇa does not easily deliver perfection in devotional service.”

As stated in *Śrīmad-Bhāgavatam* (5.6.18), *muktim dadāti karhicit*. Śrīla Śukadeva Gosvāmī told Mahārāja Parikṣit that Kṛṣṇa readily grants liberation but does not very readily grant perfection in devotional service. This means that Kṛṣṇa wants to see that a devotee is actually sincere and serious and that he does not have ulterior motives. If this is the case, devotional service can very easily be successful; otherwise it is very difficult to obtain from the Supreme Personality of Godhead. This verse appears in the *Bhakti-rasāmṛta-sindhu* (1.1.35).

TEXT 173

*teṣām satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ tam
yena mām upayānti te*

teṣām—to them; *satata-yuktānām*—always engaged; *bhajatām*—in devotional service; *prīti-pūrvakam*—in loving ecstasy; *dadāmi*—I give; *buddhi-yogaṁ*—real intelligence; *tam*—that; *yena*—by which; *mām*—unto Me; *upayānti*—come; *te*—they.

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.’

This is a quotation from the *Bhagavad-gītā* (10.10). For an explanation, see *Ādi-līlā* 1.49

TEXT 174

*'ātmā'-śabde 'dhṛti' kahe,—dhairye yei rame
dhairyavanta eva hañā karaya bhajane*

ātmā-śabde—by the word *ātmā*; *dhṛti*—perseverance; *kahe*—it is said; *dhairye*—with perseverance; *yei rame*—anyone who endeavors; *dhairyavanta*—such persons with endurance; *eva*—certainly; *hañā*—becoming; *karaya*—perform; *bhajane*—devotional service.

“Another meaning of ‘*ātmā*’ is *dhṛti*, or endurance. A person who endeavors with endurance is *ātmārāma*. With endurance, such a person engages in devotional service.

TEXT 175

*'muni'-śabde—pakṣī, bhṛṅga; 'nirgranthe'—mūrkha-jana
kṛṣṇa-kṛpāya sādhu-kṛpāya doṅhāra bhajana*

muni-śabde—by the word *muni*; *pakṣī*—bird; *bhṛṅga*—bumblebee; *nirgranthe*—by the word *nirgrantha*; *mūrkha-jana*—foolish people; *kṛṣṇa-kṛpāya*—by the mercy of Lord Kṛṣṇa; *sādhu-kṛpāya*—by the mercy of a devotee; *doṅhāra bhajana*—engages in devotional service of both (Kṛṣṇa and his spiritual master or the *sādhu*).

“The word ‘*muni*’ also means ‘bird’ and ‘bumblebee.’ The word ‘*nirgrantha*’ refers to foolish people. By the mercy of Kṛṣṇa, such creatures contact a *sādhu* [spiritual master] and thus engage in devotional service.

TEXT 176

*prāyo batāmba munayo vihagā vane 'smīn
kṛṣṇekṣitam tad-uditam kala-veṇu-gītam
āruhya ye druma-bhujān rucira-pravālān
śṛṇvanti mīlita-dṛśo vigatānya-vācaḥ*

prāyaḥ—almost; *bata*—certainly; *amba*—O mother; *munayaḥ*—great sages; *vihagāḥ*—the birds; *vane*—in the forest; *asmin*—this; *kṛṣṇa-īkṣitam*—seeing the lotus feet of Kṛṣṇa; *tat-uditam*—created by Him; *kala-veṇu-gītam*—sweet vibrations made by playing the flute; *āruhya*—rising; *ye*—all of them; *druma-bhujān*—to the branches of the trees; *rucira-pravālān*—having beautiful creepers and twigs; *śṛṇvanti*—hear; *mīlita-dṛśaḥ*—closing their eyes; *vigata-anya-vācaḥ*—stopping all other sounds.

“My dear mother, in this forest, all the birds, after rising on the beautiful branches of the trees, are closing their eyes and, not being attracted by any other sound, are simply listening to the vibration of Kṛṣṇa’s flute. Such birds must be on the same level as great saints.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.21.14). This statement was made by the *gopīs*, who were lamenting in separation from Kṛṣṇa and studying how the inhabitants of Vṛndāvana were enjoying life like saintly persons.

TEXT 177

*ete 'linas tava yaśo 'khila-loka-tīrtham
gāyanta ādi-puruṣānuṣatham bhajante
prāyo amī muni-gaṇā bhavadīya-mukhyā
gūḍham vane 'pi na jahaty anaghātma-daivam*

ete—all these; *alinaḥ*—bees; *tava*—Your; *yaśaḥ*—reputation; *akhila*—all; *loka-tīrtham*—auspicious for the planets; *gāyante*—are singing; *ādi-puruṣa*—O original person; *anu-ṣatham*—along the path; *bhajante*—they are engaged in transcendental loving service; *prāyaḥ*—almost; *amī*—these; *muni-gaṇāḥ*—great saintly persons; *bhavadīya*—in relation with You; *mukhyāḥ*—very advanced devotees; *gūḍham*—unknown; *vane*—

in the forest; *api*—although; *na*—not; *jahati*—give up; *anagha*—O personality of transcendental goodness; *ātma-daivam*—their worshipable Deity.

“O good fortune personified! O original Personality of Godhead, all these bees are chanting about Your transcendental fame, which will purify the entire universe. Indeed, they are following Your path in the forest and are worshiping You. Actually they are all saintly persons, but now they have taken the form of bees. Although You are playing like a human being, they could not forget that You are their worshipable Deity.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.15.6). Kṛṣṇa and Balarāma were just on the verge of boyhood and were entering the forest of Vṛndāvana when Kṛṣṇa began to offer prayers to please Balarāma.

TEXT 178

*sarasi sārāsa-haṁsa-vihaṅgāś
cāru-gīta-hṛta-cetasa etya
harim upāsata te yata-cittā
hanta mīlita-dṛśo dhṛta-maunāḥ*

sarasi—in the water; *sārāsa*—cranes; *haṁsa*—swans; *vihaṅgāḥ*—birds; *cāru-gīta*—by the melodious song of Kṛṣṇa’s flute; *hṛta-cetasaḥ*—devoid of material consciousness; *etya*—coming near; *harim*—the Supreme Personality of Godhead; *upāsata*—worshiped; *te*—all of them; *yata-cittāḥ*—with full attention; *hanta*—alas; *mīlita-dṛśaḥ*—closing their eyes; *dhṛta-maunāḥ*—completely silent.

“All the cranes and swans in the water are being enchanted by the melodious song of Kṛṣṇa’s flute. They have approached and are worshiping the Supreme Personality of Godhead with full attention. Alas, they are closing their eyes and are becoming completely silent.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.35.11). In the day, Kṛṣṇa went to the forest of Vṛndāvana, and at that time the *goṇīs*, being morose due to separation from Him, were lamenting in this way.

TEXT 179

*kirāta-hūnāndhra-pulinda-pukkaśā
ābhīra-śumbhā yavanāḥ khaśādayaḥ
ye 'nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ*

kirāta—the aborigines named Kirātas; *hūna*—the Hūnas; *āndhra*—Āndhras; *pulinda*—Pulindas; *pukkaśāḥ*—Pukkaśas; *ābhīra*—Ābhīras; *śumbhāḥ*—Śumbhas; *yavanāḥ*—persons who do not follow the Vedic injunctions and who eat cow’s flesh; *khaśa-ādayaḥ*—Khaśas and others; *ye*—those who; *anye*—similar others; *ca*—also; *pāpāḥ*—sinful persons; *yat*—of the Supreme Personality of Godhead; *upāśraya*—of the devotees; *āśrayāḥ*—taking shelter; *śudhyanti*—become purified; *tasmai*—unto Him, Lord Viṣṇu, because of whom they become purified; *prabhaviṣṇave*—to Lord Viṣṇu, the most powerful; *namaḥ*—respectful obeisances.

“Kirātas, Hūnas, Āndhras, Pulindas, Pukkaśas, Ābhīras, Śumbhas, Yavanas and members of the Khaśa races, and even others who are addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.”

This is a quotation from *Śrīmad-Bhāgavatam* (2.4.18). This verse was spoken by Śukadeva Gosvāmī when Parikṣit Mahārāja asked him for a description of the creation. While offering obeisances to the Supreme Personality of Godhead, Śukadeva Gosvāmī described the unlimited potencies of Lord Viṣṇu, who can purify the lowborn creatures mentioned herein.

TEXT 180

*kimvā 'dhṛti'-śabde nija-pūrṇatādi-jñāna kaya
duḥkhābhāve uttama-prāptye mahā-pūrṇa haya*

kimvā—or; *dhṛti-śabde*—by the word *dhṛti*; *nija*—own; *pūrṇatā-ādi*—perfection and so on; *jñāna*—knowledge; *kaya*—says; *duḥkha-abhāve*—in the absence of all material miseries; *uttama*—the best; *prāptye*—by obtaining; *mahā-pūrṇa haya*—becomes perfectly perfect.

“The word ‘dhṛti’ is also used when one is fully perfect in knowledge. When, due to having obtained the lotus feet of the Supreme Personality of Godhead, one has no material miseries, he attains mahā-pūrṇa, the highest level of perfection.

TEXT 181

*dhṛtiḥ syāt pūrṇatā-jñāna-
duḥkhābhāvottamāptibhiḥ
aprāptātīta-naṣṭārthā-
nabhisamśocanādi-kṛt*

dhṛtiḥ—endurance; *syāt*—may become; *pūrṇatā*—fullness; *jñāna*—knowledge of the Supreme Personality of Godhead; *duḥkha-abhāva*—the absence of misery; *uttama-āptibhiḥ*—by attainment of the highest platform of perfection; *aprāpta*—not obtained; *ātīta*—gone; *naṣṭa*—destroyed; *artha*—object, goal; *anabhisamśocana*—absence of lamentation; *ādi*—and so on; *kṛt*—doing.

“Dhṛti is the fullness felt due to the absence of misery and the attainment of knowledge of the Supreme Lord and pure love for Him. The lamentation that accrues from not obtaining a goal or from losing something already attained does not affect this completeness.’

This verse is found in the *Bhakti-rasāmṛta-sindhu* (2.4.144).

TEXT 182

*kṛṣṇa-bhakta—duḥkha-hīna, vāñchāntara-hīna
kṛṣṇa-prema-sevā-pūrṇānanda-pravīṇa*

kṛṣṇa-bhakta—a devotee of Lord Kṛṣṇa; *duḥkha-hīna*—not under miserable material conditions; *vāñchā-antara-hīna*—he has no desire other than to serve Kṛṣṇa; *kṛṣṇa-prema*—love of Kṛṣṇa; *sevā*—service; *pūrṇa-ānanda*—full in transcendental bliss; *pravīṇa*—and very expert or experienced in all subject matters.

“A devotee of Kṛṣṇa is never in a miserable condition, nor does he have any desire other than to serve Kṛṣṇa. He is experienced and advanced. He feels the transcendental bliss of love of Kṛṣṇa and always engages in His service in full perfection.

TEXT 183

*mat-sevayā pratītam te
sālokyādi-catuṣṭayam
necchanti sevayā pūrṇāḥ
kuto 'nyat kāla-viplutam*

mat—of Me; *sevayā*—by service; *pratītam*—obtained; *te*—they; *sālokyā-ādi*—liberation, beginning with *sālokyā*; *catuṣṭayam*—the four kinds of; *na icchanti*—do not desire; *sevayā*—by service; *pūrṇāḥ*—complete; *kutaḥ*—where; *anyat*—other things; *kāla-viplutam*—which are lost in time.

“My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?”

This is a quotation from *Śrīmad-Bhāgavatam* (9.4.67).

TEXT 184

*hṛṣīkeśe hṛṣīkāṇi
yasya sthairyā-gatāni hi
sa eva dhairyam āpnoti
saṁsāre jīva-cañcale*

hṛṣīkeśe—to the master of the senses; *hṛṣīkāṇi*—all the senses; *yasya*—whose; *sthairyā-gatāni*—fixed; *hi*—certainly; *saḥ*—that person; *eva*—of course; *dhairyam āpnoti*—attains the position of *dhairyā*, endurance; *saṁsāre*—in the material world; *jīva-cañcale*—where everyone is disturbed.

“In this material world, all living entities are disturbed due to their flickering position. A devotee, however, is fixed in the service of the lotus feet of the Lord, the master of the senses. Such a person is to be considered situated in endurance and patience.’

TEXT 185

*'ca'—avadhāraṇe, ihā 'api'—samuccaye
dhṛtimanta hañā bhaje pakṣi-mūrkha-caye*

ca—the word *ca*; *avadhāraṇe*—in emphasis; *ihā*—here; *api*—the word *api*; *samuccaye*—in the sense of an aggregate; *dhṛtimanta*—fully saturated; *hañā*—becoming; *bhaje*—worship; *pakṣi-mūrkha-caye*—dull creatures like the birds, the most foolish.

“The word ‘ca’ is for emphasis, and the word ‘api’ is used to indicate an aggregate. Thus it is to be understood that even dull creatures [birds and illiterates] can also be situated in endurance and engage in Kṛṣṇa’s devotional service.

TEXT 186

*'ātmā'-śabde 'buddhi' kahe buddhi-viśeṣa
sāmānya-buddhi-yukta yata jīva avaśeṣa*

ātmā-śabde—by the word *ātmā*; *buddhi*—intelligence; *kahe*—it is said; *buddhi-viśeṣa*—a particular type of intelligence; *sāmānya-buddhi-yukta*—endowed with common intelligence; *yata*—all; *jīva*—living entities; *avaśeṣa*—the rest.

“The word ‘ātmā’ is also used for a particular type of intelligence. Since all living entities generally have some intelligence, more or less, they are included.

TEXT 187

*buddhye rame ātmārāma—dui ta' prakāra
'paṇḍita' muni-gaṇa, nirgrantha 'mūrkhā' āra*

buddhye—in intelligence; *rame*—who enjoys; *ātmārāma*—is an *ātmārāma*; *dui ta' prakāra*—two varieties; *paṇḍita*—learned; *muni-gaṇa*—philosophers; *nirgrantha*—without education; *mūrkhā*—foolish; *āra*—also.

“Everyone has some kind of intelligence, and one who utilizes his intelligence is called an *ātmārāma*. There are two types of *ātmārāmas*. One is a learned scholar and philosopher, and the other is an uneducated, illiterate, foolish person.

TEXT 188

*kṛṣṇa-kṛpāya sādhu-saṅge rati-buddhi pāya
saba chāḍi' śuddha-bhakti kare kṛṣṇa-pāya*

kṛṣṇa-kṛpāya—by the mercy of Kṛṣṇa; *sādhu-saṅge*—in the association of devotees; *rati-buddhi*—devotional attraction and intelligence; *pāya*—one obtains; *saba chāḍi'*—giving up everything; *śuddha-bhakti*—pure devotional service; *kare*—performs; *kṛṣṇa-pāya*—at the lotus feet of Kṛṣṇa.

“By the mercy of Kṛṣṇa and by the association of devotees, one increases his attraction to and intelligence for pure devotional service; therefore one gives up everything and engages himself at the lotus feet of Kṛṣṇa and His pure devotees.

TEXT 189

*ahaṁ sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*

aham—I, Lord Kṛṣṇa; *sarvasya*—of everyone; *prabhavaḥ*—the original source; *mattaḥ*—from Me; *sarvam*—everything; *pravartate*—emanates; *iti*—thus; *matvā*—understanding; *bhajante*—they engage in devotional service; *mām*—to Me; *budhāḥ*—those who are learned; *bhāva-samanvitāḥ*—with love and devotion.

“I [Kṛṣṇa] am the original source of everything. Everything emanates from Me. The wise who perfectly know this engage in My service with love and devotion.”

This is a quotation from the *Bhagavad-gītā* (10.8).

TEXT 190

*te vai vidanty atitaranti ca deva-māyām
strī-śūdra-hūna-śabarā api pāpa-jīvāḥ
yady adbhuta-krama-parāyaṇa-śīla-śikṣāś
tiryag-janā api kim u śruta-dhāraṇā ye*

te—all of them; *vai*—certainly; *vidanti*—understand; *atitaranti*—cross over; *ca*—also; *deva-māyām*—the influence of the external illusory energy; *strī*—women; *śūdra*—fourth-class men; *hūna*—uncivilized hill tribes; *śabarāḥ*—and hunters; *api*—even; *pāpa-jīvāḥ*—sinful creatures; *yady*—if; *adbhuta-krama*—of the performer of wonderful activities; *parāyaṇa*—of the devotees; *śīla-śikṣāḥ*—characteristics and education; *tiryak-janāḥ*—birds and beasts; *api*—even; *kim u*—what to speak of; *śruta-dhāraṇāḥ ye*—persons advanced in the education of Vedic knowledge.

“Women, fourth-class men, uncivilized hill tribes, hunters and many others born of low families, as well as birds and beasts, can engage in the service of the Supreme Personality of Godhead—who acts very wonderfully—and follow the path of the devotees and take lessons from them. Although the ocean of nescience is vast, they can still cross over it. What, then, is the difficulty for those who are advanced in Vedic knowledge?”

This is a quotation from *Śrīmad-Bhāgavatam* (2.7.46). Lord Brahmā said this when speaking to his disciple Nārada about the wonderful characteristics of Lord Viṣṇu. Simply by chanting the glories of Lord Viṣṇu, one can cross the ocean of nescience, even though one may be lowborn.

TEXT 191

*vicāra kariyā yabe bhaje kṛṣṇa-pāya
sei buddhi dena tāñre, yāte kṛṣṇa pāya*

vicāra—consideration; *kariyā*—doing; *yabe*—when; *bhaje*—one worships; *kṛṣṇa-pāya*—at the lotus feet of Kṛṣṇa; *sei buddhi*—that intelligence; *dena*—gives; *tāñre*—to him; *yāte*—by which; *kṛṣṇa pāya*—one gets the shelter of the lotus feet of Kṛṣṇa.

“Considering all these points, when one engages in the service of Kṛṣṇa’s lotus feet, Kṛṣṇa gives one the intelligence by which he can gradually progress toward perfection in service to the Lord.

TEXT 192

*teṣām satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogam tam
yena mām upayānti te*

teṣām—to them; *satata-yuktānām*—always engaged; *bhajatām*—in devotional service; *prīti-pūrvakam*—in loving ecstasy; *dadāmi*—I give; *buddhi-yogam*—real intelligence; *tam*—that; *yena*—by which; *mām*—unto Me; *upayānti*—come; *te*—they.

“To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me.’

This is a quotation from the *Bhagavad-gītā* (10.10).

TEXT 193

*sat-saṅga, kṛṣṇa-sevā, bhāgavata, nāma
vraje vāsa,—ei pañca sādhana pradhāna*

sat-saṅga—association with devotees; *kṛṣṇa-sevā*—engagement in the service of Kṛṣṇa; *bhāgavata*—devotees and the book known as *Śrīmad-Bhāgavatam*; *nāma*—the chanting of the holy name; *vraje vāsa*—residence

in Vṛndāvana or Mathurā; *ei*—these; *pañca*—five; *sādhana pradhāna*—the chief processes of devotion.

“To be elevated to the platform of devotional service, the following five items should be observed: association with devotees, engagement in the service of Lord Kṛṣṇa, the reading of Śrīmad-Bhāgavatam, the chanting of the holy names and residence at Vṛndāvana or Mathurā.

TEXT 194

*ei-pañca-madhya eka 'svalpa' yadi haya
subuddhi janera haya kṛṣṇa-premodaya*

ei—these; *pañca-madhya*—out of the five; *eka*—of only one; *svalpa*—a small quantity; *yadi*—if; *haya*—there is; *su-buddhi*—intelligent; *janera*—of the person; *haya*—there is; *kṛṣṇa-prema-udaya*—awakening of dormant love for Kṛṣṇa.

“One’s dormant love for Kṛṣṇa gradually awakens if one is a little advanced in one of these five items and is intelligent.

TEXT 195

*durūhādbhuta-vīrye 'smin
śraddhā dūre 'stu pañcake
yatra sv-alpa 'pi sambandhaḥ
sat-dhiyām bhāva-janmane*

dur-ūha—difficult to understand; *adbhuta*—wonderful; *vīrye*—in the power; *asmin*—in this; *śraddhā*—faith; *dūre*—far away; *astu*—let it be; *pañcake*—in the above-mentioned five principles; *yatra*—in which; *sv-alpaḥ*—a little; *api*—even; *sambandhaḥ*—connection; *sat-dhiyām*—of those who are intelligent and offenseless; *bhāva-janmane*—to awaken one’s dormant love for Kṛṣṇa.

“The power of these five principles is very wonderful and difficult to understand. Even without faith in them, a person who is offenseless can

awaken his dormant love of Kṛṣṇa simply by being a little connected with them.’

This verse is found in *Bhakti-rasāmṛta-sindhu* (1.2.238).

TEXT 196

*udāra mahatī yāñra sarvottamā buddhi
nānā kāme bhaje, tabu pāya bhakti-siddhi*

udāra—liberal; *mahatī*—great; *yāñra*—whose; *sarva-uttamā*—first class; *buddhi*—intelligence; *nānā*—various; *kāme*—with desires; *bhaje*—engages in devotional service; *tabu*—still; *pāya*—gets; *bhakti-siddhi*—perfection in devotional service.

“If a person is actually liberal and intelligent, he can advance and become perfect in devotional service even if he has material desires and serves the Lord with some motive.

TEXT 197

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣam param*

akāmaḥ—without material desires; *sarva-kāmaḥ*—full of all material desires; *vā*—or; *mokṣa-kāmaḥ*—desiring liberation; *udāra-dhīḥ*—sincere and advanced in devotional service; *tīvreṇa*—firm; *bhakti-yogena*—by the practice of *bhakti-yoga*; *yajeta*—should worship; *puruṣam param*—the Supreme Personality of Godhead.

“Whether one desires everything or nothing, or whether he desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental loving service.’

This is a quotation from *Śrīmad-Bhāgavatam* (2.3.10).

TEXT 198

bhakti-prabhāva,—*sei kāma chāḍāñā*
kṛṣṇa-pade bhakti karāya guṇe ākarṣiyā

bhakti-prabhāva—the influence of devotional service; *sei*—that; *kāma*—material desire; *chāḍāñā*—causing to give up; *kṛṣṇa-pade*—unto the lotus feet of Kṛṣṇa; *bhakti karāya*—engages in devotional service; *guṇe*—by transcendental qualities; *ākarṣiyā*—attracting.

“Devotional service is so strong that when one engages in it, he gradually gives up all material desires and becomes fully attracted to the lotus feet of Kṛṣṇa. All this is brought about by attraction for the transcendental qualities of the Lord.

TEXT 199

satyam diśaty arthitam arthito nṛṇām
naivārtha-do yat punar arthitā yataḥ
svayam vidhatte bhajatām anicchatām
icchā-pidhānam nija-pāda-pallavam

satyam—it is true; *diśati*—He awards; *arthitam*—that which is desired; *arthitaḥ*—being requested; *nṛṇām*—by human beings; *na*—not; *eva*—certainly; *artha-daḥ*—giving desired things; *yat*—which; *punaḥ*—again; *arthitā*—request; *yataḥ*—from which; *svayam*—Himself; *vidhatte*—He gives; *bhajatām*—of those engaged in devotional service; *anicchatām*—even though not desiring; *icchā-pidhānam*—covering all other desires; *nija-pāda-pallavam*—the shelter of His own lotus feet.

“Whenever Kṛṣṇa is requested to fulfill one’s desire, He undoubtedly does so, but He does not award anything which, after being enjoyed, will cause one to petition Him again and again to fulfill further desires. When one has other desires but engages in the Lord’s service, Kṛṣṇa forcibly gives one shelter at His lotus feet, where one will forget all other desires.’

This verse is from *Śrīmad-Bhāgavatam* (5.19.27).

TEXT 200

'*ātmā*'-śabde 'svabhāva' kahe, tāte yei rame
ātmārāma jīva yata sthāvara-jaṅgame

ātmā-śabde—by the word *ātmā*; *svabhāva*—nature; *kahe*—is sometimes said; *tāte*—in that; *yei rame*—one who takes pleasure; *ātmārāma*—called *ātmārāma*; *jīva*—the living entities; *yata*—all of them; *sthāvara-jaṅgame*—the moving and nonmoving.

“Another meaning of the word ‘*ātmā*’ is ‘one’s characteristic nature.’ Whoever enjoys his particular type of nature is called *ātmārāma*. Therefore, all living entities—be they moving or nonmoving—are also called *ātmārāma*.

TEXT 201

jīvera svabhāva—*kṛṣṇa*-‘*dāsa*’-*abhimāna*
dehe ātma-jñāne ācchādita sei ‘jñāna’

jīvera svabhāva—the original characteristic of all living entities; *kṛṣṇa-dāsa*—servant of Kṛṣṇa; *abhimāna*—the conception; *dehe*—in the material body; *ātma-jñāne*—by the conception of the self; *ācchādita*—covered; *sei jñāna*—that original consciousness.

“The original nature of every living entity is to consider himself the eternal servant of Kṛṣṇa. But under the influence of *māyā* he thinks himself to be the body, and thus his original consciousness is covered.

TEXT 202

ca-śabde ‘*eva*’, ‘*api*’-śabda *samuccaye*
‘*ātmārāmā eva*’ *hañā śrī-kṛṣṇa bhajaye*

ca-śabde—by the word *ca*; *eva*—the word *eva*; *api-śabda*—the word *api*; *samuccaye*—in the sense of aggregation; *ātmārāmāḥ eva*—all the *ātmārāmas* (all kinds of living entities); *hañā*—being; *śrī-kṛṣṇa bhajaye*—become engaged in the service of Lord Kṛṣṇa.

“In that case, by the word ‘ca,’ the word ‘eva’ is meant. The word ‘api’ can be taken in the sense of aggregation. Thus the verse would read *ātmārāmā eva*—that is, ‘even all kinds of living beings worship Kṛṣṇa.’

It is here mentioned that every living entity is *ātmārāma*. Temporarily covered by the influence of *māyā*, the living entity serves his senses, which are represented as *kāma-krodha-lobha-moha-mada-mātsarya*—lust, anger, greed, illusion, madness and envy. In the material condition, all living entities are engaged in sense gratification, but when they associate with devotees who follow the regulative principles, they become purified and awakened to their original consciousness. They then attempt to satisfy the senses of Lord Kṛṣṇa and engage in His devotional service.

TEXT 203

ei jīva—sanakādi saba muni-jana
'*nirgrantha*'—*mūrkhā, nīca, sthāvara-ṣaśu-gaṇa*

ei jīva—these living entities; *sanaka-ādi saba muni-jana*—all the great personalities, such as Sanaka and Sanātana; *nirgrantha*—down to the illiterate; *mūrkhā*—foolish person; *nīca*—lowborn; *sthāvara*—the trees and plants; *ṣaśu-gaṇa*—the beasts and birds.

“Living entities include great personalities like the four Kumāras, and also low-class foolish people, trees, plants, birds and beasts.

TEXT 204

vyāsa-śuka-sanakādira prasiddha bhajana
'*nirgrantha*' *sthāvarādira śuna vivaraṇa*

vyāsa—of Vyāsadeva; *śuka*—of Śukadeva Gosvāmī; *sanaka-ādira*—of the four Kumāras; *prasiddha bhajana*—the devotional service is celebrated; *nirgrantha*—foolish, uneducated; *sthāvara-ādira*—of the immovable elements; *śuna vivaraṇa*—hear the description.

“The devotional service of Vyāsa, Śuka and the four Kumāras has already been well celebrated. Now let Me explain how immovable living entities like trees and plants engage in the Lord’s devotional service.

TEXT 205

*kṛṣṇa-kṛpādi-hetu haite sabāra udaya
kṛṣṇa-guṇākṛṣṭa hañā tānhāre bhajaya*

kṛṣṇa-kṛpā-ādi-hetu—the reason of Kṛṣṇa’s mercy; *haite*—from; *sabāra udaya*—anyone becomes a devotee; *kṛṣṇa-guṇa-ākṛṣṭa hañā*—being attracted by the transcendental qualities of Kṛṣṇa; *tānhāre*—Him; *bhajaya*—worship.

“Everyone is eligible to receive Kṛṣṇa’s mercy—including Vyāsadeva, the four Kumāras, Śukadeva Gosvāmī, lowborn creatures, trees, plants and beasts. By Kṛṣṇa’s mercy they are elevated and engaged in His service.

This is confirmed in the *Bhagavad-gītā* (9.32), wherein the Lord says:

*mām hi pārtha vyapāśritya ye ‘pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te ‘pi yānti parām gatim*

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants] and *śūdras* [workers]—birds, hills, water can attain the supreme destination.”

Everyone is eligible to become Kṛṣṇa’s devotee. One simply has to be trained according to the approved process. It is the work of Kṛṣṇa’s confidential devotees to turn everyone into a Kṛṣṇa *bhakta*. If the confidential devotees do not take up the task of elevating everyone to Kṛṣṇa consciousness, then who will do it? Those who claim to be devotees but do not engage in Kṛṣṇa’s service to elevate all living creatures to Kṛṣṇa consciousness are to be considered *kaniṣṭha-adhikārīs* (people in the lowest stage of devotional service). When one rises to the second platform of devotional service, his business is to propagate Kṛṣṇa consciousness all over the world. Those who are active in the Kṛṣṇa consciousness movement should not remain in the neophyte stage but should rise to the platform of preachers, the second platform of devotional service. Devotional service is so enchanting that even the first-class devotees (*uttama-adhikārīs*) also come down to the second platform to preach and render service to the Lord for the benefit of the whole world.

TEXT 206

*dhanyeyam adya dharaṇī tṛṇa-vīrudhas tvat-
pāda-spr̥śo druma-latāḥ karajābhimṛṣṭāḥ
nadyo 'drayaḥ khaga-mṛgāḥ sadayāvalokair
gopyo 'ntareṇa bhujayor api yat-spr̥hā śrīḥ*

dhanyā—glorified; *iyam*—this; *adya*—today; *dharaṇī*—the surface of the globe; *tṛṇa-vīrudhaḥ*—the grass and herbs; *tvat*—Your; *pāda-spr̥śaḥ*—from the touch of the lotus feet; *druma-latāḥ*—the creepers and trees; *karajābhimṛṣṭāḥ*—touched by Your fingernails; *nadyaḥ*—the rivers; *adrayaḥ*—the hills; *khaga-mṛgāḥ*—the birds and forest animals; *sadaya-avalokaiḥ*—because of Your merciful glances; *gopyaḥ*—the *gopīs*, the damsels of Vraja; *antareṇa*—by the region between; *bhujayoḥ*—Your two arms; *api*—also; *yat*—for which; *spr̥hā*—desirous; *śrīḥ*—the goddess of fortune.

“This land of Vṛndāvana [Vrajabhūmi] is glorified today because Your lotus feet have touched her earth and grass, Your fingernails have touched her trees and creepers, and Your merciful eyes have glanced upon her rivers, hills, birds and beasts. The *gopīs* have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified.’

This verse from Śrīmad-Bhāgavatam (10.15.8) was spoken by Lord Kṛṣṇa to Śrī Balarāma.

TEXT 207

*gā gopakair anu-vanam nayator udāra-
veṇu-svanaiḥ kala-padais tanu-bhṛtsu sakhyaḥ
aspadanam gatimatām pulakas tarūṇām
niryoga-pāśa-kṛta-lakṣaṇayor vicitram*

gāḥ—the cows; *gopakaiḥ*—with the cowherd boys; *anu-vanam*—to each forest; *nayatoḥ*—leading; *udāra*—very liberal; *veṇu-svanaiḥ*—by the vibrations of the flutes; *kala-padaiḥ*—having sweet tones; *tanu-bhṛtsu*—among the living entities; *sakhyaḥ*—O friends; *aspadanam*—the lack of movement; *gati-matām*—of those living entities that can move; *pulakaḥ*—the ecstatic jubilation; *tarūṇām*—of the otherwise nonmoving trees; *niryoga-pāśa*—the ropes for binding the rear legs of the cows; *kṛta-*



“This land of Vṛndāvana [Vrajabhūmi] is glorified today because Your lotus feet have touched her earth and grass, Your fingernails have touched her trees and creepers, and Your merciful eyes have glanced upon her rivers, hills, birds and beasts. The gopīs have been embraced by Your arms, and even the goddess of fortune desires this. Now all of these are glorified.’

lakṣaṇayoḥ—of those two (Kṛṣṇa and Balarāma), who are characterized by; *vicitram*—wonderful.

“My dear friend, Kṛṣṇa and Balarāma are passing through the forest leading Their cows with Their cowherd boyfriends. They both carry ropes with which, at the time of milking, They bind the rear legs of the cows. When They play on Their flutes, all moving living entities are stunned, and nonmoving living entities experience ecstatic jubilation by Their sweet music. All these things are certainly very wonderful.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.21.19). As Kṛṣṇa wandered in the forest with Baladeva and the two of Them wonderfully played Their flutes, all the *gopīs* became very much attracted. Thus they praised the Lord’s activities, describing how He was enthusing all the plants, birds, hills, water—everything.

TEXT 208

*vana-latās tarava ātmani viṣṇum
vyañjayantya iva puṣpa-phalādhyāḥ
praṇata-bhāra-viṭapā madhu-dhārāḥ
prema-hṛṣṭa-tanavo vavṛṣuḥ sma*

vana-latāḥ—the herbs and plants; *taravaḥ*—the trees; *ātmani*—in the Supreme Soul; *viṣṇum*—the Supreme Personality of Godhead; *vyañjayantyaḥ*—manifesting; *iva*—like; *puṣpa-phala-ādhyāḥ*—filled with luxuriant fruits and flowers; *praṇata-bhāra*—bowed down because of loads; *viṭapāḥ*—the trees; *madhu-dhārāḥ*—showers of honey; *prema-hṛṣṭa*—inspired by love of Godhead; *tanavaḥ*—whose bodies; *vavṛṣuḥ*—constantly rained; *sma*—certainly.

“The plants, creepers and trees were full of fruits and flowers due to ecstatic love of Kṛṣṇa. Indeed, being so full, they were bowing down. They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey. In this way the *gopīs* saw all the forests of Vṛndāvana.’

This verse is from *Śrīmad-Bhāgavatam* (10.35.9). For an explanation, see *Madhya-līlā* 8.276.

TEXT 209

*kirāta-hūnāndhra-pulinda-pukkaśā
ābhīra-śumbhā yavanāḥ khaśādayaḥ
ye 'nye ca pāpā yad-upāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ*

kirāta—the aborigines named Kirātas; *hūna*—the Hūnas; *āndhra*—Āndhras; *pulinda*—Pulindas; *pukkaśāḥ*—Pukkaśas; *ābhīra*—Ābhīras; *śumbhāḥ*—Śumbhas; *yavanāḥ*—persons who do not follow the Vedic injunctions and who eat cow’s flesh; *khaśa-ādayaḥ*—Khaśas and others; *ye*—those who; *anye*—similar others; *ca*—also; *pāpāḥ*—sinful persons; *yat*—of the Supreme Personality of Godhead; *upāśraya*—of the devotees; *āśrayāḥ*—taking shelter; *śudhyanti*—become purified; *tasmai*—unto Him, Lord Viṣṇu, because of whom they become purified; *prabhaviṣṇave*—to Lord Viṣṇu, the most powerful; *namaḥ*—respectful obeisances.

“Kirātas, Hūnas, Āndhras, Pulindas, Pukkaśas, Ābhīras, Śumbhas, Yavanas and members of the Khaśa races, and even others who are addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.’

TEXT 210

*āge 'tera' artha kariluṅ, āra 'chaya' ei
ūnavimśati artha ha-ila mili' ei dui*

āge—previously; *tera*—thirteen; *artha*—meanings; *kariluṅ*—I have done; *āra*—another; *chaya*—six; *ei*—this; *ūnavimśati*—altogether nineteen; *artha*—meanings; *ha-ila*—there were; *mili'*—including; *ei dui*—these two.

“I have already spoken about thirteen meanings [of the ātmārāma verse]. Now there are six more. Combined, these make nineteen.

The six further meanings of the verse are based on the following meanings of the word *ātmārāma*: (1) mental speculators (vide verse 165), (2) those

engaged in different types of endeavor (vide verse 168), (3) those who are patient and sober (vide verse 174), (4) those who are intelligent and learned scholars (vide verse 187), (5) those who are intelligent but illiterate and foolish (vide verse 187), and (6) those who are conscious of their eternal servitorship to Kṛṣṇa (vide verse 201).

TEXT 211

*ei ūniśa artha karilu, āge śuna āra
'ātma'-śabde 'deha' kahe,—cāri artha tāra*

ei—these; *ūniśa*—nineteen; *artha*—meanings; *karilu*—I have done; *āge*—ahead; *śuna*—hear; *āra*—more; *ātma-śabde*—by the word *ātma*; *deha*—the body; *kahe*—is understood; *cāri artha*—four meanings; *tāra*—of that.

“I have already explained nineteen different meanings. Now please hear further meanings. The word ‘ātma’ also refers to the body, and this can be taken in four ways.

The four divisions of meanings of the word *deha* (“body”) are (1) *aupādika-brahma-deha*, the material body considered as Brahman with designations (vide verse 212), (2) *karma-niṣṭha yājñikera karma-deha*, the body engaged in ritualistic ceremonies of the Vedic injunctions (vide verse 214), (3) *tapo-deha*, the body engaged in austerities and penances (vide verse 216), and (4) *sarva-kāma-deha*, the body engaged for the satisfaction of all kinds of material desires (vide verse 218).

TEXT 212

*dehārāmī dehe bhaje 'dehopādhi brahma'
sat-saṅge seha kare kṛṣṇera bhajana*

dehārāmī—a person who has accepted the body as the self and is interested only in sense gratification; *dehe*—in the body; *bhaje*—worships; *deha-upādhi brahma*—Brahman having the body as a designation; *sat-saṅge*—in the association of devotees; *seha*—such a person; *kare*—does; *kṛṣṇera bhajana*—service to Lord Kṛṣṇa.

“One in the bodily conception worships his own body as Brahman, but when he comes in contact with a devotee, he gives up this mistaken idea and engages himself in the devotional service of Lord Kṛṣṇa.

TEXT 213

*udaram upāsate ya ṛṣi-vartmasu kūrpa-dṛśaḥ
 parisara-paddhatim hṛdayam āruṇayo daharam
 tata udagād ananta tava dhāma śiraḥ paramam
 punar iha yat sametya na patanti kṛtānta-mukhe*

udaram—the abdomen; *upāsate*—worship; *ye*—those who; *ṛṣi-vartmasu*—on the path marked out by the great saintly persons; *kūrpa-dṛśaḥ*—whose vision is grossly situated in the bodily conception of life; *parisara-paddhatim*—from which the system of the arteries comes; *hṛdayam*—the heart; *āruṇayaḥ*—saintly persons headed by Āruṇa Ṛṣi; *daharam*—the sky within the heart, the subtle conception of the Supersoul within the heart; *tataḥ*—from that; *udagāt*—went up; *ananta*—O unlimited one; *tava*—Your; *dhāma*—place; *śiraḥ*—the top of the head; *paramam*—supreme; *punaḥ*—again; *iha*—in this material world; *yat*—which; *sametya*—having achieved; *na*—not; *patanti*—fall down; *kṛta-anta-mukhe*—in the repetition of birth and death.

“Those who follow the path of great, saintly mystic yogīs take to the yogic gymnastic process and begin worshipping from the abdomen, where it is said that Brahman is located. Such people are called śārkarākṣa, which means that they are situated in the gross bodily conception. There are also followers of the ṛṣi known as Āruṇa. Following his path, they observe the activities of the arteries. Thus they gradually rise to the heart, where subtle Brahman, Paramātmā, is situated. They then worship Him. O unlimited Ananta! Better than these persons are the mystic yogīs who worship You from the top of their heads. Beginning with the abdomen and proceeding through the heart, they reach the top of the head and pass through the brahma-randhra, the hole at the top of the skull. Thus these yogīs attain the perfectional platform and do not enter the cycle of birth and death again.’

This is a quotation from *Śrīmad-Bhāgavatam* (10.87.18).

TEXT 214

*dehārāmī karma-niṣṭha—yājñikādi jana
sat-saṅge 'karma' tyaji' karaya bhajana*

dehārāmī—those in the bodily concept of life; *karma-niṣṭha*—attracted to fruitive activities; *yājñika-ādi jana*—persons who perform ritualistic ceremonies for a better standard of life; *sat-saṅge*—in contact with devotees; *karma tyaji'*—giving up such fruitive activities; *karaya bhajana*—engage in the devotional service of the Lord.

“Those who are in the bodily conception mainly engage in fruitive activity. Those who perform yajñas and ritualistic ceremonies are also considered in the same category. However, when such persons come in contact with the pure devotee, they give up their fruitive activity and fully engage in the service of the Lord.

TEXT 215

*karmaṇy asminn anāśvāse
dhūma-dhūmrātmanām bhavān
āpāyayati govinda-
pāda-padmaśavam madhu*

karmaṇi—in fruitive activity; *asmin*—in this; *anāśvāse*—although not positive in result; *dhūma-dhūmra-ātmanām*—whose bodies are simply becoming blackish because of smoke; *bhavān*—you; *āpāyayati*—give a chance to drink; *govinda-pāda-padma-śavam*—the nectarean beverage flowing from the lotus feet of Govinda; *madhu*—sweet.

“We have just begun performing this fruitive activity, a sacrificial fire, but due to the many imperfections in our action, we are not certain of its result. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.’

This verse from *Śrīmad-Bhāgavatam* (1.18.12) was spoken to Sūta Gosvāmī at the meeting of great sages at Naimiṣāraṇya. The great sages were headed

by Śaunaka, and Sūta Gosvāmī was speaking of the glorious activities of the Supreme Personality of Godhead at that meeting. At that time, all the ṛṣis assembled there neglected to complete the ritualistic ceremonies because there was no positive assurance of the results. All the performers were coated with black ash due to the large amount of smoke coming from the fire.

TEXT 216

*'tapasvī' prabhṛti yata dehārāmī haya
sādhu-saṅge tapa chāḍi' śrī-kṛṣṇa bhajaya*

tapasvī—persons who undergo severe penances; *prabhṛti*—and so on; *yata*—all; *dehārāmī haya*—are within the category of the bodily concept of life; *sādhu-saṅge*—in the association of devotees; *tapa chāḍi'*—giving up all such processes of penance and austerity; *śrī-kṛṣṇa bhajaya*—engage themselves in the service of Lord Kṛṣṇa.

“The tapasvīs, those who undergo severe austerities and penances to elevate themselves to the higher planetary systems, are also in the same category. When such persons come in contact with a devotee, they give up all those practices and engage in Lord Kṛṣṇa’s service.

TEXT 217

*yat-pāda-sevābhirucis tapasvinām
aśeṣa-janmopacitam malam dhiyaḥ
sadyaḥ kṣiṇoty anv-aham edhatī satī
yathā pada-aṅguṣṭha-viniḥṣṭā sarit*

yat-pāda-sevā-abhiruciḥ—the taste for serving the lotus feet of Lord Kṛṣṇa; *tapasvinām*—of persons undergoing severe penances; *aśeṣa*—unlimited; *janma-upacitam*—contracted from life after life; *malam*—dirt; *dhiyaḥ*—of the intelligence; *sadyaḥ*—immediately; *kṣiṇoti*—vanquishes; *anu-aham*—every day; *edhatī*—increasing; *satī*—being in the mode of goodness; *yathā*—as; *pada-aṅguṣṭha-viniḥṣṭā*—emanating from the toe of the Lord; *sarit*—the river Ganges.

“[When he was being blessed by the Supreme Personality of Godhead, Dhruva Mahārāja said:] ‘O my Lord, because I was seeking an opulent material position, I was performing severe types of penance and austerity. Now I have gotten You, who are very difficult for the great demigods, saintly persons and kings to attain. I was searching after a piece of glass, but instead I have found a most valuable jewel. Therefore I am so satisfied that I do not wish to ask any benediction from You.’

This verse is from the *Hari-bhakti-sudhodaya* (7.28).

TEXT 220

*ei cāri artha saha ha-ila ‘teiśa’ artha
āra tina artha śuna parama samartha*

ei—these; *cāri*—four; *artha*—meanings; *saha*—with; *ha-ila*—there were; *teiśa artha*—twenty-three different varieties of imports; *āra tina artha*—another three imports; *śuna*—hear; *parama samartha*—very strong.

“In addition to the nineteen meanings of the verse mentioned previously, there are these four further meanings when the word ‘ātmārāma’ is taken to mean ‘those laboring under the bodily conception.’ This brings the total to twenty-three. Now hear of another three meanings, which are very suitable.

The three further meanings of the verse are understood when (1) the word *ca* is taken to mean “in due course,” (2) the word *ca* is taken to mean *eva* and the word *api* to mean “censure,” and (3) the word *nirgrantha* is taken to mean “one who is very poor, without money.”

TEXT 221

*ca-śabde ‘samuccaye’, āra artha kaya
'ātmārāmāś ca munayaś ca' kṛṣṇere bhajaya*

ca-śabde—by the word *ca*; *samuccaye*—in aggregation; *āra*—another; *artha*—import; *kaya*—is meant; *ātmārāmāḥ ca munayaḥ ca*—all the *ātmārāmas* and *munis*; *kṛṣṇere bhajaya*—worship Kṛṣṇa.

“As mentioned above, the word ‘ca’ can be used to mean ‘aggregate.’ According to this meaning, all the ātmārāmas and munis engage in Kṛṣṇa’s service. Besides ‘aggregate,’ there is another meaning of the word ‘ca.’

TEXT 222

*’nirgranthāḥ’ hañā ihāñ ‘api’—nirdhāraṇe
’rāmaś ca kṛṣṇaś ca’ yathā viharaye vane*

nirgranthāḥ hañā—being liberated saintly persons; *ihāñ*—here; *api*—the word *api*; *nirdhāraṇe*—in the sense of certainty; *rāmaḥ ca kṛṣṇaḥ ca*—both Rāma and Kṛṣṇa; *yathā*—as; *viharaye*—enjoy walking; *vane*—in the forest.

“The word ‘nirgranthāḥ’ can be used as an adjective, and ‘api’ can be used in the sense of certainty. For instance, *rāmaś ca kṛṣṇaś ca* means that both Rāma and Kṛṣṇa enjoy walking in the forest.

Because it is said that both Rāma and Kṛṣṇa enjoy wandering in the forest, it is understood that both of Them are enjoying Their tour within the forest.

TEXT 223

*ca-śabde ‘anvācaye’ artha kahe āra
’baṭo, bhikṣām aṭa, gām cānaya’ yaiche prakāra*

ca-śabde—by the word *ca*; *anvācaye*—in presenting an action of secondary importance; *artha*—meaning; *kahe*—says; *āra*—another; *baṭo*—O brahmacārī; *bhikṣām aṭa*—just bring some alms; *gām ca ānaya*—also, at the same time, bring the cows; *yaiche prakāra*—in this way.

“The word ‘ca’ can also present a secondary thing to be done at the same time. This way of understanding the word ‘ca’ is called *anvācaye*. An example is ‘O brahmacārī, go out to collect alms and at the same time bring in the cows.’

TEXT 224

kṛṣṇa-manane muni kṛṣṇe sarvadā bhajaya
'ātmārāmā api' bhaje,—gauṇa artha kaya

kṛṣṇa-manane—in meditating on Kṛṣṇa; *muni*—saintly persons; *kṛṣṇe*—unto Lord Kṛṣṇa; *sarvadā*—always; *bhajaya*—perform devotional service; *ātmārāmāḥ api*—also those who are *ātmārāmas*; *bhaje*—engage themselves in devotional service; *gauṇa artha kaya*—this is also another, secondary import.

“Saintly persons who are always meditating upon Kṛṣṇa are engaged in the devotional service of the Lord. The ātmārāmas are also engaged in the Lord’s service. That is the indirect import.

The *anvācaye* meaning of the word *ca* indicates that between the two words compounded by the word *ca*, one is given more importance and the other is considered subordinate. For example, “O *brahmacārī*, please go out and collect alms and at the same time bring in the cows.” In this statement, the collection of alms is of first importance, and the second business of collecting the cows is subordinate. Similarly, one who always meditates upon Kṛṣṇa is mainly a devotee of Kṛṣṇa engaged in His devotional service. Other *ātmārāmas* are subordinate in devotional service.

TEXT 225

'ca' evārthe—'munayaḥ eva' kṛṣṇere bhajaya
“ātmārāmā api” —'api' 'garhā'-artha kaya

ca—the word *ca*; *eva-arthe*—in the sense of *eva*; *munayaḥ eva*—just the saintly persons; *kṛṣṇere bhajaya*—engage themselves in the devotional service of Lord Kṛṣṇa; *ātmārāmāḥ api*—also in this combination, *ātmārāmā api*; *api*—the word *api*; *garhā-artha kaya*—in the sense of censure.

“The word ‘ca’ can also be used to indicate the certainty that only saintly persons are engaged in rendering devotional service to Kṛṣṇa. In the combination ‘ātmārāmā api,’ ‘api’ is used in the sense of censure.

TEXT 226

'nirgrantha hañā'—*ei duñhāra 'viśeṣaṇa'*
āra artha śuna, yaiche sādihura saṅgama

nirgrantha hañā—becoming *nirgrantha*; *ei*—this; *duñhāra*—of both; *viśeṣaṇa*—the adjective; *āra artha*—another import; *śuna*—please hear; *yaiche*—in which; *sādihura saṅgama*—there is association with devotees.

“The word ‘nirgrantha’ can be taken as an adjective modifying ‘muni’ and ‘ātmārāma.’ There is another meaning, which you may hear from Me, indicating association with a devotee. Now I shall explain how it is that through the association of devotees, even a nirgrantha can become a devotee.

TEXT 227

nirgrantha-śabde kahe tabe 'vyādha', 'nirdhana'
sādhu-saṅge seha kare śrī-kṛṣṇa-bhajana

nirgrantha-śabde—by the word *nirgrantha*; *kahe*—is said; *tabe*—therefore; *vyādha*—a hunter; *nirdhana*—without any riches; *sādhu-saṅge*—by the association of a saintly person; *seha*—he also; *kare*—engages himself; *śrī-kṛṣṇa-bhajana*—in the devotional service of Lord Kṛṣṇa.

“The word ‘nirgrantha,’ when combined with ‘api’ used in the sense of certainty, indicates a person who is a hunter by profession or who is very poor. Nonetheless, when such a person associates with a great saint like Nārada, he engages in Lord Kṛṣṇa’s devotional service.

TEXT 228

'kṛṣṇārāmāś ca' *eva*—*haya kṛṣṇa-manana*
vyādha hañā haya pūjya bhāgavatottama

kṛṣṇa-ārāmāḥ ca—one who takes pleasure in Kṛṣṇa; *eva*—certainly; *haya*—there is; *kṛṣṇa-manana*—meditation on Kṛṣṇa; *vyādha hañā*—

being a hunter; *haya*—is; *pūjya*—worshipable; *bhāgavata-uttama*—the best of the devotees.

“The words ‘*kṛṣṇārāmaś ca*’ refer to one who takes pleasure in thinking of Kṛṣṇa. Even though such a person may be a hunter, he is still worshipable and is the best of devotees.

TEXT 229

*eka bhakta-vyādhera kathā śuna sāvadhāne
yāhā haite haya sat-saṅga-mahimāra jñāne*

eka bhakta-vyādhera—one devotee who was a hunter; *kathā*—narration; *śuna*—please hear; *sāvadhāne*—with attention; *yāhā haite*—from which; *haya*—there is; *sat-saṅga-mahimāra jñāne*—knowledge of the greatness of association with a great devotee.

“I shall now narrate the story of how a hunter became a great devotee by the association of such an exalted personality as Nārada Muni. From this story, one can understand the greatness of association with pure devotees.

TEXT 230

*eka dina śrī-nārada dekhi’ nārāyaṇa
tri-veṇī-snāne prayāga karilā gamana*

eka dina—one day; *śrī-nārada*—the great saintly person Nārada; *dekhi’ nārāyaṇa*—after visiting Lord Nārāyaṇa; *tri-veṇī-snāne*—to bathe at the confluence of the Ganges, Yamunā and Sarasvatī rivers; *prayāga*—to Prayāga; *karilā gamana*—went.

“Once upon a time the great saint Nārada, after visiting Lord Nārāyaṇa in the Vaikuṅṭhas, went to Prayāga to bathe at the confluence of three rivers—the Ganges, Yamunā and Sarasvatī.

The great saint Nārada is so liberated that he can go to the Vaikuṅṭha planets to see Nārāyaṇa and then immediately come to this planet in the material world and go to Prayāga to bathe in the confluence of

three rivers. The word *tri-veṇī* refers to a confluence of three rivers. This confluence is still visited by many hundreds of thousands of people who go there to bathe, especially during the Māgha-melā, which occurs during the month of January. A liberated person who has no material body can go anywhere and everywhere; therefore a living entity is called *sarva-ga*, which indicates that he can go anywhere and everywhere. Presently scientists are trying to go to other planets, but due to their material bodies, they are not free to move at will. However, when one is situated in his original spiritual body, he can move anywhere and everywhere without difficulty. Within this material world there is a planet called Siddhaloka, whose inhabitants can go from one planet to another without the aid of a machine or space rocket. In the material world every planet has a specific advantage (*vibhūti-bhinna*). In the spiritual world, however, all the planets and their inhabitants are composed of spiritual energy. Because there are no material impediments, it is said that everything in the spiritual world is one.

TEXT 231

vana-pathe dekhe mṛga āche bhūme paḍi'
bāṇa-viddha bhagna-pāda kare dhaḍ-phaḍi

vana-pathe—on the forest path; *dekhe*—saw; *mṛga*—deer; *āche*—there was; *bhūme paḍi'*—lying on the ground; *bāṇa-viddha*—pierced by an arrow; *bhagna-pāda*—broken legs; *kare dhaḍ-phaḍi*—twisting with pain.

“Nārada Muni saw that a deer was lying on the path through the forest and that it was pierced by an arrow. It had broken legs and was twisting due to much pain.

TEXT 232

āra kata-dūre eka dekhena śūkara
taiche viddha bhagna-pāda kare dhaḍ-phaḍa

āra kata-dūre—still farther along; *eka*—one; *dekhena*—sees; *śūkara*—a boar; *taiche*—similarly; *viddha*—pierced; *bhagna-pāda*—broken legs; *kare dhaḍ-phaḍa*—twists in pain.

“Farther ahead, Nārada Muni saw a boar pierced by an arrow. Its legs were also broken, and it was twisting in pain.

TEXT 233

*aiche eka śaśaka dekhe āra kata-dūre
jīvera duḥkha dekhi’ nārada vyākula-antare*

aiche—similarly; *eka śaśaka*—one rabbit; *dekhe*—he sees; *āra kata-dūre*—still farther ahead; *jīvera*—of the living entity; *duḥkha dekhi’*—seeing such horrible miseries; *nārada*—the great saintly person; *vyākula-antare*—very much pained within himself.

“When he went farther, he saw a rabbit that was also suffering. Nārada Muni was greatly pained at heart to see living entities suffer so.

TEXT 234

*kata-dūre dekhe vyādha vṛkṣe oṅta hañā
mṛga māribāre āche bāṇa yuḍiyā*

kata-dūre—somewhat farther; *dekhe*—Nārada Muni saw; *vyādha*—the hunter; *vṛkṣe oṅta hañā*—hiding behind a tree; *mṛga māribāre*—to kill the animals; *āche*—was there; *bāṇa yuḍiyā*—with arrows in the hand.

“When Nārada Muni advanced farther, he saw a hunter behind a tree. This hunter was holding arrows, and he was ready to kill more animals.

TEXT 235

*śyāma-varṇa rakta-netra mahā-bhayaṅkara
dhanur-bāṇa haste,—yena yama daṇḍa-dhara*

śyāma-varṇa—blackish color; *rakta-netra*—reddish eyes; *mahā-bhayaṅkara*—very fearful bodily features; *dhanur-bāṇa haste*—with arrows and bow in hand; *yena yama daṇḍa-dhara*—exactly like the superintendent of death, Yamarāja.

“The hunter’s body was blackish. He had reddish eyes, and he appeared fierce. It was as if the superintendent of death, Yamarāja, were standing there with a bow and arrows in his hands.

TEXT 236

*patha chāḍi’ nārada tāra nikaṭe calila
nārade dekhi’ mṛga saba ṣalāñā gela*

patha chāḍi’—leaving aside the path; *nārada*—the saintly person Nārada; *tāra nikaṭe*—near him; *calila*—went; *nārade dekhi’*—seeing Nārada; *mṛga*—the animals; *saba*—all; *ṣalāñā gela*—left, running away.

“When Nārada Muni left the forest path and went to the hunter, all the animals immediately saw him and fled.

TEXT 237

*kruddha hañā vyādha tāñre gāli dite cāya
nārada-ṣrabhāve mukhe gāli nāhi āya*

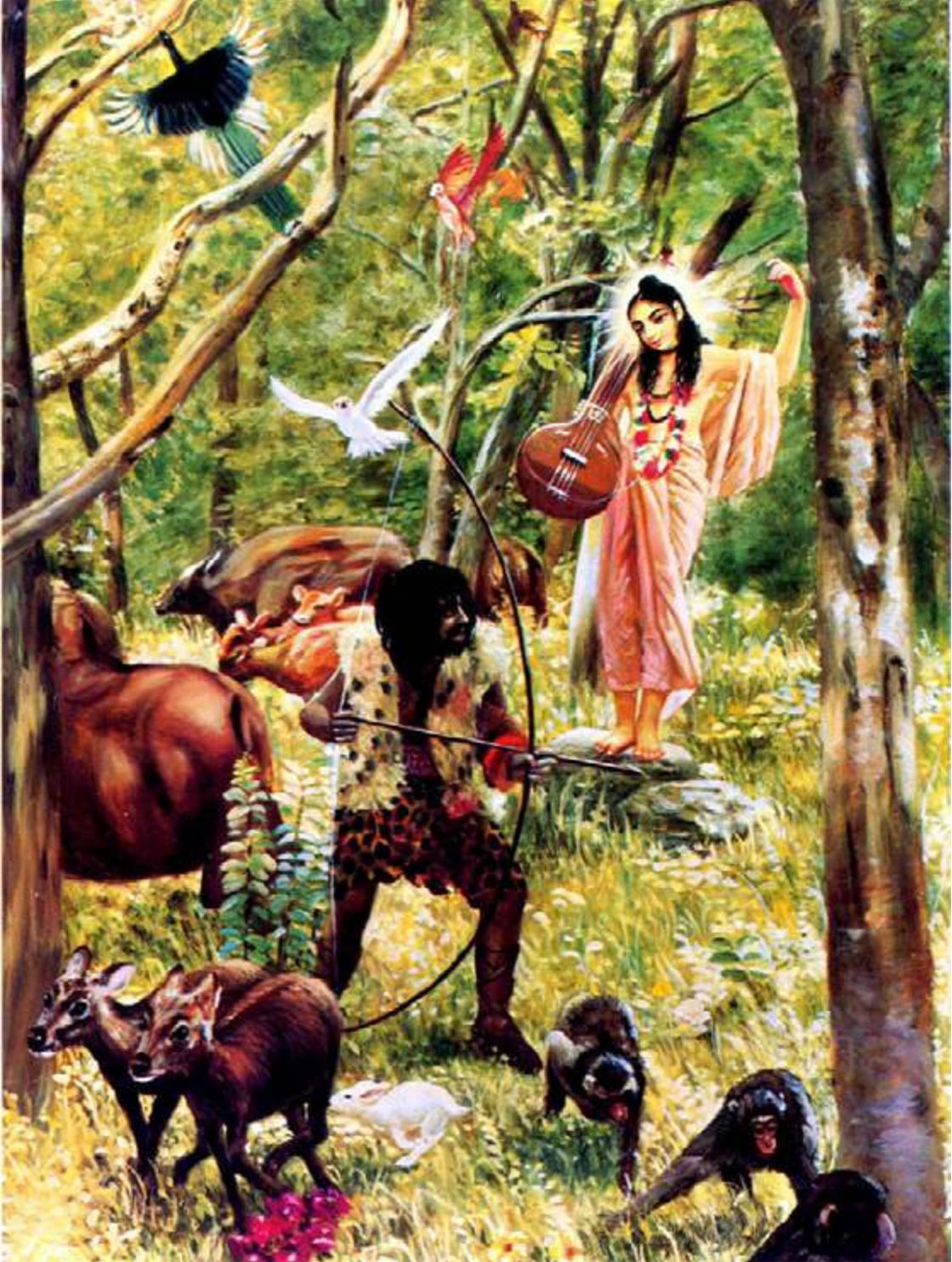
kruddha hañā—being very angry; *vyādha*—the hunter; *tāñre*—him; *gāli dite cāya*—wanted to abuse; *nārada-ṣrabhāve*—by the influence of Nārada; *mukhe*—in the mouth; *gāli*—abusive language; *nāhi āya*—did not come.

“When all the animals fled, the hunter wanted to chastise Nārada with abusive language, but due to Nārada’s presence, he could not utter anything abusive.

TEXT 238

*“gosāñi, ṣrayāṇa-ṣpatha chāḍi’ kene āilā
tomā dekhi’ mora lakṣya mṛga ṣalāilā”*

gosāñi—O great saintly person; *ṣrayāṇa-ṣpatha chāḍi’*—leaving aside the general path; *kene*—why; *āilā*—have you come; *tomā dekhi’*—seeing you; *mora lakṣya*—my targets; *mṛga*—the animals; *ṣalāilā*—fled.



When all the animals fled, the hunter wanted to chastise Nārada with abusive language, but due to Nārada's presence, he could not utter anything abusive.

“The hunter addressed Nārada Muni: ‘O gosvāmī! O great saintly person! Why have you left the general path through the forest to come to me? Simply by seeing you, all the animals I was hunting have now fled.’

TEXT 239

*nārada kahe,—“patha bhuli’ āilāṇa puchite
mane eka saṁśaya haya, tāhā khaṇḍāite*

nārada kahe—Nārada Muni replied; *patha bhuli’*—leaving the general path; *āilāṇa*—I have come; *puchite*—to inquire from you; *mane*—in my mind; *eka*—one; *saṁśaya haya*—there is a doubt; *tāhā*—that; *khaṇḍāite*—to cause to break.

“Nārada Muni replied, ‘Leaving the path, I have come to you to settle a doubt that is in my mind.’

TEXT 240

*pathe ye śūkara-mṛga, jāni tomāra haya“
vyādha kahe,—“yei kaha, sei ta’ niścaya“*

pathe—on the path; *ye*—those; *śūkara-mṛga*—boars and other animals; *jāni*—I can understand; *tomāra haya*—all belong to you; *vyādha kahe*—the hunter replied; *yei kaha*—whatever you are saying; *sei ta’ niścaya*—it is a fact.

“I was wondering whether all the boars and other animals that are half-killed belong to you.’

“The hunter replied, ‘Yes, what you are saying is so.’

TEXT 241

*nārada kahe,—“yadi jīve mārā’ tumi bāṇa
ardha-mārā kara kene, nā lao parāṇa?”*

nārada kahe—Nārada Muni said; *yadi*—if; *jīve*—in the animals; *māra*—pierce; *tumi*—you; *bāṇa*—your arrows; *ardha-mārā kara*—you half-kill; *kene*—why; *nā lao parāṇa*—don’t you take their lives completely.

“Nārada Muni then inquired, ‘Why did you not kill the animals completely? Why did you half-kill them by piercing their bodies with arrows?’”

TEXT 242

vyādha kahe,—“*śuna*, *gosāñi*, ‘*mṛgāri*’ *mora nāma*
pitāra śikṣāte āmi kari aiche kāma”

vyādha kahe—the hunter replied; *śuna*—please hear; *gosāñi*—O great saintly person; *mṛga-ari*—the enemy of the animals; *mora nāma*—my name; *pitāra śikṣāte*—by the teaching of my father; *āmi*—I; *kari*—do; *aiche kāma*—such acts.

“The hunter replied, ‘My dear saintly person, my name is Mṛgāri, enemy of animals. My father taught me to kill them in that way.’”

TEXT 243

ardha-mārā jīva yadi dhaḍ-phada kare
tabe ta’ ānanda mora bāḍaye antare“

ardha-mārā jīva—half-killed living beings; *yadi*—if; *dhaḍ-phada kare*—twist and turn because of suffering; *tabe*—then; *ta’*—certainly; *ānanda*—pleasure; *mora*—my; *bāḍaye antare*—increases within.

“When I see half-killed animals suffer, I feel great pleasure.’”

TEXT 244

nārada kahe,—‘*eka-vastu māgi tomāra sthāne*’
vyādha kahe,—“*mṛgādi laha*, *yei tomāra mane*”

nārada kahe—Nārada Muni said; *eka-vastu māgi*—I wish to beg one thing; *tomāra sthāne*—from you; *vyādha kahe*—the hunter replied; *mṛga-ādi laha*—take some of the hunted animals; *yei tomāra mane*—whatever you like.

“Nārada Muni then told the hunter, ‘I have one thing to beg of you.’

“The hunter replied, ‘You may take whatever animals or anything else you would like.

TEXT 245

mṛga-chāla cāha yadi, āisa mora ghare
yei cāha tāhā diba mṛga-vyāghrāmbare“

mṛga-chāla—deerskin; *cāha yadi*—if you want; *āisa mora ghare*—come to my place; *yei cāha*—whatever you want; *tāhā*—that; *diba*—I shall give; *mṛga-vyāghra-ambare*—whether a deerskin or a tiger skin.

“I have many skins, if you would like them. I shall give you either a deerskin or a tiger skin.’

TEXT 246

nārada kahe,—“*ihā āmi kichu nāhi cāhi*
āra eka-dāna āmi māgi tomā-ṭhāñi”

nārada kahe—Nārada Muni said; *ihā*—this; *āmi kichu nāhi cāhi*—I don’t want any; *āra*—another; *eka-dāna*—one charity; *āmi*—I; *māgi*—beg; *tomā-ṭhāñi*—from you.

“Nārada Muni said, ‘I do not want any of the skins. I am asking only one thing from you in charity.

TEXT 247

*kāli haite tumi yei mṛgādi māribā
prathamei māribā, ardha-mārā nā karibā*“

kāli haite—from tomorrow; *tumi*—you; *yei*—whatever; *mṛga-ādi*—animals; *māribā*—you will kill; *prathamei māribā*—kill them in the beginning; *ardha-mārā*—half-killing; *nā karibā*—do not do.

“I beg you that from this day on you will kill animals completely and not leave them half-dead.’

TEXT 248

vyādha kahe,—“*kibā dāna māgilā āmāre
ardha mārile kibā haya, tāhā kaha more*“

vyādha kahe—the hunter replied; *kibā dāna*—what kind of charity; *māgilā āmāre*—have you begged from me; *ardha mārile*—in half-killing; *kibā*—what; *haya*—there is; *tāhā*—that; *kaha more*—kindly explain to me.

“The hunter replied, ‘My dear sir, what are you asking of me? What is wrong with the animals’ lying there half-killed? Will you please explain this to me?’

TEXT 249

nārada kahe,—“*ardha mārile jīva pāya vyathā
jīve duḥkha ditecha, tomāra ha-ibe aiche avasthā*”

nārada kahe—Nārada Muni replied; *ardha mārile*—by half-killing the animals; *jīva pāya vyathā*—the living beings suffer too much pain; *jīve duḥkha ditecha*—you are giving troubles to the living beings; *tomāra*—your; *ha-ibe*—there will be; *aiche avasthā*—the same suffering in retaliation.

“Nārada Muni replied, ‘If you leave the animals half-dead, you are purposefully giving them pain. Therefore you will have to suffer in retaliation.’

This is an authoritative statement given by the greatest authority, Nārada Muni. If one gives another living entity unnecessary pain, one will certainly be punished by the laws of nature with a similar pain. Although the hunter Mṛgāri was uncivilized, he still had to suffer the results of his sinful activities. However, if a civilized man kills animals regularly in a slaughterhouse to maintain his so-called civilization, using scientific methods and machines to kill animals, one cannot even estimate the suffering awaiting him. So-called civilized people consider themselves very advanced in education, but they do not know about the stringent laws of nature. According to nature’s law, it is a life for a life. We can hardly imagine the sufferings of one who maintains a slaughterhouse. He endures suffering not only in this life, but in his next life also. It is said that a hunter, murderer or killer is advised not to live and not to die. If he lives, he accumulates even more sins, which bring about more suffering in a future life. He is advised not to die because his dying means that he immediately begins to endure more suffering. Therefore he is advised not to live and not to die.

As followers of the Vedic principles, we accept the statements of Nārada Muni in this regard. It is our duty to see that no one suffers due to sinful activities. Foolish rascals are described in the *Bhagavad-gītā* as *māyayāpahṛta-jñānāḥ* [Bg. 7.15], which indicates that although they are superficially educated, *māyā* has taken their real knowledge away. Such people are presently leading human society. In *Śrīmad-Bhāgavatam* they are described as *andhā yathāndhair upanīyamānāḥ* [SB 7.5.31]. These rascals are themselves blind, and yet they are leading others who are blind. When people follow such leaders, they suffer unlimited pains in the future. Despite so-called advancement, all this is happening. Who is safe? Who is happy? Who is without anxiety?

TEXT 250

vyādha tumi, jīva māra—‘alpa’ aparādha tomāra
kadarthanā diyā māra’—e pāpa ‘apāra’

vyādha tumi—you are a hunter; *jīva māra*—your occupation is to kill animals; *alpa*—slight; *aparādha*—offense; *tomāra*—your; *kadarthanā diyā*—unnecessarily giving them pain; *māra’*—when you kill; *e pāpa apāra*—this sinful activity is unlimited.

“Nārada Muni continued, ‘My dear hunter, your business is killing animals. That is a slight offense on your part. But when you consciously give them unnecessary pain by leaving them half-dead, you incur very great sins.’

This is another good instruction to animal-killers. There are always animal-killers and animal-eaters in human society because less civilized people are accustomed to eating meat. In the Vedic civilization, meat-eaters are advised to kill an animal for the goddess Kālī or a similar demigod. This is in order not to give the animal unnecessary pain, as slaughterhouses do. In the *bali-dāna* sacrifice to a demigod, it is recommended to cut the throat of an animal with one slice. This should be done on a dark-moon night, and the painful noises expressed by the animal at the time of being slaughtered are not to be heard by anyone. There are also many other restrictions. Slaughter is allowed only once a month, and the killer of the animal has to suffer similar pains in his next life. At the present moment, so-called civilized men do not sacrifice animals to a deity in a religious or ritualistic way. They openly kill animals daily by the thousands for no purpose other than the satisfaction of the tongue. Because of this the entire world is suffering in so many ways. Politicians are unnecessarily declaring war, and according to the stringent laws of material nature, massacres are taking place between nations.

*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ
ahaṅkāra-vimūḍhātmā kartāham iti manyate*

“The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities that are in actuality carried out by nature.” (Bg. 3.27) The laws of *prakṛti* (nature) are very stringent. No one should think that he has the freedom to kill animals and not suffer the consequences. One cannot be safe by doing this. Nārada Muni herein says that animal-killing is offensive, especially when animals are given unnecessary pain. Meat-eaters and animal-killers are advised not to purchase meat from the slaughterhouse. They can worship Kālī once a month, kill some unimportant animal and eat it. Even by following this method, one is still an offender.

TEXT 251

*kadarthiyā tumi yata mārīlā jīvere
tārā taiche tomā māribe janma-janmāntare“*

kadarthiyā—giving unnecessary pains; *tumi*—you; *yata*—all; *mārīlā*—killed; *jīvere*—the living entities; *tārā*—all of them; *taiche*—similarly; *tomā*—you; *māribe*—will kill; *janma-janma-antare*—life after life.

“Nārada Muni continued, ‘All the animals that you have killed and given unnecessary pain will kill you one after the other in your next life and in life after life.’

This is another authoritative statement made by the great sage Nārada. Those who kill animals and give them unnecessary pain—as people do in slaughterhouses—will be killed in a similar way in the next life and in many lives to come. One can never be excused from such an offense. If one kills many thousands of animals in a professional way so that other people can purchase the meat to eat, one must be ready to be killed in a similar way in his next life and in life after life. There are many rascals who violate their own religious principles. According to Judeo-Christian scriptures, it is clearly said, “Thou shalt not kill.” Nonetheless, giving all kinds of excuses, even the heads of religions indulge in killing animals while trying to pass as saintly persons. This mockery and hypocrisy in human society bring about unlimited calamities; therefore occasionally there are great wars. Masses of such people go out onto battlefields and kill themselves. Presently they have discovered the atomic bomb, which is simply waiting to be used for wholesale destruction. If people want to be saved from the killing business life after life, they must take to Kṛṣṇa consciousness and cease sinful activity. The International Society for Krishna Consciousness recommends that everyone abandon meat-eating, illicit sex, intoxication and gambling. When one gives up these sinful activities, he can understand Kṛṣṇa and take to this Kṛṣṇa consciousness movement. We therefore request everyone to abandon sinful activity and chant the Hare Kṛṣṇa *mantra*. In this way people can save themselves from repeated birth and death and from being killed like the animals in slaughterhouses.

TEXT 252

*nārada-saṅge vyādhera mana parasanna ha-ila
tānra vākya śuni' mane bhaya upajila*

nārada-saṅge—in the association of the great sage Nārada Muni; *vyādhera*—of the hunter; *mana*—the mind; *parasanna ha-ila*—became cleansed and satisfied; *tānra*—his; *vākya*—words; *śuni'*—hearing; *mane*—in the mind; *bhaya upajila*—some fear arose.

“In this way, through the association of the great sage Nārada Muni, the hunter was a little convinced of his sinful activity. He therefore became somewhat afraid due to his offenses.

This is the effect of associating with a pure devotee. Our preachers who are preaching Kṛṣṇa consciousness all over the world should follow in the footsteps of Nārada Muni and become purified by following the four principles and chanting the Hare Kṛṣṇa *mahā-mantra*. This will make them fit to become Vaiṣṇavas. Then, when they speak to sinful people about the teachings of this Kṛṣṇa consciousness movement, people will be affected and take the instructions. We receive instructions in devotional service through the disciplic succession. Nārada Muni is our original *guru* because he is the spiritual master of Vyāsadeva. Vyāsadeva is the spiritual master of our disciplic succession; therefore we should follow in the footsteps of Nārada Muni and become pure Vaiṣṇavas. A pure Vaiṣṇava is one who has no ulterior motive. He has totally dedicated himself to the service of the Lord. He does not have material desires, and he is not interested in so-called learning and philanthropic work. The so-called learned scholars and philanthropists are actually *karmīs* and *jñānīs*, and some are actually misers engaged in sinful activity. All are condemned because they are not devotees of Lord Kṛṣṇa.

Everyone has a chance to become purified by associating with this Kṛṣṇa consciousness movement and strictly following the rules and regulations. By chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from all contamination, especially contamination brought about by the killing of animals. Lord Kṛṣṇa Himself requests:

*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo mokṣayiṣyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.” (Bg. 18.66)

We should take this instruction from Kṛṣṇa and follow in the footsteps of Nārada Muni in the disciplic succession. If we simply surrender unto Kṛṣṇa’s lotus feet and take this Kṛṣṇa consciousness movement seriously, we can be freed from the *karma* incurred by sin. If we are intelligent enough, we shall engage in the loving service of the Lord. Then our lives will be successful, and we shall not have to suffer like the hunter life after life. By killing animals, not only will we be bereft of the human form but we will have to take an animal form and somehow or other be killed by the same type of animal we have killed. This is the law of nature. The Sanskrit word *māmsa* means “meat.” It is said, *mām saḥ khadati iti māmsaḥ*. That is, “I am now eating the flesh of an animal who will some day in the future be eating my flesh.”

TEXT 253

*vyādha kahe,—“bālya haite ei āmāra karma
kemane tarimu muñi pāmara adhama?*

vyādha kahe—the hunter said; *bālya haite*—from the very beginning of my childhood; *ei āmāra karma*—I have been taught this business (half-killing animals); *kemane*—how; *tarimu*—shall become free from these sinful activities; *muñi*—I; *pāmara adhama*—sinful and misled.

“The hunter then admitted that he was convinced of his sinful activity, and he said, ‘I have been taught this business from my very childhood. Now I am wondering how I can become freed from these unlimited volumes of sinful activity.’

This kind of admission is very beneficial as long as one does not again commit sin. Cheating and hypocrisy are not tolerated by higher authorities. If one understands what sin is, he should give it up with sincerity and regret and surrender unto the lotus feet of the Supreme Personality of Godhead through His agent, the pure devotee. In this way, one can be freed from the reactions of sin and make progress in devotional service. However, if one continues committing sins after making some atonement, he will not be saved. In the *śāstras*, such atonement is compared to an

elephant's bathing. An elephant takes a very good bath and cleanses its body very nicely, but as soon as it comes out of the water, it picks up some dust on the shore and throws it all over its body. Atonement may be carried out very nicely, but it will not help a person if he continues committing sins. Therefore the hunter first admitted his sinful activity before the saintly person Nārada and then asked how he could be saved.

TEXT 254

*ei pāpa yāya mora, kemana upāye?
nistāra karaha more, paḍoṅ tomāra pāye“*

ei—this; *pāpa yāya mora*—sinful reactions of my life can be washed off; *kemana upāye*—by what means; *nistāra karaha more*—kindly deliver me; *paḍoṅ*—I fall down; *tomāra pāye*—at your lotus feet.

“The hunter continued, ‘My dear sir, please tell me how I can be relieved from the reactions of my sinful life. Now I fully surrender unto you and fall down at your lotus feet. Please deliver me from sinful reactions.’

By the grace of Nārada Muni, the hunter came to his good senses and immediately surrendered unto the saint's lotus feet. This is the process. By associating with a saintly person, one is able to understand the reactions of his sinful life. When one voluntarily surrenders to a saintly person who is a representative of Kṛṣṇa and follows his instructions, one can become freed from sinful reactions. Kṛṣṇa demands the surrender of a sinful man, and Kṛṣṇa's representative gives the same instructions. The representative of Kṛṣṇa never tells his disciple, “Surrender unto me.” Rather he says, “Surrender unto Kṛṣṇa.” If the disciple accepts this principle and surrenders himself through the representative of Kṛṣṇa, his life is saved.

TEXT 255

*nārada kahe,—‘yadi dhara āmāra vacana
tabe se karite pāri tomāra mocana’*

nārada kahe—Nārada Muni replied; *yadi dhara*—if you accept; *āmāra vacana*—my instruction; *tabe*—then; *se*—this; *karite pāri*—I can do; *tomāra*—your; *mocana*—liberation.

“Nārada Muni assured the hunter, ‘If you listen to my instructions, I shall find the way you can be liberated.’

Gaurāṅgera bhakta-gaṇe jane jane śakti dhare. The purport of this song is that the devotees of Lord Śrī Caitanya Mahāprabhu are very powerful, and each and every one of them can deliver the whole world. What, then, to speak of Nārada Muni? If one follows the instructions of Nārada Muni, one can be delivered from any number of sinful reactions. This is the process. One must follow the instructions of a spiritual master; then one will certainly be delivered from all sinful reactions. This is the secret of success. *Yasya deve parā bhaktir yathā deve tathā gurau* [ŚU 6.23]. If one has unflinching faith in Kṛṣṇa and the spiritual master, the result is *tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ*: all the conclusions of the revealed scriptures will be open to such a person. A pure devotee of Kṛṣṇa can make the same demands that Nārada Muni is making. He says, “If you follow my instructions, I shall take responsibility for your liberation.” A pure devotee like Nārada can give assurance to any sinful man because by the grace of the Lord such a devotee is empowered to deliver any sinful person if that person follows the principles set forth.

TEXT 256

vyādha kahe,—‘yei kaha, sei ta’ kariba’
nārada kahe,—‘dhanuka bhāṅga, tabe se kahiba’

vyādha kahe—the hunter replied; *yei kaha*—whatever you say; *sei ta’ kariba*—that I shall do; *nārada kahe*—Nārada Muni replied; *dhanuka bhāṅga*—break your bow; *tabe*—then; *se kahiba*—I shall speak to you.

“The hunter then said, ‘My dear sir, whatever you say I shall do.’

“Nārada immediately ordered him, ‘First of all, break your bow. Then I shall tell you what is to be done.’

This is the process of initiation. The disciple must vow that he will no longer commit sinful activity—namely illicit sex, meat-eating, gambling and intoxication. He promises to execute the order of the spiritual master. Then the spiritual master takes care of him and elevates him to spiritual emancipation.

TEXT 257

vyādha kahe,—‘*dhanuka bhāṅgile vartiba kemane?*’
nārada kahe,—‘*āmi anna diba prati-dine*’

vyādha kahe—the hunter replied; *dhanuka bhāṅgile*—if I break my bow; *vartiba kemane*—what will be the source of my maintenance; *nārada kahe*—Nārada Muni replied; *āmi*—I; *anna*—food; *diba*—shall supply; *prati-dine*—every day.

“The hunter replied, ‘If I break my bow, how shall I maintain myself?’

“Nārada Muni replied, ‘Do not worry. I shall supply all your food every day.’

The source of our income is not actually the source of our maintenance. Every living being—from the great Brahmā down to an insignificant ant—is being maintained by the Supreme Personality of Godhead. *Eko bahūnām yo vidadhāti kāmān*. The one Supreme Being, Kṛṣṇa, maintains everyone. Our so-called source of income is our own choice only. If I wish to be a hunter, it will appear that hunting is the source of my maintenance. If I become a *brāhmaṇa* and completely depend on Kṛṣṇa, I do not conduct a business, but nonetheless my maintenance is supplied by Kṛṣṇa. The hunter was disturbed about breaking his bow because he was worried about his income. Nārada Muni assured the hunter because he knew that the hunter was not being maintained by the bow but by Kṛṣṇa. Being the agent of Kṛṣṇa, Nārada Muni knew very well that the hunter would not suffer by breaking the bow. There was no doubt that Kṛṣṇa would supply him food.

TEXT 258

dhanuka bhāṅgi’ *vyādha tāṅra caraṇe paḍila*
tāre uṭhāñā nārada upadeśa kaila

dhanuka bhāṅgi’—breaking the bow; *vyādha*—the hunter; *tāṅra*—his (Nārada Muni’s); *caraṇe*—at the lotus feet; *paḍila*—surrendered; *tāre*—him; *uṭhāñā*—raising; *nārada*—the great saint Nārada Muni; *upadeśa kaila*—gave instruction.

“Being thus assured by the great sage Nārada Muni, the hunter broke his bow, immediately fell down at the saint’s lotus feet and fully surrendered. After this, Nārada Muni raised him with his hand and gave him instructions for spiritual advancement.

This is the process of initiation. The disciple must surrender to the spiritual master, the representative of Kṛṣṇa. The spiritual master, being in the disciplic succession stemming from Nārada Muni, is in the same category with Nārada Muni. A person can be relieved from his sinful activity if he surrenders to the lotus feet of a person who actually represents Nārada Muni. Nārada Muni gave instructions to the hunter after the hunter surrendered.

TEXT 259

“*ghare giyā brāhmaṇe deha’ yata āche dhana
eka eka vastra pari’ bāhira hao dui-jana*

ghare giyā—returning home; *brāhmaṇe*—to the *brāhmaṇas*, the most intelligent men in spiritual understanding; *deha’*—give; *yata*—whatever; *āche*—you have; *dhana*—riches; *eka eka*—each of you; *vastra pari’*—just one cloth; *bāhira hao*—leave home; *dui-jana*—both of you.

“Nārada Muni then advised the hunter, ‘Return home and distribute whatever riches you have to the pure *brāhmaṇas* who know the Absolute Truth. After you have distributed all your riches to the *brāhmaṇas*, you and your wife should leave home, each of you taking only one cloth to wear.’

This is the process of renunciation at the stage of *vānaprastha*. After enjoying householder life for some time, the husband and wife must leave home and distribute their riches to *brāhmaṇas* and Vaiṣṇavas. One can keep his wife as an assistant in the *vānaprastha* stage. The idea is that the wife will assist the husband in spiritual advancement. Therefore Nārada Muni advised the hunter to adopt the *vānaprastha* stage and leave home. It is not that a *gṛhastha* should live at home until he dies. *Vānaprastha* is preliminary to *sannyāsa*. In the Kṛṣṇa consciousness movement there are many young couples engaged in the Lord’s service. Eventually they are supposed to take *vānaprastha*, and after the *vānaprastha* stage the

husband may take *sannyāsa* in order to preach. The wife may then remain alone and serve the Deity or engage in other activities within the Kṛṣṇa consciousness movement.

TEXT 260

*nadī-tīre eka-khāni kuṭīra kariyā
tāra āge eka-piṇḍi tulasī ropiyā*

nadī-tīre—on the bank of the river; *eka-khāni*—just one; *kuṭīra*—a cottage; *kariyā*—constructing; *tāra āge*—just in front of the cottage; *eka-piṇḍi*—one raised platform; *tulasī*—a *tulasī* plant; *ropiyā*—growing.

“Nārada Muni continued, ‘Leave your home and go to the river. There you should construct a small cottage, and in front of the cottage you should grow a *tulasī* plant on a raised platform.’

TEXT 261

*tulasī-ṣarīkramā kara, tulasī-sevana
nirantara kṛṣṇa-nāma kariha kīrtana*

tulasī-ṣarīkramā kara—circumambulate the *tulasī* plant; *tulasī-sevana*—just supply water to the root of *Tulasī-devī*; *nirantara*—continuously; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kariha*—just perform; *kīrtana*—chanting.

“After planting the *tulasī* tree before your house, you should daily circumambulate that *tulasī* plant, serve her by giving her water and other things, and continuously chant the Hare Kṛṣṇa mahā-mantra.’

This is the beginning of spiritual life. After leaving householder life, one may go to a holy place, such as the bank of the Ganges or Yamunā, and erect a small cottage. A small cottage can be constructed without any expenditure. Four logs serving as pillars can be secured by any man from the forest. The roof can be covered with leaves, and one can cleanse the inside. Thus one can live very peacefully. In any condition, any man can live in a small cottage, plant a *tulasī* tree, water it in the morning, offer

it prayers, and continuously chant the Hare Kṛṣṇa *mahā-mantra*. Thus one can make vigorous spiritual advancement. This is not at all difficult. One simply has to follow the instructions of the spiritual master strictly. Then everything will be successful in due course of time. As far as eating is concerned, there is no problem. If Kṛṣṇa, the Supreme Personality of Godhead, supplies everyone with eatables, why should He not supply His devotee? Sometimes a devotee will not even bother to construct a cottage. He will simply go to live in a mountain cave. One may live in a cave, in a cottage beside a river, in a palace or in a big city like New York or London. In any case, a devotee can follow the instructions of his spiritual master and engage in devotional service by watering the *tulasī* plant and chanting the Hare Kṛṣṇa *mantra*. Taking the advice of Śrī Caitanya Mahāprabhu and our spiritual master, Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, one can go to any part of the world and instruct people to become devotees of the Lord by following the regulative principles, worshiping the *tulasī* plant and continuously chanting the Hare Kṛṣṇa *mahā-mantra*.

TEXT 262

*āmi tomāya bahu anna pāṭhāimu dine
sei anna labe, yata khāo dui-jane*“

āmi—I; *tomāya*—for you; *bahu*—much; *anna*—food; *pāṭhāimu*—shall send; *dine*—every day; *sei*—that; *anna*—food; *labe*—you shall take; *yata*—whatever; *khāo*—you can eat; *dui-jane*—both of you.

“Nārada Muni continued, ‘Every day I shall send sufficient food to you both. You can take as much food as you want.’”

When a person takes to Kṛṣṇa consciousness, there is no need to care for material necessities. Kṛṣṇa says, *yoga-kṣemaṁ vahāmy aham*: [Bg. 9.22] “I personally carry all necessities to My devotees.” Why should one be anxious about the necessities of life? The principle should be that one should not want more than what is absolutely necessary. Nārada Muni advises the hunter to accept only what is absolutely necessary for him and his wife. The devotee should always be alert to consume only those things that he absolutely requires and not create unnecessary needs.

TEXT 263

*tabe sei mṛgādi tine nārada sustha kaila
sustha hañā mṛgādi tine dhāñā palāila*

tabe—thereafter; *sei*—those; *mṛga-ādi*—animals, beginning with the deer; *tine*—three; *nārada*—the sage Nārada; *sustha kaila*—brought to their senses; *sustha hañā*—coming to consciousness; *mṛga-ādi*—the pierced animals; *tine*—three; *dhāñā palāila*—very swiftly fled away from that place.

“The three animals that were half-killed were then brought to their consciousness by the sage Nārada. Indeed, the animals got up and swiftly fled.

TEXT 264

*dekhiyā vyādhera mane haila camatkāra
ghare gela vyādha, guruke kari’ namaskāra*

dekhiyā—seeing; *vyādhera*—of the hunter; *mane*—in the mind; *haila*—there was; *camatkāra*—wonder; *ghare*—home; *gela*—went; *vyādha*—the hunter; *guruke*—to the spiritual master; *kari’ namaskāra*—offering obeisances.

“When the hunter saw the half-killed animals flee, he was certainly struck with wonder. He then offered his respectful obeisances to the sage Nārada and returned home.

TEXT 265

*yathā-sthāne nārada gelā, vyādha ghare āila
nāradera upadeśe sakala karila*

yathā-sthāne—to the proper destination; *nārada*—sage Nārada; *gelā*—went; *vyādha*—the hunter; *ghare āila*—came back to his house; *nāradera upadeśe*—under the instruction of the sage Nārada; *sakala karila*—he executed everything.

“After all this, Nārada Muni went to his destination. After the hunter returned home, he exactly followed the instructions of his spiritual master, Nārada.

For spiritual advancement one must have a bona fide spiritual master and follow his instructions in order to be assured of advancement.

TEXT 266

*grāme dhvani haila,—vyādha ‘vaiṣṇava’ ha-ila
grāmera loka saba anna ānite lāgila*

grāme—in the village; *dhvani haila*—there was news; *vyādha*—the hunter; *vaiṣṇava ha-ila*—has become a Vaiṣṇava, a lover and servitor of Lord Viṣṇu; *grāmera loka*—the villagers; *saba*—all kinds of; *anna*—food; *ānite lāgila*—began to bring.

“The news that the hunter had become a Vaiṣṇava spread all over the village. Indeed, all the villagers brought alms and presented them to the Vaiṣṇava who had formerly been a hunter.

It is the duty of the public to present a gift to a saintly person, Vaiṣṇava or *brāhmaṇa* when going to see him. Every Vaiṣṇava is dependent on Kṛṣṇa, and Kṛṣṇa is ready to supply all of life’s necessities, provided a Vaiṣṇava follows the principles set forth by the spiritual master. There are certainly many householders in our Kṛṣṇa consciousness movement. They join the movement and live in the society’s centers, but if they take advantage of this opportunity and do not work but live at the expense of the movement, eating *prasādam* and simply sleeping, they place themselves in a very dangerous position. It is therefore advised that *gṛhasthas* should not live in the temple. They must live outside the temple and maintain themselves. Of course, if the *gṛhasthas* are fully engaged in the Lord’s service according to the directions of the authorities, there is no harm in their living in a temple. In any case, a temple should not be a place to eat and sleep. A temple manager should be very careful about these things.

TEXT 267

*eka-dina anna āne daśa-biśa jane
dine tata laya, yata khāya dui jane*

eka-dina—in one day; *anna*—food; *āne*—brought; *daśa-biśa jane*—enough for ten to twenty men; *dine*—in a day; *tata laya*—would accept only as much; *yata*—as; *khāya dui jane*—the two of them required to eat.

“In one day enough food was brought for ten or twenty people, but the hunter and his wife would accept only as much as they could eat.

TEXT 268

*eka-dina nārada kahe,— “śunaha, parvate
āmāra eka śiṣya āche, calaha dekhite“*

eka-dina—one day; *nārada kahe*—Nārada Muni said; *śunaha*—please hear; *parvate*—my dear Parvata; *āmāra*—my; *eka*—one; *śiṣya*—disciple; *āche*—there is; *calaha dekhite*—let us go see.

“One day, while speaking to his friend Parvata Muni, Nārada Muni requested him to go with him to see his disciple the hunter.

TEXT 269

*tabe dui ṛṣi āilā sei vyādha-sthāne
dūra haite vyādha pāila gurura daraśane*

tabe—thereafter; *dui ṛṣi*—two saintly persons; *āilā*—came; *sei vyādha-sthāne*—to the place of that hunter; *dūra haite*—from a distant place; *vyādha*—the hunter; *pāila*—got; *gurura daraśane*—vision of his spiritual master.

“As the saintly sages approached the hunter’s place, the hunter could see them from a distance.

TEXT 270

*āste-vyaste dhāñā āse, patha nāhi pāya
pathera pīpīlikā iti-uti dhare pāya*

āste-vyaste—with great alacrity; *dhāñā*—running; *āse*—came; *patha nāhi pāya*—does not get the path; *pathera*—on the path; *pīpīlikā*—ants; *iti-uti*—here and there; *dhare pāya*—touch the foot.

“With great alacrity the hunter began to run toward his spiritual master, but he could not fall down and offer obeisances because ants were running hither and thither around his feet.

TEXT 271

*daṇḍavat-sthāne pīpīlikāre dekhiyā
vastre sthāna jhāḍī’ paḍe daṇḍavat hañā*

daṇḍavat-sthāne—in the place where he wanted to offer his obeisances; *pīpīlikāre dekhiyā*—seeing the ants; *vastre*—by the cloth; *sthāna jhāḍī’*—cleansing the place; *paḍe daṇḍa-vat hañā*—falls down flat like a rod.

“Seeing the ants, the hunter whisked them away with a piece of cloth. After thus clearing the ants from the ground, he fell down flat to offer his obeisances.

The word *daṇḍa* means “rod,” and *vat* means “like.” To offer obeisances to the spiritual master, one must fall flat exactly as a rod falls on the ground. This is the meaning of the word *daṇḍavat*.

TEXT 272

*nārada kahe,—“vyādha, ei nā haya āścarya
hari-bhaktye himsā-śūnya haya sādhu-varya*

nārada kahe—Nārada Muni said; *vyādha*—my dear hunter; *ei nā haya āścarya*—this is not wonderful for you; *hari-bhaktye*—by advancement in devotional service; *himsā-śūnya haya*—one becomes nonviolent and nonenvious; *sādhu-varya*—thus one becomes the best of honest gentlemen.

“Nārada Muni said, ‘My dear hunter, such behavior is not at all astonishing. A man in devotional service is automatically nonviolent. He is the best of gentlemen.

In this verse the word *sādhu-varya* means “the best of gentlemen.” At the present moment there are many so-called gentlemen who are expert in killing animals and birds. Nonetheless, these so-called gentlemen profess a type of religion that strictly prohibits killing. According to Nārada Muni and Vedic culture, animal-killers are not even gentlemen, to say nothing of being religious men. A religious person, a devotee of the Lord, must be nonviolent. Such is the nature of a religious person. It is contradictory to be violent and at the same time call oneself a religious person. Such hypocrisy is not approved by Nārada Muni and the disciplic succession.

TEXT 273

*ete na hy adbhutā vyādha
tāvāhimsādayo guṇāḥ
hari-bhaktāu pravṛttā ye
na te syuḥ para-tāpinaḥ*

ete—all these; *na*—not; *hi*—certainly; *adbhutāḥ*—wonderful; *vyādha*—O hunter; *tava*—your; *ahimsā-ādayaḥ*—nonviolence and others; *guṇāḥ*—qualities; *hari-bhaktāu*—in devotional service; *pravṛttāḥ*—engaged; *ye*—those who; *na*—not; *te*—they; *syuḥ*—are; *para-tāpinaḥ*—envious of other living entities.

“O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those engaged in the Lord’s devotional service are never inclined to give pain to others because of envy.’

This is a quotation from the *Skanda Purāṇa*.

TEXT 274

*tabe sei vyādha doṅhāre aṅgane ānila
kuśāsana āni’ doṅhāre bhaktye vasāila*



‘O hunter, good qualities like nonviolence, which you have developed, are not very astonishing, for those engaged in the Lord’s devotional service are never inclined to give pain to others because of envy.’

tabe—thereafter; *sei*—that; *vyādha*—hunter; *doṅhāre*—both Nārada Muni and Parvata; *aṅgane ānila*—brought into the courtyard of his house; *kuśa-āsana āni*’—bringing straw mats for sitting; *doṅhāre*—both of them; *bhaktye*—with great devotion; *vasāila*—made to sit down.

“The hunter then received the two great sages in the courtyard of his house. He spread out a straw mat for them to sit upon, and with great devotion he begged them to sit down.

TEXT 275

jala āni’ *bhaktye doṅhāra pāda prakṣālila*
sei jala strī-puruṣe piyā śire la-ila

jala āni’—bringing water; *bhaktye*—with great devotion; *doṅhāra*—of both of them; *pāda prakṣālila*—washed the feet; *sei jala*—that water; *strī-puruṣe*—husband and wife; *piyā*—drinking; *śire la-ila*—put on their heads.

“He then fetched water and washed the sages’ feet with great devotion. Then both husband and wife drank that water and sprinkled it on their heads.

This is the process one should follow when receiving the spiritual master or someone on the level of the spiritual master. When the spiritual master comes to the residence of his disciples, the disciples should follow in the footsteps of the former hunter. It doesn’t matter what one was before initiation. After initiation, one must learn the etiquette mentioned herein.

TEXT 276

kamṣa-pulakāśru haila kṛṣṇa-nāma gāñā
ūrdhva bāhu nṛtya kare vastra uḍāñā

kamṣa—trembling; *pulaka-aśru*—tears and jubilation; *haila*—there were; *kṛṣṇa-nāma gāñā*—chanting the Hare Kṛṣṇa mantra; *ūrdhva bāhu*—raising the arms; *nṛtya kare*—began to dance; *vastra uḍāñā*—waving his garments up and down.

“When the hunter chanted the Hare Kṛṣṇa mahā-mantra before his spiritual master, his body trembled and tears welled up in his eyes. Filled with ecstatic love, he raised his hands and began to dance, waving his garments up and down.

TEXT 277

*dekhiyā vyādhera prema parvata-mahāmuni
nāradere kahe,—tumi hao sparśa-maṇi*

dekhiyā—seeing; *vyādhera*—of the hunter; *prema*—the ecstatic love; *parvata-mahā-muni*—the great sage Parvata Muni; *nāradere kahe*—spoke to Nārada Muni; *tumi hao sparśa-maṇi*—you are certainly a touchstone.

“When Parvata Muni saw the ecstatic loving symptoms of the hunter, he told Nārada, ‘Certainly you are a touchstone.’

When a touchstone touches iron, it turns the iron to gold. Parvata Muni called Nārada Muni a touchstone because by his touch the hunter, who was the lowest among men, became an elevated and perfect Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura said that the position of a Vaiṣṇava can be tested by seeing how good a touchstone he is—that is, by seeing how many Vaiṣṇavas he has made during his life. A Vaiṣṇava should be a touchstone so that he can convert others to Vaiṣṇavism by his preaching, even though people may be fallen like the hunter. There are many so-called advanced devotees who sit in a secluded place for their personal benefit. They do not go out to preach and convert others into Vaiṣṇavas, and therefore they certainly cannot be called *sparśa-maṇi*, advanced devotees. *Kaniṣṭha-adhikārī* devotees cannot turn others into Vaiṣṇavas, but a *madhyama-adhikārī* Vaiṣṇava can do so by preaching. Śrī Caitanya Mahāprabhu advised His followers to increase the numbers of Vaiṣṇavas.

*yāre dekha, tāre kaha ‘kṛṣṇa’-upadeśa
āmāra ājñāya guru hañā tāra’ ei deśa*

(Cc. Madhya 7.128)

It is Śrī Caitanya Mahāprabhu’s wish that everyone should become a Vaiṣṇava and *guru*. Following the instructions of Śrī Caitanya Mahāprabhu

and His disciplic succession, one can become a spiritual master, for the process is very easy. One can go everywhere and anywhere to preach the instructions of Kṛṣṇa. The *Bhagavad-gītā* is Kṛṣṇa’s instructions; therefore the duty of every Vaiṣṇava is to travel and preach the *Bhagavad-gītā*, either in his country or a foreign country. This is the test of *sparsa-maṇi*, following in the footsteps of Nārada Muni.

TEXT 278

“*aho dhanyo ‘si devarṣe
kṛpayā yasya tat-kṣaṇāt
nīco ‘py utpulako lebhe
lubdhako ratim acyute*“

aho—oh; *dhanyaḥ*—glorified; *asi*—you are; *deva-ṛṣe*—O sage among the demigods; *kṛpayā*—by the mercy; *yasya*—of whom; *tat-kṣaṇāt*—immediately; *nīcaḥ api*—even though one is the lowest of men; *utpulakaḥ*—becoming agitated in ecstatic love; *lebhe*—gets; *lubdhakaḥ*—a hunter; *ratim*—attraction; *acyute*—unto the Supreme Personality of Godhead.

“Parvata Muni continued, ‘My dear friend Nārada Muni, you are glorified as the sage among the demigods. By your mercy, even a lowborn person like this hunter can immediately become attached to Lord Kṛṣṇa.’

A pure Vaiṣṇava believes in the statements of the *śāstras*. This verse is quoted from the Vedic literature, the *Skanda Purāṇa*.

TEXT 279

nārada kahe,—‘*vaiṣṇava, tomāra anna kichu āya?*’
vyādha kahe, “*yāre pāṭhāo, sei diyā yāya*”

nārada kahe—Nārada Muni said; *vaiṣṇava*—O Vaiṣṇava; *tomāra*—your; *anna*—food; *kichu āya*—does any come; *vyādha kahe*—the hunter replied; *yāre pāṭhāo*—whoever you send; *sei*—that person; *diyā*—giving something; *yāya*—goes.

“Nārada Muni then asked the hunter, ‘My dear Vaiṣṇava, do you have some income for your maintenance?’

“The hunter replied, ‘My dear spiritual master, whoever you send gives me something when he comes to see me.’

This confirms the statement in the *Bhagavad-gītā* (9.22) to the effect that the Lord carries all necessities to His Vaiṣṇava devotee. Nārada Muni asked the former hunter how he was being maintained, and he replied that everyone who came to see him brought him something for his maintenance. Kṛṣṇa, who is situated in everyone’s heart, says, “I personally carry all necessities to a Vaiṣṇava.” He can order anyone to execute this. Everyone is ready to give something to a Vaiṣṇava, and if a Vaiṣṇava is completely engaged in devotional service, he need not be anxious for his maintenance.

TEXT 280

*eta anna nā pāṭhāo, kichu kārya nāi
sabe dui-janāra yogya bhakṣya-mātra cāi*“

eta anna—so much food; *nā pāṭhāo*—you do not need to send; *kichu kārya nāi*—there is no such need; *sabe*—only; *dui-janāra*—for two persons; *yogya*—requisite; *bhakṣya-mātra*—eatables; *cāi*—we want.

“The former hunter said, ‘Please do not send so much grain. Only send what is sufficient for two people, no more.’

The former hunter only wanted enough for two people to eat, no more. It is not necessary for a Vaiṣṇava to keep a stock of food for the next day. He should receive only sufficient grain to last one day. The next day, he must again depend on the Lord’s mercy. This is the instruction of Śrī Caitanya Mahāprabhu. When His personal servant Govinda sometimes kept a stock of *haritakī* (myrobalan), Śrī Caitanya Mahāprabhu chastised him, saying, “Why did you keep a stock for the next day?” Śrīla Rūpa Gosvāmī and others were begging daily from door to door for their sustenance, and they never attempted to stock their *āśrama* with food for the next day. We should not materially calculate, thinking, “It is better to stock food for a week. Why give the Lord trouble by having Him bring food daily?” One should be convinced that the Lord will provide daily. There is no need to stock food for the next day.

TEXT 281

*nārada kahe,—‘aiche raha, tumi bhāgyavān’
eta bali’ dui-jana ha-ilā antardhāna*

nārada kahe—Nārada Muni said; *aiche raha*—live like that; *tumi bhāgyavān*—certainly you are very fortunate; *eta bali’*—saying this; *dui-jana*—both Nārada Muni and Parvata Muni; *ha-ilā antardhāna*—disappeared.

“Nārada Muni approved his not wanting more than a daily supply of food, and he blessed him, saying, ‘You are fortunate.’ Nārada Muni and Parvata Muni then disappeared from that place.

TEXT 282

*ei ta’ kahiluṅ tomāya vyādhera ākhyāna
yā śunile haya sādhu-saṅga-prabhāva-jñāna*

ei ta’ kahiluṅ—thus I have narrated; *tomāya*—unto you; *vyādhera ākhyāna*—the story of the hunter; *yā śunile*—hearing which; *haya*—there is; *sādhu-saṅga*—of the association of devotees; *prabhāva*—of the influence; *jñāna*—knowledge.

“Thus I have narrated the incident of the hunter. By hearing this narration, one can understand the influence of association with devotees.

Śrī Caitanya Mahāprabhu wanted to stress that even a hunter, the lowest of men, could become a topmost Vaiṣṇava simply by associating with Nārada Muni or a devotee in his bona fide disciplic succession.

TEXT 283

*ei āra tina artha gaṇanāte pāila
ei dui artha mili’ ‘chābbiśa’ artha haila*

ei—this example; *āra*—another; *tina artha*—three imports; *gaṇanāte*—in calculating; *pāila*—we have obtained; *ei dui artha mili’*—by adding these two imports; *chābbiśa*—twenty-six; *artha*—imports; *haila*—there have been.

“In this way we have found three more meanings [of the ātmārāma verse]. Combine these with the other meanings, and the total number of meanings adds up to twenty-six in all.

TEXT 284

āra artha śuna, yāhā—arthera bhāṅḍāra
sthūle ‘dui’ artha, sūkṣme ‘batriśa’ prakāra

āra—another; *artha*—import; *śuna*—hear; *yāhā*—which; *arthera bhāṅḍāra*—storehouse of knowledge; *sthūle*—grossly; *dui artha*—two meanings; *sūkṣme*—by a subtle import; *batriśa*—thirty-two; *prakāra*—varieties.

“There is yet another meaning, which is full of a variety of imports. Actually there are two gross meanings and thirty-two subtle meanings.

The two gross meanings refer to regulative devotional service and spontaneous devotional service. There are also thirty-two subtle meanings. Under the heading of regulative devotional service, there are sixteen meanings based on understanding the word *ātmārāma* to mean (1) a servant of the Lord as His personal associate, (2) a personal friend, (3) personal parents or similar superiors, (4) a personal beloved, (5) a servant elevated by spiritual cultivation, (6) a friend by spiritual cultivation, (7) parents and superior devotees by cultivation of devotional service, (8) a beloved wife or female friend by cultivation of devotional service, (9) a mature devotee as a servant, (10) a mature devotee as a friend, (11) a mature devotee as a parent and superior, (12) a mature devotee as a wife and beloved, (13) an immature devotee as a servant, (14) an immature devotee as a friend, (15) an immature devotee as a father or superior, and (16) an immature devotee as a beloved. Similarly, under the heading of spontaneous devotion there are also sixteen various associates. Therefore the total number of devotees under the headings of regulated devotees and spontaneous devotees is thirty-two.

TEXT 285

'*ātmā*'-śabde kahe—*sarva-vidha bhagavān*
eka 'svayam bhagavān', *āra* 'bhagavān'-ākhyāna

ātmā-śabde—by the word *ātmā*; *kahe*—it is said; *sarva-vidha bhagavān*—all types of Personalities of Godhead; *eka*—one; *svayam bhagavān*—the original Supreme Personality of Godhead, Kṛṣṇa; *āra*—another; *bhagavān-ākhyāna*—the Personality of Godhead by an expansive designation.

“The word ‘ātmā’ refers to all the different Personalities of Godhead. One of them is the Supreme Personality of Godhead Himself, Kṛṣṇa, and the others are different incarnations or expansions of Kṛṣṇa.

The word *ātmā* also includes all kinds of personalities known as Bhagavān, the Supreme Personality of Godhead. This means that Kṛṣṇa has unlimited expansions. This is described in the *Brahma-saṁhitā* (5.46):

dīpārcir eva hi daśāntaram abhyuṇṇetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhātī
govindam ādi-ṣuṣaṁ tam ahaṁ bhajāmi

The expansions of Kṛṣṇa are thus compared to candles that have been lit from an original candle. All the secondary candles are equally powerful, but the original candle is that from which all the others have been lit. Kṛṣṇa is the original Supreme Personality of Godhead, and He is expanded as Balarāma, Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva. In this way there are innumerable incarnations and expansions who are also called Bhagavān, the Supreme Personality of Godhead.

Regarding the variety of personalities known as Bhagavān, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the Personality of Godhead known as Kṛṣṇa is the Supreme Personality of Godhead and that His expansions are also called the Personality of Godhead. In other words, Kṛṣṇa, the Supreme Personality of Godhead, is the origin of all other Personalities of Godhead. Speculative philosophers and mystic *yogīs* also meditate upon the form of Kṛṣṇa, but this form is not the form of the original Supreme Personality of Godhead. Such a Bhagavān is but a

partial representation of the Lord’s full potency. Nonetheless, He also has to be understood to be the Supreme Personality of Godhead. To clarify this matter, one should simply understand that Kṛṣṇa, the son of Nanda Mahārāja in Vṛndāvana, the friend of the cowherd boys and lover of the *gopīs*, is actually the original Supreme Personality of Godhead. He is attained by spontaneous love. Although His expansions are also called the Supreme Personality of Godhead, They are attained only by the execution of regulative devotional service.

TEXT 286

*tānte rame yei, sei saba—‘ātmārāma’
'vidhi-bhakta', 'rāga-bhakta',—dui-vidha nāma*

tānte—in all those Supreme Personalities of Godhead; *rame*—takes pleasure in devotional service; *yei*—those persons who; *sei saba*—all of them; *ātmārāma*—are also known as *ātmārāma*; *vidhi-bhakta*—devotees following the regulative principles; *rāga-bhakta*—devotees following spontaneous love; *dui-vidha nāma*—two different varieties.

“One who always engages in the service of the Supreme Personality of Godhead is called *ātmārāma*. There are two types of *ātmārāmas*. One is an *ātmārāma* engaged in regulative devotional service, and the other is an *ātmārāma* engaged in spontaneous devotional service.

TEXT 287

*dui-vidha bhakta haya cāri cāri prakāra
pāriṣada, sādhana-siddha, sādha-gaṇa āra*

dui-vidha bhakta—these two varieties of *ātmārāma* devotees; *haya*—are; *cāri cāri prakāra*—each of four different categories; *pāriṣada*—personal associate; *sādhana-siddha*—liberated to the position of associates by perfection in devotional service; *sādha-gaṇa āra*—and devotees already engaged in the devotional service of the Lord.

“Both the *ātmārāmas* engaged in regulative devotional service and those engaged in spontaneous devotional service are further categorized into four

groups. There are the eternal associates, the associates who have become perfect by devotional service, and those who are practicing devotional service and are called *sādhakas*, of whom there are two varieties.

TEXT 288

*jāta-ajāta-rati-bhede sādḥaka dui bheda
vidhi-rāga-mārga cāri cāri—āṣṭa bheda*

jāta-ajāta-rati-bhede—by distinction of mature love and immature love; *sādḥaka dui bheda*—those practicing devotional service are of two varieties; *vidhi*—regulative devotion; *rāga*—spontaneous devotion; *mārga*—on both the paths; *cāri cāri*—there are four different varieties; *āṣṭa bheda*—a total of eight kinds.

“Those who are practicing devotional service are either mature or immature. Therefore the *sādhakas* are of two types. Since the devotees execute either regulative devotional service or spontaneous devotional service and there are four groups within these two divisions, altogether there are eight varieties.

TEXT 289

*vidhi-bhaktye nitya-siddha pāriṣada—‘dāsa’
'sakhā' 'guru', 'kāntā-gaṇa',—cāri-vidha prakāśa*

vidhi-bhaktye—by regulative devotional service; *nitya-siddha pāriṣada*—eternally perfect associate; *dāsa*—the servant; *sakhā guru kāntā-gaṇa*—friends, superiors and beloved damsels; *cāri-vidha prakāśa*—they are manifested in four varieties.

“By executing regulative devotional service, one is elevated to the platform of an eternally perfect associate, such as a servant, friend, superior or beloved woman. Each of these is of four varieties.

TEXT 290

*sādhana-siddha—dāsa, sakhā, guru, kānta-gaṇa
jāta-rati sādhaka-bhakta—cāri-vidha jana*

sādhana-siddha—those who have perfected themselves by devotional service; *dāsa*—servants; *sakhā*—friends; *guru*—superiors; *kāntā-gaṇa*—beloved damsels; *jāta-rati sādhaka-bhakta*—devotees who have become mature by devotional service; *cāri-vidha jana*—they are also of four varieties.

“Among those who have perfected themselves by devotional service, there are servants, friends, superiors and beloved damsels. Similarly, there are four types of mature devotees.

TEXT 291

*ajāta-rati sādhaka-bhakta,—e cāri prakāra
vidhi-mārge bhakte ṣoḍaśa bheda pracāra*

ajāta-rati sādhaka-bhakta—immature devotees engaged in devotional service; *e cāri prakāra*—there are also the same four varieties; *vidhi-mārge*—on the path of regulative devotional service; *bhakte*—devotees; *ṣoḍaśa bheda pracāra*—there are sixteen varieties.

“Within the category of regulative devotional service, there are also immature devotees. These are also of four varieties. Thus in regulative devotional service there are altogether sixteen varieties.

TEXT 292

*rāga-mārge aiche bhakte ṣoḍaśa vibheda
dui mārge ātmārāmera batriśa vibheda*

rāga-mārge—on the path of spontaneous loving service; *aiche*—in the same way; *bhakte*—all the devotees; *ṣoḍaśa vibheda*—divided into sixteen varieties; *dui mārge*—on the two paths, namely regulative devotional service and spontaneous devotional service; *ātmārāmera*—of persons

enjoying with the Supreme Self; *batriṣa vibheda*—there are thirty-two varieties of devotees.

“On the path of spontaneous devotional service, there are also sixteen categories of devotees. Thus there are thirty-two types of ātmārāmas enjoying the Supreme Lord on these two paths.

TEXT 293

*'muni', 'nirgrantha', 'ca' 'api',—cāri śabdera artha
yāhāñ yei lāge, tāhā kariye samartha*

muni-muni; nirgrantha-nirgrantha; ca-ca; api-api; cāri śabdera artha—the meanings of these four words; *yāhāñ*—wherever; *yei lāge*—they apply; *tāhā kariye samartha*—make them sound.

“When these thirty-two types of devotees are qualified with the words ‘muni,’ ‘nirgrantha,’ ‘ca’ and ‘api,’ the meanings can be increased in different ways and very soundly elaborated upon.

TEXT 294

*batriṣe chābbiṣe mili, aṣṭa-ṣaṅcāśa
āra eka bheda śuna arthera prakāśa*

batriṣe—these thirty-two varieties; *chābbiṣe*—the formerly described twenty-six varieties; *mili*—added together; *aṣṭa-ṣaṅcāśa*—they become fifty-eight; *āra*—another; *eka*—one; *bheda*—different; *śuna*—please hear; *arthera prakāśa*—manifestation of import.

“When we add the twenty-six types of devotees to these thirty-two, they altogether number fifty-eight. You may now hear from Me of further manifestations of meanings.

TEXT 295

*itaretara 'ca' diyā samāsa kariye
'āṭānna'-bāra ātmārāma nāma la-iye*

itaretara—in different varieties; *ca*—the word *ca*; *diyā*—adding; *samāsa kariye*—make a compound word; *āṭānna-bāra*—fifty-eight times; *ātmārāma*—the *ātmārāma* devotees; *nāma la-iye*—I take their different names.

“In this way, as I add the word ‘ca’ to one word after another, I make a compound. Thus the different names of *ātmārāmas* can be taken fifty-eight times.

TEXT 296

*'ātmārāmāś ca ātmārāmāś ca' āṭānna-bāra
śeṣe saba loṣa kari' rākhi eka-bāra*

ātmārāmāḥ ca ātmārāmāḥ ca—repeating *ātmārāmāḥ*; *āṭānna-bāra*—fifty-eight times; *śeṣe*—at the end; *saba loṣa kari'*—rejecting all; *rākhi*—we keep; *eka-bāra*—only one.

“In this way, one can repeat the word ‘*ātmārāmāḥ*’ with ‘ca’ for each of the fifty-eight meanings. By following the rule previously stated and rejecting all but the last, we retain that which represents all the meanings.

TEXT 297

sarūpāṇām eka-śeṣa eka-vibhaktau, uktārthānām aprayoga iti

sa-rūpāṇām—of words of the same form; *eka-śeṣaḥ*—only the last; *eka-vibhaktau*—in the same case; *ukta-arthānām*—of the previously spoken meanings; *aprayogaḥ*—nonapplication; *iti*—thus.

“Of words having the same form and case termination, the last one is the only one retained.’

This is a quotation from Pāṇini’s *sūtras* (1.2.64).

TEXT 298

*āṭānna ca-kārera saba loṇa haya
eka ātmārāma-śabde āṭānna artha kaya*

āṭānna—fifty-eight; *ca-kārera*—of the additions of the word *ca*; *saba loṇa haya*—all of them are rejected; *eka*—one; *ātmārāma-ātmārāma*; *śabde*—by the word; *āṭānna artha kaya*—fifty-eight imports are automatically derived.

“When all the *ca-kāras*, or additions of the word ‘*ca*,’ are taken away, fifty-eight different meanings can still be understood by the one word ‘*ātmārāma*.’

TEXT 299

aśvattha-vṛkṣāś ca baṭa-vṛkṣāś ca kapittha-vṛkṣāś ca āmra-vṛkṣāś ca vṛkṣāḥ

aśvattha-vṛkṣāḥ—banyan trees; *ca*—and; *baṭa-vṛkṣāḥ*—fig trees; *ca*—and; *kapittha-vṛkṣāḥ*—a type of tree named *kapittha*; *ca*—and; *āmra-vṛkṣāḥ*—mango trees; *ca*—and; *vṛkṣāḥ*—all indicated by the word “trees.”

“By the plural word ‘*vṛkṣāḥ*’ [‘trees’], all trees, such as banyan trees, fig trees, *kapittha* trees and mango trees, are indicated.’

TEXT 300

*“asmin vane vṛkṣāḥ phalanti” yaiche haya
taiche saba ātmārāma kṛṣṇe bhakti karaya*

asmin vane—in this forest; *vṛkṣāḥ phalanti*—different varieties of trees bear fruit; *yaiche haya*—just as in this sentence; *taiche*—similarly; *saba*—all; *ātmārāma*—self-realized souls; *kṛṣṇe bhakti karaya*—engage themselves in loving devotional service to Lord Kṛṣṇa.

“The *ātmārāma* verse is like the sentence ‘In this forest many different trees bear fruit.’ All *ātmārāmas* render devotional service to Lord Kṛṣṇa.

TEXT 301

'*ātmārāmāś ca*' *samuccaye kahiye ca-kāra*
'*munayaś ca*' *bhakti kare*,—*ei artha tāra*

ātmārāmāḥ ca—similarly the word *ātmārāmāḥ* with the word *ca* added; *samuccaye*—in aggregation; *kahiye*—means; *ca-kāra*—the word *ca*; *munayaḥ ca*—the word *munayaḥ* with the word *ca* added; *bhakti kare*—all of them engage in devotional service; *ei artha tāra*—this is the perfect meaning of the verse.

“After uttering the word ‘*ātmārāmāḥ*’ fifty-eight times and taking ‘*ca*’ in a sense of aggregation, one may add the word ‘*munayaḥ*.’ That will mean that great sages also render devotional service to Lord Kṛṣṇa. In this way there are fifty-nine meanings.

TEXT 302

'*nirgranthā eva*' *hañā*, '*api*'—*nirdhāraṇe*
ei 'ūnaṣaṣṭi' *prakāra artha kariluṅ vyākhyāne*

nirgranthāḥ—the word *nirgranthāḥ*; *eva*—also the word *eva*; *hañā*—becoming; *api*—the word *api*; *nirdhāraṇe*—in fixation; *ei ūnaṣaṣṭi prakāra artha*—in this way fifty-nine imports; *kariluṅ vyākhyāne*—I have described.

“Then taking the word ‘*nirgranthāḥ*’ and considering ‘*api*’ in the sense of sustenance, I have tried to explain a fifty-ninth meaning of the verse.

TEXT 303

sarva-samuccaye āra eka artha haya
'*ātmārāmāś ca munayaś ca nirgranthāś ca*' *bhajaya*

sarva-samuccaye—taking all of them together; *āra*—another; *eka*—one; *artha*—import; *haya*—there is; *ātmārāmāḥ ca munayaḥ ca nirgranthāḥ ca bhajaya*—the *ātmārāmas*, great sages and *nirgranthas* (the learned and the fools) are all eligible to engage in the transcendental loving service of the Lord.

“Taking all the words together, there is another meaning. Whether one is an ātmārāma, a great sage or a nirgrantha, everyone must engage in the service of the Lord.

The word *sarva-samuccaye* is significant here. It includes all classes of men—*ātmārāmas*, *munis* and *nirgranthas*. Everyone must engage in the service of the Lord. Taking the word *api* in the sense of ascertainment, there are, all together, sixty different meanings.

TEXT 304

*'api'-śabda—avadhāraṇe, seha cāri bāra
cāri-śabda-saṅge evera karibe uccāra*

api-śabda—the word *api*; *avadhāraṇe*—in the matter of ascertaining; *seha cāri bāra*—those four times; *cāri-śabda*—four words; *saṅge*—with; *evera*—of the word *eva*; *karibe*—one can do; *uccāra*—pronouncing.

“The word ‘*api*’ is then used in the sense of ascertainment, and then the word ‘*eva*’ can be uttered four times with four words.

TEXT 305

“urukrame eva bhaktim eva ahaitukīm eva kurvanty eva”

urukrame—unto the most powerful; *eva*—only; *bhaktim*—devotional service; *eva*—only; *ahaitukīm*—without motives; *eva*—only; *kurvanti*—they perform; *eva*—only.

“The words ‘*urukrama*,’ ‘*bhakti*,’ ‘*ahaitukī*’ and ‘*kurvanti*’ are added to the word ‘*eva*’ again and again. Thus another meaning is explained.

TEXT 306

*ei ta' kahiluṅ ślokera 'ṣaṣṭi' saṅkhyaka artha
āra eka artha śuna pramāṇe samartha*

ei ta'—thus; *kahiluṅ*—I have explained; *slokerā*—of the verse; *ṣaṣṭi*—sixty; *saṅkhyaka*—numbering; *artha*—imports; *āra*—another; *eka*—one; *artha*—import; *śuna*—please hear; *pramāṇe samartha*—quite fit for giving evidence.

“Now I have given sixty different meanings of the verse, and yet there is another meaning which is also very strongly evident.

TEXT 307

'ātmā'-śabde kahe 'kṣetra-jña jīva'-lakṣaṇa
brahmādi kīṭa-paryanta—tānra śaktite gaṇana

ātmā-śabde—by the word *ātmā*; *kahe*—it is said; *kṣetra-jña jīva*—the living entity who knows about his body; *lakṣaṇa*—symptom; *brahmā-ādi*—beginning from Lord Brahmā; *kīṭa-paryanta*—down to the insignificant ant; *tānra*—His; *śaktite*—as the marginal potency; *gaṇana*—counting.

“The word ‘ātmā’ also refers to the living entity who knows about his body. That is another symptom. From Lord Brahmā down to the insignificant ant, everyone is counted as the marginal potency of the Lord.

TEXT 308

viṣṇu-śaktiḥ parā proktā
kṣetra-jñā-ākhyā tathā parā
avidyā-karma-samjñānyā
ṭṛtīyā śaktir iṣyate

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetra-jña-ākhyā*—the potency known as *kṣetra-jña*; *tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *saṃjñā*—known as; *anyā*—other; *ṭṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

“The potency of Lord Viṣṇu is summarized in three categories—namely the spiritual potency, the living entities and ignorance. The spiritual

potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.’

This is a quotation from the *Viṣṇu Purāṇa*. For an explanation, see *Ādilīlā* 7.119.

TEXT 309

“*kṣetra-jñāḥ ātmā puruṣaḥ
pradhānam prakṛtiḥ striyām*”

kṣetra-jñāḥ—the word *kṣetra-jñā*; *ātmā*—the living entity; *puruṣaḥ*—the enjoyer; *pradhānam*—the chief; *prakṛtiḥ*—the material nature; *striyām*—in the feminine gender.

“‘The word ‘*kṣetra-jñā*’ refers to the living entity, the enjoyer, the chief and material nature.’

This is a quotation from the *Svarga-varga* (7) of the *Amara-kośa* dictionary.

TEXT 310

*bhramite bhramite yadi sādhu-saṅga pāya
saba tyaji’ tabe tiṅho kṛṣṇere bhajaya*

bhramite bhramite—wandering in different forms in different manners; *yadi*—if; *sādhu-saṅga pāya*—one obtains the association of devotees; *saba tyaji’*—giving up everything; *tabe*—then; *tiṅho*—he; *kṛṣṇere bhajaya*—engages himself in the service of Lord Kṛṣṇa.

“The living entities are wandering in different species of life on different planets, but if by chance they get the association of a pure devotee [*sādhu*], they give up all other engagements and engage in the service of Lord Kṛṣṇa.

TEXT 311

*sāṭi artha kahiluṅ, saba—kṛṣṇera bhajane
sei artha haya ei saba udāharaṇe*

śāṭi—sixty; *artha*—imports; *kahiluṅ*—I explained; *saba*—all; *kṛṣṇera bhajane*—aiming at rendering transcendental loving service to Kṛṣṇa; *sei artha haya*—that is the only meaning; *ei saba*—all these; *udāharaṇe*—examples.

“I have thus explained sixty different meanings, and all of them aim at the service of Lord Kṛṣṇa. After giving so many examples, that is the only meaning.

TEXT 312

'eka-śaṣṭi' artha ebe sphurila tomā-saṅge
tomāra bhakti-vaśe uṭhe arthera taraṅge

eka-śaṣṭi—sixty-one; *artha*—imports; *ebe*—now; *sphurila*—has awakened; *tomā-saṅge*—because of your association; *tomāra*—your; *bhakti-vaśe*—by dint of devotional service; *uṭhe*—there arises; *arthera*—of imports; *taraṅge*—waves.

“Now, due to your association, another meaning has awakened. It is due to your devotional service that these waves of meaning are arising.

The word *ātmā* refers to the living entity. From Lord Brahmā down to an insignificant ant, everyone is considered a living entity. Living entities are considered part of the Lord’s marginal potency. All of them are *kṣetra-jña*, knowers of the body. When they become *nirgrantha*, or free, saintly persons, they engage in Lord Kṛṣṇa’s service. That is the sixty-first meaning of the verse.

TEXT 313

aham vedmi śuko vetti
vyāso vetti na vetti vā
bhaktiyā bhāgavataṁ grāhyam
na buddhyā na ca ṭikayā

aham—I (Lord Śiva); *vedmi*—know; *śukaḥ*—Śukadeva Gosvāmī; *vetti*—knows; *vyāsaḥ*—Vyāsadeva; *vetti*—knows; *na vetti vā*—or may not know;

bhaktyā—by devotional service (executed in nine different processes); *bhāgavatam*—the *Bhāgavata Purāṇa* (called the *Paramahaṁsa-saṁhitā*, the text or treatise readable by the topmost transcendentalists); *grāhyam*—to be accepted; *na*—not; *buddhyā*—by so-called intelligence or experimental knowledge; *na*—nor; *ca*—also; *ṭikayā*—by imaginary commentary.

“[Lord Śiva said:] ‘I may know; Śukadeva Gosvāmī, the son of Vyāsadeva, may know; and Vyāsadeva may know or may not know Śrīmad-Bhāgavatam. On the whole, Śrīmad-Bhāgavatam, the spotless Purāṇa, can be learned only through devotional service, not by material intelligence, speculative methods or imaginary commentaries.’”

Devotional service includes nine processes, beginning with hearing, chanting and remembering the activities of Lord Viṣṇu. Only one who has taken to devotional service can understand Śrīmad-Bhāgavatam, which is the spotless *Purāṇa* for a transcendentalist (*paramahaṁsa*). So-called commentaries are useless for this purpose. According to the Vedic injunction, *yasya deve parā bhaktir yathā deve tathā gurau* [ŚU 6.23]. All Vedic literatures maintain that Śrīmad-Bhāgavatam has to be learned from the person *bhāgavata*, and to understand it one has to engage in pure devotional service. Śrīmad-Bhāgavatam cannot be understood by so-called erudite scholars or grammarians. One who has developed pure Kṛṣṇa consciousness and has served the pure devotee, the spiritual master, can understand Śrīmad-Bhāgavatam. Others cannot.

TEXT 314

artha śuni’ sanātana vismita hañā
stuti kare mahāprabhura caraṇe dhariyā

artha śuni’—by hearing the meanings (of the *ātmārāma* verse); *sanātana*—Sanātana Gosvāmī; *vismita hañā*—becoming struck with wonder; *stuti kare*—offers prayers; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe dhariyā*—touching the lotus feet.

After hearing all the explanations of all the different meanings of the *ātmārāma* verse, Sanātana Gosvāmī was struck with wonder. He fell down at the lotus feet of Śrī Caitanya Mahāprabhu and began to offer prayers.

TEXT 315

“*sākṣāt īśvara tumi vrajendra-nandana
tomāra niśvāse sarva-veda-pravartana*”

sākṣāt īśvara tumi—You are the Supreme Personality of Godhead; *vrajendra-nandana*—the son of Mahārāja Nanda; *tomāra niśvāse*—by Your breathing; *sarva-veda*—all Vedic literatures; *pravartana*—are vibrated.

Sanātana Gosvāmī said, “My dear Lord, You are the Supreme Personality of Godhead, Kṛṣṇa, the son of Mahārāja Nanda. All the Vedic literatures are vibrated through Your breathing.

TEXT 316

*tumi—vaktā bhāgavatera, tumi jāna artha
tomā vinā anya jānite nāhika samartha*“

tumi—Your Lordship; *vaktā*—the speaker; *bhāgavatera*—of Śrīmad-Bhāgavatam; *tumi*—You; *jāna*—know; *artha*—the import; *tomā vinā*—except for You; *anya*—anyone else; *jānite*—to know; *nāhika*—is not; *samartha*—able.

“My dear Lord, You are the original speaker of the Bhāgavatam. You therefore know its real import. But for You, no one can understand the confidential meaning of Śrīmad-Bhāgavatam.”

Following this statement by Śrīla Sanātana Gosvāmī, we have written our introduction to Śrīmad-Bhāgavatam (First Canto, pages 1–41).

TEXT 317

*prabhu kahe,—“kene kara āmāra stavana
bhāgavatera svarūpa kene nā kara vicāraṇa?*”

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *kene kara*—why do you do; *āmāra stavana*—My personal glorification; *bhāgavatera svarūpa*—the real form of Śrīmad-Bhāgavatam; *kene*—why; *nā kara*—you do not do; *vicāraṇa*—consideration.

Śrī Caitanya Mahāprabhu replied, “Why are you glorifying Me personally? You should understand the transcendental position of Śrīmad-Bhāgavatam. Why don’t you consider this important point?”

TEXT 318

*kṛṣṇa-tulya bhāgavata—vibhu, sarvāśraya
prati-śloke prati-akṣare nānā artha kaya*

kṛṣṇa-tulya bhāgavata—Śrīmad-Bhāgavatam is identical with Kṛṣṇa; vibhu—the supreme; sarva-āśraya—the origin of everything, or that which controls everything; prati-śloke—in every verse; prati-akṣare—in every syllable; nānā artha kaya—there are varieties of imports.

“Śrīmad-Bhāgavatam is as great as Kṛṣṇa, the Supreme Lord and shelter of everything. In each and every verse of Śrīmad-Bhāgavatam and in each and every syllable, there are various meanings.

TEXT 319

*praśnottare bhāgavate kariyāche nirdhāra
yānhāra śravaṇe loke lāge camatkāra*

praśna-uttare—in the form of questions and answers; bhāgavate—in Śrīmad-Bhāgavatam; kariyāche—has made; nirdhāra—conclusion; yānhāra śravaṇe—hearing which; loke—in all people; lāge—there is; camatkāra—wonderful astonishment.

“The form of Śrīmad-Bhāgavatam is given in questions and answers. Thus the conclusion is established. By hearing these questions and answers, one is highly astonished.

TEXT 320

*brūhi yogeśvare kṛṣṇe
brahmaṇye dharma-varmaṇi*

*svām kāṣṭhām adhunopete
dharmaḥ kam śaraṇam gataḥ*

brūhi—kindly explain; *yoga-īśvare*—the Supreme Personality of Godhead, the master of all mystic power; *kṛṣṇe*—Lord Kṛṣṇa; *brahmaṇye*—the protector of brahminical culture; *dharma-varmaṇi*—the strong arms of religious principles; *svām*—His own; *kāṣṭhām*—to the personal abode; *adhunā*—at present; *upete*—having returned; *dharmaḥ*—the religious principles; *kam*—unto what; *śaraṇam*—shelter; *gataḥ*—have gone.

“Now that Śrī Kṛṣṇa, the Absolute Truth, the master of all mystic powers, has departed for His own abode, please tell us by whom religious principles are presently protected.”

This verse from *Śrīmad-Bhāgavatam* (1.1.23) was a question raised by all the sages, who were headed by Śaunaka. This question put before the great devotee Sūta Gosvāmī is the foremost of the six questions raised. The answer to this important question is given in the next verse, also from *Śrīmad-Bhāgavatam* (1.3.43).

TEXT 321

*kṛṣṇe sva-dhāmopagate
dharma-jñānādibhiḥ saha
kalau naṣṭa-dṛśām eṣa
purāṇārko ‘dhunoditaḥ*

kṛṣṇe—Lord Kṛṣṇa; *sva-dhāma*—to His personal abode; *upagate*—having returned; *dharma-jñāna-ādibhiḥ saha*—along with religious principles, transcendental knowledge, and so on; *kalau*—in this Age of Kali; *naṣṭa-dṛśām*—of persons who have lost their spiritual vision; *eṣaḥ*—this; *purāṇa-arkaḥ*—*Purāṇa* or Vedic literature that shines like the sun; *adhunā*—at the present moment; *uditaḥ*—has arisen.

“After Lord Kṛṣṇa departed for His abode along with religious principles and transcendental knowledge, this Purāṇa, Śrīmad-Bhāgavatam, has arisen like the sun in this Age of Kali to enlighten those who have no spiritual vision.”

TEXT 322

*ei mata kahiluṅ eka ślokerā vyākhyāna
vātulera pralāpa kari’ ke kare pramāṇa?*

ei mata—in this way; *kahiluṅ*—I have spoken; *eka*—one; *ślokerā*—of a verse; *vyākhyāna*—the explanation; *vātulera pralāpa*—the talking of a madman; *kari’*—doing; *ke kare pramāṇa*—who will accept this as evidential proof.

“In this way, like a madman, I have explained the meaning of just one verse. I do not know who will take this as evidence.

TEXT 323

*āmā-hena yebā keha ‘vātula’ haya
ei-dṛṣṭe bhāgavatera artha jānaya“*

āmā-hena—exactly like Me; *yebā*—anyone who; *keha*—a person; *vātula haya*—becomes a madman; *ei-dṛṣṭe*—according to this process; *bhāgavatera*—of Śrīmad-Bhāgavatam; *artha*—import; *jānaya*—he can understand.

“If one becomes a madman like Me, he may also understand the meaning of Śrīmad-Bhāgavatam by this process.”

Śrī Caitanya Mahāprabhu plainly explains that Śrīmad-Bhāgavatam cannot be understood by those who are materially situated. In other words, one has to become a madman like Śrī Caitanya Mahāprabhu. Apart from being the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is an *ācārya* who exhibited love of God like a madman. According to His own written verse, *yugāyitaṁ nimeṣeṇa*. He says that for Him, “a moment seems to last twelve years.” *Cakṣuṣā prāvṛṣāyitam*: “My tears are flowing like torrents of rain.” *Śūnyāyitaṁ jagat sarvam*: “I feel as if the entire universe were vacant.” Why? *Govinda-virahaṇa me*: “Due to My being separated from Govinda, Kṛṣṇa.”

One can understand Śrīmad-Bhāgavatam only by following in the footsteps of Śrī Caitanya Mahāprabhu, who was mad for Kṛṣṇa. We cannot, of course,

imitate Śrī Caitanya Mahāprabhu. It is not possible. However, unless one is very serious about understanding Kṛṣṇa, he cannot understand Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam gives the full narration of Kṛṣṇa's transcendental activities. The first nine cantos explain who Kṛṣṇa is, and the Lord's birth and activities are narrated in the Tenth Canto. In the *Bhagavad-gītā* it is stated, *janma karma ca me divyam*. Kṛṣṇa's appearance and disappearance are transcendental, not mundane. A person is eligible to return home, back to Godhead, if he perfectly understands Kṛṣṇa and His appearance and disappearance. This is verified by Kṛṣṇa Himself in the *Bhagavad-gītā* (4.9): *tyaktvā dehaṁ punar janma naiti mām eti so* 'rjuna [Bg. 4.9].

It is therefore concluded that one has to learn about Kṛṣṇa from Śrīmad-Bhāgavatam and the *Bhagavad-gītā*, and one has to follow in the footsteps of Śrī Caitanya Mahāprabhu. Those who do not follow Śrī Caitanya Mahāprabhu cannot understand the *Bhagavad-gītā* and Śrīmad-Bhāgavatam.

TEXT 324

punaḥ sanātana kahe yuḍi' dui kare
 "prabhu ājñā dilā 'vaiṣṇava-smṛti' karibāre

punaḥ—again; *sanātana*—Sanātana Gosvāmī; *kahe*—says; *yuḍi' dui kare*—folding his two hands; *prabhu ājñā dilā*—Your Lordship has ordered me; *vaiṣṇava-smṛti karibāre*—to write a directory of Vaiṣṇava activities.

Folding his hands, Sanātana Gosvāmī said, "My Lord, You ordered me to write a directory about the activities of Vaiṣṇavas.

TEXT 325

muñi—nīca-jāti, kichu nā jānoṅ ācāra
mo-haite kaiche haya smṛti-paracāra

muñi—I; *nīca-jāti*—belong to a lower caste; *kichu*—anything; *nā*—not; *jānoṅ*—I know; *ācāra*—about proper behavior; *mo-haite*—from me; *kaiche*—how; *haya*—there is; *smṛti-paracāra*—propagation of the directions of Vaiṣṇava behavior.

“I am a most lowborn person. I have no knowledge of good behavior. How is it possible for me to write authorized directions about Vaiṣṇava activities?”

Actually Sanātana Gosvāmī belonged to a very respectable *brāhmaṇa* family. Nonetheless, he submitted himself as a fallen, lowborn person because he had served in the Muslim government. A *brāhmaṇa* is never supposed to engage in anyone’s service. Serving others for a livelihood (*paricaryātmakam karma* [Bg. 18.44]) is the business of *śūdras*. The *brāhmaṇa* is always independent and busy studying *śāstra* and preaching *śāstra* to subordinate social members such as *kṣatriyas* and *vaiśyas*. Sanātana Gosvāmī felt unfit to write Vaiṣṇava *smṛti* about the behavior of Vaiṣṇavas because he had fallen from the brahminical position. Thus Sanātana Gosvāmī clearly admits that the brahminical culture should be standardized. Presently in India, so-called *brāhmaṇas* are almost all engaged in some mundane service, and they do not understand the import of the Vedic *śāstras*. Nonetheless, they are passing themselves off as *brāhmaṇas* on the basis of birth. In this connection, Sanātana Gosvāmī declares that a *brāhmaṇa* cannot be engaged in anyone’s service if he wants to take a leading part in society. In *Śrīmad-Bhāgavatam* Nārada Muni states that even if a *brāhmaṇa* is in a difficult position, he should not accept the occupation of a *śūdra*. This means that he should not be engaged in service for another, for this is the business of dogs. Under the circumstances, Sanātana Gosvāmī felt very low because he had accepted a position of service in the Muslim government. The conclusion is that no one should claim to be a *brāhmaṇa* simply by birthright while engaging in someone else’s service.

TEXT 326

sūtra kari’ diśā yadi karaha upadeśa
āpane karaha yadi hṛdaye praveśa

sūtra kari’—making a synopsis; *diśā*—direction; *yadi*—if; *karaha upadeśa*—You kindly instruct; *āpane*—personally; *karaha*—You do; *yadi*—if; *hṛdaye praveśa*—entering into me or manifesting in my heart.

Sanātana Gosvāmī then requested the Lord, “Please personally tell me how I can write this difficult book about Vaiṣṇava behavior. Please manifest Yourself in my heart.

The writing of Vaiṣṇava literatures is not a function for ordinary men. Vaiṣṇava literatures are not mental concoctions. They are all authorized literatures meant to guide those who are going to be Vaiṣṇavas. Under these circumstances, an ordinary man cannot give his own opinion. His opinion must always correspond with the conclusion of the *Vedas*. Unless one is fully qualified in Vaiṣṇava behavior and authorized by superior authority (the Supreme Personality of Godhead), one cannot write Vaiṣṇava literatures or purports and commentaries on *Śrīmad-Bhāgavatam* and the *Bhagavad-gītā*.

TEXT 327

tabe tāra diśā sphure mo-nīcera hṛdaya
īśvara tumi,—ye karāha, sei siddha haya“

tabe—if You do so; *tāra*—of that; *diśā*—the process of writing; *sphure*—manifests; *mo-nīcera*—of someone lowborn like me; *hṛdaya*—in the heart; *īśvara tumi*—You are the Supreme Personality of Godhead; *ye karāha*—whatever You cause to do; *sei siddha haya*—that is perfectly done.

“If You would please manifest Yourself within my heart and personally direct me in writing this book, then, although I am lowborn, I may hope to be able to write it. You can do this because You are the Supreme Personality of Godhead Yourself, and whatever You direct is perfect.”

TEXT 328

prabhu kahe,—“ye karite karibā tumi mana
kṛṣṇa sei sei tomā karābe sphuraṇa

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ye*—whatever; *karite*—to do; *karibā tumi mana*—you want; *kṛṣṇa*—Lord Kṛṣṇa; *sei sei*—that; *tomā*—to you; *karābe sphuraṇa*—will manifest.

Śrī Caitanya Mahāprabhu replied, “Whatever you want to do you will be able to do correctly by Lord Kṛṣṇa’s favor. He will manifest the real purport.

Sanātana Gosvāmī was a pure devotee of Kṛṣṇa. A pure devotee has no business other than serving Kṛṣṇa; consequently Kṛṣṇa is always ready to help him. This benediction was given by Śrī Caitanya Mahāprabhu to Sanātana Gosvāmī, who was authorized to write Vaiṣṇava *smṛti*. Sanātana Gosvāmī was a pure devotee of the Lord, and through the blessings of Śrī Caitanya Mahāprabhu he was able to write the book perfectly.

TEXT 329

*tathāpi ei sūtrera śuna dig-daraśana
sakāraṇa likhi ādau guru-āśrayaṇa*

tathāpi—still; *ei sūtrera*—of the synopsis of this book; *śuna*—hear; *dik-daraśana*—an indication; *sakāraṇa*—the cause; *likhi*—we should write; *ādau*—in the beginning; *guru-āśrayaṇa*—accepting a bona fide spiritual master.

“Because you asked Me for a synopsis, please hear these few indications. In the beginning describe how one must take shelter of a bona fide spiritual master.

TEXT 330

*guru-lakṣaṇa, śiṣya-lakṣaṇa, doṅhāra parikṣaṇa
sevyā—bhagavān, sarva-mantra-vicāraṇa*

guru-lakṣaṇa—the symptoms of a bona fide spiritual master; *śiṣya-lakṣaṇa*—the symptoms of a bona fide disciple; *doṅhāra*—of both; *parikṣaṇa*—the testing; *sevyā-bhagavān*—the Supreme Personality of Godhead is worshipable; *sarva-mantra-vicāraṇa*—consideration of the different types of *mantras*.

“Your book should describe the characteristics of the bona fide guru and the bona fide disciple. Then, before accepting a spiritual master, one can

be assured of the spiritual master's position. Similarly, the spiritual master can also be assured of the disciple's position. The Supreme Personality of Godhead, Kṛṣṇa, should be described as the worshipable object, and you should describe the bīja-mantra for the worship of Kṛṣṇa, as well as that for Rāma and for other expansions of the Supreme Personality of Godhead.

In the *Padma Purāṇa*, the characteristics of the *guru*, the bona fide spiritual master, have been described:

*mahā-bhāgavata-śreṣṭho brāhmaṇo vai gurur nṛṇām
sarveṣām eva lokānām asau pūjyo yathā hariḥ
mahā-kula-prasūto 'pi sarva-yajñeṣu dīkṣitaḥ
sahasra-śākhādhyāyī ca na guruḥ syād avaiṣṇavaḥ*

The *guru* must be situated on the topmost platform of devotional service. There are three classes of devotees, and the *guru* must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people. It is said, *gurur nṛṇām*. The word *nṛṇām* means “of all human beings.” The *guru* is not limited to a particular group. It is stated in the *Upadeśāmṛta* of Rūpa Gosvāmī that a *guru* is a *gosvāmī*, a controller of the senses and the mind. Such a *guru* can accept disciples from all over the world. *Pṛthivīm sa śiṣyāt*. This is the test of the *guru*.

In India there are many so-called *gurus*, and they are limited to a certain district or a province. They do not even travel about India, yet they declare themselves to be *jagad-guru*, the *guru* of the whole world. Such cheating *gurus* should not be accepted. Anyone can see how the bona fide spiritual master accepts disciples from all over the world. The *guru* is a qualified *brāhmaṇa*; therefore he knows Brahman and Parabrahman. He thus devotes his life for the service of Parabrahman. The bona fide spiritual master who accepts disciples from all over the world is also worshiped all over the world because of his qualities. *Lokānām asau pūjyo yathā hariḥ*: the people of the world worship him just as they worship the Supreme Personality of Godhead. All these honors are offered to him because he strictly follows the brahminical principles and teaches these principles to his disciples. Such a person is called an *ācārya* because he knows the principles of devotional service, he behaves in that way himself, and he teaches his disciples to follow in his footsteps. Thus he is an *ācārya* or *jagad-guru*. Even though a person is born in a brahminical family and is

very expert in performing sacrifices, he cannot be accepted as a *guru* if he is not a strict Vaiṣṇava. A *guru* is a *brāhmaṇa* by qualification, and he can turn others into *brāhmaṇas* according to the śāstric principles and brahminical qualifications. Brahmanism is not a question of heredity. In *Śrīmad-Bhāgavatam* (7.11.35) Śrī Nārada Muni tells Mahārāja Yudhiṣṭhira what a *brāhmaṇa* is. He states that if brahminical qualifications are observed in *kṣatriyas*, *vaiśyas* or even *sūdras*, one should accept them as *brāhmaṇas*. In this regard, Śrīla Śrīdhara Svāmī has commented: *śamādibhir eva brāhmaṇādi-vyavahāro mukhyaḥ, na jāti-mātrādīty āha—yasyeti. yad yadi anyatra varṇāntare 'pi dṛśyeta, tad-varṇāntaram tenaiva lakṣaṇa-nimittenaiva varṇena vinirdiśet, na tu jāti-nimitttenety arthaḥ*: “The most important criterion for deciding whether to deal with someone as a *brāhmaṇa* or as a member of another *varṇa* is the presence or absence of self-control and similar brahminical qualities. We should not judge primarily according to superficial characteristics like birth. This is stated in the verse beginning *yasya* [SB 7.11.35]. If the qualities of one *varṇa* are seen in someone born in another, he should be designated according to the *varṇa* of his qualities, not that of his birth.”

There is a similar statement made by Nīlakaṇṭha, a commentator on the *Mahābhārata*: *sūdro 'pi śamādy-upeto brāhmaṇa eva brāhmaṇo 'pi kāmādy-upetaḥ sūdra eva*. “Although one may be born in a *sūdra* family, if he is endowed with the brahminical qualities, beginning with *śama* [control of the mind], he is to be accepted as a *brāhmaṇa*. Although one may be born in a *brāhmaṇa* family, if he is endowed with the qualities beginning with *kāma* [lust], he is to be considered a *sūdra*.” No one should present himself as a *brāhmaṇa* simply on the basis of being born in a brahminical family. One must be qualified by the brahminical qualities mentioned in the *śāstras*, particularly the *Bhagavad-gītā* (18.42):

*śamo damas tapaḥ śaucam kṣāntir ārjavam eva ca
jñānam vijñānam āstikyaṁ brahma-karma svabhāva-jam*

“Peacefulness, self-control, austerity, purity, tolerance, honesty, knowledge, wisdom and religiousness—these are the natural qualities by which the *brāhmaṇas* work.”

Unless one is qualified with all these attributes, he cannot be accepted as a *brāhmaṇa*. It is not a question of simply taking birth in a *brāhmaṇa* family. In this regard, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks

that Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī, although not born in *brāhmaṇa* families, are accepted as bona fide spiritual masters because they were *brāhmaṇas* by qualification. Personalities like Śrī Gaṅgā-nārāyaṇa, Rāmakṛṣṇa and many others, who were actually born in *brāhmaṇa* families, accepted Narottama dāsa Ṭhākura and Śyāmānanda Gosvāmī as their spiritual masters.

The *mahā-bhāgavata* is one who decorates his body with *tilaka* and whose name indicates him to be a servant of Kṛṣṇa by the word *dāsa*. He is also initiated by a bona fide spiritual master and is expert in worshiping the Deity, chanting *mantras* correctly, performing sacrifices, offering prayers to the Lord and performing *sankīrtana*. He knows how to serve the Supreme Personality of Godhead and how to respect a Vaiṣṇava. When one has attained the topmost position of *mahā-bhāgavata*, he is to be accepted as a *guru* and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a *guru*. However, if one is highly qualified but is not a Vaiṣṇava, he cannot be accepted as a *guru*. One cannot be a *brāhmaṇa* unless one is a Vaiṣṇava. If one is a Vaiṣṇava, he is already a *brāhmaṇa*. If a *guru* is completely qualified as a Vaiṣṇava, he must be accepted as a *brāhmaṇa* even if he is not born in a *brāhmaṇa* family. The caste system method of distinguishing a *brāhmaṇa* by birth is not acceptable when applied to a bona fide spiritual master. A spiritual master is a qualified *brāhmaṇa* and *ācārya*. If one is not a qualified *brāhmaṇa*, he is not expert in studying the Vedic literatures. *Nānā-śāstra-vicāraṇaika-niṣuṇau*. Every Vaiṣṇava is a spiritual master, and a spiritual master is automatically expert in brahminical behavior. He also understands the Vedic *śāstras*.

Similarly, a disciple's qualifications must be observed by the spiritual master before he is accepted as a disciple. In our Kṛṣṇa consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life—illicit sex, meat-eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a Vaiṣṇava servant and initiated to chant the Hare Kṛṣṇa *mahā-mantra*, at least sixteen rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master or his representative for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is

accepted as a bona fide *brāhmaṇa*. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura introduced the system of giving the sacred thread to a bona fide Vaiṣṇava, and we are following in his footsteps. The qualifications of a bona fide disciple are described in *Śrīmad-Bhāgavatam* (11.10.6) as follows:

*amānya-matsaro dakṣo nirmamo dṛdha-sauhṛdah
asatvaro 'rtha-jijñāsur anasūyur amogha-vāk*

The disciple must have the following qualifications. He must give up interest in the material bodily conception. He must give up material lust, anger, greed, illusion, madness and envy. He should be interested only in understanding the science of God, and he should be ready to consider all points in this matter. He should no longer think, “I am this body,” or, “This thing belongs to me.” One must love the spiritual master with unflinching faith, and one must be very steady and fixed. The bona fide disciple should be inquisitive to understand transcendental subject matter. He must not search out faults among good qualities, and he should no longer be interested in material topics. His only interest should be Kṛṣṇa, the Supreme Personality of Godhead.

As far as the mutual testing of the spiritual master and disciple is concerned, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that a bona fide disciple must be very inquisitive to understand the transcendental subject matter. As stated in *Śrīmad-Bhāgavatam* (11.3.21):

*tasmād guruṁ prapadyeta
jijñāsuḥ śreya uttamam*

“One who is inquisitive to understand the highest goal and benefit of life must approach a bona fide spiritual master and surrender unto him.” A serious disciple must be alert when selecting a bona fide spiritual master. He must be sure that the spiritual master can deliver all the transcendental necessities. The spiritual master must observe how inquisitive the disciple is and how eager he is to understand the transcendental subject matter. The spiritual master should study the disciple’s inquisitiveness for no less than six months or a year. A spiritual master should not be very anxious to accept a disciple because of his material opulences. Sometimes a big businessman or landlord may approach a spiritual master for initiation. Those who are materially interested are called *viṣayīs* (*karmīs*), which

indicates that they are very fond of sense gratification. Such *viṣayīs* sometimes approach a famous *guru* and ask to become a disciple just as a matter of fashion. Sometimes *viṣayīs* pose as disciples of a reputed spiritual master just to cover their activities and advertise themselves as advanced in spiritual knowledge. In other words, they want to attain material success. A spiritual master must be very careful in this regard. Such business is going on all over the world. The spiritual master does not accept a materially opulent disciple just to advertise the fact that he has such a big disciple. He knows that by associating with such *viṣayī* disciples, he may fall down. One who accepts a *viṣayī* disciple is not a bona fide spiritual master. Even if he is, his position may be damaged due to association with an unscrupulous *viṣayī*. If a so-called spiritual master accepts a disciple for his personal benefit or for material gain, the relationship between the spiritual master and the disciple turns into a material affair, and the spiritual master becomes like a *smārta-guru*. There are many caste *gosvāmīs* who professionally create some disciples who do not care for them or their instructions. Such spiritual masters are satisfied simply to get some material benefits from their disciples. Such a relationship is condemned by Śrīlā Bhaktisiddhānta Sarasvatī Ṭhākura, who calls such spiritual masters and disciples a society of cheaters and cheated. They are also called *bāulas* or *prākṛta-sahajiyās*. Their aim is to make the connection between the spiritual master and the disciple into a very cheap thing. They are not serious in wanting to understand spiritual life.

The words *sevya bhagavān* in this verse of the *Caitanya-caritāmṛta* are important. *Bhagavān* indicates the Supreme Personality of Godhead, Lord Viṣṇu. Lord Viṣṇu alone is worshipable. There is no need to worship demigods. This is confirmed in the *Bhagavad-gītā* (7.20):

*kāmais tais tair hr̥ta-jñānāḥ prapadyante 'nya-devatāḥ
tam tam niyamam āsthāya prakṛtyā niyatāḥ svayā*

“Those whose intelligence has been stolen by material desires surrender unto demigods and follow the particular rules and regulations of worship according to their own natures.”

It is also stated in the *Skanda Purāṇa*:

*vāsudevaṁ parityajya yo 'nya-devam upāsate
sva-mātaram parityajya śva-ṣacīm vandate hi saḥ*

“A person who worships the demigods and gives up Lord Vāsudeva is like a man who gives up the protection of his mother for the shelter of a witch.”

It is also stated by Lord Kṛṣṇa in the *Bhagavad-gītā* (9.23):

*ye 'py anya-devatā-bhaktā yajante śraddhayānvitāḥ
te 'pi mām eva kaunteya yajanty avidhi-pūrvakam*

“Those who are devotees of other gods and who worship them with faith actually worship only Me, O son of Kuntī, but they do so in a wrong way.”

Demigods are also living entities and parts and parcels of Kṛṣṇa. Therefore in one sense one worships Kṛṣṇa when one worships the demigods, but not in the proper way. There is a proper method to water a tree: one should water the root. But if one waters the leaves and branches instead, he is simply wasting his time. If one worships the demigods to the exclusion of Lord Viṣṇu, his rewards will only be material. As confirmed by Lord Kṛṣṇa in the *Bhagavad-gītā* (7.23):

*anta-vat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām
devān deva-yajo yānti mad-bhaktā yānti mām api*

“Men of small intelligence worship the demigods, and their fruits are limited and temporary. Those who worship the demigods go to the planets of the demigods, but My devotees ultimately reach My supreme planet.”

Demigod worship is meant for unintelligent men because the benefits derived from demigod worship are all material, temporary and retractable. It is also stated in the *Padma Purāṇa*:

*yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daiyataiḥ
samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam
[Cc. Madhya 18.116]*

“Whoever thinks Lord Viṣṇu and the demigods are on the same level is to be immediately considered a rogue as far as spiritual understanding is concerned.”

There are three modes of nature in the material world, but when one is situated spiritually, he is above the material modes, even though he lives in this material world. As Lord Kṛṣṇa states in the *Bhagavad-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatīyaitān brahma-bhūyāya kalpate*

“One who engages in full devotional service, unflinching in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.” In material consciousness, however, even one who is situated in the mode of goodness is susceptible to pollution by the modes of passion and ignorance. When the mode of goodness is mixed with the mode of passion, one worships the sun-god, Vivasvān. When the mode of goodness is mixed with the mode of ignorance, one worships Gaṇapati, or Gaṇeśa. When the mode of passion is mixed with the mode of ignorance, one worships Durgā, or Kālī, the external potency. When one is simply in the mode of ignorance, one becomes a devotee of Lord Śiva because Lord Śiva is the predominating deity of the mode of ignorance within this material world. However, when one is completely free from the influence of all the modes of material nature, one becomes a pure Vaiṣṇava on the devotional platform. As Śrīla Rūpa Gosvāmī states in the *Bhakti-rasāmṛta-sindhu*:

*anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānuśīlanam bhaktir uttamā
[Cc. Madhya 19.167]*

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.”

The position of *viśuddha-sattva* is the position of uncontaminated goodness. On that platform one can then understand, *ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam*: “The Supreme Personality of Godhead, the son of Nanda Mahārāja, is to be worshiped along with His transcendental abode, Vṛndāvana.”

The word *sarva-mantra-vicāraṇa* in the present verse of Śrī Caitanya-caritāmṛta means “considering all different types of *mantras*.” There are

different kinds of *mantras* for different kinds of devotees. There is the *mantra* known as the *dvādaśākṣara mantra*, composed of twelve syllables, and there is the *mantra* composed of eighteen syllables. Similarly, there are the *Nārasimha mantra*, the *Rāma mantra*, the *Gopāla mantra* and so on. Each and every *mantra* has its own spiritual significance. The spiritual master has to select a *mantra* for his disciple according to the disciple's ability to chant different *mantras*.

TEXT 331

*mantra-adhikārī, mantra-siddhy-ādi-śodhana
dikṣā, prātaḥ-smṛti-kṛtya, śauca, ācamana*

mantra-adhikārī—qualification for receiving *mantra* initiation; *mantra-siddhi-ādi*—the perfection of the *mantra* and so on; *śodhana*—purification; *dikṣā*—initiation; *prātaḥ-smṛti-kṛtya*—morning duties and remembrance of the Supreme Lord; *śauca*—cleanliness; *ācamana*—washing the mouth and other parts of the body.

“You should discuss the qualifications necessary for receiving a mantra, the perfection of the mantra, the purification of the mantra, initiation, morning duties, remembrance of the Supreme Lord, cleanliness and washing the mouth and other parts of the body.

The following injunction is given in the *Hari-bhakti-vilāsa* (1.194) regarding *mantra-adhikārī*, the qualification for receiving *mantra* initiation:

*tāntrikeṣu ca mantreṣu dikṣāyām yoṣitām api
śādhvīnām adhikāro 'sti śūdrādīnām ca sad-dhiyām*

“*Śūdras* and women who are chaste and sincerely interested in understanding the Absolute Truth are qualified to be initiated with the *pāñcarātrika-mantras*.” This is confirmed by Lord Kṛṣṇa in the *Bhagavad-gītā* (9.32):

*mām hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ
striyo vaiśyās tathā śūdrās te 'pi yānti parām gatim*

“O son of Pṛthā, those who take shelter in Me, though they be of lower birth—women, *vaiśyas* [merchants] and *śūdras* [workers]—can attain the supreme destination.”

If one actually wants to serve Kṛṣṇa, it doesn't matter whether one is a *śūdra*, *vaiśya* or even a woman. If one is sincerely eager to chant the Hare Kṛṣṇa *mantra* or *dīkṣā-mantra*, one is qualified to be initiated according to the *pāñcarātrika* process. However, according to Vedic principles, only a *brāhmaṇa* who is fully engaged in his occupational duties can be initiated. *Śūdras* and women are not admitted to a *vaidika* initiation. Unless one is fit according to the estimation of the spiritual master, one cannot accept a *mantra* from the *pāñcarātrika-vidhi* or the *vaidika-vidhi*. When one is fit to accept the *mantra*, one is initiated by the *pāñcarātrika-vidhi* or the *vaidika-vidhi*. In any case, the result is the same.

Regarding *mantra-siddhy-ādi-śodhana*, the efficacy of the *mantra*, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives sixteen divisions, which are confirmed in the *Hari-bhakti-vilāsa* (beginning with 1.204):

*siddha-sādhya-susiddhāri-
kramāj jñeyo vicakṣaṇaiḥ*

These are (1) *siddha*, (2) *sādhya*, (3) *susiddha* and (4) *ari*. These four principles can be divided further: (1) *siddha-siddha*, (2) *siddha-sādhya*, (3) *siddha-susiddha*, (4) *siddha-ari*, (5) *sādhya-siddha*, (6) *sādhya-sādhya*, (7) *sādhya-susiddha*, (8) *sādhya-ari*, (9) *susiddha-siddha*, (10) *susiddha-sādhya*, (11) *susiddha-susiddha*, (12) *susiddha-ari*, (13) *ari-siddha*, (14) *ari-sādhya*, (15) *ari-susiddha*, and (16) *ari-ari*.

Those who are initiated with the eighteen-syllable *mantra* do not need to consider the above-mentioned sixteen divisions. As enjoined in the *Hari-bhakti-vilāsa* (1.215, 219, 220):

*na cātra śātravā doṣā narṇasvādi-vicāraṇā
ṛkṣa-rāśi-vicāro vā na kartavyo manau priye
nātra cintyo 'ri-śuddhyādir nāri-mitrādi-lakṣaṇam
siddha-sādhya-susiddhāri-rūpā nātra vicāraṇā*

There is *śodhana*, or purification of the *mantra*, but there is no such consideration for the Kṛṣṇa *mantra*. *Balitvāt kṛṣṇa-mantrāṇām saṁskārāpekṣaṇam na hi*: “The Kṛṣṇa *mantra* is so strong that there is no question of *śodhana*.” (*Hari-bhakti-vilāsa* 1.235)

As far as *dīkṣā* is concerned, one should consult *Madhya-līlā* 15.108. On the whole, when a person is initiated according to the *pāñcarātrika-vidhi*, he has already attained the position of a *brāhmaṇa*. This is enjoined in the *Hari-bhakti-vilāsa* (2.12):

*yathā kāñcanatām yāti kāmsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām*

“As bell metal can be turned into gold when treated with mercury, a disciple initiated by a bona fide *guru* immediately attains the position of a *brāhmaṇa*.”

As far as the time of *dīkṣā* (initiation) is concerned, everything depends on the position of the *guru*. As soon as a bona fide *guru* is received by chance or by a program, one should immediately take the opportunity to receive initiation. In the book called *Tattva-sāgara*, it is stated:

*durlabhe sad-gurūṇām ca sakṛt-saṅga upasthite
tad-anujñā yadā labdhā sa dīkṣāvasaro mahān*

*grāme vā yadi vāraṇye kṣetre vā divase niśi
āgacchati gurur daivād yathā dīkṣā tad-ājñayā*

*yadaivecchā tadā dīkṣā guror ājñānurūpataḥ
na tīrthaṁ na vrataṁ hemo na snānaṁ na jaṇa-kriyā
dīkṣāyāḥ karaṇaṁ kintu svecchā-prāpte tu sad-gurau*

“If by chance one gets a *sad-guru*, it doesn’t matter whether one is in the temple or the forest. If the *sad-guru*, the bona fide spiritual master, agrees, one can be initiated immediately, without waiting for a suitable time or place.”

Concerning *prātaḥ-smṛti*, remembrance of the Lord in the morning, in the early morning hours (known as *brāhma-muhūrta*) one should get up and immediately chant the Hare Kṛṣṇa *mantra*, or at least “Kṛṣṇa, Kṛṣṇa, Kṛṣṇa.” In this way, one should remember Kṛṣṇa. Some *śloka*s or prayers should also be chanted. By chanting, one immediately becomes auspicious and transcendental to the infection of material qualities. Actually one has to chant and remember Lord Kṛṣṇa twenty-four hours daily, or as much as possible:

*smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ*

“Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the *śāstras* should be the servants of these two principles.” This is a quotation from the *Padma Purāṇa*, from the portion called *Bṛhat-sahasra-nāma-stotra*.

The word *prātaḥ-kṛtya* in the present verse of the *Caitanya-caritāmṛta* means that one should evacuate regularly in the morning and then cleanse himself by taking a bath. One has to gargle (*ācamana*) and brush his teeth (*danta-dhāvana*). He should do this either with twigs or a toothbrush—whatever is available. This will purify the mouth. Then one should take his bath. Actually householders and *vānaprasthas* should bathe two times a day (*prātar-madhyāhnaḥ snānaṁ vānaprastha-grhasthayoḥ*). A *sannyāsī* should bathe three times daily, and a *brahmacārī* may take only one bath a day. Whenever one is not able to bathe in water, he can bathe by chanting the Hare Kṛṣṇa *mantra*. One also has to perform his *sandhyādi-vandana*—that is, one has to chant his *Gāyatrī mantra* three times daily—morning, noon and evening.

TEXT 332

*danta-dhāvana, snāna, sandhyādi vandana
guru-sevā, ūrdhva-puṇḍra-cakrādi-dhāraṇa*

danta-dhāvana—brushing the teeth; *snāna*—bath; *sandhyā-ādi vandana*—regular chanting of the *mantras*; *guru-sevā*—serving the spiritual master; *ūrdhva-puṇḍra*—wearing perpendicularly straight *tilaka*; *cakra-ādi-dhāraṇa*—stamping the body with different names and symbols of the Lord.

“You should describe how in the morning one should regularly brush his teeth, take his bath, offer prayers to the Lord and offer obeisances to the spiritual master. You should also describe how one should render service to the spiritual master and paint one’s body in twelve places with *ūrdhva-puṇḍra* [tilaka], as well as how one should stamp one’s body with the holy names of the Lord or the symbols of the Lord, such as the disc and club.

TEXT 333

gopīcandana-mālya-dhṛti, tulasī-āharaṇa
vastra-pīṭha-gr̥ha-saṁskāra, kṛṣṇa-prabodhana

gopī-candana-gopī-candana (available in Vṛndāvana and Dvārakā); *mālya*—beads on the neck; *dhṛti*—wearing regularly; *tulasī-āharaṇa*—collecting *tulasī* leaves; *vastra*—cloth; *pīṭha*—temple; *gr̥ha*—the house; *saṁskāra*—cleansing; *kṛṣṇa-prabodhana*—awakening the Deity of Lord Kṛṣṇa.

“After this, you should describe how one should decorate his body with *gopīcandana*, wear neck beads, collect *tulasī* leaves from the *tulasī* tree, cleanse his cloth and the altar, cleanse his own house or apartment and go to the temple and ring the bell just to draw the attention of Lord Kṛṣṇa.

TEXT 334

pañca, ṣoḍaśa, pañcāśat upacāre arcana
pañca-kāla pūjā ārati, kṛṣṇera bhojana-śayana

pañca—five; *ṣoḍaśa*—sixteen; *pañcāśat*—fifty; *upacāre*—with ingredients; *arcana*—offering worship; *pañca-kāla*—five times; *pūjā*—worshiping; *ārati*—offering *ārati*; *kṛṣṇera bhojana-śayana*—in this way offering eatables to Kṛṣṇa and laying Him down to rest.

“Also describe Deity worship, wherein one should offer food to Kṛṣṇa at least five times daily and in due time place Him on a bed. You should also describe the process for offering *ārati* and the worship of the Lord according to the list of five, sixteen or fifty ingredients.

The five ingredients for Deity worship are (1) very good scents, (2) very good flowers, (3) incense, (4) a lamp and (5) something edible. As for *ṣoḍaśopacāra*, the sixteen ingredients, one should (1) provide a sitting place (*āsana*), (2) ask Kṛṣṇa to sit down, (3) offer *arghya*, (4) offer water to wash the legs, (5) wash the mouth, (6) offer *madhu-ṭarka*, (7) offer water for washing the mouth, (8) bathe the Lord, (9) offer garments, (10) decorate the Lord’s body with ornaments, (11) offer sweet scents, (12) offer

flowers with good fragrance, like the rose or *campaka*, (13) offer incense, (14) offer a lamp, (15) give good food, and (16) offer prayers. In the *Hari-bhakti-vilāsa* (11.127–140) there is a vivid description of what is required in Deity worship. There are sixty-four items mentioned. In the temple, worship should be so gorgeous that all sixty-four items should be available for the satisfaction of the Personality of Godhead. Sometimes it is impossible to get all sixty-four items; therefore we recommend that at least on the first day of installation all sixty-four items should be available. When the Lord is established, worship with all sixty-four items should continue as far as possible. The sixty-four items are as follows: (1) There must be a big bell hanging in front of the temple room so that whoever comes into the room can ring the bell. This item is called *prabodhana*, or offering oneself submissively to the Lord. This is the first item. (2) The visitor must chant “Jaya Śrī Rādhā-Govinda!” or “Jaya Śrī Rādhā-Mādhava!” when he rings the bell. In either case, the word *jaya* must be uttered. (3) One should immediately offer obeisances to the Lord, falling down like a stick. (4) There must be regular *maṅgala-ārati* in the temple during the early morning, an hour and a half before the sun rises. (5) There must be an *āsana*, a sitting place before the altar. This *āsana* is for the spiritual master. The disciple brings everything before the spiritual master, and the spiritual master offers everything to the Supreme Personality of Godhead. (6) After *maṅgala-ārati*, the Deity is supposed to wash His teeth by using a twig; therefore a twig must be offered. (7) Water must be offered for washing the Deity’s feet. (8) *Arghya* should be offered. (9) Water for *ācamana* should be offered. (10) *Madhu-parka*, a small bowl containing *madhu* (honey, a little ghee, a little water, a little sugar, yogurt and milk) should be offered. This is called *madhu-parka-ācamana*. (11) One should place wooden slippers before the Lord. (12) One should massage the body of the Lord. (13) One should massage the body of the Lord with oil. (14) With a soft, wet sponge one should remove all the oil smeared over the Lord’s body. (15) One should bathe the Lord with water in which nicely scented flowers have been soaking for some time. (16) After bathing the body of the Lord with water, one should bathe Him with milk. (17) Then one should bathe Him with yogurt. (18) Then one should bathe Him with ghee. (19) Then one should bathe Him with honey. (20) Then one should bathe Him with water in which sugar has been dissolved. (21) Then one should wash the Deity with water and chant this *mantra*:

*cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-
lakṣāvṛteṣu surabhīr abhipālayantam
lakṣmī-sahasra-śata-sambhrama-sevyamānam
govindam ādi-puruṣam tam aham bhajāmi*
[Bs. 5.29]

(22) One should dry the entire body of the Lord with a towel. (23) A new dress should be put on the Lord's body. (24) A sacred thread should be placed on His body. (25) Water should be offered for cleansing His mouth (*ācamana*). (26) Nicely scented oils like liquid sandalwood pulp should be smeared over the Lord's body. (27) All kinds of ornaments and crowns should be placed on His body. (28) Then one should offer flower garlands and decorative flowers. (29) One should burn incense. (30) Lamps should be offered. (31) Precautions should always be taken so that demons and atheists cannot harm the body of the Lord. (32) Food offerings should be placed before the Lord. (33) Spices for chewing should be offered. (34) Betel nuts should be offered. (35) At the proper time, there should be arrangements so that the Lord may take rest in bed. (36) The Lord's hair should be combed and decorated. (37) First-class garments should be offered. (38) A first-class helmet should be offered. (39) The garments should be scented. (40) There should be Kaustubha jewels and other ornaments offered. (41) A variety of flowers should be offered. (42) Another *maṅgala-ārati* should be offered. (43) A mirror should be offered. (44) The Lord should be carried on a nice palanquin to the altar. (45) The Lord should be seated on the throne. (46) Again water should be given for the washing of His feet. (47) Something again should be offered for eating. (48) Evening *ārati* should be offered. (49) The Lord should be fanned with a *cāmara* fan, and an umbrella should be placed over His head. (50) The Hare Kṛṣṇa *mantra* and approved songs should be sung. (51) Musical instruments should be played. (52) One should dance before the Deity. (53) One should circumambulate the Deity. (54) One should again offer obeisances. (55) One should offer different types of prayers and hymns at the Lord's lotus feet. (56) One should touch the lotus feet of the Lord with one's head. This may not be possible for everyone, but at least the *pūjārī* should do this. (57) The flowers offered on the previous day should touch one's head. (58) One should take the remnants of the Lord's food. (59) One should sit before the Lord and think that he is massaging the Lord's legs. (60) One should decorate the Lord's bed with flowers before

the Lord takes His rest. (61) One should offer one's hand to the Lord. (62) One should take the Deity to His bed. (63) One should wash the feet of the Lord and then sit Him on the bed. (64) One should place the Lord on the bed and then massage His feet.

Ārati should be offered to the Deities five times daily—early in the morning before sunrise, later in the morning, at noon, in the evening and at night. This means that there should be worship and a change of dress and flowers. As far as the eatables are concerned, all items should be first-class preparations. There should be first-class rice, dhal, fruit, sweet rice, vegetables and a variety of foods to be sucked, drunk and chewed. All the eatables offered to the Deities should be extraordinarily excellent. In Europe and America there is presently no monetary scarcity. People are not poor, and if they follow these principles of Deity worship, they will advance in spiritual life. As far as placing the Deity in the bed is concerned, if the Deity is large and heavy, it is not possible to move Him daily. It is better that a small Deity, which is also worshiped, be taken to the bed. This *mantra* should be chanted: *āgaccha śayana-sthānaṁ priyābhiḥ saha keśava*. “O Keśava, kindly come to Your bed along with Śrīmatī Rādhārāṇī.” (*Hari-bhakti-vilāsa* 11.40)

The Deity should be placed in bed with Śrīmatī Rādhārāṇī, and this should be indicated by bringing the wooden slippers from the altar to the bedside. When the Deity is laid down, His legs should be massaged. Before laying the Deity down, a pot of milk and sugar should be offered to Him. After taking this thick milk, the Deity should lie down and should be offered betel nuts and spices to chew.

TEXT 335

śrī-mūrti-lakṣaṇa, āra śālagrāma-lakṣaṇa
kṛṣṇa-kṣetra-yātrā, kṛṣṇa-mūrti-daraśana

śrī-mūrti-lakṣaṇa—characteristics of the Deity; *āra*—and; *śālagrāma-lakṣaṇa*—characteristics of the *śālagrāma-śilā*; *kṛṣṇa-kṣetra-yātrā*—visiting places like Vṛndāvana, Dvārakā and Mathurā; *kṛṣṇa-mūrti-daraśana*—visiting the Deity in the temple.

“The characteristics of the Deities should be discussed, as well as the characteristics of the *śālagrāma-śilā*. You should also discuss visiting the

Deities in the temple and touring holy places like Vṛndāvana, Mathurā and Dvārakā.

TEXT 336

*nāma-mahimā, nāmāparādha dūre varjana
vaiṣṇava-lakṣaṇa, sevāparādha-khaṇḍana*

nāma-mahimā—the glories of the holy name; *nāma-āparādha*—offenses in chanting the holy name; *dūre varjana*—giving up very carefully; *vaiṣṇava-lakṣaṇa*—the symptoms of a Vaiṣṇava; *sevā-āparādha-khaṇḍana*—rejecting offenses in worshipping the Deity.

“You should glorify the holy name and explain that one must carefully give up offenses when chanting the holy name. You should also describe the symptoms of a Vaiṣṇava and explain that one must give up or nullify all kinds of sevā-āparādha, offenses in Deity worship.

The devotee should always be very careful not to commit the ten offenses when chanting the Hare Kṛṣṇa *mantra*. If a devotee very strictly follows the methods of Deity worship, he will naturally and quickly become a pure Vaiṣṇava. A pure Vaiṣṇava has unflinching faith in the Lord, and he does not deviate at all. He is always engaged in perfect Deity worship. One should also note the specific offenses against Deity worship. These are mentioned in the *Skanda Purāṇa (Avantī-khaṇḍa)*, spoken by Vyāsadeva himself. One should liquidate all kinds of offenses.

The *śālagrāma-śilā* should be worshiped with *tulasī* where a sufficient quantity of *tulasī* leaves are available. Worship of *śālagrāma-śilā* should be introduced in all ISKCON temples. *Śālagrāma-śilā* is the form of the Lord’s mercy. To worship the Deity with the sixty-four items mentioned may be a difficult job, but the Lord has become so small that anyone in any temple can carefully handle Deity worship simply by performing the same activities with the *śālagrāma-śilā*.

There are thirty-two offenses to the Deity that should be avoided. (1) One should not enter the temple in a vehicle. Shoes and slippers should be removed before entering the temple. (2) One should offer obeisances as soon as he sees the Deity. (3) One should enter the temple after taking a bath. In other words, one should be very clean. (4) One should not offer

obeisances to the Lord with one hand. (5) One should not circumambulate demigods before the Deities. (6) One should not spread his legs before the Deity. (7) One should not sit down before the Deity with his legs crossed, nor should one touch his legs with his hands. (8) One should not lie down before the Deity. (9) One should not eat before the Deity. (10) One should not speak lies before the Deity. (11) One should not speak very loudly before the Deity. (12) One should not talk nonsense before the Deity. (13) One should not cry before the Deity. (14) One should not deal with others before the Deity. (15) One should not utter harsh words before the Deity. (16) One should not cover himself with a blanket. (17) One should not talk enviously of others before the Deity. (18) One should not praise others before the Deity. (19) One should not use slang before the Deity. (20) One should not pass air before the Deity. (21) One should not neglect the sixty-four items of Deity worship. (22) One should not eat anything not offered to the Deity. (23) One should not neglect offering seasonal fruits as soon as they are available. (24) One should always offer fresh, untouched fruit to the Deity. (25) One should not sit with his back toward the Deity. (26) One should not offer obeisances to others before the Deity. (27) One should not sit near the Deity without taking the spiritual master's permission. (28) One should not be proud to hear himself praised before the Deity. (29) One should not blaspheme the demigods. (30) One should not be unkind to others before the Deities. (31) One should observe all festivals in the temple. (32) One should not fight or quarrel before the Deity.

TEXT 337

*śaṅkha-jala-gandha-puṣpa-dhūpādi-lakṣaṇa
japa, stuti, parikramā, daṇḍavat vandana*

śaṅkha—of a conchshell; *jala*—of water; *gandha*—of incense or scents; *puṣpa*—of flowers; *dhūpa-ādi*—of incense, and so on; *lakṣaṇa*—the characteristics; *japa*—murmuring; *stuti*—offering prayers; *parikramā*—circumambulation; *daṇḍavat*—offering obeisances; *vandana*—offering prayers.

“The items of worship, such as water, conchshell, flowers, incense and lamp, should be described. You should also mention chanting softly,

offering prayers, circumambulating and offering obeisances. All these should be carefully described.

All these are mentioned in the *Hari-bhakti-vilāsa*. The eighth *vilāsa* of that book should be consulted as far as possible.

TEXT 338

puraścaraṇa-vidhi, kṛṣṇa-prasāda-bhojana
anivedita-tyāga, vaiṣṇava-nindādi-varjana

puraścaraṇa-vidhi—ritualistic ceremonies; *kṛṣṇa-prasāda-bhojana*—eating the remnants of food offered to the Lord; *anivedita-tyāga*—not touching anything not offered to the Lord; *vaiṣṇava-nindā-ādi-varjana*—completely avoiding blaspheming a Vaiṣṇava.

“Other items you should describe are the method of performing *puraścaraṇa*, taking *kṛṣṇa-prasādam*, giving up unoffered food and not blaspheming the Lord’s devotees.

Regarding the *vaiṣṇava-nindā*, see *Madhya-līlā* 15.261.

TEXT 339

sādhu-lakṣaṇa, sādhu-saṅga, sādhu-sevana
asat-saṅga-tyāga, śrī-bhāgavata-śravaṇa

sādhu-lakṣaṇa—the symptoms of a devotee; *sādhu-saṅga*—association with devotees; *sādhu-sevana*—offering service to devotees; *asat-saṅga-tyāga*—giving up the company of nondevotees; *śrī-bhāgavata-śravaṇa*—regularly hearing the recitation of *Śrīmad-Bhāgavatam*.

“You should describe the symptoms of a devotee, how to associate with devotees, how to satisfy a devotee by rendering service, and how to give up the association of nondevotees. You should also explain the value of regularly hearing the recitation of *Śrīmad-Bhāgavatam*.

TEXT 340

dina-kṛtya, pakṣa-kṛtya, ekādaśy-ādi-vivaraṇa
māsa-kṛtya, janmāṣṭamyādi-vidhi-vicāraṇa

dina-kṛtya—daily duties; *pakṣa-kṛtya*—duties on the fortnights; *ekādaśi-ādi-vivaraṇa*—description of Ekādaśī and so on; *māsa-kṛtya*—duties every month; *janmāṣṭamī-ādi*—of performing Janmāṣṭamī and other ceremonies; *vidhi*—of the process; *vicāraṇa*—consideration.

“You should describe the ritualistic duties to be performed every day, and you should also describe the fortnightly duties—especially how to observe the fortnightly Ekādaśī fast. You should also describe the duties to be observed every month, and you should especially describe the observance of ceremonies like Janmāṣṭamī, Rāma-navamī and Nṛsimha-caturdaśī.

TEXT 341

ekādaśī, janmāṣṭamī, vāmana-dvādaśī
śrī-rāma-navamī, āra nṛsimha-caturdaśī

ekādaśī—the eleventh day of the fortnight; *janmāṣṭamī*—the birthday ceremony of Lord Kṛṣṇa; *vāmana-dvādaśī*—the birthday or appearance day of Lord Vāmana; *śrī-rāma-navamī*—the birthday ceremony of Lord Rāmacandra; *āra*—and; *nṛsimha-caturdaśī*—the appearance day of Lord Nṛsimha.

“Ekādaśī, Janmāṣṭamī, Vāmana-dvādaśī, Rāma-navamī and Nṛsimha-caturdaśī—all these should be described.

TEXT 342

ei sabe viddhā-tyāga, aviddhā-karaṇa
akaraṇe doṣa, kaile bhaktira lambhana

ei sabe—all these things; *viddhā-tyāga*—to avoid *viddha-ekādaśī* or mixed Ekādaśī; *aviddhā-karaṇa*—performing the pure Ekādaśī; *akaraṇe doṣa*—

the fault of not performing them; *kaile*—if done so; *bhaktira lambhana*—there will be discrepancies in devotional service.

“You should recommend the avoidance of mixed Ekādaśī and the performance of pure Ekādaśī. You should also describe the fault in not observing Ekādaśī. One should be very careful as far as these items are concerned. If one is not careful, one will be negligent in executing devotional service.

TEXT 343

sarvatra pramāṇa dibe purāṇa-vacana
śrī-mūrti-viṣṇu-mandira-karaṇa-lakṣaṇa

sarvatra—everywhere; *pramāṇa*—evidence; *dibe*—you should give; *purāṇa-vacana*—quoting from the *Purāṇas*; *śrī-mūrti*—the Deity; *viṣṇu-mandira*—of the Viṣṇu temple; *karaṇa-lakṣaṇa*—the characteristics of constructing.

“Whatever you say about Vaiṣṇava behavior, the establishment of Vaiṣṇava temples and Deities, and everything else should be supported by evidence from the *Purāṇas*.

TEXT 344

'sāmānya' sad-ācāra, āra 'vaiṣṇava'-ācāra
kartavyākartavya saba 'smārta' vyavahāra

sāmānya—general; *sat-ācāra*—good behavior; *āra*—and; *vaiṣṇava*—of devotees of Lord Viṣṇu; *ācāra*—etiquette; *kartavya-akartavya*—things which are to be done and which are not to be done; *saba*—all; *smārta*—connected with regulative principles; *vyavahāra*—business.

“You should give general and specific descriptions of the behavior and activities of a Vaiṣṇava. You should outline things that are to be done and things that are not to be done. All this should be described as regulations and etiquette.

TEXT 345

*ei saṅkṣepe sūtra kahiluṅ dig-daraśana
yabe tumi likhibā, kṛṣṇa karābe sphuraṇa*

ei—thus; *saṅkṣepe*—in brief; *sūtra*—codes; *kahiluṅ*—I have described; *dik-daraśana*—just a little direction; *yabe*—whenever; *tumi*—you; *likhibā*—will attempt to write; *kṛṣṇa*—Lord Kṛṣṇa; *karābe*—will do; *sphuraṇa*—manifesting.

“I have thus given a synopsis of the Vaiṣṇava regulative principles. I have given this in brief just to give you a little direction. When you write on this subject, Kṛṣṇa will help you by spiritually awakening you.”

One cannot write on spiritual matters without being blessed by Kṛṣṇa and the disciplic succession of *gurus*. The blessings of the authorities are one’s power of attorney. One should not try to write anything about Vaiṣṇava behavior and activities without being authorized by superior authorities. This is confirmed in the *Bhagavad-gītā* (4.2): *evam paramparā-prāptam imam rājarṣayo viduḥ*.

TEXT 346

*ei ta’ kahilu prabhura sanātane prasāda
yāhāra śravaṇe cittera khaṇḍe avasāda*

ei ta’—in this way; *kahilu*—I have described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *sanātane*—unto Sanātana Gosvāmī; *prasāda*—mercy; *yāhāra śravaṇe*—hearing which; *cittera*—of the mind; *khaṇḍe*—disappears; *avasāda*—all moroseness.

Thus I have narrated Lord Caitanya’s mercy upon Sanātana Gosvāmī. When one hears these topics, one’s heart will be cleansed of all contamination.

TEXT 347

*nija-granthe karṇapūra vistāra kariyā
sanātane prabhura prasāda rākhiyāche likhiyā*

nija-granthe—in his own book; *karṇapūra*—Kavi-karṇapūra; *vistāra kariyā*—vividly describing; *sanātane*—unto Sanātana Gosvāmī; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *prasāda*—the mercy; *rākhiyāche*—has kept; *likhiyā*—writing.

The authorized poet Kavi-karṇapūra has written a book named Caitanya-candrodaya-nāṭaka. This book tells how Śrī Caitanya Mahāprabhu blessed Sanātana Gosvāmī with His specific mercy.

TEXT 348

*gaudendrasya sabhā-vibhūṣaṇa-maṇiḥ tyaktvā ya ṛddhām śriyam
rūpasyāgraja eṣa eva taruṇīm vairāgya-lakṣmīm dadhe
antar-bhakti-rasena pūrṇa-hṛdayo bāhye 'vadhūtākṛtiḥ
śaivālaiḥ pihitam mahā-sara iva pṛiti-pradas tad-vidām*

gauḍa-indrasya—of the ruler of Gauḍa-deśa (Bengal); *sabhā*—of the parliament; *vibhūṣaṇa*—fundamental; *maṇiḥ*—the gem; *tyaktvā*—relinquishing; *yaḥ*—one who; *ṛddhām*—opulent; *śriyam*—kingly enjoyment; *rūpasya agrajaḥ*—the elder brother of Śrīla Rūpa Gosvāmī; *eṣaḥ*—this; *eva*—certainly; *taruṇīm*—youthful; *vairāgya-lakṣmīm*—the fortune of renunciation; *dadhe*—accepted; *antaḥ-bhakti-rasena*—by the mellows of inner love of Kṛṣṇa; *pūrṇa-hṛdayaḥ*—satisfied fully; *bāhye*—externally; *avadhūta-ākṛtiḥ*—the dress of a mendicant; *śaivālaiḥ*—by moss; *pihitam*—covered; *mahā-saraḥ*—a great lake or very deep lake; *iva*—like; *pṛiti-pradaḥ*—very pleasing; *tad-vidām*—to persons acquainted with the science of devotional service.

“Śrīla Sanātana Gosvāmī, the elder brother of Śrīla Rūpa Gosvāmī, was a most important minister in the government of Hussain Shah, the ruler of Bengal, and he was considered a most brilliant gem in that assembly. He possessed all the opulences of a royal position, but he gave up everything just to accept the youthful goddess of renunciation. Although he externally appeared to be a mendicant who had renounced everything, he was filled with the pleasure of devotional service within his heart. Thus he can be compared to a deep lake covered with moss. He was the object of pleasure for all the devotees who knew the science of devotional service.

This and the following two verses are from *Caitanya-candrodaya-nāṭaka* (9.34, 35, 38).

TEXT 349

*taṁ sanātanam upāgatam akṣṇor
dṛṣṭa-mātram atimātra-dayārdraḥ
ālilinga pariḥāyata-dorbhyām
sānukampam atha campaka-gauraḥ*

taṁ—unto him; *sanātanam*—Sanātana Gosvāmī; *upāgatam*—having arrived; *akṣṇor*—with the eyes; *dṛṣṭa-mātram*—being only seen; *ati-mātra*—greatly; *dayā-ārdraḥ*—merciful; *ālilinga*—embraced; *pariḥāyata-dorbhyām*—with His two arms; *sa-anukampam*—with great affection; *atha*—thus; *campaka-gauraḥ*—Lord Śrī Caitanya Mahāprabhu, who has a complexion the color of a *campaka* flower (golden).

“As soon as Sanātana Gosvāmī arrived in front of Lord Caitanya, the Lord, seeing him, became merciful to him. The Lord, who has the complexion of a golden *campaka* flower, opened His arms and embraced him while expressing great affection.”

TEXT 350

*kālena vṛndāvana-keli-vārtā
luṭteti tāṁ khyāpayitum viśiṣya
kṛpā-mṛtenābhiṣeṣa devas
tatraiva rūpaṁ ca sanātanam ca*

kālena—in the course of time; *vṛndāvana-keli-vārtā*—topics concerning the transcendental mellows of the pastimes of Lord Kṛṣṇa in Vṛndāvana; *luṭtā*—almost lost; *iti*—thus; *tāṁ*—all those; *khyāpayitum*—to enunciate; *viśiṣya*—making specific; *kṛpā-amṛtena*—with the nectar of mercy; *abhiṣeṣa*—sprinkled; *devaḥ*—the Lord; *tatra*—there; *eva*—indeed; *rūpaṁ*—Śrīla Rūpa Gosvāmī; *ca*—and; *sanātanam*—Sanātana Gosvāmī; *ca*—as well as.

“In the course of time, the transcendental news of Kṛṣṇa’s pastimes in Vṛndāvana was almost lost. To enunciate explicitly those transcendental pastimes, Śrī Caitanya Mahāprabhu empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana.”

TEXT 351

*ei ta’ kahiluṅ sanātane prabhura prasāda
yāhāra śravaṇe cittera khaṇḍe avasāda*

ei ta’—thus; *kahiluṅ*—I have explained; *sanātane*—unto Sanātana Gosvāmī; *prabhura prasāda*—the mercy of Lord Śrī Caitanya Mahāprabhu; *yāhāra śravaṇe*—hearing which; *cittera*—of the heart; *khaṇḍe*—disappears; *avasāda*—moroseness.

I have thus explained the mercy bestowed on Sanātana Gosvāmī by Śrī Caitanya Mahāprabhu. If one hears this description, all moroseness in the heart will diminish.

TEXT 352

*kṛṣṇera svarūpa-gaṇera sakala haya ‘jñāna’
vidhi-rāga-mārge ‘sādhana-bhakti’ra vidhāna*

kṛṣṇera svarūpa-gaṇera—of Lord Kṛṣṇa in His various expansions; *sakala*—all; *haya*—there is; *jñāna*—knowledge; *vidhi-rāga-mārge*—in the process of devotional service under regulative principles or in spontaneous love; *sādhana bhaktira vidhāna*—the authorized means of executing devotional service.

By reading these instructions to Sanātana Gosvāmī, one will become fully aware of Lord Kṛṣṇa’s various expansions and the process of devotional service according to the regulative principles and spontaneous love. Thus everything can be fully known.

TEXT 353

'kṛṣṇa-prema', 'bhakti-rasa', 'bhaktira siddhānta'
ihāra śravaṇe bhakta jānena saba anta

kṛṣṇa-prema—love of Godhead; *bhakti-rasa*—the mellows of devotional service; *bhaktira siddhānta*—the conclusions of devotional service; *ihāra śravaṇe*—by hearing this chapter; *bhakta*—a devotee; *jānena*—knows; *saba*—all; *anta*—limits.

By reading these instructions, a pure devotee can understand love of Kṛṣṇa, the mellows of devotional service and the conclusion of devotional service. Everyone can understand all these things to their ultimate end by studying these instructions.

TEXT 354

śrī-caitanya-nityānanda-advaita-caraṇa
yānra prāṇa-dhana, sei pāya ei dhana

śrī-caitanya-nityānanda-advaita-caraṇa—the lotus feet of Lord Śrī Caitanya Mahāprabhu, Lord Nityānanda and Advaita Prabhu; *yānra prāṇa-dhana*—whose life and soul; *sei*—such a person; *pāya*—gets; *ei dhana*—this treasure-house of devotional service.

The conclusion of these instructions can be known to one whose life and soul are the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu.

TEXT 355

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *Caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Chapter Twenty-four, describing the ātmārāma verse and the Lord's mercy upon Sanātana Gosvāmī.

CHAPTER TWENTY-FIVE

How All The Residents of Vārāṇasī Became Vaiṣṇavas

The following is a summary of Chapter Twenty-five. A Maharashtriyān *brāhmaṇa* who was living in Benares was a great devotee of Śrī Caitanya Mahāprabhu. He was always very happy to hear the glories of the Lord, and it was by his arrangement that all the *sannyāsīs* of Vārāṇasī became devotees of Lord Caitanya Mahāprabhu. He invited all the *sannyāsīs* to his house to meet Śrī Caitanya Mahāprabhu, and this incident has been described in the Seventh Chapter of the *Ādi-līlā*. From that day, Śrī Caitanya Mahāprabhu became famous in the city of Vārāṇasī, and many important men in that city became His followers. By and by, one of the disciples of the great *sannyāsī* Prakāśānanda Sarasvatī became devoted to Śrī Caitanya Mahāprabhu, and this devotee explained Śrī Caitanya Mahāprabhu to Prakāśānanda Sarasvatī and supported His views with various arguments.

One day Śrī Caitanya Mahāprabhu went to take a bath at Pañcanada, and afterwards all His devotees began chanting the Hare Kṛṣṇa *mantra* in front of the temple of Bindu Mādhava. At this time Prakāśānanda Sarasvatī and all his devotees approached the Lord. Prakāśānanda Sarasvatī immediately fell down at the lotus feet of Śrī Caitanya Mahāprabhu and very much regretted his past behavior toward the Lord. He asked Śrī Caitanya Mahāprabhu about devotional service in terms of the *Vedānta-sūtra*, and the Lord told him about devotional service that is approved by great personalities who know the *Vedānta-sūtra*. Śrī Caitanya Mahāprabhu then pointed out that *Śrīmad-Bhāgavatam* is the proper commentary on the *Vedānta-sūtra*. He then explained the *catuḥ-ślokī* [SB 2.9.33/34/35/36] (four *śloka*s) of *Śrīmad-Bhāgavatam*, the essence of that great scripture.

From that day on, all the *sannyāsīs* of Vārāṇasī became devotees of Śrī Caitanya Mahāprabhu. Before returning to His headquarters at Jagannātha Purī, the Lord advised Sanātana Gosvāmī to go to Vṛndāvana. The Lord then departed for Jagannātha Purī. Kavirāja Gosvāmī then describes

something about Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and Subuddhi Rāya. Śrī Caitanya Mahāprabhu returned to Jagannātha Purī through the great forest of Jhārikhaṇḍa in central India. At the end of this chapter, Kavirāja Gosvāmī sums up the incidents of the *madhya-līlā* and instructs every living being to read this sublime book of Śrī Caitanya Mahāprabhu's pastimes.

TEXT 1

*vaiṣṇavī-kṛtya sannyāsi-
mukhān kāśī-nivāsinaḥ
sanātanaṁ su-saṁskṛtya
prabhur nīlādrim āgamat*

vaiṣṇavī-kṛtya—making into Vaiṣṇavas; *sannyāsi-mukhān*—headed by the *sannyāsīs*; *kāśī-nivāsinaḥ*—the residents of Vārāṇasī; *sanātanaṁ*—Sanātana Gosvāmī; *su-saṁskṛtya*—completely purifying; *prabhuḥ*—Lord Śrī Caitanya Mahāprabhu; *nīlādrim*—to Jagannātha Purī; *āgamat*—returned.

After converting into Vaiṣṇavas all the residents of Vārāṇasī, who were headed by the *sannyāsīs*, and after completely educating and instructing Sanātana Gosvāmī there, Śrī Caitanya Mahāprabhu returned to Jagannātha Purī.

TEXT 2

*jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Caitanya!

TEXT 3

*ei mata mahāprabhu dui māsa paryanta
śikhāilā tānre bhakti-siddhāntera anta*

ei mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dui māsa paryanta*—for two months; *śikhāilā*—instructed; *tānre*—him; *bhakti-siddhāntera anta*—all the conclusions of devotional service.

Lord Caitanya Mahāprabhu instructed Śrī Sanātana Gosvāmī in all the conclusions of devotional service for two consecutive months.

TEXT 4

*'paramānanda kīrtanīyā'-śekharera saṅgī
prabhure kīrtana śunāya, ati baḍa raṅgī*

paramānanda kīrtanīyā—Paramānanda Kīrtanīyā; *śekharera saṅgī*—a friend of Candrasēkhara's; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kīrtana śunāya*—sings and chants; *ati baḍa raṅgī*—very humorous.

For as long as Śrī Caitanya Mahāprabhu was in Vārāṇasī, Paramānanda Kīrtanīyā, who was a friend of Candrasēkhara's, chanted the Hare Kṛṣṇa mahā-mantra and other songs to Śrī Caitanya Mahāprabhu in a very humorous way.

TEXT 5

*sannyāsira gaṇa prabhure yadi upekṣila
bhakta-duḥkha khaṇḍāite tāre kṛpā kaila*

sannyāsira gaṇa—all the sannyāsīs; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *yadi*—when; *upekṣila*—criticized; *bhakta-duḥkha*—the unhappiness of the devotees; *khaṇḍāite*—to drive away; *tāre*—to them; *kṛpā kaila*—showed His mercy.

When the Māyāvādī sannyāsīs at Vārāṇasī criticized Śrī Caitanya Mahāprabhu, the Lord's devotees became very much depressed. To satisfy them, Śrī Caitanya Mahāprabhu showed His mercy to the sannyāsīs.

TEXT 6

*sannyāsire kṛpā pūrve likhiyāchoṅ vistāriyā
uddeśe kaḥiye ihāṅ saṅkṣepa kariyā*

sannyāsire kṛpā—mercy upon the *sannyāsīs*; *pūrve*—before this; *likhiyāchoṅ*—I have described; *vistāriyā*—elaborately; *uddeśe*—in reference to that; *kaḥiye*—let me speak; *ihāṅ*—here; *saṅkṣepa kariyā*—in brief.

In the Seventh Chapter of the Ādi-līlā I have already elaborately described Śrī Caitanya Mahāprabhu’s deliverance of the sannyāsīs at Vārāṇasī, but I shall briefly repeat it in this chapter.

TEXT 7

*yāhāṅ tāhāṅ prabhura nindā kare sannyāsira gaṇa
śuni’ duḥkhe mahārāṣṭriya vipra karaye cintana*

yāhāṅ tāhāṅ—anywhere and everywhere; *prabhura nindā*—criticism of Śrī Caitanya Mahāprabhu; *kare*—do; *sannyāsira gaṇa*—the Māyāvādī *sannyāsīs*; *śuni’*—hearing; *duḥkhe*—in great unhappiness; *mahārāṣṭriya vipra*—the *brāhmaṇa* of Maharashtra province; *karaye cintana*—was contemplating.

When the Māyāvādī sannyāsīs were criticizing Śrī Caitanya Mahāprabhu anywhere and everywhere in Vārāṇasī, the Maharashtriyān brāhmaṇa, hearing this blasphemy, began to think about this unhappily.

TEXT 8

*“prabhura svabhāva,-yebā dekhe sannidhāne
’svarūpa’ anubhavi’ tāṅre ‘īśvara’ kari’ māne*

prabhura svabhāva—the characteristics of Śrī Caitanya Mahāprabhu; *yebā*—anyone who; *dekhe*—sees; *sannidhāne*—nearby; *svarūpa*—His personality; *anubhavi’*—realizing; *tāṅre*—Him; *īśvara kari’*—as the Supreme Lord; *māne*—accepts.

The Maharashtraīyan brāhmaṇa thought, “Whoever closely sees the characteristics of Śrī Caitanya Mahāprabhu immediately realizes His personality and accepts Him as the Supreme Lord.

TEXT 9

*kona prakāre pāroṇ yadi ekaṭra karite
ihā dekhi’ sannyāsi-gaṇa habe inhāra bhakte*

kona prakāre—by some means; *pāroṇ*—I am able; *yadi*—if; *ekatra karite*—to assemble; *ihā dekhi’*—by seeing this (Śrī Caitanya Mahāprabhu’s personal characteristics); *sannyāsi-gaṇa*—the Māyāvādī sannyāsīs of Vārāṇasī; *habe*—will become; *inhāra bhakte*—His devotees.

“If by some means I can assemble all the sannyāsīs together, they will certainly become His devotees after seeing His personal characteristics.

If one saw the personal characteristics and activities of Śrī Caitanya Mahāprabhu, one would certainly be convinced that He was the Supreme Personality of Godhead. One can ascertain this by following in the footsteps of the śāstric injunctions. This sincere study and appreciation of Śrī Caitanya Mahāprabhu is also applicable to His authorized devotees, and it is clearly stated in the *Caitanya-caritāmṛta* (*Antya-līlā* 7.11):

*kali-kālera dharma—kṛṣṇa-nāma-saṅkīrtana
kṛṣṇa-śakti vinā nāhe tāra pravartana*

In this Age of Kali, real religious propaganda should induce people to chant the Hare Kṛṣṇa *mahā-mantra*. This is possible for someone who is especially empowered by Kṛṣṇa. No one can do this without being especially favored by Kṛṣṇa. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this regard in his *Anubhāṣya*, wherein he quotes a verse from the *Nārāyaṇa-saṁhitā*:

*dvāparīyair janair viṣṇuḥ pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*

“In Dvāpara-yuga, devotees of Lord Viṣṇu and Kṛṣṇa rendered devotional service according to the principles of *Pāñcarātra*. In this Age of Kali, the Supreme Personality of Godhead is worshiped simply by the chanting of His holy names.” Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura then comments, “Without being empowered by the direct potency of Lord Kṛṣṇa to fulfill His desire and without being specifically favored by the Lord, no human being can become the spiritual master of the whole world. He certainly cannot succeed by mental concoction, which is not meant for devotees or religious people. Only an empowered personality can distribute the holy name of the Lord and enjoin all fallen souls to worship Kṛṣṇa. By distributing the holy name of the Lord, he cleanses the hearts of the most fallen people; therefore he extinguishes the blazing fire of the material world. Not only that, he broadcasts the shining brightness of Kṛṣṇa’s effulgence throughout the world. Such an *ācārya*, or spiritual master, should be considered nondifferent from Kṛṣṇa—that is, he should be considered the incarnation of Lord Kṛṣṇa’s potency. Such a personality is *kṛṣṇāliṅgita-vigraha*—that is, he is always embraced by the Supreme Personality of Godhead, Kṛṣṇa. Such a person is above the considerations of the *varṇāśrama* institution. He is the *guru*, or spiritual master, for the entire world, a devotee on the topmost platform, the *mahā-bhāgavata* stage, and a *paramahansa-ṭhākura*, a spiritual form only fit to be addressed as *paramahansa* or *ṭhākura*.”

Nonetheless, there are many people who are just like owls and never open their eyes to see the sunshine. These owlish personalities, who are inferior even to the Māyāvādī *sannyāsīs*, cannot see the brilliance of Kṛṣṇa’s favor upon the *mahā-bhāgavata* devotee. They are prepared to criticize the person engaged in distributing the holy name all over the world and following in the footsteps of Śrī Caitanya Mahāprabhu, who wanted Kṛṣṇa consciousness preached in every town and city.

TEXT 10

*vārāṇasī-vāsa āmāra haya sarva-kāle
sarva-kāla duḥkha pāba, ihā nā karile“*

vārāṇasī-vāsa—residence at Vārāṇasī; *āmāra*—my; *haya*—there is; *sarva-kāle*—always; *sarva-kāla*—always; *duḥkha pāba*—I will suffer unhappiness; *ihā*—this; *nā karile*—if I do not execute.

“I shall have to reside at Vārāṇasī the rest of my life. If I do not try to carry out this plan, I shall certainly continue to suffer mental depression.”

TEXT 11

*eta cinti' nimantrila sannyāsīra gaṇe
tabe sei vipra āila mahāprabhura sthāne*

eta cinti'—thinking this; *nimantrila*—he invited; *sannyāsīra gaṇe*—all the *sannyāsīs*; *tabe*—then; *sei vipra*—that *brāhmaṇa*; *āila*—approached; *mahāprabhura sthāne*—the lotus feet of Śrī Caitanya Mahāprabhu.

Thinking like this, the Maharashtriyān brāhmaṇa extended an invitation to all the sannyāsīs of Vārāṇasī. After doing this, he finally approached Śrī Caitanya Mahāprabhu to extend Him an invitation.

TEXT 12

*hena-kāle nindā śuni' śekhara, tapana
duḥkha pāñā prabhu-ṭade kailā nivedana*

hena-kāle—exactly at this time; *nindā śuni'*—by hearing the criticism (of Lord Caitanya by the Māyāvādī *sannyāsīs*); *śekhara tapana*—Candraśekhara and Tapana Miśra; *duḥkha pāñā*—feeling very unhappy; *prabhu-ṭade*—unto the lotus feet of Śrī Caitanya Mahāprabhu; *kailā nivedana*—submitted a request.

At this time, Candraśekhara and Tapana Miśra both heard blasphemous criticism against Śrī Caitanya Mahāprabhu and felt very unhappy. They came to Śrī Caitanya Mahāprabhu's lotus feet to submit a request.

TEXT 13

*bhakta-duḥkha dekhi' prabhu manete cintila
sannyāsīra mana phirāite mana ha-ila*

bhakta-duḥkha dekhi'—seeing the unhappiness of the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *manete cintila*—considered within His mind; *sannyāsīra mana*—the minds of the Māyāvādī *sannyāsīs*; *phirāite*—to turn; *mana ha-ila*—Śrī Caitanya Mahāprabhu decided.

They submitted their request, and Śrī Caitanya Mahāprabhu, seeing His devotees' unhappiness, decided to turn the minds of the Māyāvādī *sannyāsīs*.

TEXT 14

hena-kāle vipra āsi' karila nimantraṇa
aneka dainyādi kari' dharila caraṇa

hena-kāle—at this time; *vipra*—the Maharashtriyān *brāhmaṇa*; *āsi'*—coming; *karila nimantraṇa*—invited Śrī Caitanya Mahāprabhu; *aneka*—various; *dainya-ādi*—submissions; *kari'*—doing; *dharila caraṇa*—touched His lotus feet.

While Śrī Caitanya Mahāprabhu was seriously considering meeting with the Māyāvādī *sannyāsīs*, the Maharashtriyān *brāhmaṇa* approached Him and extended an invitation. The *brāhmaṇa* submitted his invitation with great humility, and he touched the lotus feet of Śrī Caitanya Mahāprabhu.

TEXT 15

tabe mahāprabhu tāñra nimantraṇa mānilā
āra dina madhyāhna kari' tāñra ghare gelā

tabe—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāñra*—his; *nimantraṇa*—invitation; *mānilā*—accepted; *āra dina*—the next day; *madhyāhna kari'*—after finishing His *madhyāhna* activities (taking a bath and murmuring *mantras*); *tāñra ghare gelā*—He went to the house of the Maharashtriyān *brāhmaṇa*.

Śrī Caitanya Mahāprabhu accepted his invitation, and the next day, after finishing His noontime activities, He went to the *brāhmaṇa*'s house.

TEXT 16

*tāhāñ yaiche kailā prabhu sannyāsīra nistāra
pañca-tattvākhyāne tāhā kariyāchi vistāra*

tāhāñ—there; *yaiche*—how; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *sannyāsīra*—of the Māyāvādī sannyāsīs; *nistāra*—deliverance; *pañca-tattva-ākhyāne*—in describing the glories of the Pañca-tattva (Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa); *tāhā*—that subject matter; *kariyāchi vistāra*—have described elaborately.

I have already described Śrī Caitanya Mahāprabhu’s deliverance of the Māyāvādī sannyāsīs in the Seventh Chapter of the Ādi-līlā, when I described the glories of the Pañca-tattva—Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa.

TEXT 17

*grantha bāḍe, punarukti haya ta’ kathana
tāhāñ ye nā likhiluñ, tāhā kariye likhana*

grantha—the size of the book; *bāḍe*—increases; *punar-ukti*—repetition; *haya*—would be; *ta’ kathana*—of subject matters once described; *tāhāñ*—there (in the Seventh Chapter); *ye*—whatever; *nā likhiluñ*—I have not described; *tāhā*—that; *kariye likhana*—I am writing.

Since I have already described this incident very elaborately in the Seventh Chapter of the Ādi-līlā, I do not wish to increase the size of this book by giving another description. However, I shall try to include in this chapter whatever was not described there.

TEXT 18

*ye divasa prabhu sannyāsīre kṛpā kaila
se divasa haite grāme kolāhala haila*

ye divasa—the day when; *prabhu*—Śrī Caitanya Mahāprabhu; *sannyāsire*—to the Māyāvādī *sannyāsīs*; *kṛpā kaila*—showed His mercy; *se divasa haite*—beginning from that day; *grāme*—in the locality; *kolāhala haila*—there were many talks about this incident.

Beginning from the day on which Śrī Caitanya Mahāprabhu showed His mercy to the Māyāvādī *sannyāsīs*, there were vivid discussions about this conversion among the inhabitants of Vārāṇasī.

TEXT 19

lokera saṅghaṭṭa āise prabhure dekhite
nānā śāstre paṇḍita āise śāstra vicārite

lokera saṅghaṭṭa—crowds of men; *āise*—come; *prabhure dekhite*—to see Lord Śrī Caitanya Mahāprabhu; *nānā śāstre paṇḍita*—scholars learned in various scriptures; *āise*—used to come; *śāstra vicārite*—to talk on various scriptures.

Crowds of people came to see Śrī Caitanya Mahāprabhu from that day on, and scholars of various scriptures discussed different subject matters with the Lord.

TEXT 20

sarva-śāstra khaṇḍi' prabhu 'bhakti' kare sāra
sayuktika vākye mana phirāya sabāra

sarva-śāstra khaṇḍi'—defeating all the false conclusions of different scriptures; *prabhu*—Śrī Caitanya Mahāprabhu; *bhakti kare sāra*—established the predominance of devotional service; *sa-yuktika vākye*—by talks full of pleasing logic and arguments; *mana phirāya*—turns the minds; *sabāra*—of everyone.

When people came to Śrī Caitanya Mahāprabhu to discuss the principles of various scriptures, the Lord defeated their false conclusions and established the predominance of devotional service to the Lord. With logic and argument He very politely changed their minds.

We have been spreading this *saṅkīrtana* movement in the Western countries, and in our recent tour of European cities like Rome, Geneva, Paris and Frankfurt, many learned Christian scholars, priests, philosophers and *yogīs* came to see us, and by the grace of Kṛṣṇa they agreed that the Kṛṣṇa consciousness movement, the *bhakti* cult, offers the topmost conclusion. Following in the footsteps of Śrī Caitanya Mahāprabhu, we are trying to convince everyone that the devotional service of the Lord is enjoined in every scripture. If a person is religious, he must accept the supreme authority of the Lord, become His devotee and try to love Him. This is the real principle of religion. It does not matter whether one is Christian, Muslim or whatever. He simply must accept the sublime position of the Supreme Personality of Godhead and render service unto Him. It is not a question of being Christian, Muslim or Hindu. One should be purely religious and freed from all these material designations. In this way one can learn the art of devotional service. This argument appeals to all intelligent men, and consequently the Kṛṣṇa consciousness movement is gaining ground throughout the world. Due to our solid logic and scientific presentation, Śrī Caitanya Mahāprabhu's prediction that Kṛṣṇa consciousness will spread to every town and village throughout the world is gradually being realized.

TEXT 21

*upadeśa lañā kare kṛṣṇa-saṅkīrtana
sarva-loka hāse, gāya, karaye nartana*

upadeśa lañā—getting instructions from Śrī Caitanya Mahāprabhu; *kare*—join; *kṛṣṇa-saṅkīrtana*—the *saṅkīrtana* movement; *sarva-loka hāse*—everyone began to laugh in pleasure; *gāya*—chant; *karaye nartana*—and dance.

As soon as people received instructions from Śrī Caitanya Mahāprabhu, they began to chant the Hare Kṛṣṇa mahā-mantra. Thus everyone laughed, chanted and danced with the Lord.

TEXT 22

*prabhure praṇata haila sannyāsīra gaṇa
ātma-madhye goṣṭhī kare chāḍī' adhyayana*

prabhure—unto Lord Śrī Caitanya Mahāprabhu; *praṇata haila*—offered obeisances; *sannyāsīra gaṇa*—all the Māyāvādī *sannyāsīs*; *ātma-madhye*—among themselves; *goṣṭhī kare*—discussed; *chāḍī' adhyayana*—giving up so-called studies of Vedānta.

All the Māyāvādī *sannyāsīs* offered their obeisances unto Śrī Caitanya Mahāprabhu and then began to discuss His movement, giving up their studies of Vedānta and Māyāvāda philosophy.

TEXT 23

*prakāśānandera śiṣya eka tāñhāra samāna
sabhā-madhye kahe prabhura kariyā sammāna*

prakāśānandera śiṣya eka—one of the disciples of Prakāśānanda Sarasvatī; *tāñhāra samāna*—equal in learning with Prakāśānanda Sarasvatī; *sabhā-madhye*—in the assembly of the *sannyāsīs*; *kahe*—explains; *prabhura kariyā sammāna*—respecting Śrī Caitanya Mahāprabhu seriously.

One of the disciples of Prakāśānanda Sarasvatī, who was as learned as his guru, began to speak in that assembly, offering all respects to Śrī Caitanya Mahāprabhu.

TEXT 24

*śrī-kṛṣṇa-caitanya haya 'sākṣāt nārāyaṇa'
'vyāsa-sūtrera' artha karena ati-manorama*

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *haya*—is; *sākṣāt nārāyaṇa*—directly the Supreme Personality of Godhead, Nārāyaṇa; *vyāsa-sūtrera*—the aphorisms of Vyāsadeva (*Vedānta-sūtra*); *artha karena*—He explains; *ati-manorama*—very nicely.

He said, “Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Nārāyaṇa Himself. When He explains the Vedānta-sūtra, He does so very nicely.

TEXT 25

*uṇiṣadera kareṇa mukhyārtha vyākhyāna
śuniyā paṇḍita-lokera juḍāya mana-kāṇa*

uṇiṣadera—of the Vedic version known as the *Uṇiṣads*; *kareṇa*—He does; *mukhya-ārtha*—the original meaning; *vyākhyāna*—explanation; *śuniyā*—hearing; *paṇḍita-lokera*—of the learned scholars; *juḍāya*—satisfies; *mana-kāṇa*—the minds and ears.

“Śrī Caitanya Mahāprabhu explains the direct meaning of the Uṇiṣads. When all learned scholars hear this, their minds and ears are satisfied.

TEXT 26

*sūtra-uṇiṣadera mukhyārtha chāḍiyā
ācārya ‘kalpanā’ kare āgraha kariyā*

sūtra-uṇiṣadera—of the *Vedānta-sūtra* and the *Uṇiṣads*; *mukhya-ārtha*—the direct meaning; *chāḍiyā*—giving up; *ācārya*—Śaṅkarācārya; *kalpanā*—imagination; *kare*—does; *āgraha kariyā*—with great eagerness.

“Giving up the direct meaning of the Vedānta-sūtra and the Uṇiṣads, Śaṅkarācārya imagines some other interpretation.

TEXT 27

*ācārya-kalpita artha ye paṇḍita śune
mukhe ‘haya’ ‘haya’ kare, hṛdaya nā māṇe*

ācārya-kalpita—imagined by Śaṅkarācārya; *ārtha*—meaning; *ye paṇḍita śune*—any learned person who hears; *mukhe*—only in the mouth; *haya haya*—yes it is, yes it is; *kare*—does; *hṛdaya*—his heart; *nā māṇe*—does not accept.

“All the interpretations of Śaṅkarācārya are imaginary. Such imaginary interpretations are verbally accepted by learned scholars, but they do not appeal to the heart.

TEXT 28

*śrī-kṛṣṇa-caitanya-vākya dṛḍha satya māni
kali-kāle sannyāse 'saṁsāra' nāhi jini*

śrī-kṛṣṇa-caitanya-vākya—the words of Śrī Caitanya Mahāprabhu; *dṛḍha*—very firm and convincing; *satya māni*—I admit as truth; *kali-kāle*—in this Age of Kali; *sannyāse*—simply by accepting the renounced order of life; *saṁsāra nāhi jini*—one cannot escape the material clutches.

“The words of Śrī Kṛṣṇa Caitanya Mahāprabhu are firm and convincing, and I accept them as true. In this Age of Kali, one cannot be delivered from the material clutches simply by formally accepting the renounced order.

TEXT 29

*harer nāma-ślokera yei karilā vyākhyāna
sei satya sukhadārtha parama pramāṇa*

harer nāma-ślokera—of the verse beginning *harer nāma harer nāma*; *yei*—whatever; *karilā*—made; *vyākhyāna*—the explanation; *sei*—that; *satya*—true; *sukha-da-artha*—a meaning that is pleasing to accept; *parama pramāṇa*—the supreme evidence.

“Śrī Caitanya Mahāprabhu’s explanation of the verse beginning ‘*harer nāma harer nāma* [Cc. Ādi 17.21]’ is not only pleasing to the ear but is strong, factual evidence.

TEXT 30

*bhakti vinā mukti nahe, bhāgavate kaya
kali-kāle nāmābhāse sukhe mukti haya*

bhakti vinā—without devotional service; *mukti nahe*—there is no question of liberation; *bhāgavate kaya*—it is said in *Śrīmad-Bhāgavatam*; *kali-kāle*—in this Age of Kali; *nāma-ābhāse*—even by a slight appreciation of the Hare Kṛṣṇa mantra; *sukhe*—without difficulty; *mukti haya*—one can get liberation.

“In this Age of Kali, one cannot attain liberation without taking to the devotional service of the Lord. In this age, even if one chants the holy name of Kṛṣṇa imperfectly, he still attains liberation very easily.

TEXT 31

*śreyah-sṛtim bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām*

śreyah-sṛtim—the auspicious path of liberation; *bhaktim*—devotional service; *udasya*—giving up; *te*—of You; *vibho*—O my Lord; *kliśyanti*—accept increased difficulties; *ye*—all those persons who; *kevala*—only; *bodha-labdhave*—for obtaining knowledge; *teṣām*—for them; *asau*—that; *kleśalaḥ*—trouble; *eva*—only; *śiṣyate*—remains; *na*—not; *anyat*—anything else; *yathā*—as much as; *sthūla*—bulky; *tuṣa*—husks of rice; *avaghātinām*—of those beating.

“My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His actions are like beating a husk that is already devoid of rice. His labor becomes fruitless.”

This is a quotation from *Śrīmad-Bhāgavatam* (10.14.4).

TEXT 32

*ye 'nye 'ravindākṣa vimukta-māninas
tvay asta-bhāvād aviśuddha-buddhayaḥ*

*āruhya kṛcchreṇa param padam tataḥ
patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

ye—all those who; *anye*—others (nondevotees); *aravinda-akṣa*—O lotus-eyed one; *vimukta-māninaḥ*—who consider themselves liberated; *tvayi*—unto You; *asta-bhāvāt*—without devotion; *aviśuddha-buddhayaḥ*—whose intelligence is not purified; *āruhya*—having ascended; *kṛcchreṇa*—by severe austerities and penances; *param padam*—to the supreme position; *tataḥ*—from there; *patanti*—fall; *adhaḥ*—down; *anādṛta*—without respecting; *yuṣmat*—Your; *aṅghrayaḥ*—lotus feet.

“O lotus-eyed one, those who think they are liberated in this life but who are devoid of devotional service to You are of impure intelligence. Although they accept severe austerities and penances and rise to the spiritual position, to impersonal Brahman realization, they fall down again because they neglect to worship Your lotus feet.’

This is a verse from *Śrīmad-Bhāgavatam* (10.2.32).

TEXT 33

*'brahma'-śabde kahe 'ṣaḍ-aiśvarya-pūrṇa bhagavān'
tānre 'nirviśeṣa' sthāpi, 'pūrṇatā' haya hāna*

brahma-śabde—by the word *brahma*; *kahe*—is meant; *ṣaḍ-aiśvarya-pūrṇa bhagavān*—the Supreme Personality of Godhead, full in all six opulences; *tānre*—Him; *nirviśeṣa sthāpi*—if we make impersonal; *pūrṇatā haya hāna*—His completeness becomes damaged.

“The word ‘Brahman’ [‘the greatest’] indicates the Supreme Personality of Godhead, full in all six opulences. But if we take the onesided impersonalist view, His fullness is diminished.

The Supreme Personality of Godhead is originally the Supreme Person, and He expands Himself impersonally through His potency. As the Lord says in the *Bhagavad-gītā* (9.4):

*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ*

“By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them.” The potency of Kṛṣṇa that is spread everywhere is impersonal, just as the sunlight is the impersonal expansion of the sun globe and the sun-god. If we simply take one side of the Supreme Personality of Godhead—His impersonal effulgence—that one side does not fully explain the Absolute Truth. Impersonal appreciation of the Absolute Truth is one-sided and incomplete. One should also accept the other side, the personal side—Bhagavān. *Brahmeti paramātmēti bhagavān iti śabdyate* [SB 1.2.11]. One should not be satisfied simply by understanding the Brahman feature of the Personality of Godhead. One must also know the Lord’s personal feature. That is complete understanding of the Absolute Truth.

TEXT 34

*śruti-purāṇa kahe-kṛṣṇera cic-chakti-vilāsa
tāhā nāhi māni, paṇḍita kare upahāsa*

śruti-purāṇa kahe—the Vedas, the Upaniṣads, the Brahma-sūtra and the Purāṇas confirm; *kṛṣṇera*—of Lord Kṛṣṇa; *cic-śakti-vilāsa*—activities of spiritual potencies; *tāhā nāhi māni*—not accepting that; *paṇḍita kare upahāsa*—so-called scholars play jokes without perfect understanding.

“The Vedas, the Upaniṣads, the Brahma-sūtra and the Purāṇas all describe the activities of the spiritual potency of the Lord. If one cannot accept the personal activities of the Lord, he jokes foolishly and gives an impersonal description.

In the Vedic literatures, including the Purāṇas, there are full descriptions of the spiritual potency of Kṛṣṇa. All the pastimes of the Lord are eternal, blissful and full of knowledge, just as the form of Kṛṣṇa Himself is eternal, blissful and full of knowledge (*sac-cid-ānanda-vigraha* [Bs. 5.1]). Unintelligent people with a poor fund of knowledge compare their temporary bodies to the spiritual body of Kṛṣṇa, and by such foolishness they try to understand Kṛṣṇa as one of them. *Avajānanti mām mūḍhā mānuṣīm tanum āśritam*. The *Bhagavad-gītā* (9.11) points out that foolish people think of Kṛṣṇa as one of them. Not understanding His spiritual potency, they simply decry the personal form of the Absolute Truth,

foolishly thinking of themselves as *jñānīs* cognizant of the complete truth. They cannot understand that just as the material energy of the Lord has a variety of activities, the spiritual energy has variety also. They consider activities in devotional service the same as activities in material consciousness. Under such a wrong impression, they sometimes dare joke about the spiritual activities of the Lord and His devotional service.

TEXT 35

*cid-ānanda kṛṣṇa-vigraha 'māyika' kari' māni
ei baḍa 'pāpa',-satya caitanyera vāṇī*

cid-ānanda kṛṣṇa-vigraha—the transcendental form of Kṛṣṇa, which is completely spiritual; *māyika kari' māni*—accept as made of the external energy, *māyā*; *ei baḍa pāpa*—this is a great act of sin; *satya*—true; *caitanyera vāṇī*—the words of Śrī Caitanya Mahāprabhu.

“The Māyāvādīs do not recognize the personal form of the Lord as spiritual and full of bliss. This is a great sin. Śrī Caitanya Mahāprabhu’s statements are actually factual.

Śrī Caitanya Mahāprabhu’s movement especially aims at defeating the Māyāvāda conclusion about the Absolute Truth. Since the members of the Māyāvāda school cannot understand the spiritual form of the Lord, they incorrectly think the Lord’s form is also made of material energy. They think that He is covered by a material body just like other living beings. Due to this offensive understanding, they cannot recognize that Śrī Kṛṣṇa’s personal form is transcendental, not material. Their conclusion is a great offense at the lotus feet of the Lord. As explained by Śrī Caitanya Mahāprabhu, Śrī Kṛṣṇa has His eternal, blissful form that is full of knowledge, and all Vaiṣṇava *ācāryas* accept this. That is the proper understanding of the Absolute Truth.

TEXT 36

*nātaḥ param parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam ekam aviśvam ātman
bhūtendriyātmakam adas ta upāśrito 'smi*

na—not; *ataḥ*—than this; *param*—more supreme; *parama*—O supreme one; *yat*—which; *bhavataḥ*—of Your Lordship; *svarūpam*—the personal form; *ānanda*—of transcendental bliss; *mātram*—only; *avikalpam*—where there is no creation; *avidha*—without contamination; *varcaḥ*—having an effulgence; *paśyāmi*—I see; *viśva-sṛjam ekam*—who alone has created this universe; *aviśvam*—not belonging to the destructible material world; *ātman*—O Supreme Soul; *bhūta-indriya-ātmakam*—the original cause of the senses and the living beings; *adaḥ*—transcendental; *te*—unto You; *upāśritaḥ asmi*—I take full shelter.

“O supreme one, the transcendental form I am now seeing is full of transcendental bliss. It is not contaminated by the external energy. It is full of effulgence. My Lord, there is no better understanding of You than this. You are the Supreme Soul and the creator of this material world, but You are not connected with this material world. You are completely different from created form and variety. I sincerely take shelter of that form of Yours which I am now seeing. This form is the original source of all living beings and their senses.’

This is a quotation from *Śrīmad-Bhāgavatam* (3.9.3). This verse was spoken by Lord Brahmā, who perfectly realized the Supreme Personality of Godhead after meditating upon the Lord within the water of the Garbhodaka Ocean. Brahmā realized that the form of the Lord is completely spiritual. This is certainly a better understanding of the Absolute Truth than the impersonal understanding.

TEXT 37

dṛṣṭam śrutam bhūta-bhavad-bhaviṣyat
sthāsnuḥ cariṣṇur mahad alpakaṁ vā
vinācyutād vastu-tarām na vācyam
sa eva sarvaṁ paramātma-bhūtaḥ

dṛṣṭam—experienced by direct perception; *śrutam*—experienced by hearing; *bhūta*—past; *bhavad*—present; *bhaviṣyat*—which will be in the future; *sthāsnuḥ*—immovable; *cariṣṇuḥ*—movable; *mahat*—the greatest; *alpakaṁ*—the smallest; *vā*—or; *vinā*—except; *acyutāt*—the infallible Personality of Godhead; *vastu-tarām*—anything else; *na vācyam*—not to

be spoken; *saḥ*—that Supreme Personality of Godhead; *eva*—certainly; *sarvam*—everything; *paramātmā-bhūtaḥ*—the origin of all causes.

“Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the cause of all causes. He is past, present and future, and He is the movable and immovable. He is the greatest and the smallest, and He is visible and directly experienced. He is celebrated in the Vedic literature. Everything is Kṛṣṇa, and without Him there is no existence. He is the root of all understanding, and He is that which is understood by all words.’

This verse from *Śrīmad-Bhāgavatam* (10.46.43) was spoken by Uddhava when he came to pacify all the inhabitants of Vṛndāvana during Kṛṣṇa’s absence.

TEXT 38

*tad vā idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no daraśitaṁ ta upāsakānām
tasmai namo bhagavate ‘nuvidhema tubhyam
yo ‘nādṛto naraka-bhāgbhiḥ asat-prasaṅgaiḥ*

tat—that; *vā*—or; *idaṁ*—this; *bhuvana-maṅgala*—O most auspicious of the entire world; *maṅgalāya*—for the benefit; *dhyāne*—in meditation; *sma*—certainly; *naḥ*—of us; *daraśitaṁ*—manifested; *te*—by You; *upāsakānām*—of devotees engaged in devotional service; *tasmai*—unto Him; *namaḥ*—all obeisances; *bhagavate*—the Supreme Personality of Godhead; *anuvidhema*—we offer obeisances, following in the footsteps of the *ācāryas*; *tubhyam*—unto You; *yaḥ*—who is; *anādṛtaḥ*—not much appreciated; *naraka-bhāgbhiḥ*—by persons who are destined to go to a hellish condition of life; *asat-prasaṅgaiḥ*—who discuss the Supreme Personality of Godhead illogically.

“O most auspicious one! For our benefit, You enable our worship of You by manifesting Your transcendental form, which You show to us in our meditation. We offer our respectful obeisances unto You, the Supreme Person, and we worship You, whom impersonalists do not accept due to their poor fund of knowledge. Thus they are liable to descend into a hellish condition.’

This is a quotation from *Śrīmad-Bhāgavatam* (3.9.4).

TEXT 39

*avajānanti mām mūḍhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram*

avajānanti—decry; *mām*—Me; *mūḍhāḥ*—rascals; *mānuṣīm*—just like a human being; *tanum*—a body; *āśritam*—accepted; *param*—supreme; *bhāvam*—position; *ajānantaḥ*—without knowing; *mama*—My; *bhūta-mahā-īśvaram*—exalted position as the Supreme Person, creator of the material world.

“Fools disrespect Me because I appear like a human being. They do not know My supreme position as the cause of all causes, the creator of the material energy.’

This is a quotation from the *Bhagavad-gītā* (9.11).

TEXT 40

*tān aham dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣu eva yoniṣu*

tān—all of them; *aham*—I; *dviṣataḥ*—those who are envious; *krūrān*—always willing to do harm; *saṁsāreṣu*—in this material world; *nara-adhamān*—the lowest of men; *kṣipāmi*—throw; *ajasram*—again and again; *aśubhān*—engaged in inauspicious acts; *āsurīṣu*—demoniac; *eva*—certainly; *yoniṣu*—in families.

“Those who are envious of My form, who are cruel and mischievous and the lowest among men, are perpetually cast by Me into hellish existence in various demoniac species of life.’

This is also a quotation from the *Bhagavad-gītā* (16.19).

TEXT 41

*sūtrera pariṇāma-vāda, tāhā nā māṇiyā
'vivarta-vāda' sthāpe, 'vyāsa bhrānta' baliyā*

sūtrera—of the aphorisms of the *Vedānta-sūtra*; *pariṇāma-vāda*—the transformation of energy; *tāhā nā māṇiyā*—not accepting this fact; *vivarta-vāda*—the theory of illusion; *sthāpe*—establishes; *vyāsa bhrānta baliyā*—accusing Vyāsadeva of being mistaken.

“Not accepting the transformation of energy, Śrīpāda Śaṅkarācārya has tried to establish the theory of illusion under the plea that Vyāsadeva has made a mistake.

For an explanation of this verse, one may refer to *Ādi-līlā*, Chapter Seven, verses 121–126.

TEXT 42

*ei ta' kalpita artha mane nāhi bhāya
śāstra chāḍi' kukalpanā pāṣaṇḍe bujhāya*

ei ta'—this; *kalpita*—imaginary; *artha*—meaning; *mane*—to the mind; *nāhi*—does not; *bhāya*—appeal; *śāstra*—the authoritative scriptures; *chāḍi'*—giving up; *ku-kalpanā*—mischievous imagination; *pāṣaṇḍe*—to the atheistic class of men; *bujhāya*—teaches.

“Śrīpāda Śaṅkarācārya has given his interpretation and imaginary meaning. It does not actually appeal to the mind of any sane man. He has done this to convince the atheists and bring them under his control.

Śrīpāda Śaṅkarācārya’s propaganda opposed the atheistic philosophy of Buddha. Lord Buddha’s intention was to stop atheists from committing the sin of killing animals. Atheists cannot understand God; therefore Lord Buddha appeared and spread the philosophy of nonviolence to keep the atheists from killing animals. Unless one is free from the sin of animal-killing, he cannot understand religion or God. Although Lord Buddha was an incarnation of Kṛṣṇa, he did not speak about God, for the people were unable to understand. He simply wanted to stop animal-killing.

Śrīpāda Śaṅkarācārya wanted to establish the predominance of one's spiritual identity; therefore he wanted to convert the atheists through an imaginary interpretation of the Vedic literatures. These are the secrets of the *ācāryas*. Sometimes they conceal the real purport of the *Vedas* and explain the *Vedas* in a different way. Sometimes they enunciate a different theory just to bring the atheists under their control. Thus it is said that Śaṅkara's philosophy is for *pāṣaṇḍas*, atheists.

TEXT 43

paramārtha-vicāra gela, kari mātra 'vāda'
kāhāñ mukti pāba, kāhāñ kṛṣṇera prasāda

parama-artha-vicāra—discussion on spiritual matters; *gela*—has gone; *kari*—we do; *mātra vāda*—only argument and word jugglery; *kāhāñ*—where; *mukti*—liberation; *pāba*—we shall get; *kāhāñ*—where; *kṛṣṇera prasāda*—the mercy of the Supreme Personality of Godhead, Kṛṣṇa.

“The atheists, headed by the Māyāvādī philosophers, do not care for liberation or Kṛṣṇa’s mercy. They simply continue to put forward false arguments and countertheories to atheistic philosophy, not considering or engaging in spiritual matters.

TEXT 44

vyāsa-sūtrera artha ācārya kariyāche āchhādana
ei haya satya śrī-kṛṣṇa-caitanya-vacana

vyāsa-sūtrera—of the aphorisms of the Vedānta known as *Vyāsa-sūtra*; *artha*—the meanings; *ācārya*—Śaṅkarācārya; *kariyāche āchhādana*—has purposely covered; *ei*—this; *haya*—is; *satya*—the truth; *śrī-kṛṣṇa-caitanya-vacana*—the words and explanation given by Lord Śrī Caitanya Mahāprabhu.

“The conclusion is that the import of the Vedānta-sūtra is covered by the imaginary explanation of Śaṅkarācārya. Whatever Śrī Kṛṣṇa Caitanya Mahāprabhu has said is perfectly true.

TEXT 45

*caitanya-gosāñi yei kahe, sei mata sāra
āra yata mata, sei saba chārakhāra*“

caitanya-gosāñi—Śrī Caitanya Mahāprabhu; *yei kahe*—whatever He has said; *sei mata sāra*—that explanation is actually the essence of Vedic knowledge; *āra yata mata*—any other opinion not in collaboration with Śrī Caitanya Mahāprabhu’s statement; *sei*—these; *saba chārakhāra*—all distortions.

“Whatever meaning Śrī Caitanya Mahāprabhu gives is perfect. Any other interpretation is only a distortion.”

TEXT 46

*eta kahi’ sei kare kṛṣṇa-saṅkīrtana
śuni’ prakāśānanda kichu kahena vacana*

eta kahi’—speaking so much; *sei*—the disciple of Prakāśānanda Sarasvatī; *kare*—performed; *kṛṣṇa-saṅkīrtana*—the chanting of the holy name of Kṛṣṇa; *śuni’*—hearing; *prakāśānanda*—the *guru*, Prakāśānanda Sarasvatī; *kichu*—something; *kahena*—says; *vacana*—words.

After saying this, the disciple of Prakāśānanda Sarasvatī began to chant the holy name of Kṛṣṇa. Hearing this, Prakāśānanda Sarasvatī made the following statement.

TEXT 47

*“ācāryera āgraha-‘advaita-vāda’ sthāpīte
tāte sūtrārtha vyākhyā kare anya rīte*

ācāryera—of Śaṅkarācārya; *āgraha*—the eagerness; *advaita-vāda*—monism; *sthāpīte*—to establish; *tāte*—for that reason; *sūtra-artha*—the meaning of the *Brahma-sūtra*, or Vedānta philosophy; *vyākhyā*—explanation; *kare*—does; *anya rīte*—in a different way.

Prakāśānanda Sarasvatī said, “Śaṅkarācārya was very eager to establish the philosophy of monism. Therefore he explained the Vedānta-sūtra, or Vedānta philosophy, in a different way to support monistic philosophy.

TEXT 48

*'bhagavattā' mānile 'advaita' nā yāya sthāpana
ataeva saba śāstra karaye khaṇḍana*

bhagavattā—the Personality of Godhead; *mānile*—if one accepts; *advaita*—monism or nondualism; *nā*—not; *yāya*—is possible; *sthāpana*—establishing; *ataeva*—therefore; *saba*—all; *śāstra*—revealed scriptures; *karaye*—does; *khaṇḍana*—refutation.

“If one accepts the Personality of Godhead, the philosophy that maintains that God and the living entity are one cannot be established. Therefore Śaṅkarācārya argued against and refuted all kinds of revealed scriptures.

TEXT 49

*yei grantha-kartā cāhe sva-mata sthāpīte
śāstrera sahaja artha nahe tāñhā haite*

yei—anyone who; *grantha-kartā*—author; *cāhe*—wants; *sva-mata sthāpīte*—to establish his own opinion; *śāstrera*—of the revealed scriptures; *sahaja*—the direct; *artha*—meaning; *nahe*—is not; *tāñhā haite*—from such an author.

“Anyone who wants to establish his own opinion or philosophy certainly cannot explain any scripture according to the principle of direct interpretation.

TEXT 50

*'mīmāṃsaka' kahe,—'īśvara haya karmera aṅga'
'sāñkhya' kahe,—'jagatera prakṛti kāraṇa-prasaṅga'*

mīmāṃsaka—the Mīmāṃsaka philosophers; *kahe*—say; *īśvara*—the Supreme Lord; *haya*—is; *karmera aṅga*—subject to fruitive activities; *sāṅkhya kahe*—the atheistic Sāṅkhya philosophers say; *jagatera*—of the cosmic manifestation; *prakṛti*—nature; *kāraṇa*—the cause; *prasaṅga*—thesis.

“The Mīmāṃsaka philosophers conclude that if there is a God, He is subject to our fruitive activities. Similarly, the Sāṅkhya philosophers, who analyze the cosmic manifestation, say that the cause of the cosmos is material nature.

TEXT 51

*'nyāya' kahe,—'paramāṇu haite viśva haya'
'māyāvādī' nirviśeṣa-brahme 'hetu' kaya*

nyāya kahe—the philosophers following logic say; *paramāṇu*—the atom; *haite*—from; *viśva haya*—the cosmic manifestation has come; *māyāvādī*—the Māyāvādī philosophers, impersonalists; *nirviśeṣa-brahme*—in the impersonal Brahman effulgence; *hetu*—the cause; *kaya*—say.

“The followers of *nyāya*, the philosophy of logic, maintain that the atom is the cause of the cosmic manifestation, and the Māyāvādī philosophers maintain that the impersonal Brahman effulgence is the cause of the cosmic manifestation.

TEXT 52

*'pātañjala' kahe,—'īśvara haya svarūpa-jñāna'
veda-mate kahe tāṅre 'svayam-bhagavān'*

pātañjala kahe—the Pātañjala philosophers say; *īśvara haya*—the Supreme Lord is; *svarūpa-jñāna*—self-realization; *veda-mate*—in the Vedic version; *kahe*—they say; *tāṅre*—to Him; *svayam-bhagavān*—the Supreme Personality of Godhead.

“The Pātañjala philosophers say that when one is self-realized, he understands the Lord. Similarly, according to the Vedas and Vedic principles, the original cause is the Supreme Personality of Godhead.

TEXT 53

*chayera chaya mata vyāsa kailā āvartana
sei saba sūtra lañā ‘vedānta’-varṇana*

chayera—of the six philosophers; *chaya mata*—six different theses; *vyāsa*—Vyāsadeva; *kailā āvartana*—analyzed fully; *sei*—that; *saba*—all; *sūtra*—the aphorisms; *lañā*—taking; *vedānta-varṇana*—explaining the Vedānta philosophy.

“After studying the six philosophical theses, Vyāsadeva completely summarized them all in the aphorisms of Vedānta philosophy.

TEXT 54

*‘vedānta’-mate,-brahma ‘sākāra’ nirūpaṇa
‘nirguṇa’ vyatireke tiñho haya ta’ ‘saguṇa’*

vedānta-mate—according to Vedānta philosophy; *brahma*—the Absolute Truth; *sa-ākāra nirūpaṇa*—established as the Supreme Personality of Godhead, a person; *nirguṇa*—without material qualifications; *vyatireke*—by indirect explanations; *tiñho*—the Supreme Personality of Godhead; *haya*—is; *ta’*—indeed; *sa-guṇa*—fully qualified with spiritual attributes.

“According to Vedānta philosophy, the Absolute Truth is a person. When the word ‘nirguṇa’ [‘without qualities’] is used, it is to be understood that the Lord has attributes that are totally spiritual.

TEXT 55

*parama kāraṇa īśvara keha nāhi māne
sva-sva-mata sthāpe para-matera khaṇḍane*

parama kāraṇa—the supreme cause, the cause of all causes; *īśvara*—the Supreme Lord; *keha nāhi māne*—none of the above-mentioned philosophers accept; *sva-sva-mata*—their own personal opinions; *sthāpe*—they establish; *para-matera khaṇḍane*—busy in refuting the opinions of others.

“Of the philosophers mentioned, none really cares for the Supreme Personality of Godhead, the cause of all causes. They are always busy refuting the philosophical theories of others and establishing their own.

TEXT 56

tāte chaya darśana haite ‘tattva’ nāhi jāni
’mahājana’ yei kahe, sei ‘satya’ māni

tāte—therefore; *chaya darśana haite*—from the six philosophical principles; *tattva nāhi jāni*—we cannot understand the actual truth; *mahājana*—the great authorities; *yei kahe*—whatever they say; *sei*—that; *satya māni*—we can accept as truth.

“By studying the six philosophical theories, one cannot reach the Absolute Truth. It is therefore our duty to follow the path of the mahājanas, the authorities. Whatever they say should be accepted as the supreme truth.

In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura gives the following summary of the six philosophical processes. Prakāśānanda admitted that Śrīpāda Śaṅkarācārya, being very eager to establish his philosophy of monism, took shelter of the Vedānta philosophy and tried to explain it in his own way. The fact is, however, that if one accepts the existence of God, one certainly cannot establish the theory of monism. For this reason Śaṅkarācārya refuted all kinds of Vedic literature that establishes the supremacy of the Personality of Godhead. In various ways, Śaṅkarācārya has tried to refute the Vedic literature. Throughout the world, ninety-nine percent of the philosophers following in the footsteps of Śaṅkarācārya refuse to accept the Supreme Personality of Godhead. Instead they try to establish their own opinions. It is typical of mundane philosophers to want to establish their own opinions and refute those of others. Therefore: (1) The Mīmāṃsaka philosophers, following the

principles of Jaimini, stress fruitive activity and say that if there is a God, He must be under the laws of fruitive activity. In other words, if one performs his duties very nicely in the material world, God is obliged to give one the desired result. According to these philosophers, there is no need to become a devotee of God. If one strictly follows moral principles, one will be recognized by the Lord, who will give the desired reward. Such philosophers do not accept the Vedic principle of *bhakti-yoga*. Instead, they give stress to following one's prescribed duty. (2) Atheistic Sāṅkhya philosophers like Kapila analyze the material elements very scrutinizingly and thereby come to the conclusion that material nature is the cause of everything. They do not accept the Supreme Personality of Godhead as the cause of all causes. (3) Nyāya philosophers like Gautama and Kaṇāda have accepted a combination of atoms as the original cause of the creation. (4) Māyāvādī philosophers say that everything is an illusion. Headed by philosophers like Aṣṭāvakra, they stress the impersonal Brahman effulgence as the cause of everything. (5) Philosophers following the precepts of Patañjali practice *rāja-yoga*. They imagine a form of the Absolute Truth within many forms. That is their process of self-realization.

All five of these philosophies completely reject the predominance of the Supreme Personality of Godhead and strive to establish their own philosophical theories. However, Śrīla Vyāsadeva wrote the *Vedānta-sūtra* and, taking the essence of all Vedic literature, established the supremacy of the Supreme Personality of Godhead. All five kinds of philosophers mentioned above understand that impersonal Brahman is without material qualities, and they believe that when the Personality of Godhead appears, He is contaminated and covered by the material qualities. The technical term used is *saguṇa*. They speak of *saguṇa* Brahman and *nirguṇa* Brahman. For them, *nirguṇa* Brahman means "the impersonal Absolute Truth without any material qualities" and *saguṇa* Brahman means "the Absolute Truth that accepts the contamination of material qualities." More or less, this kind of philosophical speculation is called Māyāvāda philosophy. The fact is, however, that the Absolute Truth never has anything to do with material qualities because He is transcendental. He is always complete with full spiritual qualities. The five philosophers mentioned above do not accept Lord Viṣṇu as the Supreme Personality of Godhead, but they are very busy refuting the philosophies of other schools. There are six kinds of philosophical processes in India. Because Vyāsadeva is the Vedic

authority, he is known as Vedavyāsa. His philosophical explanation of the *Vedānta-sūtra* is accepted by the devotees. As Kṛṣṇa confirms in the *Bhagavad-gītā* (15.15):

*sarvasya cāham hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham*

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas*, I am to be known; indeed, I am the compiler of *Vedānta*, and I am the knower of the *Vedas*.”

The ultimate goal of studying all Vedic literature is the acceptance of Kṛṣṇa as the Supreme Personality of Godhead. The Kṛṣṇa consciousness movement is propagating the philosophical conclusion of Śrīla Vyāsadeva and following other great *ācāryas* like Rāmānujācārya, Madhvācārya, Viṣṇu Svāmī, Nimbārka and Śrī Caitanya Mahāprabhu Himself.

TEXT 57

*tarko ‘pratiṣṭhaḥ śrutayo vibhinnā
nāsāv ṛṣir yasya mataṁ na bhinnam
dharmasya tattvaṁ nihitaṁ guhāyām
mahājano yena gataḥ sa panthāḥ*

tarkaḥ—dry argument; *apraṭiṣṭhaḥ*—not fixed; *śrutayaḥ*—the *Vedas*; *vibhinnāḥ*—possessing different departments; *na*—not; *asau*—that; *ṛṣiḥ*—great sage; *yasya*—whose; *matam*—opinion; *na*—not; *bhinnam*—separate; *dharmasya*—of religious principles; *tattvam*—truth; *nihitam*—placed; *guhāyām*—in the heart of a realized person; *mahā-janaḥ*—self-realized predecessors; *yena*—by which way; *gataḥ*—acted; *saḥ*—that; *panthāḥ*—the pure, unadulterated path.

“Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the *Vedas*, which are variegated, one cannot come to the right path by which religious principles are understood. The solid truth of

religious principles is hidden in the heart of an unadulterated, self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.’

This is a verse spoken by Yudhiṣṭhira Mahārāja in the *Mahābhārata*, *Vana-parva* 313.117.

TEXT 58

śrī-kṛṣṇa-caitanya-vāṇī-amṛtera dhāra
tiṅho ye kahaye vastu, sei ‘tattva’-sāra“

śrī-kṛṣṇa-caitanya-vāṇī—the message of Lord Śrī Caitanya Mahāprabhu; *amṛtera dhāra*—a continuous shower of nectar; *tiṅho*—the Lord; *ye kahaye vastu*—whatever He says to be the ultimate truth, the *summum bonum*; *sei tattva sāra*—that is the essence of all spiritual knowledge.

“The words of Śrī Caitanya Mahāprabhu are a shower of nectar. Whatever He concludes to be the ultimate truth is indeed the *summum bonum* of all spiritual knowledge.”

TEXT 59

e saba vṛttānta śuni’ mahārāṣṭrīya brāhmaṇa
prabhure kahite sukhe karilā gamana

e saba vṛttānta—all these descriptions; *śuni’*—hearing; *mahārāṣṭrīya brāhmaṇa*—the Maharashtrian *brāhmaṇa*; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *kahite*—to inform; *sukhe*—very happily; *karilā gamana*—went.

After hearing all these statements, the Maharashtrian *brāhmaṇa* very jubilantly went to inform Lord Śrī Caitanya Mahāprabhu.

TEXT 60

hena-kāle mahāprabhu pañca-nade snāna kari’
dekhite caliyāchena ‘bindu-mādhava hari’

hena-kāle—at this time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pañca-nade snāna kari'*—taking His bath in the Ganges, called the Pañca-nada; *dekhite caliyāchena*—was going to see; *bindu-mādhava hari*—the Deity known as Lord Bindu Mādhava.

When the Maharashtriyān brāhmaṇa went to see Caitanya Mahāprabhu, the Lord was going to the temple of Bindu Mādhava after bathing in the waters of the Pañca-nada.

TEXT 61

*pathe sei vipra saba vṛttānta kahila
śuni' mahāprabhu sukhe iṣat hāsila*

pathe—on the way; *sei vipra*—that brāhmaṇa; *saba vṛttānta kahila*—explained the whole incident; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *iṣat*—mildly; *hāsila*—smiled.

While the Lord was on His way, the Maharashtriyān brāhmaṇa informed Him about the incident that took place in the camp of Prakāśānanda Sarasvatī. Hearing this, Śrī Caitanya Mahāprabhu smiled happily.

TEXT 62

*mādhava-saundarya dekhi' āviṣṭa ha-ilā
aṅganete āsi' preme nācite lāgilā*

mādhava-saundarya dekhi'—after seeing the beauty of Lord Bindu Mādhava; *āviṣṭa ha-ilā*—became ecstatic in love; *aṅganete āsi'*—coming to the courtyard; *preme*—in great love; *nācite lāgilā*—began to dance.

Upon reaching the temple of Bindu Mādhava, Śrī Caitanya Mahāprabhu, seeing the beauty of Lord Bindu Mādhava, became overwhelmed in ecstatic love. He then began to dance in the courtyard of the temple.



Upon reaching the temple of Bindu Mādhava, Śrī Caitanya Mahāprabhu, seeing the beauty of Lord Bindu Mādhava, became overwhelmed in ecstatic love. He then began to dance in the courtyard of the temple. There were four people accompanying Śrī Caitanya Mahāprabhu, and these were Candraśekhara, Paramānanda Purī, Tapana Miśra and Sanātana Gosvāmī. They were all chanting the Hare Kṛṣṇa mahā-mantra in the following way. In all directions, hundreds of thousands of people began to chant, “Hari! Hari!” Thus there arose a tumultuous and auspicious sound filling the entire universe. When Prakāśānanda Sarasvatī, who was staying nearby, heard this tumultuous chanting of the Hare Kṛṣṇa mahā-mantra, he and his disciples immediately came to see the Lord. When Prakāśānanda Sarasvatī saw the Lord, he and his disciples also joined the chanting with Śrī Caitanya Mahāprabhu. Prakāśānanda Sarasvatī was charmed by the Lord’s dancing and ecstatic love and by the transcendental beauty of His body.

TEXT 63

*śekhara, paramānanda, tapana, sanātana
cāri-jana mili' kare nāma-saṅkīrtana*

śekhara—Candraśekhara; *paramānanda*—Paramānanda Purī; *tapana*—Tapana Miśra; *sanātana*—Sanātana Gosvāmī; *cāri-jana mili'*—all four of them; *kare*—perform; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa mantra.

There were four people accompanying Śrī Caitanya Mahāprabhu, and these were Candraśekhara, Paramānanda Purī, Tapana Miśra and Sanātana Gosvāmī. They were all chanting the Hare Kṛṣṇa mahā-mantra in the following way.

TEXT 64

*“haraye namaḥ kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana”*

haraye—unto the Supreme Personality of Godhead; *namaḥ*—obeisances; *kṛṣṇa*—Lord Kṛṣṇa; *yādavāya*—to the descendant of the Yadu family; *namaḥ*—obeisances; *gopāla*—Gopāla; *govinda*—Govinda; *rāma*—Rāma; *śrī-madhusūdana*—Śrī Madhusūdana.

They chanted, “Haraye namaḥ kṛṣṇa yādavāya namaḥ, gopāla govinda rāma śrī-madhusūdana.”

This is another way of chanting the Hare Kṛṣṇa mahā-mantra. The meaning is as follows: “I offer my respectful obeisances unto the Supreme Personality of Godhead, Kṛṣṇa. He is the descendant of the Yadu family. Let me offer my respectful obeisances unto Gopāla, Govinda, Rāma and Śrī Madhusūdana.”

TEXT 65

*caudikete lakṣa loka bale 'hari' 'hari'
uṭhila maṅgala-dhvani svarga-martya bhari'*



The temple of Bindu Madhava in Varāṇasī (Benares), where Śrī Caitanya Mahāprabhu converted all the residents into Vaiṣṇavas by His ecstatic chanting and dancing in love of Godhead.

cau-dikete—all around; *lakṣa*—hundreds of thousands; *loka*—people; *bale*—chant; *hari hari*—O Supreme Personality of Godhead, Hari; *uṭhila*—there arose; *maṅgala-dhvani*—an auspicious sound; *svarga-martya bhari*—overwhelming all the universe.

In all directions, hundreds of thousands of people began to chant, “Hari! Hari!” Thus there arose a tumultuous and auspicious sound filling the entire universe.

TEXT 66

*nikaṭe hari-dhvani śuni’ parakāśānanda
dekhite kautuke āilā lañā śiṣya-vṛnda*

nikaṭe—nearby; *hari-dhvani śuni’*—after hearing the chanting of the Hare Kṛṣṇa *mahā-mantra*; *parakāśānanda*—Prakāśānanda Sarasvatī; *dekhite*—to see; *kautuke*—in great eagerness; *āilā*—came; *lañā*—taking; *śiṣya-vṛnda*—all the disciples.

When Prakāśānanda Sarasvatī, who was staying nearby, heard this tumultuous chanting of the Hare Kṛṣṇa *mahā-mantra*, he and his disciples immediately came to see the Lord.

TEXT 67

*dekhiyā prabhura nṛtya, prema, dehera mādhuri
śiṣya-gaṇa-saṅge sei bale ‘hari’ ‘hari’*

dekhiyā—seeing; *prabhura nṛtya*—the dancing of Śrī Caitanya Mahāprabhu; *prema*—ecstatic love; *dehera mādhuri*—the transcendental beauty of His body; *śiṣya-gaṇa-saṅge*—with his disciples; *sei*—Prakāśānanda Sarasvatī; *bale*—chants; *hari hari*—Lord Hari’s name.

When Prakāśānanda Sarasvatī saw the Lord, he and his disciples also joined the chanting with Śrī Caitanya Mahāprabhu. Prakāśānanda Sarasvatī was charmed by the Lord’s dancing and ecstatic love and by the transcendental beauty of His body.

TEXT 68

*kampa, svāra-bhaṅga, sveda, vaivarṇya, stambha
aśru-dhārāya bhije loka, pulaka-kadamba*

kampa—trembling; *svāra-bhaṅga*—faltering voice; *sveda*—perspiration; *vaivarṇya*—fading of bodily color; *stambha*—becoming stunned; *aśru-dhārāya*—with showers of tears from the eyes; *bhije*—wet; *loka*—all the people; *pulaka-kadamba*—eruptions on the body like *kadamba* flowers.

Ecstatic spiritual transformations began to take place in the Lord’s body. His body trembled, and His voice faltered. He perspired, turned pale and wept a constant flow of tears, which wet all the people standing there. The eruptions on the Lord’s body appeared like *kadamba* flowers.

TEXT 69

*harṣa, dainya, cāpalyādi ‘sañcārī’ vikāra
dekhi’ kāśī-vāsī lokera haila camatkāra*

harṣa—jubilation; *dainya*—humility; *cāpalyā-ādi*—talking in ecstasy and so on; *sañcārī vikāra*—the transient transformations; *dekhi’*—seeing; *kāśī-vāsī*—the inhabitants of Benares; *lokera*—of all the people; *haila camatkāra*—there was astonishment.

All the people were astonished to see the Lord’s jubilation and humility and to hear Him talk in ecstasy. Indeed, all the residents of Benares [Kāśī] saw the bodily transformations and were astonished.

TEXT 70

*loka-saṅghaṭṭa dekhi’ prabhura ‘bāhya’ yabe haila
sannyāsīra gaṇa dekhi’ nṛtya saṁvarila*

loka-saṅghaṭṭa dekhi’—by seeing the great crowd of people; *prabhura*—of Lord Caitanya; *bāhya*—external consciousness; *yabe haila*—when there was; *sannyāsīra gaṇa*—the groups of Māyāvādī *sannyāsīs*, headed by

Prakāśānanda Sarasvatī; *dekhī'*—seeing; *nṛtya saṁvarila*—suspended His dancing.

When Śrī Caitanya Mahāprabhu regained His external consciousness, He saw that many Māyāvādī sannyāsīs and other people were gathered there. He therefore suspended His dancing for the time being.

TEXT 71

*prakāśānandera prabhu vandilā caraṇa
prakāśānanda āsi' tānra dharila caraṇa*

prakāśānandera—of Prakāśānanda Sarasvatī; *prabhu*—Śrī Caitanya Mahāprabhu; *vandilā*—prayed; *caraṇa*—at the feet; *prakāśānanda*—Prakāśānanda Sarasvatī; *āsi'*—coming; *tānra*—His; *dharila caraṇa*—immediately caught the lotus feet.

After stopping the *kīrtana*, Śrī Caitanya Mahāprabhu, who is a great example of humility, offered prayers unto the feet of Prakāśānanda Sarasvatī. At this, Prakāśānanda Sarasvatī immediately came forward and clasped the Lord's lotus feet.

TEXT 72

*prabhu kahe,—'tumi jagad-guru pūjyatama
āmi tomāra nā ha-i 'śiṣyera śiṣya' sama*

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; *tumi*—you; *jagad-guru*—the spiritual master of the whole world; *pūjya-tama*—the most worshipable; *āmi*—I; *tomāra*—your; *nā ha-i*—am not; *śiṣyera śiṣya* *sama*—equal to the disciple of the disciple.

When Prakāśānanda Sarasvatī caught hold of the Lord's lotus feet, the Lord said, “My dear sir, you are the spiritual master of the whole world; therefore you are most worshipable. As far as I am concerned, I am not even on the level of the disciple of your disciple.”

Māyāvādī *sannyāsīs* generally call themselves *jagad-guru*, the spiritual master of the whole world. Many consider themselves worshipable by everyone, although they do not even go outside India or their own district. Out of His great magnanimity and humility, Śrī Caitanya Mahāprabhu presented Himself as a subordinate disciple of Prakāśānanda Sarasvatī.

TEXT 73

*śreṣṭha hañā kene kara hīnera vandana
āmāra sarva-nāśa haya, tumi brahma-sama*

śreṣṭha hañā—being a more honorable person; *kene*—why; *kara*—you do; *hīnera*—of an inferior person; *vandana*—worship; *āmāra sarva-nāśa haya*—I become minimized in My strength; *tumi brahma-sama*—you are equal with the impersonal Brahman.

Śrī Caitanya Mahāprabhu continued, “You are a great, spiritually advanced personality, and therefore you cannot worship a person like Me. I am far inferior. If you do so, My spiritual power will be diminished, for you are as good as the impersonal Brahman.

TEXT 74

*yadyapi tomāre saba brahma-sama bhāse
loka-śikṣā lāgi’ aiche karite nā āise’*

yadyapi—although; *tomāre*—for you; *saba*—everyone; *brahma-sama*—equal to the impersonal Brahman; *bhāse*—appears; *loka-śikṣā lāgi’*—for the enlightenment of people in general; *aiche*—in such a way; *karite nā āise*—you should not present yourself.

“My dear sir, for you everyone is on the level of impersonal Brahman, but for the enlightenment of people in general you should not behave in that way.”

TEXT 75

*teṅho kahe, 'tomāra pūrve nindā-aparādha ye karila
tomāra caraṇa-sparśe, saba kṣaya gela*

teṅho kahe—he replied; *tomāra*—of You; *pūrve*—formerly; *nindā-
aparādha*—offenses and blasphemy; *ye karila*—whatever I have done;
tomāra caraṇa-sparśe—by touching Your lotus feet; *saba kṣaya gela*—the
effects of all those offenses have been destroyed.

Prakāśānanda Sarasvatī replied, “Formerly I committed many offenses
against You by blaspheming You, but now the effects of my offenses are
counteracted by my touching Your lotus feet.

TEXT 76

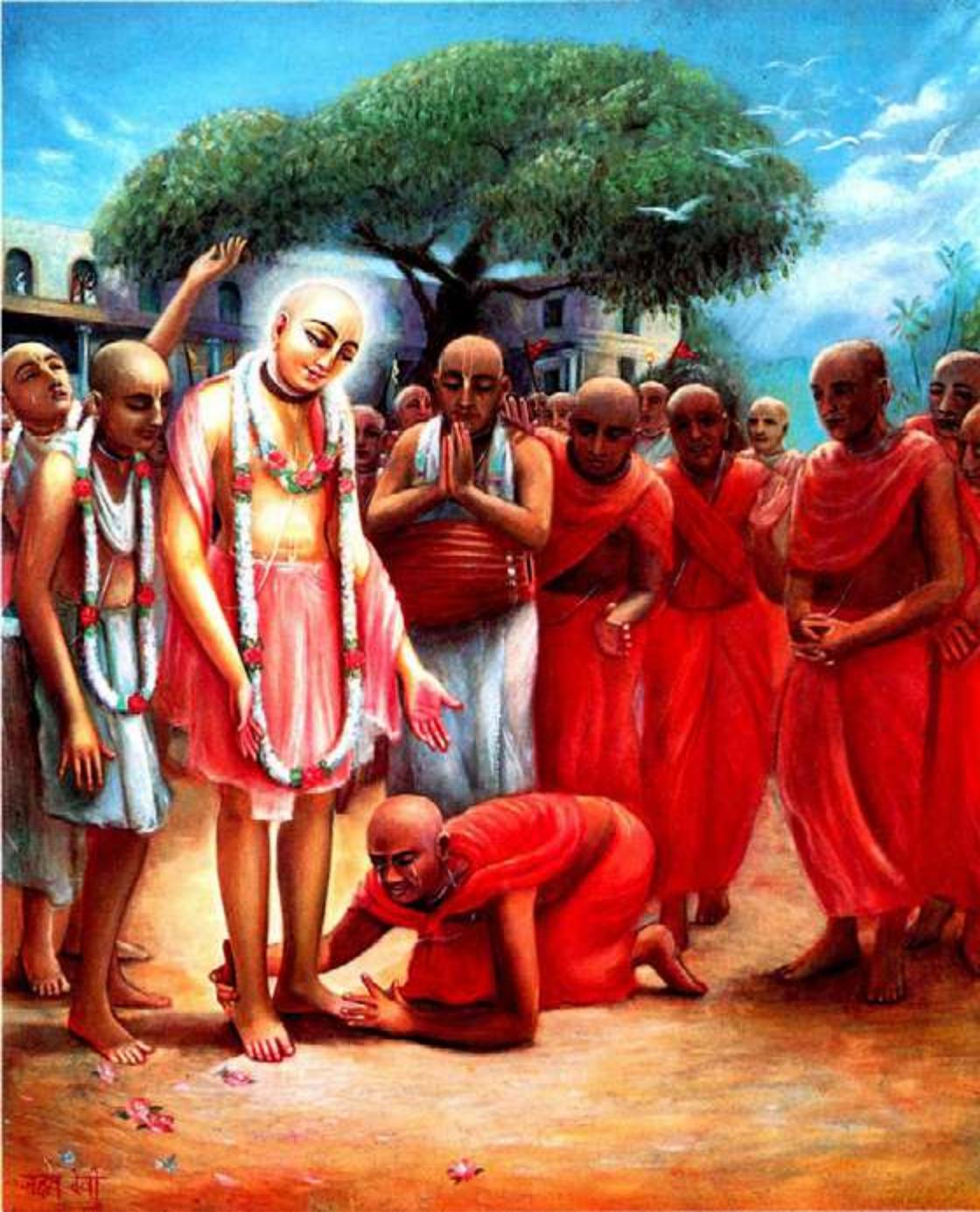
*jīvan-muktā api punar
yānti saṁsāra-vāsanām
yady acintya-mahā-śaktau
bhagavaty aparādhinaḥ*

jīvat-muktāḥ—persons liberated during this life; *api*—also; *punaḥ*—again;
yānti—go; *saṁsāra-vāsanām*—to desire material enjoyment; *yadi*—
if; *acintya-mahā-śaktau*—to the possessor of inconceivable spiritual
potency; *bhagavati*—the Supreme Personality of Godhead; *aparādhinaḥ*—
offenders.

“If a person considered liberated in this life commits offenses against the
reservoir of inconceivable potencies, the Supreme Personality of Godhead,
he will again fall down and desire the material atmosphere for material
enjoyment.’

TEXT 77

*sa vai bhagavataḥ śrīmat-
pāda-sparśa-hatāśubhaḥ
bheje sarpa-vapur hitvā
rūpam vidyādharcitam*



Formerly I committed many offenses against You by blaspheming You, but now the effects of my offenses are counteracted by my touching Your lotus feet.

saḥ—he (the serpent); *vai*—indeed; *bhagavataḥ*—of the Supreme Personality of Godhead, Kṛṣṇa; *śrīmat-pāda-sparśa*—by the touch of the lotus feet; *hata-aśubhaḥ*—relieved from all reactions of sinful life; *bheje*—achieved; *sarpa-vapuḥ*—the body of a snake; *hitvā*—giving up; *rūpam*—beauty; *vidyādhara-arcitam*—suitable for a person of Vidyādhara-loka.

“Being touched by the lotus feet of Śrī Kṛṣṇa, that serpent was immediately freed from the reactions of his sinful life. Thus the serpent gave up his body and assumed the body of a beautiful Vidyādhara demigod.”

This is a quotation from *Śrīmad-Bhāgavatam* (10.34.9). The inhabitants of Vṛndāvana, under the leadership of Nanda Mahārāja, once went to the bank of the Sarasvatī on a pilgrimage. Nanda Mahārāja was fasting, and he lay down near the forest. At that time a serpent, who was formerly cursed by Āṅgīrasa Ṛṣi, appeared. This serpent had formerly been named Sudarśana, and he had belonged to the Gandharvaloka planet. However, because he joked with the ṛṣi, he was condemned to take on the body of a big snake. When this serpent attacked Nanda Mahārāja, Nanda Mahārāja began to call, “Kṛṣṇa! Help!” Kṛṣṇa immediately appeared and began to kick the serpent with His lotus feet. Due to being touched by the Lord’s lotus feet, the serpent was immediately freed from the reactions of his sinful life. Being freed, he again assumed his original form of Sudarśana, the Gandharva.

TEXT 78

*prabhu kahe,—’viṣṇu’ ‘viṣṇu’, āmi kṣudra jīva hīna
jīve ‘viṣṇu’ māni-ei aparādha-cihna*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *viṣṇu viṣṇu*—the holy name of Viṣṇu; *āmi*—I; *kṣudra*—infinitesimal; *jīva*—a living entity; *hīna*—bereft of all good qualities; *jīve*—such a low-grade living entity; *viṣṇu māni*—accepting as Lord Viṣṇu or the Personality of Godhead; *ei aparādha-cihna*—this is a great offense.

When Prakāśānanda Sarasvatī supported himself by quoting the verse from Śrīmad-Bhāgavatam, Śrī Caitanya Mahāprabhu immediately protested by uttering the holy name of Lord Viṣṇu. The Lord then presented Himself

as a most fallen living entity, and He said, “If someone accepts a fallen conditioned soul as Viṣṇu, Bhagavān, or an incarnation, he commits a great offense.”

Although Śrī Caitanya Mahāprabhu was Viṣṇu, the Supreme Personality of Godhead, to teach us a lesson He nonetheless denied belonging to the Viṣṇu category. Unfortunately, there are many so-called Viṣṇu incarnations in this Age of Kali. People do not know that posing oneself as an incarnation is most offensive. People should not accept an ordinary man as an incarnation of God, for this also is a very great offense.

TEXT 79

*jīve ‘viṣṇu’ buddhi dūre-yei brahma-rudra-sama
nārāyaṇe māne tāre ‘pāṣaṇḍīte’ gaṇana*

jīve—an ordinary living being; *viṣṇu*—as Lord Viṣṇu; *buddhi*—acceptance; *dūre*—let alone; *yei*—anyone who; *brahma-rudra-sama*—equal to personalities like Lord Brahmā and Lord Śiva; *nārāyaṇe*—Lord Nārāyaṇa, Viṣṇu; *māne*—accepts; *tāre*—such a person; *pāṣaṇḍīte gaṇana*—is grouped among the *pāṣaṇḍīs*, atheistic offenders.

Śrī Caitanya Mahāprabhu continued, “To say nothing of ordinary living entities, even Lord Brahmā and Lord Śiva cannot be considered on the level of Viṣṇu or Nārāyaṇa. If one considers them as such, he is immediately considered an offender and atheist.

TEXT 80

*yas tu nārāyaṇam devam
brahma-rudrādi-daivataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam*“

yaḥ—any person who; *tu*—however; *nārāyaṇam*—the Supreme Personality of Godhead, the master of such demigods as Brahmā and Śiva; *devam*—the Lord; *brahma*—Lord Brahmā; *rudra*—Lord Śiva; *ādi*—and others; *daivataiḥ*—with such demigods; *samatvena*—on an equal level;

eva—certainly; *vikṣeta*—observes; *saḥ*—such a person; *pāṣaṇḍī-pāṣaṇḍī*; *bhavet*—must be; *dhruvam*—certainly.

“A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender, a pāṣaṇḍī.”

TEXT 81

prakāśānanda kahe,—“*tumi sākṣāt bhagavān*
tabu yadi kara tāñra ‘dāsa’-abhimāna

prakāśānanda kahe—Prakāśānanda Sarasvatī replied; *tumi-You*; *sākṣāt*—directly; *bhagavān*—the Supreme Personality of Godhead, Kṛṣṇa; *tabu*—yet; *yadi*—if; *kara*—You pose; *tāñra dāsa-abhimāna*—considering Yourself His servant.

Prakāśānanda replied, “You are the Supreme Personality of Godhead, Kṛṣṇa Himself. Nonetheless, You are considering Yourself His eternal servant.

TEXT 82

tabu pūjya hao, tumi baḍa āmā haite
sarva-nāśa haya mora tomāra nindāte

tabu—still; *pūjya hao*—You are worshipable; *tumi baḍa*—You are much greater; *āmā haite*—than me; *sarva-nāśa haya*—everything becomes lost; *mora*—my; *tomāra nindāte*—by blaspheming You.

“My dear Lord, You are the Supreme Lord, and although You consider Yourself the Lord’s servant, You are nonetheless worshipable. You are much greater than I am; therefore all my spiritual achievements have been lost because I have blasphemed You.

TEXT 83

*muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā
koṭiṣv api mahā-mune*

muktānām—of persons liberated or freed from the bondage of ignorance; *api*—even; *siddhānām*—of persons who have achieved perfection; *nārāyaṇa*—of the Supreme Personality of Godhead; *parāyaṇaḥ*—the devotee; *su-durlabhaḥ*—very rare; *praśānta-ātmā*—completely satisfied, desireless; *koṭiṣu*—among many millions; *api*—certainly; *mahā-mune*—O great sage.

“O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful.’

This verse is quoted from *Śrīmad-Bhāgavatam* (6.14.5).

TEXT 84

*āyuh śriyam yaśo dharmam
lokān āśiṣa eva ca
hanti śreyāmsi sarvāṇi
pūṁso mahad-atikramaḥ*

āyuh—duration of life; *śriyam*—opulence; *yaśaḥ*—reputation; *dharmam*—religion; *lokān*—possessions; *āśiṣaḥ*—benedictions; *eva*—certainly; *ca*—and; *hanti*—destroys; *śreyāmsi*—good fortune; *sarvāṇi*—all; *pūṁsaḥ*—of a person; *mahat*—of great souls; *atikramaḥ*—violation.

“When a person mistreats great souls, his life span, opulence, reputation, religion, possessions and good fortune are all destroyed.’

This statement (*Śrīmad-Bhāgavatam* 10.4.46) was made by Śukadeva Gosvāmī to Mahārāja Parikṣit.

TEXT 85

*naiṣām matis tāvad urukramāṅghrim
 sṛṣaty anarthāpagamo yad-arthaḥ
 mahīyasām pāda-rajo-‘bhiṣekam
 niṣkiñcanānām na vṛṇīta yāvat*

na—not; *eṣām*—of those who are attached to household life; *matiḥ*—the interest; *tāvat*—that long; *urukrama-aṅghrim*—the lotus feet of the Supreme Personality of Godhead, who is credited with uncommon activities; *sṛṣati*—touches; *anartha*—of unwanted things; *āpagamaḥ*—vanquishing; *yat*—of which; *arthaḥ*—results; *mahīyasām*—of the great personalities, devotees; *pāda-rajah*—of the dust of the lotus feet; *abhiṣekam*—sprinkling on the head; *niṣkiñcanānām*—who are completely detached from material possessions; *na vṛṇīta*—does not do; *yāvat*—as long as.

“Unless human society accepts the dust of the lotus feet of great mahātmās—devotees who have nothing to do with material possessions—mankind cannot turn its attention to the lotus feet of Kṛṣṇa. Those lotus feet vanquish all the unwanted, miserable conditions of material life.’

This verse appears in the Śrīmad-Bhāgavatam (7.5.32). For an explanation, see *Madhya-līlā* 22.53.

TEXT 86

*ebe tomāra pādābje upajibe bhakti
 tathi lāgi’ kari tomāra caraṇe praṇati“*

ebe—now; *tomāra*—Your; *pāda-abje*—to the lotus feet; *upajibe*—will grow; *bhakti*—devotional service; *tathi lāgi’*—for that reason; *kari*—I do; *tomāra caraṇe praṇati*—humble obeisances at Your lotus feet.

“Henceforward I shall certainly develop devotional service unto Your lotus feet. For this reason I have come to You and have fallen down at Your lotus feet.”

TEXT 87

*eta bali' prabhure lañā tathāya vasila
prabhure prakāśānanda puchite lāgila*

eta bali'—saying this; *prabhure*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *tathāya vasila*—sat down there; *prabhure*—unto Śrī Caitanya Mahāprabhu; *prakāśānanda*—Prakāśānanda Sarasvatī; *puchite lāgila*—began to inquire.

After saying this, Prakāśānanda Sarasvatī sat down with Śrī Caitanya Mahāprabhu and began to question the Lord as follows.

TEXT 88

*māyāvāde karilā yata doṣera ākhyāna
sabe ei jāni' ācāryera kalpita vyākhyāna*

māyāvāde—in the philosophy of Māyāvāda, impersonalism; *karilā*—You have done; *yata*—all; *doṣera ākhyāna*—description of the faults; *sabe*—all; *ei*—these; *jāni'*—knowing; *ācāryera*—of Śaṅkarācārya; *kalpita vyākhyāna*—imaginary explanations.

Prakāśānanda Sarasvatī said, “We can understand the faults You have pointed out in the Māyāvāda philosophy. All the explanations given by Śaṅkarācārya are imaginary.

TEXT 89

*sūtrera karilā tumi mukhyārtha-vivaraṇa
tāhā śuni' sabāra haila camatkāra mana*

sūtrera—of the *Brahma-sūtra*; *karilā*—have done; *tumi*—You; *mukhya-ārtha-vivaraṇa*—description of the direct meaning; *tāhā śuni'*—hearing that; *sabāra*—of everyone; *haila*—became; *camatkāra*—astonished; *mana*—the mind.

“My dear Lord, whatever direct meaning You have given when explaining the Brahma-sūtra is certainly very wonderful to all of us.

TEXT 90

*tumi ta' īśvara, tomāra āche sarva-śakti
saṅkṣepa-rūpe kaha tumi śunite haya mati*

tumi ta'—indeed You are; *īśvara*—the Supreme Lord; *tomāra*—of You; *āche*—there are; *sarva-śakti*—all potencies; *saṅkṣepa-rūpe*—briefly; *kaha*—please explain; *tumi*—You; *śunite haya mati*—I wish to hear.

“You are the Supreme Personality of Godhead, and therefore You have inconceivable energies. I wish to hear from You briefly about the Brahma-sūtra.”

Prakāśānanda Sarasvatī said that he had already understood Śrī Caitanya Mahāprabhu's explanation of the direct import of the *Brahma-sūtra*. Nonetheless, he was requesting the Lord to now briefly give the purport of the *Brahma-sūtra*, the *Vedānta-sūtra*.

TEXT 91

*prabhu kahe,—“āmi 'jīva', ati tuccha-jñāna!
vyāsa-sūtrera gambhīra artha, vyāsa-bhagavān*

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *āmi jīva*—I am an insignificant living being; *ati tuccha-jñāna*—My knowledge is very meager; *vyāsa-sūtrera*—of the *Vedānta-sūtra*, written by Vyāsadeva; *gambhīra artha*—very grave meaning; *vyāsa*—Vyāsadeva; *bhagavān*—the Supreme Personality of Godhead.

Śrī Caitanya Mahāprabhu replied, “I am an ordinary living being, and therefore My knowledge is very insignificant. However, the meaning of the Brahma-sūtra is very grave because its author, Vyāsadeva, is the Supreme Personality of Godhead Himself.

An ordinary living being cannot actually understand the meaning of the *Vedānta-sūtra*. One can understand the meaning if he hears it from

the authority, Vyāsadeva himself. For this purpose, Vyāsadeva gave a commentary on the *Brahma-sūtra* in the form of *Śrīmad-Bhāgavatam*. He had been instructed to do this by his spiritual master, Nārada. Of course, Śaṅkarācārya distorted the meaning of the *Brahma-sūtra* because he had a motive to serve. He wanted to establish Vedic knowledge in place of the atheistic knowledge spread by Lord Buddha. All these necessities are there according to time and circumstances. Neither Lord Buddha nor Śaṅkarācārya is to be blamed. The time required such an explanation for the understanding of various types of atheists. The conclusion is that one cannot understand the meaning of the *Vedānta-sūtra* without going through *Śrīmad-Bhāgavatam* and rendering devotional service. Caitanya Mahāprabhu therefore further explains the matter in the following verses.

TEXT 92

*tāñra sūtrera artha kona jīva nāhi jāne
ataeva āpane sūtrārtha kariyāche vyākhyāne*

tāñra sūtrera artha—the meaning of Vyāsadeva’s *Vedānta-sūtra*; *kona*—any; *jīva*—living being; *nāhi jāne*—does not know; *ataeva*—therefore; *āpane*—personally; *sūtra-artha*—the meanings of the *sūtras*; *kariyāche vyākhyāne*—has described.

“The purport of the *Vedānta-sūtra* is very difficult for an ordinary person to understand, but Vyāsadeva, out of his causeless mercy, has personally explained the meaning.

TEXT 93

*yei sūtra-kartā, se yadi karaye vyākhyāna
tabe sūtrera mūla artha lokera haya jñāna*

yei sūtra-kartā—the person who has made the *Vedānta-sūtra*; *se*—that person; *yadi*—if; *karaye vyākhyāna*—explains the meaning; *tabe*—then; *sūtrera*—of the aphorisms of the *Vedānta-sūtra*; *mūla*—the original; *artha*—meaning; *lokera*—of the people in general; *haya jñāna*—comes within knowledge.

“If the Vedānta-sūtra is explained by Vyāsadeva himself, who has written it, its original meaning can be understood by the people in general.

TEXT 94

*praṇavera yei artha, gāyatrīte sei haya
sei artha catuḥ-ślokīte vivariyā kaya*

praṇavera—of the sound vibration, *omkāra*; *yei*—whatever; *artha*—meaning; *gāyatrīte*—in the Gāyatrī mantra; *sei*—that; *haya*—there is; *sei artha*—that same meaning; *catuḥ-ślokīte*—in Śrīmad-Bhāgavatam summarized in four ślokas; *vivariyā*—describing elaborately; *kaya*—has said.

“The meaning of the sound vibration omkāra is present in the Gāyatrī mantra. The same is elaborately explained in the four ślokas of Śrīmad-Bhāgavatam known as the catuḥ-ślokī.

TEXT 95

*brahmāre īśvara catuḥ-ślokī ye kahilā
brahmā nārade sei upadeśa kailā*

brahmāre—to Lord Brahmā; *īśvara*—the Supreme Personality of Godhead; *catuḥ-ślokī*—the four famous verses known as the *catuḥ-ślokī*; *ye kahilā*—whatever was explained; *brahmā*—Lord Brahmā; *nārade*—to Nārada Muni; *sei*—that; *upadeśa kailā*—instructed.

“Whatever was spoken by the Supreme Personality of Godhead to Lord Brahmā in those four verses of Śrīmad-Bhāgavatam was also explained to Nārada by Lord Brahmā.

TEXT 96

*nārada sei artha vyāsere kahilā
śuni’ veda-vyāsa mane vicāra karilā*

nārada—the great sage Nārada; *sei artha*—the same purport; *vyāsere kahilā*—explained to Vyāsadeva; *śuni*’—hearing; *veda-vyāsa*—Vyāsadeva; *mane*—within the mind; *vicāra karilā*—considered very carefully.

“Whatever Lord Brahmā told Nārada Muni was again explained by Nārada Muni to Vyāsadeva. Vyāsadeva later considered these instructions in his mind.

TEXT 97

“*ei artha-āmāra sūtrera vyākhyānurūpa*
’bhāgavata’ kariba sūtrera bhāṣya-svarūpa“

ei artha—this explanation; *āmāra*—my; *sūtrera*—of the *Brahma-sūtra*; *vyākhyā-anurūpa*—a suitable explanation; *bhāgavata-Śrīmad-Bhāgavata Purāṇa*; *kariba*—I shall make; *sūtrera*—of the *Brahma-sūtra*; *bhāṣya-svarūpa*—as the original commentary.

“Śrīla Vyāsadeva considered that whatever he had received from Nārada Muni as an explanation of omkāra he would elaborately explain in his book Śrīmad-Bhāgavatam as a commentary on the Brahma-sūtra.

The sound vibration *omkāra* is the root of Vedic knowledge. *Omkāra* is known as the *mahā-vākya*, or supreme sound. Whatever meaning is in the supreme sound *omkāra* is further understood in the *Gāyatrī mantra*. Again, this same meaning is explained in *Śrīmad-Bhāgavatam* in the four *śloka*s known as the *catuḥ-ślokī*, which begin with the words *ahaṁ evāsam evāgre*. The Lord says, “Only I existed before the creation.” From this statement, four *śloka*s have been composed, and these are known as the *catuḥ-ślokī* [SB 2.9.33/34/35/36]. In this way the Supreme Personality of Godhead informed Lord Brahmā about the purport of the *catuḥ-ślokī*. Again, Lord Brahmā explained this to Nārada Muni, and Nārada Muni explained it to Śrīla Vyāsadeva. This is the *paramparā* system, the disciplic succession. The import of Vedic knowledge, the original word *praṇava*, has been explained in *Śrīmad-Bhāgavatam*. The conclusion is that the *Brahma-sūtra* is explained in *Śrīmad-Bhāgavatam*.

TEXT 98

*cāri-veda-uṇiṣade yata kichu haya
tāra artha lañā vyāsa karilā sañcaya*

cāri-veda—the four divisions of the Vedas (Sāma, Yajur, Ṛg and Atharva); *uṇiṣade*—and in the 108 Uṇiṣads; *yata*—whatever; *kichu haya*—is there; *tāra artha*—the meanings of those Vedic literatures; *lañā*—taking together; *vyāsa*—Vyāsadeva; *karilā sañcaya*—collected.

“Vyāsadeva collected whatever Vedic conclusions were in the four Vedas and 108 Uṇiṣads and placed them in the aphorisms of the Vedānta-sūtra.

TEXT 99

*yei sūtre yei ṛk-viṣaya-vacana
bhāgavate sei ṛk śloke nibandhana*

yei sūtre—in the aphorisms of the Vedānta-sūtra; *yei*—whatever; *ṛk*—Vedic mantras; *viṣaya-vacana*—subject matter to be explained; *bhāgavate*—in Śrīmad-Bhāgavatam; *sei ṛk*—those same Vedic mantras; *śloke*—in eighteen thousand verses; *nibandhana*—compiling.

“In the Vedānta-sūtra, the purport of all Vedic knowledge is explained, and in Śrīmad-Bhāgavatam the same purport has been explained in eighteen thousand verses.

TEXT 100

*ataeva brahma-sūtrera bhāṣya-śrī-bhāgavata
bhāgavata-śloka, uṇiṣat kahe ‘eka’ mata*

ataeva—therefore; *brahma-sūtrera bhāṣya*—the commentary on the Brahma-sūtra aphorisms; *śrī-bhāgavata-Śrīmad-Bhāgavatam*; *bhāgavata-śloka*—the verses in Śrīmad-Bhāgavatam; *uṇiṣat*—the explanations in the Uṇiṣads; *kahe*—state; *eka mata*—the same version.

“Therefore it is to be concluded that the Brahma-sūtra is explained vividly in Śrīmad-Bhāgavatam. Also, what is explained in the verses of Śrīmad-Bhāgavatam has the same purport as what is explained in the Upaniṣads.

TEXT 101

*ātmāvāsyam idam viśvam
yat kiñcij jagatyām jagat
tena tyaktena bhujjīthā
mā gṛdhaḥ kasya svid dhanam*

ātmā-āvāsyam—the expansion of the energy of the Supreme Soul, the Personality of Godhead; *idam*—this; *viśvam*—universe; *yat*—whatever; *kiñcit*—something; *jagatyām*—within the universe; *jagat*—all that is animate or inanimate; *tena*—by Him; *tyaktena*—by things allotted to every person; *bhujjīthāḥ*—you should accept for your maintenance; *mā*—never; *gṛdhaḥ*—encroach; *kasya svid*—someone else’s; *dhanam*—property.

“Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things for himself that are set aside as his quota, and one should not accept other things, knowing well to whom they belong.’

This is a quotation from *Śrīmad-Bhāgavatam* (8.1.10). Communists and socialists are trying to propagate the philosophy that everything belongs to the mass of people or to the state. Such an idea is not perfect. When this idea is expanded, we can see that everything belongs to God. That will be the perfection of the communistic idea. The purpose of *Śrīmad-Bhāgavatam* is here very nicely explained. Every one of us must be satisfied with those things the Supreme Personality of Godhead has allotted us. We should not encroach upon the possessions of others. This simple idea can be expanded in our daily lives. Everyone should have a piece of land given by the government, and everyone should possess a few cows. Both of these should be utilized for one’s daily bread. Above that, if something is manufactured in a factory, it should be considered the property of the Supreme Personality of Godhead because the ingredients belong to the Supreme Lord. Actually, there is no need to manufacture such things artificially, but if it is done, one should consider that the goods

produced belong to the Supreme Lord. Spiritual communism recognizes the supreme proprietorship of the Supreme Lord. As Lord Kṛṣṇa explains in the *Bhagavad-gītā* (5.29):

*bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram
suhṛdam sarva-bhūtānāṁ jñātvā mām śāntim ṛcchati*

“A person in full consciousness of Me, knowing Me to be the ultimate beneficiary of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor and well-wisher of all living entities, attains peace from the pangs of material miseries.”

It is further explained in *Śrīmad-Bhāgavatam* that no one should claim anything as his property. Whatever property one claims to be his actually belongs to Kṛṣṇa. One should be satisfied with whatever has been allotted by the Supreme Lord and should not encroach upon the property of others. This will lead to peace in the whole world.

TEXT 102

*bhāgavatera sambandha, abhidheya, prayojana
catuḥ-ślokīte prakāṣa tāra kariyāche lakṣaṇa*

bhāgavatera—of *Śrīmad-Bhāgavatam*; *sambandha*—a personal relationship with God; *abhidheya*—activities in that relationship; *prayojana*—the ultimate goal of life; *catuḥ-ślokīte*—in the four famous verses of *Śrīmad-Bhāgavatam*; *prakāṣa*—manifesting; *tāra*—of them; *kariyāche*—has done; *lakṣaṇa*—the symptoms.

“The essence of *Śrīmad-Bhāgavatam*—our relationship with the Supreme Lord, our activities in that connection and the goal of life—is manifest in the four verses of *Śrīmad-Bhāgavatam* known as the *catuḥ-ślokī*. Everything is explained in those verses.

TEXT 103

*“āmi- ‘sambandha’-tattva, āmāra jñāna-vijñāna
āmā pāite sādhana-bhakti ‘abhidheya’-nāma*

āmi—I; *sambandha-tattva*—the center of all relationships; *āmāra*—of Me; *jñāna*—knowledge; *vijñāna*—practical application of that knowledge; *āmā pāite*—to obtain Me; *sādhana-bhakti*—the practice of devotional service; *abhidheya-nāma*—is called activities in that relationship.

“[Lord Kṛṣṇa says:] ‘I am the center of all relationships. Knowledge of Me and the practical application of that knowledge is actual knowledge. Approaching Me for devotional service is called abhidheya.

Spiritual knowledge means fully understanding the Absolute Truth in three features—impersonal Brahman, localized Paramātmā and the all-powerful Supreme Personality of Godhead. Ultimately when one takes shelter at the lotus feet of the Supreme Personality of Godhead and engages in the Lord’s service, the resultant knowledge is called *vijñāna*, special knowledge, or the practical application of spiritual knowledge. One should be engaged in the Lord’s devotional service to achieve the aim of life, called *prayojana*. The practice of devotional service to attain that goal of life is called *abhidheya*.

TEXT 104

sādhanera phala-‘prema’ mūla-prayojana
sei preme pāya jīva āmāra ‘sevana’

sādhanera phala—the result of devotional service; *prema*—love of Godhead; *mūla-prayojana*—the chief goal; *sei preme*—by that love of Godhead; *pāya*—gets; *jīva*—the living entity; *āmāra*—My; *sevana*—service.

“By rendering devotional service, one gradually rises to the platform of love of Godhead. That is the chief goal of life. On the platform of love of Godhead, one is eternally engaged in the service of the Lord.

TEXT 105

jñānam parama-guhyam me
yad vijñāna-samanvitam

*sa-rahasyam tad-aṅgam ca
gṛhāṇa gaditam mayā*

jñānam—knowledge; *parama*—extremely; *guhya*—confidential; *me*—of Me; *yat*—which; *viñāna*—realization; *samanvitam*—fully endowed with; *sa-rahasyam*—with mystery; *tat*—of that; *aṅgam*—supplementary parts; *ca*—and; *gṛhāṇa*—just try to take up; *gaditam*—explained; *mayā*—by Me.

“Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but full of mysteries.

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.31). For an explanation see *Ādi-līlā*, Chapter One, text 51.

TEXT 106

*ei ‘tina’ tattva āmi kahinu tomāre
'jīva' tumi ei tina nāribe jānibāre*

ei tina tattva—all three of these features of the Absolute Truth; *āmi*—I; *kahinu*—shall speak; *tomāre*—unto you; *jīva*—a living being; *tumi*—you; *ei tina*—these three; *nāribe*—will not be able; *jānibāre*—to understand.

“O Brahmā, I shall explain all these truths to you. Since you are a living being [jīva], without My explanation you will not be able to understand your relationship with Me, devotional activity and life’s ultimate goal.

TEXT 107

*yaiche āmāra ‘svarūpa’, yaiche āmāra ‘sthiti’
yaiche āmāra guṇa, karma, ṣaḍ-aiśvarya-śakti*

yaiche—as far as; *āmāra*—My; *svārūpa*—original form; *yaiche*—as far as; *āmāra*—My; *sthiti*—situation; *yaiche*—as far as; *āmāra*—My; *guṇa*—attributes; *karma*—activities; *ṣaḍ-aiśvarya-śakti*—six kinds of opulence.

“I shall explain to you My actual form and situation, My attributes, activities and six opulences.”

TEXT 108

*āmāra kṛpāya ei saba sphuruka tomāre“
eta bali’ tina tattva kahilā tāñhāre*

āmāra—My; *kṛpāya*—by mercy; *ei saba*—all these; *sphuruka tomāre*—let them be awakened in you; *eta bali’*—saying this; *tina tattva*—the three truths; *kahilā tāñhāre*—explained to him.

“Lord Kṛṣṇa assured Lord Brahmā, ‘By My mercy all these things will be awakened in you.’ Saying this, the Lord began to explain the three truths [tattvas] to Lord Brahmā.

TEXT 109

*yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt*

yāvān—as I am in My eternal form; *ahaṁ*—I; *yathā*—in whichever manner; *bhāvaḥ*—transcendental existence; *yad*—whatever; *rūpa*—various forms and colors; *guṇa*—qualities; *karmakaḥ*—activities; *tathā eva*—exactly so; *tattva-vijñānam*—factual realization; *astu*—let there be; *te*—your; *mat*—My; *anugrahāt*—by causeless mercy.

“By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.32). For an explanation see *Ādi-līlā*, Chapter One, text 52.

TEXT 110

*sṛṣṭira pūrve ṣaḍ-aiśvarya-pūrṇa āmi ta’ ha-iye
’praṣaṅga’, ‘prakṛti’, ‘puruṣa’ āmātei laye*

sṛṣṭira pūrve—before the creation of this cosmic manifestation; *ṣaḍ-aiśvarya-pūrṇa*—full of six opulences; *āmi*—I; *ta’ ha-iye*—indeed existed;

prapañca—the total material energy; *prakṛti*—material nature; *puruṣa*—the living entities; *āmātei laye*—were all existing in Me.

“Before the creation of the cosmic manifestation,’ the Lord said, ‘I existed, and the total material energy, material nature and the living entities all existed in Me.

TEXT 111

sṛṣṭi kari’ tāra madhye āmi praveśiye
prapañca ye dekha saba, seha āmi ha-iye

sṛṣṭi kari’—after creating; *tāra madhye*—within the creation; *āmi praveśiye*—I enter as Lord Viṣṇu; *prapañca*—the cosmic manifestation; *ye*—whatever; *dekha*—you see; *saba*—all; *seha*—that; *āmi ha-iye*—I am.

“After creating the cosmic manifestation, I entered into it. Whatever you see in the cosmic manifestation is but an expansion of My energy.

TEXT 112

pralaye avasiṣṭa āmi ‘pūrṇa’ ha-iye
prākṛta prapañca pāya āmātei laye

pralaye—at the time of annihilation; *avasiṣṭa*—what remains; *āmi*—I; *pūrṇa*—full; *ha-iye*—am; *prākṛta prapañca*—the material cosmic manifestation; *pāya*—obtains; *āmātei*—in Me; *laye*—dissolution.

“When the whole universe dissolves, I remain full in Myself, and everything that was manifested is again preserved in Me.

TEXT 113

aham evāsam evāgre
nānyad yat sad-asat-ṣaram
paścād ahaṁ yad etac ca
yo ‘vaśiṣyeta so ‘smy aham

aham—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—which; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—after; *aham*—I, the Personality of Godhead; *yat*—which; *etat*—this creation; *ca*—also; *yaḥ*—who; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—am; *aham*—I, the Personality of Godhead.

“Prior to the cosmic manifestation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.”

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.33). It is the first verse of the *catuḥ-ślokī*. For an explanation see *Ādi-līlā*, Chapter One, text 53.

TEXT 114

“*aham eva*“-śloke ‘*aham*’-tina-bāra
pūrṇaiśvarya śrī-vigraha-sthitira nirdhāra

aham eva—I only; *śloke*—in this verse; *aham*—the word *aham*; *tina-bāra*—three times; *pūrṇa-aiśvarya*—full of all opulences; *śrī-vigraha*—of the transcendental form of the Lord; *sthitira*—of the existence; *nirdhāra*—confirmation.

“In the verse beginning ‘*aham eva*,’ the word ‘*aham*’ is expressed three times. In the beginning there are the words ‘*aham eva*.’ In the second line there are the words ‘*paścād aham*.’ At the end are the words ‘so ‘*smy aham*.’ This ‘*aham*’ indicates the Supreme Person. By the repetition of ‘*aham*,’ the transcendental personality who is complete with six opulences is confirmed.

TEXT 115

ye ‘vigraha’ nāhi māne, ‘nirākāra’ māne
tāre tiraskaribāre karilā nirdhāraṇe

ye—one who; *vigraha*—that Personality of Godhead; *nāhi māne*—does not accept; *nirākāra māne*—considers impersonal; *tāre*—him; *tiraskaribāre*—just to chastise; *karilā*—has done; *nirdhāraṇe*—ascertainment.

“Impersonalists do not accept the personal feature of the Supreme Personality of Godhead. The Personality of Godhead is stressed in this verse in order to impress upon them the necessity of accepting Him. Therefore the word ‘aham’ is mentioned three times. To stress something important, one repeats it three times.

TEXT 116

*ei saba śabde haya-‘jñāna’-‘vijñāna’-viveka
māyā-kārya, māyā haite āmi-vyatireka*

ei saba—all these; *śabde*—in the words; *haya*—there is; *jñāna*—of real spiritual knowledge; *vijñāna*—of the practical application of the knowledge; *viveka*—consideration; *māyā-kārya*—the activities of the external energy; *māyā haite*—from the activities of the material energy; *āmi*—I; *vyatireka*—distinct.

“[Lord Kṛṣṇa continued:] ‘Actual spiritual knowledge and its practical application are considered in all these sound vibrations. Although the external energy comes from Me, I am different from it.

TEXT 117

*yaiche sūryera sthāne bhāsaye ‘ābhāsa’
sūrya vinā svatantra tāra nā haya prakāśa*

yaiche—just as; *sūryera*—of the sun; *sthāne*—in place; *bhāsaye*—appears; *ābhāsa*—the illumination; *sūrya vinā*—without the sun; *svatantra*—independently; *tāra*—of that; *nā haya*—is not; *prakāśa*—manifestation.

“Sometimes a reflection of the sun is experienced in place of the sun, but its illumination is never possible independent of the sun.

TEXT 118

*māyātīta haile haya āmāra ‘anubhava’
ei ‘sambandha’-tattva kahiluṅ, śuna āra saba*

māyā-atīta haile—when one becomes transcendently situated above this external energy; *haya*—there is; *āmāra anubhava*—perception of Me; *ei sambandha-tattva kahiluṅ*—this has been explained as the principle of a relationship with Me; *śuna*—please hear; *āra saba*—all the rest.

“When one is transcendently situated, he can perceive Me. This perception is the basis of one’s relationship with the Supreme Lord. Now let Me further explain this subject matter.

Real spiritual knowledge has to be received from revealed scriptures. After this knowledge is attained, one can begin to perceive his actual spiritual life. Any knowledge achieved by speculation is imperfect. One must receive knowledge from the *paramparā* system and from the *guru*; otherwise one will be bewildered and will ultimately become an impersonalist. One who very scrutinizingly deliberates on genuine spiritual knowledge can realize the personal feature of the Absolute Truth. The Supreme Personality of Godhead is always transcendental to this material creation. *Nārāyaṇaḥ paro ’vyaktāt*: “Nārāyaṇa, the Supreme Personality of Godhead, is always transcendental.” He is not a creation of this material world. Without realizing spiritual knowledge, one cannot understand that the transcendental form of the Lord is always beyond the creative energy. The example of the sun and the sunshine is given. The sunshine is not the sun, but still the sunshine is not separate from the sun. The philosophy of *acintya-bhedābheda-tattva* (simultaneously one and different) cannot be understood by one who is fully under the influence of the external energy. Consequently a person under the influence of the material energy cannot understand the nature and form of the Personality of the Absolute Truth.

TEXT 119

*ṛte ’rtham yat pratīyeta
na pratīyeta cātmani
tad vidyād ātmano māyām
yathābhāso yathā tamaḥ*

ṛte—without; *artham*—value; *yat*—that which; *pratīyeta*—appears to be; *na*—not; *pratīyeta*—appears to be; *ca*—certainly; *ātmani*—in relation to Me; *tat*—that; *vidyāt*—you must know; *ātmanaḥ*—My; *māyām*—illusory

energy; *yathā*—just as; *ābhāsaḥ*—the reflection; *yathā*—just as; *tamaḥ*—the darkness.

“What appears to be truth without Me is certainly My illusory energy, for nothing can exist without Me. It is like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.34). It is the second verse of the *catuḥ-ślokī*. For an explanation of this verse, see *Ādi-līlā*, Chapter One, text 54.

TEXT 120

*'abhidheya' sādhana-bhaktira śunaha vicāra
sarva-jana-deśa-kāla-daśāte vyāpti yāra*

abhidheya—the means to obtain an end; *sādhana-bhaktira*—of the process of executing devotional service; *śunaha vicāra*—please hear the procedure; *sarva*—all; *jana*—people; *deśa*—countries; *kāla*—times; *daśāte*—and in circumstances; *vyāpti yāra*—which is all-pervasive.

“Now please hear from Me about the process of devotional service, which is applicable in any country, for any person, at all times and in all circumstances.

The cult of *bhāgavata-dharma* can be spread in all circumstances, among all people and in all countries. Many envious people accuse the Kṛṣṇa consciousness movement of spoiling the rigidity of so-called Hinduism. That is not actually the fact. Śrī Caitanya Mahāprabhu confirms that devotional service to the Lord—the cult of *bhāgavata-dharma*, which is now being spread as the Hare Kṛṣṇa movement—can be spread in every country, to every person, in any condition of life, and in all circumstances. *Bhāgavata-dharma* does not restrict pure devotees to the Hindu community. A pure devotee is above a *brāhmaṇa*; therefore it is not incompatible to offer the sacred thread to devotees in Europe, America, Australia, Japan, Canada, and so on. Sometimes these pure devotees, who have been accepted by Śrī Caitanya Mahāprabhu, are not allowed to enter certain temples in India. Also, some high-caste *brāhmaṇas* and *gosvāmīs* refuse to take *prasādam* in the temples of the International Society for Krishna

Consciousness. Actually this is against the instruction of Śrī Caitanya Mahāprabhu. Devotees can come from any country, and they can belong to any creed or race. On the strength of this verse, those who are actually devotees and followers of Śrī Caitanya Mahāprabhu must accept devotees from all parts of the world as pure Vaiṣṇavas. They should be accepted not artificially but factually. One should see how they are advanced in Kṛṣṇa consciousness and how they are conducting Deity worship, *saṅkīrtana* and Ratha-yātrā. Considering all these points, the envious persons must henceforward refrain from their malicious atrocities.

TEXT 121

*'dharmādi' viṣaye yaiche e 'cāri' vicāra
sādhana-bhakti-ei cāri vicārera pāra*

dharmā-ādi—of religious activities and so on; *viṣaye*—in the subject matter; *yaiche*—just as; *e cāri vicāra*—there is a consideration of four principles, namely the person, country, time and atmosphere; *sādhana-bhakti*—of devotional service; *ei*—these; *cāri*—four; *vicārera*—to the considerations; *pāra*—transcendental.

“As far as religious principles are concerned, there is a consideration of the person, the country, the time and the circumstance. In devotional service, however, there are no such considerations. Devotional service is transcendental to all such considerations.

When we are on the material platform, there are different types of religions—Hinduism, Christianity, Islam, Buddhism and so on. These are instituted for a particular time, a particular country or a particular person. Consequently there are differences. Christian principles are different from Hindu principles, and Hindu principles are different from Muslim and Buddhist principles. These may be considered on the material platform, but when we come to the platform of transcendental devotional service, there are no such considerations. The transcendental service of the Lord (*sādhana-bhakti*) is above these principles. The world is anxious for religious unity, and that common platform can be achieved in transcendental devotional service. This is the verdict of Śrī Caitanya Mahāprabhu. When one becomes a Vaiṣṇava, he becomes transcendental

to all these limited considerations. This is confirmed by Lord Kṛṣṇa in the *Bhagavad-gītā* (14.26):

*mām ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatīyaitān brahma-bhūyāya kalpate*

“One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman.”

The devotional activities of the Kṛṣṇa consciousness movement are completely transcendental to material considerations. As far as different faiths are concerned, religions may be of different types, but on the spiritual platform, everyone has an equal right to execute devotional service. That is the platform of oneness and the basis for a classless society. In his *Amṛta-pravāha-bhāṣya*, Śrīla Bhaktivinoda Ṭhākura confirms that one has to learn from a bona fide spiritual master about religious principles, economic development, sense gratification and ultimately liberation. These are the four divisions of regulated life, but they are on the material platform. On the spiritual platform, the four principles are *jñāna*, *viññāna*, *tad-aṅga* and *tad-rahasya*. Rules, regulations and restrictions are on the material platform, but on the spiritual platform one has to be equipped with transcendental knowledge, which is above the principles of religious rituals. Mundane religious activity is known as *smārta-viddhi*, but transcendental devotional service is called *gosvāmi-viddhi*. Unfortunately many so-called *gosvāmīs* are on the platform of *smārta-viddhi*, yet they try to pass as *gosvāmi-viddhi*, and thus the people are cheated. *Gosvāmi-viddhi* is strictly explained in Sanātana Gosvāmī's *Hari-bhakti-vilāsa*, wherein it is stated:

*yathā kāñcanatām yāti kāmśyaṁ rasa-vidhānataḥ
tathā dikṣā-vidhānena dvijatvaṁ jāyate nṛṇām*

“By chemical manipulation, bell metal is turned into gold when touched by mercury; similarly, when a person is properly initiated, he can acquire the qualities of a *brāhmaṇa*.”

The conclusion is that devotional service is open for everyone, regardless of caste, creed, time and country. This Kṛṣṇa consciousness movement is functioning according to this principle.

TEXT 122

*sarva-deśa-kāla-daśāya janera kartavya
guru-pāṣe sei bhakti praṣṭavya, śrotavya*

sarva—all; *deśa*—countries; *kāla*—times; *daśāya*—and in circumstances; *janera*—of every man; *kartavya*—the duty; *guru-pāṣe*—in the care of a spiritual master; *sei*—that; *bhakti*—devotional service; *praṣṭavya*—to be inquired; *śrotavya*—and to be heard.

“It is therefore the duty of every man—in every country, in every circumstance and at all times—to approach a bona fide spiritual master, question him about devotional service and listen to him explain the process.

TEXT 123

*etāvad eva jijñāsyam
tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyām
yat syāt sarvatra sarvadā*

etāvat—up to this; *eva*—certainly; *jijñāsyam*—to be inquired about; *tattva*—of the Absolute Truth; *jijñāsunā*—by the student; *ātmanaḥ*—of the self; *anvaya*—directly; *vyatirekābhyām*—and indirectly; *yat*—whatever; *syāt*—it may be; *sarvatra*—everywhere; *sarvadā*—always.

“A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know about the all-pervading truth.

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.36). It is the fourth verse of the *catuḥ-ślokī*. For an explanation see *Ādi-līlā*, Chapter One, text 56.

TEXT 124

*āmāte ye ‘prīti’, sei ‘prema’-‘prayojana’
kārya-dvāre kahi tāra ‘svarūpa’-lakṣaṇa*

āmāte—unto Me; *ye*—whatever; *pṛīti*—affection; *sei*—that; *prema*—love of Godhead; *prayojana*—the ultimate goal of life; *kārya-dvāre*—by practical example; *kahi*—let Me inform; *tāra*—its; *svarūpa-lakṣaṇa*—natural characteristics.

“Supreme affection for Me is called love of Godhead, and that is the ultimate goal of life. Let Me explain by a practical example the natural characteristics of such love.

TEXT 125

pañca-bhūta yaiche bhūtera bhitare-bāhire
bhakta-gaṇe sphuri āmi bāhire-antare

pañca-bhūta—the five material elements; *yaiche*—just as; *bhūtera*—of the living entities; *bhitare*—inside; *bāhire*—and outside; *bhakta-gaṇe*—unto the devotees; *sphuri*—becoming manifest; *āmi*—I; *bāhire-antare*—externally and internally.

“The five material elements are existing inside and outside of every living entity. Similarly, I, the Supreme Personality of Godhead, am manifest within the heart of the devotee as well as outside his body.

The pure devotee knows that he is a servant of Kṛṣṇa eternally. He knows that everything can be used in the service of the Lord.

TEXT 126

yathā mahānti bhūtāni
bhūteṣūccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

yathā—as; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu*—in the living entities; *ucca-avaceṣu*—both gigantic and minute; *anu*—after; *praviṣṭāni*—situated internally; *apraviṣṭāni*—situated externally; *tathā*—so; *teṣu*—in them; *na*—not; *teṣv*—in them; *aham*—I.

“As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

This is a quotation from *Śrīmad-Bhāgavatam* (2.9.35). It is also the third verse of the *catuḥ-slokī*. For an explanation see *Ādi-līlā*, Chapter One, text 55.

TEXT 127

*bhakta āmā preme bāndhiyāche hṛdaya-bhitare
yāhān netra paḍe tāhān dekhaye āmāre*

bhakta—a devotee; *āmā*—Me; *preme*—by love; *bāndhiyāche*—has bound; *hṛdaya-bhitare*—within his heart; *yāhān*—wherever; *netra*—the eyes; *paḍe*—fall; *tāhān*—there; *dekhaye*—he sees; *āmāre*—Me.

“A highly elevated devotee can bind Me, the Supreme Personality of Godhead, in his heart by love. Wherever he looks, he sees Me and nothing else.

TEXT 128

*visṛjati hṛdayam na yasya sākṣād
dharir avaśābhīhito 'py aghaughā-nāśaḥ
praṇaya-rasanayā dhṛtāṅghri-padmāḥ
sa bhavati bhāgavata-pradhāna uktaḥ*

visṛjati—gives up; *hṛdayam*—the heart; *na*—not; *yasya*—whose; *sākṣāt*—directly; *hariḥ*—the Supreme Personality of Godhead; *avaśa-abhīhitaḥ*—who is automatically or inattentively glorified; *api*—although; *agha-ogha-nāśaḥ*—who annihilates all kinds of inauspicious offenses for a devotee; *praṇaya-rasanayā*—with the rope of love; *dhṛta-āṅghri-padmāḥ*—whose lotus feet are bound; *saḥ*—such a devotee; *bhavati*—is; *bhāgavata-pradhānaḥ*—the most elevated devotee; *uktaḥ*—is said.

“Hari, the Supreme Personality of Godhead, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees

even if they remember Him and chant about Him inattentively. This is because the rope of love always binds the Lord within the devotees' hearts. Such devotees should be accepted as most elevated.

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.55).

TEXT 129

*sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ*

sarva-bhūteṣu—in all objects (in matter, spirit, or combinations of matter and spirit); *yaḥ*—anyone who; *paśyet*—sees; *bhagavat-bhāvam*—the capacity to be engaged in the service of the Lord; *ātmanaḥ*—of the Supreme Spirit Soul, or the transcendence beyond the material conception of life; *bhūtāni*—all beings; *bhagavati*—in the Supreme Personality of Godhead; *ātmani*—the basic principle of all existence; *eṣaḥ*—this; *bhāgavata-uttamaḥ*—a person advanced in devotional service.

“A person advanced in devotional service sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him.

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.45).

TEXT 130

*gāyanta uccair amum eva samhatāḥ
vicikyur unmattaka-vad vanād vanam
papracchur ākāśa-vad antaram bahir
bhūteṣu santam puruṣam vanaspatīn*

gāyantaḥ—continuously singing; *uccaiḥ*—very loudly; *amum*—that one (Lord Śrī Kṛṣṇa); *eva*—certainly; *samhatāḥ*—being assembled together; *vicikyuḥ*—searched; *unmattaka-vat*—like those who have become mad; *vanāt*—from one forest; *vanam*—to another forest; *papracchuḥ*—asked

about; *ākāśa-vat*—like the sky; *antaram*—within; *bahiḥ*—outside; *bhūteṣu*—in all living entities; *santam*—existing; *puruṣam*—the Supreme Person; *vanaspatīn*—all the trees and plants.

“All the *gopīs* assembled to chant the transcendental qualities of Kṛṣṇa very loudly, and they began to wander from one forest to another like madwomen. They began to inquire about the Lord, who is situated in all living entities, internally and externally. Indeed, they even asked all the plants and vegetables about Him, the Supreme Person.”

This is a quotation from *Śrīmad-Bhāgavatam* (10.30.4). The *gopīs* almost went mad due to Kṛṣṇa’s suddenly leaving the *rāsa* dance. Because the *gopīs* were fully absorbed in thoughts of Kṛṣṇa, they were imitating His different postures and pastimes. They became very much saddened because of His absence, and this incident is explained by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

TEXT 131

*ataeva bhāgavate ei ‘tina’ kaya
sambandha-abhidheya-prajojana-maya*

ataeva—therefore; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *ei tina*—these three principles; *kaya*—are explained; *sambandha-abhidheya-prajojana-maya*—first one’s relationship, then activities in devotional service, and then achieving the highest goal of life, love of Godhead.

Śrī Caitanya Mahāprabhu continued, “Thus one’s relationship with the Lord, activities in devotional service, and the attainment of the highest goal of life, love of Godhead, are the subject matters of *Śrīmad-Bhāgavatam*.

TEXT 132

*vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

vadanti—they say; *tat*—that; *tattva-vidaḥ*—those who know the Absolute Truth; *tattvam*—the ultimate goal; *yat*—which; *jñānam advayam*—identical knowledge; *brahma iti*—as the impersonal Brahman; *paramātmā iti*—as the Supersoul; *bhagavān iti*—as the Supreme Personality of Godhead; *śabdyate*—it is described.

“The Absolute Truth is known by the self-realized souls as a unified identity known by different names—impersonal Brahman, localized Paramātmā, and Bhagavān, the Supreme Personality of Godhead.’

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.11). For an explanation see *Ādi-līlā*, Chapter 2, text 11.

TEXT 133

*bhagavān eka āsedam
agra ātmātmanām vibhuḥ
ātmecchānugatāv ātmā
anānā-maty-upalakṣaṇaḥ*

bhagavān—the Supreme Personality of Godhead; *ekaḥ*—only; *āsa*—was; *idam*—this universe; *agre*—before (before the creation of this cosmic manifestation); *ātmā*—the living force; *ātmanām*—of all the living entities; *vibhuḥ*—the Supreme Lord; *ātma*—of the Supreme; *icchā*—the will; *anugatau*—according to; *ātmā*—the Supersoul; *anānā-mati-upalakṣaṇaḥ*—who is not realized by persons having many angles of vision.

“Before the cosmic manifestation was created, the creative propensity was merged in the Supreme Lord’s person. At that time all potencies and manifestations were preserved in His personality. The Lord is the cause of all causes, and He is the all-pervading, self-sufficient person. Before the creation, He existed with His spiritual potency in the spiritual world, wherein various Vaikuṅṭha planets are manifested.’

This is a quotation from *Śrīmad-Bhāgavatam* (3.5.23).

TEXT 134

*ete cāṁśa-kalāḥ puṁśaḥ
kṛṣṇas tu bhagavān svayam
indrāri-vyākulam lokam
mṛḍayanti yuge yuge*

ete—these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—parts of plenary portions; *puṁśaḥ*—of the *puṁśa-avatāras*; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Supreme Personality of Godhead; *svayam*—Himself; *indra-ari*—the enemies of Lord Indra; *vyākulam*—full of; *lokam*—the world; *mṛḍayanti*—make happy; *yuge yuge*—at the right time in each age.

“All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the *puṁśa-avatāras*. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra.’

This is a quotation from *Śrīmad-Bhāgavatam* (1.3.28). For an explanation, see *Ādi-līlā*, Chapter Two, text 67.

TEXT 135

*eita’ sambandha’, śuna ‘abhidheya’ bhakti
bhāgavate prati-śloke vyāpe yāra sthiti*

eita’—this; *sambandha*—relationship; *śuna*—please hear; *abhidheya*—the function; *bhakti*—known as devotional service; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *prati-śloke*—in each and every verse; *vyāpe*—pervades; *yāra*—of which; *sthiti*—the situation.

“This is one’s eternal relationship with the Supreme Personality of Godhead. Now please hear about the execution of devotional service. This principle pervades each and every verse of *Śrīmad-Bhāgavatam*.

TEXT 136

*bhaktyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt*

bhaktyā—by devotional service; *aham*—I, the Supreme Personality of Godhead; *ekayā*—unflinching; *grāhyaḥ*—obtainable; *śraddhayā*—by faith; *ātmā*—the most dear; *priyaḥ*—to be served; *satām*—by the devotees; *bhaktiḥ*—the devotional service; *punāti*—purifies; *mat-niṣṭhā*—fixed only on Me; *śva-pākān*—the lowest grade of human beings, who are accustomed to eating dogs; *api*—certainly; *sambhavāt*—from all faults due to birth and so on.

“[Lord Kṛṣṇa said:] ‘Being very dear to the devotees and sādhus, I am attained through unflinching faith and devotional service. This bhakti-yoga system, which gradually increases attachment for Me, purifies even a human being born among dog-eaters. That is to say, everyone can be elevated to the spiritual platform by the process of bhakti-yoga.’

This verse is from *Śrīmad-Bhāgavatam* (11.14.21).

TEXT 137

*na sādhayati mām yogo
na sāṅkhyam dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā*

na—never; *sādhayati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyaḥ*—study of the *Vedas*; *tapas*—austerities; *tyāgaḥ*—renunciation, acceptance of *sannyāsa*, or charity; *yathā*—as much as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

“[The Supreme Personality of Godhead, Kṛṣṇa, said:] ‘My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through austerities, charity or acceptance of sannyāsa can one satisfy Me as much as by developing unalloyed devotional service unto Me.’

This is a quotation from Śrīmad-Bhāgavatam (11.14.20). For an explanation see Ādi-līlā, Chapter Seventeen, text 76.

TEXT 138

*bhayam dvitīyābhiniveśataḥ syād
īśād apetasya viparyayo ‘smṛtiḥ
tan-māyayāto budha ābhajet tam
bhaktyaikayeśam guru-devatātmā*

bhayam—fear; *dvitīya-abhiniveśataḥ*—from the misconception of being a product of material energy; *syāt*—arises; *īśāt*—from the Supreme Personality of Godhead, Kṛṣṇa; *apetasya*—of one who has withdrawn (the conditioned soul); *viparyayaḥ*—reversal of position; *asmṛtiḥ*—no conception of his relationship with the Supreme Lord; *tat-māyayā*—because of the illusory energy of the Supreme Lord; *ataḥ*—therefore; *budhaḥ*—one who is wise; *ābhajet*—must worship; *tam*—Him; *bhaktyā*—by devotional service; *ekayā*—undiverted to *karma* and *jñāna*; *īśam*—the Supreme Personality of Godhead; *guru*—as the spiritual master; *devatā*—worshipable Lord; *ātmā*—Supersoul.

“When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa’s competitor. This is called *viparyayo ‘smṛtiḥ*. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.’

This is a quotation from Śrīmad-Bhāgavatam (11.2.37).

TEXT 139

*ebe śuna, prema, yei-mūla 'prajojana'
pulakāśru-nṛtya-gīta-yāhāra lakṣaṇa*

ebe śuna—now hear; *prema*—love of Godhead; *yei*—which; *mūla prajojana*—the chief objective; *pulaka-aśru-nṛtya-gīta*—trembling of the body, tears in the eyes, dancing and chanting; *yāhāra lakṣaṇa*—the symptoms of which.

“Now hear from Me what actual love of Godhead is. It is the prime object of life and is symptomized by bodily trembling, tears in the eyes, chanting and dancing.

TEXT 140

*smarantaḥ smārayantyaś ca
mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā
bibhraty utpulakām tanum*

smarantaḥ—remembering; *smārayantyaḥ ca*—and reminding; *mithaḥ*—one another; *ghaughā-haram*—who takes away everything inauspicious from the devotee; *harim*—the Supreme Personality of Godhead; *bhaktyā*—by devotion; *sañjātayā*—awakened; *bhaktyā*—by devotion; *bibhrati*—possess; *utpulakām*—agitated by ecstasy; *tanum*—body.

“Pure devotees manifest spiritual bodily symptoms of ecstatic love simply by remembering and reminding others of the Supreme Personality of Godhead, Hari, who takes away everything inauspicious from the devotee. This position is attained by rendering devotional service according to the regulative principles and then rising to the platform of spontaneous love.’

This is a quotation from *Śrīmad-Bhāgavatam* (11.3.31).

TEXT 141

*evaṁ-vrataḥ sva-priya-nāma-kīrtiyā
jātānurāgo druta-citta uccaiḥ*

*hasaty atho roditi rauti gāyaty
unmāda-van nṛtyati loka-bāhyaḥ*

evam-vrataḥ—when one thus engages in a vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtiyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dances; *loka-bāhyaḥ*—without caring for outsiders.

“When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants like a madman, not caring for outsiders.”

This is a quotation from *Śrīmad-Bhāgavatam* (11.2.40).

TEXT 142

*ataeva bhāgavata-sūtrera ‘artha’-rūpa
nija-kṛta sūtrera nija-‘bhāṣya’-svarūpa*

ataeva—therefore; *bhāgavata-Śrīmad-Bhāgavatam*; *sūtrera*—of the *Brahma-sūtra*; *artha*—of the meaning; *rūpa*—the form; *nija-kṛta*—made by himself; *sūtrera*—of the *Vedānta-sūtra*; *nija-bhāṣya*—of his own commentary; *svarūpa*—the original form.

“*Śrīmad-Bhāgavatam* gives the actual meaning of the *Vedānta-sūtra*. The author of the *Vedānta-sūtra* is Vyāsadeva, and he himself has explained those aphorisms in the form of *Śrīmad-Bhāgavatam*.”

TEXTS 143–144

*artha ‘yam brahma-sūtrāṇām
bhāratārtha-vinirṇayaḥ
gāyatrī-bhāṣya-rūpo ‘sau
vedārtha-paribṛmhitāḥ*

purāṇānām sāma-rūpaḥ
sākṣād-bhagavatoditaḥ
dvādaśa-skandha-yukto 'yam
śata-viccheda-saṃyutaḥ

grantho 'ṣṭādaśa-sāhasraḥ
śrīmad-bhāgavatābhidhaḥ

arthaḥ ayam—this is the meaning; *brahma-sūtrāṇām*—of the aphorisms of the *Vedānta-sūtra*; *bhārata-artha-vinirṇayaḥ*—the ascertainment of the *Mahābhārata*; *gāyatrī-bhāṣya-rūpaḥ*—the purport of *Brahma-gāyatrī*, the mother of the Vedic literatures; *asau*—that; *veda-artha-paribṛmhitāḥ*—expanded by the meanings of all the *Vedas*; *purāṇānām*—of the *Purāṇas*; *sāma-rūpaḥ*—the best (like the *Sāma* among the *Vedas*); *sākṣāt*—directly; *bhagavatā uditāḥ*—spoken by *Vyāsadeva*, an incarnation of the Supreme Personality of Godhead; *dvādaśa-skanda-yuktaḥ*—having twelve cantos; *ayam*—this; *śata-viccheda-saṃyutaḥ*—having 335 chapters; *granthaḥ*—this great literature; *aṣṭādaśa-sāhasraḥ*—having 18,000 verses; *śrīmad-bhāgavata-abhidhaḥ*—named *Śrīmad-Bhāgavatam*.

“The meaning of the *Vedānta-sūtra* is present in *Śrīmad-Bhāgavatam*. The full purport of the *Mahābhārata* is also there. The commentary of the *Brahma-gāyatrī* is also there and fully expanded with all Vedic knowledge. *Śrīmad-Bhāgavatam* is the supreme *Purāṇa*, and it was compiled by the Supreme Personality of Godhead in His incarnation as *Vyāsadeva*. There are twelve cantos, 335 chapters and eighteen thousand verses.’

This is a quotation from the *Garuḍa Purāṇa*.

TEXT 145

sarva-vedetihāsānām
sāraṃ sāraṃ samuddhṛtam

sarva-veda—of all Vedic literature; *itihāsānām*—of historical literature; *sāraṃ sāraṃ*—the essence of the essence; *samuddhṛtam*—is collected (in *Śrīmad-Bhāgavatam*).

“The essence of all Vedic literature and all histories has been collected in Śrīmad-Bhāgavatam.’

Śrīmad-Bhāgavatam was collected by the incarnation of God, Vyāsadeva, and it was later taught to his son, Śukadeva Gosvāmī. This is a quotation from Śrīmad-Bhāgavatam (1.3.41).

TEXT 146

*sarva-vedānta-sāram hi
śrīmad-bhāgavatam iṣyate
tat-rasāmṛta-tṛptasya
nānyatra syād ratiḥ kvacit*

sarva-vedānta-sāram—the best part of all the Vedānta; *hi*—certainly; *śrīmad-bhāgavatam*—the great literature about Bhagavān; *iṣyate*—is accepted; *tat-rasa-amṛta*—by the transcendental mellow derived from that great literature; *tṛptasya*—of one who is satisfied; *na*—never; *anyatra*—anywhere else; *syāt*—is; *ratiḥ*—attraction; *kvacit*—at any time.

“Śrīmad-Bhāgavatam is accepted as the essence of all Vedic literature and Vedānta philosophy. Whoever tastes the transcendental mellow of Śrīmad-Bhāgavatam is never attracted to any other literature.’

This is a quotation from Śrīmad-Bhāgavatam (12.13.15).

TEXT 147

*gāyatrīra arthe ei grantha-ārambhana
“satyaṁ param”-sambandha, “dhīmahī”-sādhana-prayojana*

gāyatrīra arthe—with the meaning of Brahma-gāyatrī; *ei*—this; *grantha*—of the great literature; *ārambhana*—the beginning; *satyaṁ param*—the supreme Absolute Truth; *sambandha*—shows a relationship; *dhīmahī*—we meditate (the end of the Gāyatrī mantra); *sādhana-prayojana*—the execution of service and the achievement of the ultimate goal.

“In the beginning of Śrīmad-Bhāgavatam there is an explanation of the Brahma-gāyatrī mantra. ‘The Absolute Truth [satyaṁ param]’ indicates the

relationship, and ‘we meditate [dhīmahī] on Him’ indicates the execution of devotional service and the ultimate goal of life.

TEXT 148

*janmādy asya yato ‘nvayād itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo ‘mṛṣā
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahī*

janma-ādi—creation, maintenance and dissolution; *asya*—of this (the universe); *yataḥ*—from whom; *anvayāt*—directly from the spiritual connection; *itarataḥ*—indirectly from the lack of material contact; *ca*—also; *artheṣu*—in all affairs; *abhijñāḥ*—perfectly cognizant; *sva-rāt*—independent; *tene*—imparted; *brahma*—the Absolute Truth; *hṛdā*—through the heart; *yaḥ*—who; *ādi-kavaye*—unto Lord Brahmā; *muhyanti*—are bewildered; *yat*—in whom; *sūrayaḥ*—great personalities like Lord Brahmā and other demigods or great *brāhmaṇas*; *tejaḥ-vāri-mṛdām*—of fire, water and earth; *yathā*—as; *vinimayaḥ*—the exchange; *yatra*—in whom; *tri-sargaḥ*—the material creation of three modes; *amṛṣā*—factual; *dhāmnā*—with the abode; *svena*—His own personal; *sadā*—always; *nirasta-kuhakaṁ*—devoid of all illusion; *satyaṁ*—the truth; *param*—absolute; *dhīmahī*—let us meditate upon.

“O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode,

which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

This is the opening invocation of *Śrīmad-Bhāgavatam* (1.1.1).

TEXT 149

*dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇām satām
vedyam vāstavam atra vastu śiva-dam tāpa-trayonmūlanam
śrīmad-bhāgavate mahā-muni-kṛte kim vā parair īśvaraḥ
sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt*

dharmah—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—in which there is fruitive intention; *atra*—herein; *paramah*—the highest; *nirmatsarāṇām*—of the one hundred percent pure in heart; *satām*—devotees; *vedyam*—to be understood; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śiva-dam*—giving well-being; *tāpa-traya*—of the threefold miseries; *unmūlanam*—causing uprooting; *śrīmat*—beautiful; *bhāgavate*—in the *Bhāgavata Purāṇa*; *mahā-muni*—by the great sage (Vyāsadeva); *kṛte*—compiled; *kim*—what; *vā*—indeed; *paraiḥ*—with others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—becomes confined; *atra*—herein; *kṛtibhiḥ*—by pious men; *śuśrūṣubhiḥ*—desiring to hear; *tat-kṣaṇāt*—without delay.

“Completely rejecting all religious activities which are materially motivated, this *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful *Bhāgavatam*, compiled by the great sage Vyāsadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of *Bhāgavatam*, by this culture of knowledge the Supreme Lord is established within his heart.’

This is a quotation from *Śrīmad-Bhāgavatam* (1.1.2). See also *Ādi-līlā*, Chapter One, text 91.

TEXT 150

'kṛṣṇa-bhakti-rasa-svarūpa' śrī-bhāgavata
tāte veda-śāstra haite parama mahattva

kṛṣṇa-bhakti—of devotional service to Kṛṣṇa; *rasa*—of the transcendental mellow; *svarūpa*—the very form; *śrī-bhāgavata-Śrīmad-Bhāgavatam*; *tāte*—therefore; *veda-śāstra*—the Vedic literature; *haite*—than; *parama mahattva*—has greater utility and value.

“Śrīmad-Bhāgavatam gives direct information of the mellow derived from service to Kṛṣṇa. Therefore Śrīmad-Bhāgavatam is above all other Vedic literatures.

TEXT 151

nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavataṁ rasam ālayaṁ
muhur aho rasikā bhuvi bhāvukāḥ

nigama-kalpa-taroḥ—of the Vedic literature, which is like a desire tree; *galitaṁ*—completely ripened; *phalaṁ*—fruit (which has come down without being distorted); *śuka-mukhāt*—from the mouth of Śukadeva Gosvāmī; *amṛta*—which is like nectar; *drava-saṁyutam*—mixed with juice; *pibata*—just drink; *bhāgavatam-Śrīmad-Bhāgavatam*; *rasam ālayaṁ*—the reservoir of all mellows; *muhur*—constantly; *aho*—O; *rasikāḥ*—intelligent devotees who relish transcendental humors; *bhuvī*—in this world; *bhāvukāḥ*—thoughtful.

“The Śrīmad-Bhāgavatam is the essence of all Vedic literatures, and it is considered the ripened fruit of the wish-fulfilling tree of Vedic knowledge. It has been sweetened by emanating from the mouth of Śukadeva Gosvāmī. You who are thoughtful and who relish mellows should always try to taste this ripened fruit. O thoughtful devotees, as long as you are not absorbed in transcendental bliss, you should continue tasting this Śrīmad-Bhāgavatam, and when you are fully absorbed in bliss, you should go on tasting its mellows forever.’

This is a quotation from Śrīmad-Bhāgavatam (1.1.3).

TEXT 152

*vayaṁ tu na vitṛpyāma
uttamaḥśloka-vikrame
yat chṛṇvatām rasa-jñānām
svādu svādu pade pade*

vayaṁ tu—we of course; *na*—never; *vitṛpyāmaḥ*—are satisfied; *uttamaḥśloka-vikrame*—in the activities and pastimes of the Supreme Personality of Godhead; *yat*—which; *śṛṇvatām*—of those hearing; *rasa-jñānām*—who know the taste of mellows; *svādu svādu*—more palatable; *pade pade*—in every step.

“We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who enjoy association with Him relish hearing His pastimes at every moment.”

This is a quotation from Śrīmad-Bhāgavatam (1.1.19).

TEXT 153

*ataeva bhāgavata karaha vicāra
ihā haite pābe sūtra-śrutira artha-sāra*

ataeva—therefore; *bhāgavata-Śrīmad-Bhāgavatam*; *karaha vicāra*—try to understand scrutinizingly; *ihā haite*—from this; *pābe*—you will get; *sūtra-śrutira*—of the Vedic philosophy, the *Brahma-sūtra*; *artha-sāra*—the actual meaning.

Śrī Caitanya Mahāprabhu advised Prakāśānanda Sarasvatī, “Study Śrīmad-Bhāgavatam very scrutinizingly. Then you will understand the actual meaning of the Brahma-sūtra.”

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that without studying Śrīmad-Bhāgavatam one cannot understand the purport of the *Brahma-sūtra* (*Vedānta-sūtra*) or the *Upaniṣads*. If one tries to understand Vedānta philosophy and the *Upaniṣads* without studying Śrīmad-Bhāgavatam, one

will be bewildered and, construing a different meaning, will gradually become an atheist or an impersonalist.

TEXT 154

nirantara kara kṛṣṇa-nāma-saṅkīrtana
helāya mukti pābe, pābe prema-dhana

nirantara kara—constantly perform; *kṛṣṇa-nāma-saṅkīrtana*—the chanting of the holy name of Kṛṣṇa; *helāya*—very easily; *mukti pābe*—you will get liberation; *pābe prema-dhana*—you will achieve the highest goal, ecstatic love of Kṛṣṇa.

Śrī Caitanya Mahāprabhu continued, “Always discuss Śrīmad-Bhāgavatam and constantly chant the holy name of Lord Kṛṣṇa. In this way you will be able to attain liberation very easily, and you will be elevated to the enjoyment of love of Godhead.

TEXT 155

brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām

brahma-bhūtaḥ—freed from material conceptions of life but attached to an impersonal situation; *prasanna-ātmā*—fully joyful; *na śocati*—he does not lament; *na kāṅkṣati*—he does not hanker; *samaḥ*—equally disposed; *sarveṣu*—all; *bhūteṣu*—to the living entities; *mad-bhaktim*—My devotional service; *labhate*—achieves; *parām*—transcendental.

“One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.’

This is a verse from the *Bhagavad-gītā* (18.54).

TEXT 156

“*muktā api līlayā vighrahaṁ kṛtvā bhagavantaṁ bhajante*”

muktāḥ—liberated; *api*—although; *līlayā*—by pastimes; *vighrahaṁ*—the form of the Lord; *kṛtvā*—having installed; *bhagavantaṁ*—the Supreme Personality of Godhead; *bhajante*—worship.

“Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lord service.’

This is a quotation from Śaṅkarācārya’s commentary on the *Nṛsimha-tāpanī Upaniṣad*.

TEXT 157

*pariniṣṭhito ‘pi nairguṇye
uttamaḥśloka-līlayā
gṛhīta-cetā rājarṣe
ākhyānaṁ yad adhītavān*

pariniṣṭhitaḥ—situated; *api*—although; *nairguṇye*—in the transcendental position, freed from the material modes of nature; *uttamaḥśloka-līlayā*—by the pastimes of the Supreme Personality of Godhead, Uttamaḥśloka; *gṛhīta-cetāḥ*—the mind became fully taken over; *rājā-ṛṣe*—O great King; *ākhyānaṁ*—the narration; *yad*—which; *adhītavān*—studied.

“[Śukadeva Gosvāmī addressed Parīkṣit Mahārāja:] ‘My dear King, although I was fully situated in the transcendental position, I was nonetheless attracted to the pastimes of Lord Kṛṣṇa. Therefore I studied Śrīmad-Bhāgavatam from my father.’

This is a quotation from *Śrīmad-Bhāgavatam* (2.1.9).

TEXT 158

*tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuh*

*antar-gataḥ sva-vivareṇa cakāra teṣāṃ
saṅkṣobham akṣara-juṣāṃ api citta-tanvoḥ*

tasya—of Him; *aravinda-nayanasya*—of the Supreme Personality of Godhead, whose eyes are like the petals of a lotus flower; *pada-aravinda*—of the lotus feet; *kiñjalka*—with saffron; *miśra*—mixed; *tulasī*—of *tulasī* leaves; *makaranda*—with the aroma; *vāyuḥ*—the air; *antaḥ-gataḥ*—entered; *sva-vivareṇa*—through the nostrils; *cakāra*—created; *teṣāṃ*—of them; *saṅkṣobham*—strong agitation; *akṣara-juṣāṃ*—of the impersonally self-realized (Kumāras); *api*—also; *citta-tanvoḥ*—of the mind and the body.

“When the breeze carrying the aroma of *tulasī* leaves and saffron from the lotus feet of the lotus-eyed Personality of Godhead entered through the nostrils into the hearts of those sages [the Kumāras], they experienced a change in both body and mind, even though they were attached to the impersonal Brahman understanding.’

This is a quotation from *Śrīmad-Bhāgavatam* (3.15.43). For an explanation see *Madhya-līlā*, Chapter Seventeen, text 142.

TEXT 159

*ātmārāmāś ca munayo
nirgranthā apy urukrame
kurvanty ahaitukīm bhaktim
ittham-bhūta-guṇo hariḥ*

ātma-ārāmāḥ—persons who take pleasure in being transcendently situated in the service of the Lord; *ca*—also; *munayaḥ*—great saintly persons who have completely rejected material aspirations, fruitive activities, and so forth; *nirgranthāḥ*—without interest in any material desire; *api*—certainly; *urukrame*—unto the Supreme Personality of Godhead, Kṛṣṇa, whose activities are wonderful; *kurvanti*—do; *ahaitukīm*—causeless, or without material desires; *bhaktim*—devotional service; *ittham-bhūta*—so wonderful as to attract the attention of the self-satisfied; *guṇaḥ*—who has transcendental qualities; *hariḥ*—the Supreme Personality of Godhead.

“Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Śrī Kṛṣṇa, whose qualities are transcendental and whose activities are wonderful. Hari, the Personality of Godhead, is called Kṛṣṇa because He has such transcendently attractive features.”

This is a quotation from *Śrīmad-Bhāgavatam* (1.7.10). For an explanation, see *Madhya-līlā*, Chapter 24.

TEXT 160

*hena-kāle sei mahārāṣṭrīya brāhmaṇa
sabhāte kahila sei śloka-vivaraṇa*

hena-kāle—at this time; *sei*—that; *mahārāṣṭrīya brāhmaṇa*—the *brāhmaṇa* of Maharashtra province; *sabhāte*—in the meeting; *kahila*—declared; *sei*—that; *śloka-vivaraṇa*—the description of the *ātmārāma-śloka* explained by Śrī Caitanya Mahāprabhu.

At this time the *brāhmaṇa* from the province of Maharashtra mentioned Lord Caitanya’s explanation of the *ātmārāma* verse.

TEXT 161

*ei ślokerā artha prabhu ‘ekaṣaṣṭi’ prakāra
kariyāchena, yāhā śuni’ loke camatkāra*

ei ślokerā artha—the meanings of this verse; *prabhu*—Śrī Caitanya Mahāprabhu; *eka-ṣaṣṭi prakāra*—sixty-one varieties; *kariyāchena*—has done; *yāhā śuni’*—hearing which; *loke camatkāra*—everyone is astonished.

The Maharashtrīyan *brāhmaṇa* stated that Śrī Caitanya Mahāprabhu had already explained that verse in sixty-one ways. Everyone was astonished to hear this.

TEXT 162

tabe saba loka śunite āgraha karila
'ekaṣaṣṭi' artha prabhu vivari' kahila

tabe—then; *saba loka*—all the people gathered there; *śunite*—to hear; *āgraha karila*—expressed their eagerness; *eka-ṣaṣṭi artha*—sixty-one different meanings of the verse; *prabhu*—Śrī Caitanya Mahāprabhu; *vivari'*—elaborately; *kahila*—explained.

When all the people gathered there expressed the desire to hear again the sixty-one different meanings of the ātmārāma-śloka, Śrī Caitanya Mahāprabhu again explained them.

TEXT 163

śuniyā lokera baḍa camatkāra haila
caitanya-gosāñi-'śrī-kṛṣṇa', nirdhārila

śuniyā—hearing; *lokera*—of all the people; *baḍa*—very great; *camatkāra*—wonder; *haila*—there was; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu; *śrī-kṛṣṇa*—personally Lord Kṛṣṇa; *nirdhārila*—they concluded.

When everyone heard Śrī Caitanya Mahāprabhu's explanation of the ātmārāma-śloka, everyone was astonished and struck with wonder. They concluded that Śrī Caitanya Mahāprabhu was none other than Lord Kṛṣṇa Himself.

TEXT 164

eta kahi' uṭhiyā calilā gaurahari
namaskāra kare loka hari-dhvani kari

eta kahi'—after speaking that; *uṭhiyā*—standing; *calilā*—began to walk; *gaurahari*—Śrī Gaurasundara, Śrī Caitanya Mahāprabhu; *namaskāra kare loka*—all the people offered their obeisances; *hari-dhvani kari*—loudly chanting the Hare Kṛṣṇa mahā-mantra.

After giving those explanations again, Śrī Caitanya Mahāprabhu arose and took His leave. All the people there offered their obeisances unto Him and chanted the mahā-mantra.

TEXT 165

*saba kāśī-vāsī kare nāma-saṅkīrtana
preme hāse, kāṅde, gāya, karaye nartana*

saba kāśī-vāsī—all the inhabitants of Kāśī (Vārāṇasī); *kare*—performed; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa mantra; *preme*—in ecstatic love of Godhead; *hāse*—they laughed; *kāṅde*—they cried; *gāya*—chanted; *karaye nartana*—and danced.

All the inhabitants of Kāśī [Vārāṇasī] began chanting the Hare Kṛṣṇa mahā-mantra in ecstatic love. Sometimes they laughed, sometimes they cried, sometimes they chanted, and sometimes they danced.

TEXT 166

*sannyāsī paṇḍita kare bhāgavata vicāra
vārāṇasī-pura prabhu karilā nistāra*

sannyāsī—the Māyāvādī sannyāsīs; *paṇḍita*—the learned scholars; *kare*—do; *bhāgavata vicāra*—discussion on Śrīmad-Bhāgavatam; *vārāṇasī-pura*—the city known as Vārāṇasī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karilā nistāra*—delivered.

After this, all the Māyāvādī sannyāsīs and learned scholars at Vārāṇasī began discussing Śrīmad-Bhāgavatam. In this way Śrī Caitanya Mahāprabhu delivered them.

TEXT 167

*nija-loka lañā prabhu āilā vāsāghara
vārāṇasī haila dvitīya nadīyā-nagara*

nija-loka lañā—with His personal associates; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā vāsa-aghara*—came to His residential place; *vārāṇasī*—the city of Vārāṇasī; *haila*—became; *dvitīya*—second; *nadīyā-nagara*—Navadvīpa (Nadia).

Śrī Caitanya Mahāprabhu then returned to His residence with His personal associates. Thus He turned the whole city of Vārāṇasī into another Navadvīpa [Nadīyā-nagara].

Both Navadvīpa and Vārāṇasī were celebrated for their highly educational activities. At the present time these cities are still inhabited by great, learned scholars, but Vārāṇasī is especially a center for Māyāvādī *sannyāsīs* who are learned scholars. However, unlike Navadvīpa, there are hardly any devotees in Vārāṇasī. Consequently a discussion of *Śrīmad-Bhāgavatam* was very rare in Vārāṇasī. In Navadvīpa, such a discussion was quite ordinary. After Śrī Caitanya Mahāprabhu visited Vārāṇasī and turned Prakāśānanda Sarasvatī and his disciples into Vaiṣṇavas, Vārāṇasī became like Navadvīpa because so many devotees began discussing *Śrīmad-Bhāgavatam*. Even at the present moment one can hear many discussions on *Śrīmad-Bhāgavatam* taking place on the banks of the Ganges. Many scholars and *sannyāsīs* gather there to hear *Śrīmad-Bhāgavatam* and perform *saṅkīrtana*.

TEXT 168

*nija-gaṇa lañā prabhu kahe hāsyā kari’
kāṣīte āmi āilāṇa vecite bhāvakāli*

nija-gaṇa lañā—with His personal associates; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *hāsyā kari’*—laughingly; *kāṣīte*—in Kāśī; *āmi āilāṇa*—I came; *vecite*—to sell; *bhāvakāli*—emotional ecstatic love.

Among His own associates, Śrī Caitanya Mahāprabhu laughingly said, “I came here to sell My emotional ecstatic love.

TEXT 169

*kāśīte grāhaka nāhi, vastu nā vikāya
punarapi deśe vahi' laoyā nāhi yāya*

kāśīte—in Kāśī (Benares); *grāhaka nāhi*—there was no customer; *vastu nā vikāya*—it was not selling; *punarapi*—again; *deśe*—to My own country; *vahi'*—carrying (it); *laoyā*—to take; *nāhi yāya*—was not possible.

“Although I came to Vārāṇasī to sell My goods, there were no customers, and it appeared necessary for Me to carry them back to My own country.

TEXT 170

*āmi bojhā vahimu, tomā-sabāra duḥkha haila
tomā-sabāra icchāya vinā-mūlye bilāila*

āmi—I; *bojhā*—burden; *vahimu*—shall carry; *tomā-sabāra duḥkha haila*—all of you became very unhappy; *tomā-sabāra icchāya*—only by your will; *vinā-mūlye bilāila*—I distributed without a price.

“All of you were feeling unhappy that no one was purchasing My goods and that I would have to carry them away. Therefore, by your will only, I have distributed them without charging.”

When we began distributing the message of Śrī Caitanya Mahāprabhu in the Western countries, a similar thing happened. In the beginning we were very much disappointed for at least one year because no one came forth to help this movement, but by the grace of Śrī Caitanya Mahāprabhu, some young boys joined this movement in 1966. Of course we distributed Śrī Caitanya Mahāprabhu’s message of the Hare Kṛṣṇa *mahā-mantra* without bargaining or selling. As a result, this movement has spread all over the world, with the assistance of European and American boys and girls. We therefore pray for all the blessings of Śrī Caitanya Mahāprabhu upon all the devotees in the Western world who are spreading this movement.

TEXT 171

*sabe kahe,—loka tārīte tomāra avatāra
'pūrva' 'dakṣiṇa' 'paścima' karilā nistāra*

sabe kahe—everyone says; *loka tārīte*—to deliver the fallen souls; *tomāra avatāra*—Your incarnation; *pūrva*—east; *dakṣiṇa*—south; *paścima*—west; *karilā nistāra*—You have delivered.

All the Lord’s devotees then said, “You have incarnated to deliver fallen souls. You have delivered them in the east and in the south, and now you are delivering them in the west.

TEXT 172

*'eka' vārāṇasī chila tomāte vimukha
tāhā nistāriyā kailā āmā-sabāra sukha*

eka—one; *vārāṇasī*—the city of Vārāṇasī; *chila*—remained; *tomāte vimukha*—against Your missionary activities; *tāhā*—that; *nistāriyā*—delivering; *kailā*—have done; *āmā-sabāra*—of all of us; *sukha*—awakening of happiness.

“Only Vārāṇasī was left because the people there were against Your missionary activities. Now You have delivered them, and we are all very happy.”

TEXT 173

*vārāṇasī-grāme yadi kolāhala haila
śuni' grāmī deśī loka āsite lāgila*

vārāṇasī-grāme—in the city of Vārāṇasī; *yadi*—when; *kolāhala haila*—there was broadcasting of this news; *śuni'*—hearing; *grāmī*—from the villages; *deśī*—from the towns; *loka āsite lāgila*—people began to pour in.

After the news of these events was broadcast, everyone from the surrounding neighborhoods began to pour in to see Śrī Caitanya Mahāprabhu.

TEXT 174

*lakṣa koṭi loka āise, nāhika gaṇana
saṅkīrṇa-sthāne prabhura nā pāya daraśana*

lakṣa koṭi—hundreds of thousands; *loka*—people; *āise*—come; *nāhika gaṇana*—there was no counting; *saṅkīrṇa-sthāne*—in a small place; *prabhura*—of Śrī Caitanya Mahāprabhu; *nā pāya daraśana*—could not see.

Hundreds of thousands of people came to see Śrī Caitanya Mahāprabhu. There was no counting the number. Because the Lord’s residence was very small, not everyone could see Him.

TEXT 175

*prabhu yabe snāne yāna viśveśvara-daraśane
dui-dike loka kare prabhu-vilokane*

prabhu—Śrī Caitanya Mahāprabhu; *yabe*—when; *snāne yāna*—goes to bathe; *viśveśvara-daraśane*—or to see the Deity of Lord Viśveśvara; *dui-dike*—on two sides; *loka*—all the people; *kare*—do; *prabhu-vilokane*—seeing of Śrī Caitanya Mahāprabhu.

When Śrī Caitanya Mahāprabhu went to take His bath in the Ganges and to see the temple of Viśveśvara, people would line up on both sides to see the Lord.

TEXT 176

*bāhu tuli’ prabhu kahe-bala ‘kṛṣṇa’ ‘hari’
daṇḍavat kare loke hari-dhvani kari’*

bāhu tuli’—raising His two arms; *prabhu kahe*—Śrī Caitanya Mahāprabhu says; *bala*—please say; *kṛṣṇa hari*—“Kṛṣṇa,” “Hari”; *daṇḍavat kare*—offer their respects; *loke*—the people; *hari-dhvani kari’*—loudly chanting the name of Hari.

When Śrī Caitanya Mahāprabhu passed by the people, He would raise His arms and say, “Please chant Kṛṣṇa! Please chant Hari!” All the people received Him by chanting Hare Kṛṣṇa, and they offered their respects to Him by this chanting.

TEXT 177

*ei-mata dina pañca loka nistāriyā
āra dina calilā prabhu udvigna hañā*

ei-mata—in this way; *dina pañca*—five days; *loka*—the people; *nistāriyā*—delivering; *āra dina*—on the next day; *calilā*—departed; *prabhu*—Śrī Caitanya Mahāprabhu; *udvigna hañā*—being very eager.

In this way, for five days Śrī Caitanya Mahāprabhu delivered the people of Vārāṇasī. Finally, on the next day, He became very eager to leave.

TEXT 178

*rātre uṭhi’ prabhu yadi karilā gamana
pāche lāg la-ilā tabe bhakta pañca jana*

rātre uṭhi’—rising at night; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *karilā gamana*—departed; *pāche*—behind Him; *lāg la-ilā*—began to follow; *tabe*—then; *bhakta pañca jana*—five devotees.

After rising very early on the sixth day, Śrī Caitanya Mahāprabhu started to leave, and five devotees began to follow Him.

TEXT 179

*tapana miśra, raghunātha, mahārāṣṭriya brāhmaṇa
candraśekhara, kīrtanīyā-paramānanda, -pañca jana*

tapana miśra—Tapana Miśra; *raghunātha*—Raghunātha; *mahārāṣṭriya brāhmaṇa*—the Maharashtrian brāhmaṇa; *candraśekhara*—Candraśekhara; *kīrtanīyā-paramānanda*—Paramānanda, who used to perform *kīrtana*; *pañca jana*—these five persons.



The temple of Viśveśvara in Vārāṇasī, where countless thousands of people lined up to see Śrī Caitanya Mahāprabhu and received Him by chanting the Hare Kṛṣṇa mahā-mantra.

These five devotees were Tapana Mīśra, Raghunātha, the Maharashtriyān brāhmaṇa, Candraśekhara and Paramānanda Kīrtanīyā.

TEXT 180

*sabe cāhe prabhu-saṅge nīlācala yāite
sabāre vidāya dilā prabhu yatna-sahite*

sabe cāhe—every one of them wanted; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *nīlācala yāite*—to go to Jagannātha Purī; *sabāre*—to all of them; *vidāya dilā*—bade farewell; *prabhu*—Śrī Caitanya Mahāprabhu; *yatna-sahite*—with great attention.

These five wanted to accompany Śrī Caitanya Mahāprabhu to Jagannātha Purī, but the Lord attentively bade them farewell.

TEXT 181

*“yānra icchā, pāche āisa āmāre dekhite
ebe āmi ekā yāmu jhārikhaṇḍa-pathe”*

yānra—of one who; *icchā*—there is a desire; *pāche*—later; *āisa*—you may come; *āmāre dekhite*—to see Me; *ebe*—but at this time; *āmi*—I; *ekā*—alone; *yāmu*—shall go; *jhārikhaṇḍa-pathe*—through the forest known as Jhārikhaṇḍa.

Śrī Caitanya Mahāprabhu said, “If you want to see Me, you may come later, but for the time being I shall go alone through the Jhārikhaṇḍa forest.”

TEXT 182

*sanātane kahilā,—tumi yāha’ vṛndāvana
tomāra dui bhāi tathā kariyāche gamana*

sanātane kahilā—He advised Sanātana Gosvāmī; *tumi*—you; *yāha’ vṛndāvana*—go to Vṛndāvana; *tomāra*—your; *dui bhāi*—two brothers; *tathā*—there; *kariyāche gamana*—have already gone.

Śrī Caitanya Mahāprabhu advised Sanātana Gosvāmī to proceed toward Vṛndāvana, and He informed him that his two brothers had already gone there.

TEXT 183

*kānthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa
vṛndāvane āile tāndera kariha pālana*

kānthā—torn quilt; *karaṅgiyā*—a small waterpot; *mora*—My; *kāṅgāla*—poor; *bhakta-gaṇa*—devotees; *vṛndāvane āile*—when they come to Vṛndāvana; *tāndera*—of all of them; *kariha pālana*—take care.

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, “All My devotees who go to Vṛndāvana are generally very poor. They each have nothing with them but a torn quilt and a small waterpot. Therefore, Sanātana, you should give them shelter and maintain them.”

Following in the footsteps of Śrī Caitanya Mahāprabhu, we have constructed temples in both Vṛndāvana and Māyāpur, Navadvīpa, just to give shelter to the foreign devotees coming from Europe and America. Since the Hare Kṛṣṇa movement started, many Europeans and Americans have been visiting Vṛndāvana, but they have not been properly received by any *āśrama* or temple there. It is the purpose of the International Society for Krishna Consciousness to give them shelter and train them in devotional service. There are also many tourists eager to come to India to understand India’s spiritual life, and the devotees in our temples both in Vṛndāvana and in Navadvīpa should make arrangements to accommodate them as far as possible.

TEXT 184

*eta bali’ calilā prabhu sabā āliṅgiyā
sabei paḍilā tathā mūrccita hañā*

eta bali’—saying this; *calilā*—began to proceed; *prabhu*—Śrī Caitanya Mahāprabhu; *sabā*—all of them; *āliṅgiyā*—embracing; *sabei*—all of them; *paḍilā*—fell down; *tathā*—there; *mūrccita hañā*—fainting.

After saying this, Śrī Caitanya Mahāprabhu embraced them all and began to proceed on His way, and they all fainted and fell down.

TEXT 185

*kata-kṣaṇe uṭhi' sabe duḥkhe ghare āilā
sanātana-gosāñi vṛndāvanere calilā*

kata-kṣaṇe—after some time; *uṭhi'*—rising; *sabe*—all of them; *duḥkhe*—in great unhappiness; *ghare āilā*—returned to their homes; *sanātana-gosāñi*—Sanātana Gosvāmī; *vṛndāvanere calilā*—proceeded toward Vṛndāvana.

After some time, all the devotees got up and returned to their homes very much grief-stricken. Sanātana Gosvāmī proceeded toward Vṛndāvana alone.

TEXT 186

*ethā rūpa-gosāñi yabe mathurā āilā
dhruva-ghāṭe tāñre subuddhi-rāya mililā*

ethā—there; *rūpa-gosāñi*—Rūpa Gosāñi; *yabe*—when; *mathurā āilā*—came to Mathurā; *dhruva-ghāṭe*—at the bank of the Yamunā known as Dhruva-ghāṭa; *tāñre*—him; *subuddhi-rāya*—a devotee of Lord Caitanya named Subuddhi Rāya; *mililā*—met.

When Rūpa Gosvāmī reached Mathurā, he met Subuddhi Rāya on the banks of the Yamunā, at a place called Dhruva-ghāṭa.

TEXT 187

*pūrve yabe subuddhi-rāya chilā gauḍe 'adhikārī'
husena-khāñ 'saiyada' kare tāhāra cākārī*

pūrve—formerly; *yabe*—when; *subuddhi-rāya*—Subuddhi Rāya; *chilā*—resided; *gauḍe*—in Bengal; *adhikārī*—a very respectable man; *husena-*

khān—Nawab Hussain Khān; *saiyada*—named Saiyada; *kare*—performed; *tāhāra cākarī*—service of Subuddhi Rāya.

Formerly Subuddhi Rāya had been a big landholder in Gauḍa-deśa [Bengal]. Saiyada Hussain Khān was then a servant of Subuddhi Rāya.

TEXT 188

dīghi khodāite tāre 'munsīpha' kailā
chidra pāñā rāya tāre cābuka mārīlā

dīghi khodāite—to dig a big lake; *tāre*—Hussain Khān; *munsīpha kailā*—appointed as the supervisor; *chidra pāñā*—finding some fault; *rāya*—Subuddhi Rāya; *tāre*—him; *cābuka mārīlā*—whipped.

Subuddhi Rāya put Hussain Khān in charge of digging a big lake, but once, finding fault with him, he struck him with a whip.

TEXT 189

pāche yabe husena-khān gaḍe 'rājā' ha-ila
subuddhi-rāyere tiñho bahu bāḍāila

pāche—later; *yabe*—when; *husena-khān*—Hussain Khān; *gaḍe*—in Bengal; *rājā ha-ila*—was appointed Nawab, or governor, by the central Muslim government; *subuddhi-rāyere*—unto Subuddhi Rāya; *tiñho*—he; *bahu bāḍāila*—increased the opulences.

Later Hussain Khān somehow or other was appointed Nawab by the central Muslim government. As a matter of obligation, he increased the opulences of Subuddhi Rāya.

TEXT 190

tāra strī tāra aṅge dekhe māraṅera cihne
subuddhi-rāyere mārīte kahe rājā-sthāne

tāra strī—his wife; *tāra aṅge*—on his body; *dekhe*—sees; *māraṇera cihne*—the mark of the whip; *subuddhi-rāyere*—Subuddhi Rāya; *mārite*—to kill; *kahe*—says; *rājā-sthāne*—in the presence of the King.

Later, when the wife of Nawab Saiyada Hussain Khān saw the whip marks on his body, she requested him to kill Subuddhi Rāya.

TEXT 191

rājā kahe,—*āmāra poṣṭā rāya haya* ‘*pitā*’
tāhāre mārimu āmi,—*bhāla nahe kathā*

rājā kahe—the King said; *āmāra*—my; *poṣṭā*—maintainer; *rāya*—Subuddhi Rāya; *haya*—is; *pitā*—just like my father; *tāhāre mārimu*—shall kill him; *āmi*—I; *bhāla nahe kathā*—this is not a good proposal.

Hussain Khān replied, “Subuddhi Rāya has maintained me very carefully. He was just like a father to me,” he said. “Now you are asking me to kill him. This is not a very good proposal.”

TEXT 192

strī kahe,—*jāti laha*’, *yadi prāṇe nā māribe*
rājā kahe,—*jāti nile inho nāhi jibe*

strī kahe—the wife replied; *jāti laha*’—then take his caste; *yadi*—if; *prāṇe nā māribe*—you will not kill him; *rājā kahe*—the King replied; *jāti nile*—if I take his caste; *inho nāhi jibe*—he will not live (he will commit suicide).

As a last alternative, the wife suggested that the Nawab take away Subuddhi Rāya’s caste and turn him into a Muslim, but Hussain Khān replied that if he did this, Subuddhi Rāya would not live.

TEXT 193

strī marite cāhe, *rājā sanḱaṭe paḍila*
karoṅyāra pāni tāra mukhe deoyāila

strī—the wife; *marite cāhe*—wants to kill Subuddhi Rāya; *rājā*—the King; *saṅkaṭe paḍila*—became very much perplexed; *karoṅyāra pāni*—water from a pitcher especially used by Muslims; *tāra mukhe*—on his head; *deoyāila*—forced to be sprinkled.

This became a perplexing problem for him because his wife kept requesting him to kill Subuddhi Rāya. Finally the Nawab sprinkled a little water on Subuddhi Rāya’s head from a pitcher that had been used by a Muslim.

Five hundred years ago in India, the Hindus were so rigid and strict that if a Muslim would sprinkle a little water from his pitcher upon a Hindu, the Hindu would be immediately ostracized. Recently, in 1947, during the partition days, there was a big riot between Hindus and Muslims, especially in Bengal. The Hindus were forcibly made to eat cow’s flesh, and consequently they began crying, thinking that they had become Muslims. Actually the Muslims in India did not come from the country of the Muslims, but Hindus instituted the custom that somehow or other if one contacted a Muslim, he became a Muslim. Rūpa and Sanātana Gosvāmī were born in a high *brāhmaṇa* family, but because they accepted employment under a Muslim government, they were considered Muslims. Subuddhi Rāya was sprinkled with water from the pitcher of a Muslim, and consequently he was condemned to have become a Muslim. Later, Aurangzeb, the Muslim emperor, introduced a tax especially meant for Hindus. Being oppressed in the Hindu community, many low-caste Hindus preferred to become Muslims. In this way the Muslim population increased. Later the British government made it a policy to divide the Hindus and the Muslims, and thus they maintained ill feelings between them. The result was that India was divided into Pakistan and Hindustan. From early histories it appears that the entire earth was under one culture, Vedic culture, but gradually, due to religious and cultural divisions, the rule fragmented into many subdivisions. Now the earth is divided into many countries, religions and political parties. Despite these political and religious divisions, we advocate that everyone should unite again under one culture—Kṛṣṇa consciousness. People should accept one God, Kṛṣṇa; one scripture, the *Bhagavad-gītā*; and one activity, devotional service to the Lord. Thus people may live happily upon this earth and combine to produce sufficient food. In such a society, there would be no question of scarcity, famine or cultural or religious degradation. So-called caste systems and

national divisions are artificial. According to our Vaiṣṇava philosophy, these are all external bodily designations. The Kṛṣṇa consciousness movement is not based upon bodily designations. It is a transcendental movement on the platform of spiritual understanding. If the people of the world understood that the basic principle of life is spiritual identification, they would understand that the business of the spirit soul is to serve the Supreme Spirit, Kṛṣṇa. As Lord Kṛṣṇa says in the *Bhagavad-gītā* (15.7), *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*: “The living entities in this conditioned world are My eternal fragmental parts.” All living entities in different life forms are sons of Kṛṣṇa. Therefore they are all meant to serve Kṛṣṇa, the original supreme father. If this philosophy is accepted, the failure of the United Nations to unite all nations will be sufficiently compensated all over the world by a great Kṛṣṇa consciousness movement. Recently we had talks with Christian leaders in Australia, including the Catholic Bishop of Melbourne, and everyone there was pleased with our philosophy of oneness in religious consciousness.

TEXT 194

*tabe subuddhi-rāya sei ‘chadma’ pāñā
vārāṇasī āilā, saba viṣaya chāḍiyā*

tabe—upon this; *subuddhi-rāya*—Subuddhi Rāya; *sei*—that; *chadma*—plea; *pāñā*—getting an opportunity; *vārāṇasī āilā*—came to Vārāṇasī; *saba*—all; *viṣaya chāḍiyā*—giving up the implications of material activities.

Taking the Nawab’s sprinkling water upon him as an opportunity, Subuddhi Rāya left his family and business affairs and went to Vārāṇasī.

It appears that Subuddhi Rāya was a big landholder and a responsible, respectable gentleman. He could not, however, avoid the social misconception that one becomes a Muslim when water is sprinkled on one’s face from a Muslim’s pitcher. Actually he was planning to give up his material life and leave his family. Hindu culture recommends four divisions—*brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. Subuddhi Rāya was thinking of taking *sannyāsa*, and by the grace of Kṛṣṇa, he received this opportunity. He therefore left his family and went to Vārāṇasī. The system of *varṇāśrama-dharma* is very scientific. If one is

directed by the *varṇāśrama* institution, he will naturally think of retiring from family life at the end of his life. Therefore *sannyāsa* is compulsory at the age of fifty.

TEXT 195

prāyaścitta puchilā tiṅho paṇḍitera gaṇe
tānrā kahe,—taṭṭa-ghṛta khāñā chāḍa’ prāṇe

prāyaścitta—atonement; *puchilā*—inquired; *tiṅho*—he; *paṇḍitera gaṇe*—among the learned scholars or *brāhmaṇa-paṇḍitas* in *Vārāṇasī*; *tānrā kahe*—they advised; *taṭṭa-ghṛta*—hot clarified butter; *khāñā*—drinking; *chāḍa’*—give up; *prāṇe*—your life.

When Subuddhi Rāya consulted the learned brāhmaṇas at Vārāṇasī, asking them how his conversion to Islam could be counteracted, they advised him to drink hot ghee and give up his life.

TEXT 196

keha kahe,—ei nahe, ‘alpa’ doṣa haya
śuniyā rahilā rāya kariyā saṁśaya

keha kahe—some of the learned *brāhmaṇas* said; *ei*—this; *nahe*—not; *alpa*—insignificant; *doṣa*—fault; *haya*—is; *śuniyā*—hearing; *rahilā*—remained; *rāya*—Subuddhi Rāya; *kariyā*—making; *saṁśaya*—doubt.

When Subuddhi Rāya consulted some other brāhmaṇas, they told him that he had not committed a grievous fault and that consequently he should not drink hot ghee and give up his life. As a result, Subuddhi Rāya was doubtful about what to do.

This is another instance of Hindu custom. One *brāhmaṇa* would give advice condoning a particular fault, and another would give advice to the contrary. Typically, lawyers and physicians differ, giving one kind of instruction and then another. Due to the *brāhmaṇas’* different opinions, Subuddhi Rāya became further perplexed. He did not know what to do or what not to do.

TEXT 197

*tabe yadi mahāprabhu vārāṇasī āilā
tāṅre mili' rāya āpana-vṛttānta kahilā*

tabe—at this moment; *yadi*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vārāṇasī āilā*—came to Vārāṇasī; *tāṅre mili'*—meeting Him; *rāya*—Subuddhi Rāya; *āpana-vṛttānta kahilā*—explained his personal situation.

In his state of perplexity, Subuddhi Rāya met Śrī Caitanya Mahāprabhu when the Lord was at Vārāṇasī. Subuddhi Rāya explained his position and asked Śrī Caitanya Mahāprabhu what he should do.

TEXT 198

*prabhu kahe,—ihāñ haite yāha' vṛndāvana
nirantara kara kṛṣṇa-nāma-saṅkīrtana*

prabhu kahe—the Lord advised; *ihāñ haite*—from this place; *yāha'* *vṛndāvana*—go to Vṛndāvana; *nirantara*—incessantly; *kara*—perform; *kṛṣṇa-nāma-saṅkīrtana*—chanting of the holy name of Kṛṣṇa.

The Lord advised him, “Go to Vṛndāvana and chant the Hare Kṛṣṇa mantra constantly.”

This is a solution to all sinful activities. In this Age of Kali everyone is perplexed by so many inconveniences—social, political and religious—and naturally no one is happy. Due to the contamination of this age, everyone has a very short life. There are many fools and rascals who advise people to adopt this way of life or that way of life, but real liberation from life’s perplexities means preparation for the next life. *Tathā dehāntara-prāptir dhīras tatra na muhyati* [Bg. 2.13]. One should be situated in his spiritual identity and return home, back to Godhead. The simplest method for this is recommended herein by Śrī Caitanya Mahāprabhu. We should constantly chant the holy names of the Lord, the Hare Kṛṣṇa *mahā-mantra*. Following in the footsteps of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement is recommending this process all over the

world. We are saying, “Chant the Hare Kṛṣṇa *mahā-mantra*, be freed from all the complexities of life, and realize Kṛṣṇa, the Supreme Personality of Godhead. Engage in His devotional service and perfect your life so that you can return home, back to Godhead.”

TEXT 199

eka ‘*nāmābhāse*’ *tomāra pāpa-doṣa yābe*
āra ‘*nāma*’ *la-ite kṛṣṇa-caraṇa pāibe*

eka—one; *nāma-ābhāse*—by a reflection of the pure chanting of the Hare Kṛṣṇa *mahā-mantra*; *tomāra*—your; *pāpa-doṣa yābe*—all the sinful reactions will go away; *āra*—then again; *nāma la-ite*—after chanting purely the name of the Lord; *kṛṣṇa-caraṇa pāibe*—you will get shelter at the lotus feet of Kṛṣṇa.

Śrī Caitanya Mahāprabhu further advised Subuddhi Rāya: “Begin chanting the Hare Kṛṣṇa mantra, and when your chanting is almost pure, all your sinful reactions will go away. After you chant perfectly, you will get shelter at the lotus feet of Kṛṣṇa.”

The ten kinds of offenses should be considered. In the beginning, when one is initiated into the chanting of the Hare Kṛṣṇa *mahā-mantra*, there are naturally many offenses. Therefore the devotee should very carefully try to avoid these offenses and chant purely. This does not mean that the Hare Kṛṣṇa *mahā-mantra* is sometimes pure and sometimes impure. Rather, the chanter is impure due to material contamination. He has to purify himself so that the holy names will be perfectly effective. Chanting the holy name of the Lord inoffensively will help one get immediate shelter at Kṛṣṇa’s lotus feet. This means that by chanting purely, one will immediately be situated on the transcendental platform. We should note, however, that according to Śrī Caitanya Mahāprabhu’s instructions, one should not wait to purify himself before chanting the Hare Kṛṣṇa *mantra*. Whatever our condition may be, we should begin chanting immediately. By the power of the Hare Kṛṣṇa *mantra*, we will gradually be relieved from all material contamination and will get shelter at the lotus feet of Kṛṣṇa, the ultimate goal of life.

TEXT 200

*āra kṛṣṇa-nāma laite kṛṣṇa-sthāne sthiti
mahā-pātakera haya ei prāyaścitti*

āra—further; *kṛṣṇa-nāma*—the Hare Kṛṣṇa *mahā-mantra*; *laite*—continuously chanting; *kṛṣṇa-sthāne sthiti*—being situated in company with Lord Kṛṣṇa; *mahā-pātakera*—of all kinds of sinful activity; *haya*—is; *ei*—this; *prāyaścitti*—atonement.

“When you are situated at the lotus feet of Kṛṣṇa, no sinful reaction can touch you. This is the best solution to all sinful activity.”

TEXT 201

*pāñā ājñā rāya vṛndāvanere calilā
prayāga, ayodhyā diyā naimiṣāraṇye āilā*

pāñā ājñā—getting this order; *rāya*—Subuddhi Rāya; *vṛndāvanere calilā*—went toward Vṛndāvana; *prayāga*—Allahabad; *ayodhyā*—Ayodhyā (the kingdom of Lord Rāmacandra); *diyā*—through; *naimiṣāraṇye āilā*—came to Naimiṣāraṇya (a place near Lucknow).

Thus receiving the order from Śrī Caitanya Mahāprabhu to go to Vṛndāvana, Subuddhi Rāya left Vārāṇasī and went through Prayāga, Ayodhyā and Naimiṣāraṇya toward Vṛndāvana.

TEXT 202

*kataka divasa rāya naimiṣāraṇye rahilā
prabhu vṛndāvana haite prayāga yāilā*

kataka divasa—a few days; *rāya*—Subuddhi Rāya; *naimiṣāraṇye rahilā*—stayed at Naimiṣāraṇya; *prabhu*—Śrī Caitanya Mahāprabhu; *vṛndāvana haite*—from Vṛndāvana; *prayāga*—to Allahabad; *yāilā*—went.

Subuddhi Rāya stayed for some time at Naimiṣāraṇya. During that time, Śrī Caitanya Mahāprabhu went to Prayāga after visiting Vṛndāvana.

TEXT 203

*mathurā āsiyā rāya prabhu-vārtā pāila
prabhura lāga nā pāñā mane baḍa duḥkha haila*

mathurā āsiyā—when he came to Mathurā; *rāya*—Subuddhi Rāya; *prabhu-vārtā pāila*—got information of the Lord’s itinerary; *prabhura*—of Lord Caitanya Mahāprabhu; *lāga*—contact; *nā pāñā*—not getting; *mane*—in the mind; *baḍa*—very great; *duḥkha*—unhappiness; *haila*—there was.

After reaching Mathurā, Subuddhi Rāya received information of the Lord’s itinerary. He became very unhappy because he was not able to contact the Lord.

TEXT 204

*śuṣka-kāṣṭha āni’ rāya vece mathurāte
pāñca chaya paisā haya eka eka bojhāte*

śuṣka-kāṣṭha āni’—collecting dry wood from the forest; *rāya*—Subuddhi Rāya; *vece*—sells; *mathurāte*—at Mathurā; *pāñca chaya*—five or six; *paisā*—paise; *haya*—are; *eka eka bojhāte*—in exchange for each load of dry wood.

Subuddhi Rāya would collect dry wood in the forest and take it to the city of Mathurā to sell. For each load he would receive five or six paise.

TEXT 205

*āpane rahe eka paisāra cānā cābāiyā
āra paisā bāñiyā-sthāne rākhena dhariyā*

āpane—personally; *rahe*—lives; *eka paisāra*—of one paisa’s worth; *cānā*—fried chick-peas; *cābāiyā*—chewing; *āra*—the balance; *paisā*—four or five paise; *bāñiyā-sthāne*—in the custody of a merchant; *rākhena*—keeps; *dhariyā*—depositing.

Earning his livelihood by selling dry wood, Subuddhi Rāya would live on only one paisa's worth of fried chick-peas, and he would deposit whatever other paise he had with some merchant.

In those days there was no banking system like the one now found in Western countries. If one had excess money, he would deposit it with some merchant, usually a grocer. That was the banking system. Subuddhi Rāya would deposit his extra money with a mercantile man and spend it when necessary. When one is in the renounced order, saving money is not recommended. However, if one saves money for the service of the Lord or a Vaiṣṇava, that is accepted. These are the dealings of Subuddhi Rāya, who is one of the confidential devotees of Śrī Caitanya Mahāprabhu. Śrīla Rūpa Gosvāmī also followed this principle by spending fifty percent of his money in order to serve Kṛṣṇa through *brāhmaṇas* and Vaiṣṇavas. He gave twenty-five percent of his money to relatives, and twenty-five percent he deposited in the custody of a merchant. These are the approved methods recommended in the *Caitanya-caritāmṛta*. Whether in the renounced order or in the *gṛhastha* order, a Vaiṣṇava should follow these principles set forth by the previous *ācāryas*.

TEXT 206

*duḥkhī vaiṣṇava dekhi' tāṅre karāna bhojana
gauḍīyā āile dadhi, bhāta, taila-mardana*

duḥkhī vaiṣṇava—a poverty-stricken Vaiṣṇava; *dekhi'*—seeing; *tāṅre*—to him; *karāna bhojana*—gives food for eating; *gauḍīyā āile*—when a Bengali Vaiṣṇava came to Mathurā; *dadhi*—yogurt; *bhāta*—cooked rice; *taila-mardana*—massaging mustard oil on the body.

Subuddhi Rāya used to spend his savings to supply yogurt to Bengali Vaiṣṇavas who came to Mathurā. He also gave them cooked rice and oil massages. When he saw a poverty-stricken Vaiṣṇava, he would use his money to feed him.

There is a special reference for the maintenance of Bengali Vaiṣṇavas. A Gauḍīya Vaiṣṇava is a Bengali Vaiṣṇava. Most of the devotees of Lord Caitanya at that time were Gauḍīyas and Oriyās, inhabitants of Bengal and Orissa. There are still many hundreds of thousands of His followers in

Bengal and Orissa. Bengalis are habituated to eating cooked rice as their staple food. When they went to Mathurā in the north, they found that the people generally ate *capatis* or *roṭis* made of wheat. The Bengalis could not digest this food because they were used to cooked rice. Therefore as soon as Subuddhi Rāya saw a Bengali Vaiṣṇava arriving in Mathurā, he would try to supply him with cooked rice. Bengalis are also accustomed to taking a massage with mustard oil. In any case, Subuddhi Rāya wanted to serve the Vaiṣṇavas according to their needs. Therefore he would supply yogurt to ease the digestion of food eaten in Mathurā, particularly the *capatis* and *roṭis* made with wheat.

TEXT 207

*rūpa-gosāñi, āile tāñre bahu prīti kailā
āpana-saṅge lañā 'dvādaśa vana' dekhāilā*

rūpa-gosāñi—Rūpa Gosāñi; *āile*—when he came to Mathurā; *tāñre*—unto him; *bahu*—much; *prīti*—love; *kailā*—showed; *āpana-saṅge lañā*—taking Rūpa Gosvāmī personally with him; *dvādaśa vana*—the twelve forests of Vṛndāvana; *dekhāilā*—showed.

When Rūpa Gosvāmī arrived at Mathurā, Subuddhi Rāya, out of love and affection for him, wanted to serve him in so many ways. He personally took Rūpa Gosvāmī to see all the twelve forests of Vṛndāvana.

Śrīla Rūpa Gosvāmī had been a minister in the government of Hussain Shah, and Subuddhi Rāya was also known to Hussain Shah because, as a boy, the Shah had been Subuddhi Rāya's servant. It appears that Subuddhi Rāya was elderly, yet while he was living in Mathurā he showed Rūpa Gosvāmī the twelve forests of Vṛndāvana.

TEXT 208

*māsa-mātra rūpa-gosāñi rahilā vṛndāvane
śighra cali' āilā sanātanānusandhāne*

māsa-mātra—only one month; *rūpa-gosāñi*—Rūpa Gosāñi; *rahilā*—remained; *vṛndāvane*—at Vṛndāvana; *śighra*—very soon; *cali' āilā*—returned; *sanātana-anusandhāne*—to search for Sanātana Gosvāmī.

Rūpa Gosvāmī remained in Mathurā and Vṛndāvana for one month in the association of Subuddhi Rāya. After that, he left Vṛndāvana to search for his elder brother, Sanātana Gosvāmī.

TEXT 209

*gaṅgā-tīra-pathe prabhu prayāgere āilā
tāhā śuni' dui-bhāi se pathe calilā*

gaṅgā-tīra-pathe—on the road on the bank of the Ganges; *prabhu*—Śrī Caitanya Mahāprabhu; *prayāgere āilā*—came to Prayāga; *tāhā śuni'*—hearing this news; *dui-bhāi*—the two brothers named Rūpa and Anupama; *se pathe calilā*—traveled on that path.

When Rūpa Gosvāmī heard that Śrī Caitanya Mahāprabhu had gone to Prayāga on the road along the banks of the Ganges, Rūpa and his brother Anupama went that way to meet the Lord.

TEXT 210

*ethā sanātana gosāñi prayāge āsiyā
mathurā āilā sarāna rāja-patha diyā*

ethā—here (at the other end); *sanātana gosāñi*—Sanātana Gosāñi; *prayāge āsiyā*—coming to Prayāga; *mathurā āilā*—he reached Vṛndāvana; *sarāna*—directly; *rāja-patha diyā*—on the government road or public road.

After reaching Prayāga, Sanātana Gosvāmī, following the order of Śrī Caitanya Mahāprabhu, went to Vṛndāvana along the public road.

This is especially significant because when Sanātana Gosvāmī went from Bengal to Benares, due to the political situation he did not go along the public road. After meeting Śrī Caitanya Mahāprabhu at Benares, however, he was ordered to proceed to Vṛndāvana along the public road leading to Mathurā. In other words, he was advised not to fear for his political situation.

TEXT 211

*mathurāte subuddhi-rāya tāhāre mililā
rūpa-anupama-kathā sakali kahilā*

mathurāte—at Mathurā; *subuddhi-rāya*—Subuddhi Rāya; *tāhāre mililā*—met him; *rūpa-anupama-kathā*—news about his younger brothers, Rūpa Gosvāmī and Anupama; *sakali*—everything; *kahilā*—described.

When Sanātana Gosvāmī met Subuddhi Rāya at Mathurā, Subuddhi Rāya explained everything about his younger brothers Rūpa Gosvāmī and Anupama.

TEXT 212

*gaṅgā-pathe dui-bhāi rāja-pathe sanātana
ataeva tāñhā sane nā haila milana*

gaṅgā-pathe—on the road on the bank of the Ganges; *dui-bhāi*—the two brothers Rūpa and Anupama; *rāja-pathe*—on the public road; *sanātana*—Sanātana Gosvāmī; *ataeva*—because of this; *tāñhā sane*—with him; *nā haila milana*—there was not a meeting.

Since Sanātana Gosvāmī went along the public road to Vṛndāvana and Rūpa Gosvāmī and Anupama went on the road along the Ganges' banks, it was not possible for them to meet.

TEXT 213

*subuddhi-rāya bahu sneha kare sanātane
vyavahāra-sneha sanātana nāhi māne*

subuddhi-rāya—Subuddhi Rāya; *bahu*—much; *sneha*—affection; *kare*—does; *sanātane*—unto Sanātana Gosvāmī; *vyavahāra-sneha*—love and affection because of a previous relationship; *sanātana*—Sanātana Gosvāmī; *nāhi māne*—was hesitant to accept.

Subuddhi Rāya and Sanātana Gosvāmī had known each other before accepting the renounced order. Therefore Subuddhi Rāya showed much affection to Sanātana Gosvāmī, but Sanātana Gosvāmī hesitated to accept his sentiments and affections.

TEXT 214

*mahā-virakta sanātana bhramena vane vane
prati-vṛkṣe, prati-kuñje rahe rātri-dine*

mahā-virakta—highly elevated in the renounced order of life; *sanātana*—Sanātana Gosvāmī; *bhramena*—wanders; *vane vane*—from forest to forest; *prati-vṛkṣe*—under every tree; *prati-kuñje*—in every bush; *rahe rātri-dine*—remains day and night.

Being very advanced in the renounced order, Sanātana Gosvāmī used to wander from forest to forest, never taking shelter of any habitation built of stone. He used to live under trees or beneath bushes both day and night.

TEXT 215

*mathurā-māhātmya-śāstra saṅgraha kariyā
luṭṭa-tīrtha prakāṣa kailā vanete bhramiyā*

mathurā-māhātmya—giving a description of the greatness of Mathurā; *śāstra*—books; *saṅgraha kariyā*—collecting; *luṭṭa-tīrtha*—lost holy places; *prakāṣa*—discovering; *kailā*—he did; *vanete bhramiyā*—traveling within the forest.

Śrīla Sanātana Gosvāmī collected some books about archaeological excavations in Mathurā, and wandering in the forest, he sought to renovate all those holy places.

TEXT 216

*ei-mata sanātana vṛndāvanete rahilā
rūpa-gosāñi dui-bhāi kāṣṭe āilā*

ei-mata—in this way; *sanātana*—Sanātana Gosvāmī; *vṛndāvanete rahilā*—remained in Vṛndāvana; *rūpa-gosāñi*—Rūpa Gosāñi; *dui-bhāi*—the two brothers; *kāśite āilā*—came to Vārāṇasī (Kāśī).

Sanātana Gosvāmī remained in Vṛndāvana, and Rūpa Gosvāmī and Anupama returned to Vārāṇasī.

TEXT 217

mahārāṣṭrīya dvija, śekhara, miśra-taṇa
tina-jana saha rūpa karilā milana

mahārāṣṭrīya dvija—the *brāhmaṇa* of Maharashtra province; *śekhara*—Candraśekhara; *miśra-taṇa*—Tapana Miśra; *tina-jana*—these three persons; *saha*—with; *rūpa*—Rūpa Gosvāmī; *karilā milana*—met.

When Rūpa Gosvāmī arrived at Vārāṇasī, he met the Maharashtriyān brāhmaṇa, Candraśekhara and Tapana Miśra.

TEXT 218

śekharera ghare vāsā, miśra-ghare bhikṣā
miśra-mukhe śune sanātane prabhura 'śikṣā'

śekharera ghare vāsā—residence in the house of Candraśekhara; *miśra-ghare bhikṣā*—*prasādam* at the house of Tapana Miśra; *miśra-mukhe*—from the mouth of Tapana Miśra; *śune*—hears; *sanātane*—unto Sanātana; *prabhura śikṣā*—instructions of Śrī Caitanya Mahāprabhu.

While Rūpa Gosvāmī was staying at Vārāṇasī, he resided at the house of Candraśekhara and took prasādam at the house of Tapana Miśra. In this way he heard of Śrī Caitanya Mahāprabhu's instructions to Sanātana Gosvāmī in Vārāṇasī.

TEXT 219

*kāṣīte prabhura caritra śuni' tinera mukhe
sannyāsire kṛpā śuni' pāilā baḍa sukhe*

kāṣīte—at Vārāṇasī (Kāśī); *prabhura*—of Śrī Caitanya Mahāprabhu; *caritra*—the activity; *śuni'*—hearing; *tinera mukhe*—from the mouths of the three persons; *sannyāsire kṛpā*—the mercy shown to the Māyāvādī sannyāsīs; *śuni'*—hearing about; *pāilā*—he got; *baḍa sukhe*—very great pleasure.

While staying at Vārāṇasī, Rūpa Gosvāmī heard of all Śrī Caitanya Mahāprabhu's activities. When he heard of His deliverance of the Māyāvādī sannyāsīs, he became very happy.

TEXT 220

*mahāprabhura upara lokera praṇati dekhīyā
sukhī hailā loka-mukhe kīrtana śuniyā*

mahāprabhura—Śrī Caitanya Mahāprabhu; *upara*—upon; *lokera*—of the people in general; *praṇati dekhīyā*—seeing the surrender; *sukhī hailā*—became very happy; *loka-mukhe*—from the general public; *kīrtana śuniyā*—hearing the description.

When Rūpa Gosvāmī saw that all the people of Vārāṇasī respected Śrī Caitanya Mahāprabhu, he became very happy. He even heard stories from the general populace.

TEXT 221

*dina daśa rahi' rūpa gaḍe yātrā kaila
sanātana-rūpera ei caritra kahila*

dina daśa—about ten days; *rahi'*—remaining; *rūpa*—Rūpa Gosvāmī; *gaḍe yātrā kaila*—went back to Bengal; *sanātana-rūpera*—of Śrī Sanātana Gosvāmī and Rūpa Gosvāmī; *ei*—thus; *caritra*—character; *kahila*—I have described.

After staying in Vārāṇasī for about ten days, Rūpa Gosvāmī returned to Bengal. In this way I have described the activities of Rūpa and Sanātana.

TEXT 222

*ethā mahāprabhu yadi nīlādri calilā
nirjana vana-pathe yāite mahā sukha pāilā*

ethā—on the other side; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *nīlādri calilā*—went back to Jagannātha Purī; *nirjana vana-pathe*—on a solitary forest path; *yāite*—traveling; *mahā sukha pāilā*—got very great pleasure.

As Śrī Caitanya Mahāprabhu was returning to Jagannātha Purī, He passed through the solitary forest, and He received great pleasure in doing so.

TEXT 223

*sukhe cali' āise prabhu balabhadra-saṅge
pūrvavat mṛgādi-saṅge kailā nānā-raṅge*

sukhe—in a very pleasing atmosphere; *cali' āise*—comes back; *prabhu*—Śrī Caitanya Mahāprabhu; *balabhadra-saṅge*—with the servant Balabhadra Bhaṭṭācārya; *pūrvavat*—as previously; *mṛga-ādi-saṅge*—with the forest animals; *kailā*—performed; *nānā-raṅge*—various pleasing activities.

Śrī Caitanya Mahāprabhu happily returned to Jagannātha Purī in the company of His servant, Balabhadra Bhaṭṭācārya. As previously, the Lord performed many pleasing pastimes with the forest animals.

TEXT 224

*āṭhāranālāte āsi' bhaṭṭācārya brāhmaṇe
pāṭhāñā bolāilā nija-bhakta-gaṇe*

āṭhāranālāte—to a place near Jagannātha Purī named Āṭhāranālā; *āsi'*—coming; *bhaṭṭācārya brāhmaṇe*—the *brāhmaṇa* known as Balabhadra

Bhaṭṭācārya; *pāthāñā*—sending; *bolāilā*—called for; *nija-bhakta-gaṇe*—His own personal associates.

When Śrī Caitanya Mahāprabhu arrived at a place known as Āṭhāranālā, near Jagannātha Purī, He sent Balabhadra Bhaṭṭācārya to call for His devotees.

TEXT 225

*śuniyā bhaktera gaṇa yena punarapi jīlā
dehe prāṇa āile, yena indriya uṭhilā*

śuniyā—hearing; *bhaktera gaṇa*—the hordes of devotees at Jagannātha Purī; *yena*—as if; *punarapi*—again; *jīlā*—became alive; *dehe*—in the body; *prāṇa āile*—consciousness returned; *yena*—as if; *indriya*—senses; *uṭhilā*—became agitated.

Hearing news of the Lord’s arrival from Balabhadra Bhaṭṭācārya, hordes of devotees became so happy that they seemed to be getting their lives back. It was as though their consciousness had returned to their bodies. Their senses also became agitated.

TEXT 226

*ānande vihvala bhakta-gaṇa dhāñā āilā
narendre āsiyā sabe prabhure mililā*

ānande—in great pleasure; *vihvala*—overwhelmed; *bhakta-gaṇa*—all the devotees; *dhāñā āilā*—very hastily came; *narendre āsiyā*—coming to the shore of Narendra Lake; *sabe*—all of them; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

Being overwhelmed with great pleasure, all the devotees hastily went to see the Lord. They met Him on the banks of the celebrated lake called Narendra-sarovara.

TEXT 227

purī-bhāratīra prabhu vandilena caraṇa
donhe mahāprabhure kailā prema-āliṅgana

purī—Paramānanda Purī; *bhāratīra*—and of Brahmānanda Bhāratī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *vandilena caraṇa*—worshiped the feet; *donhe*—both the elderly *sannyāsīs*; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *kailā*—did; *prema-āliṅgana*—embracing in love.

When Paramānanda Purī and Brahmānanda Bhāratī met Śrī Caitanya Mahāprabhu, the Lord offered them His respectful obeisances due to their being Godbrothers of His spiritual master. They both then embraced Śrī Caitanya Mahāprabhu in love and affection.

TEXT 228

dāmodara-svarūpa, paṇḍita-gadādhara
jagadānanda, kāśīśvara, govinda, vakreśvara

dāmodara-svarūpa—Svarūpa Dāmodara; *paṇḍita-gadādhara*—Gadādhara, the learned scholar; *jagadānanda*—Jagadānanda; *kāśīśvara*—Kāśīśvara; *govinda*—Govinda; *vakreśvara*—Vakreśvara.

Devotees like Svarūpa Dāmodara, Gadādhara Paṇḍita, Jagadānanda, Kāśīśvara, Govinda and Vakreśvara all came to meet the Lord.

TEXT 229

kāśī-miśra, pradyumna-miśra, paṇḍita-dāmodara
haridāsa-ṭhākura, āra paṇḍita-śaṅkara

kāśī-miśra—Kāśī Miśra; *pradyumna-miśra*—Pradyumna Miśra; *paṇḍita-dāmodara*—Dāmodara Paṇḍita; *haridāsa-ṭhākura*—Haridāsa Ṭhākura; *āra*—and; *paṇḍita-śaṅkara*—Śaṅkara Paṇḍita.

Kāśī Miśra, Pradyumna Miśra, Dāmodara Paṇḍita, Haridāsa Ṭhākura and Śaṅkara Paṇḍita also came there to meet the Lord.

TEXT 230

*āra saba bhakta prabhura caraṇe paḍilā
sabā āliṅgiyā prabhu premāviṣṭa hailā*

āra saba bhakta—all the other devotees; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe paḍilā*—fell down at the lotus feet; *sabā āliṅgiyā*—embracing all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āviṣṭa*—overwhelmed in ecstatic love and emotion; *hailā*—became.

All the other devotees also came and fell down at the Lord’s lotus feet. In return, Śrī Caitanya Mahāprabhu embraced them all with great ecstatic love.

TEXT 231

*ānanda-samudre bhāse saba bhakta-gaṇe
sabā lañā cale prabhu jagannātha-daraśane*

ānanda-samudre—in the ocean of transcendental bliss; *bhāse*—float; *saba bhakta-gaṇe*—all the devotees; *sabā lañā*—taking all of them; *cale*—goes; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannātha-daraśane*—to see the Jagannātha Deity in the temple.

Thus they all merged in the ocean of transcendental bliss. Then the Lord and all His devotees proceeded toward the temple of Jagannātha to see the Deity.

TEXT 232

*jagannātha dekhi’ prabhu premāviṣṭa hailā
bhakta-saṅge bahu-kṣaṇa nṛtya-gīta kailā*

jagannātha dekhi’—seeing Lord Jagannātha; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āviṣṭa hailā*—became overwhelmed with love and affection; *bhakta-saṅge*—in the society of the devotees; *bahu-kṣaṇa*—for a long time; *nṛtya-gīta kailā*—chanted and danced.

As soon as Śrī Caitanya Mahāprabhu saw Lord Jagannātha in the temple, He was immediately overwhelmed with love and affection. He chanted and danced with His devotees for a long time.

TEXT 233

*jagannātha-sevaka āni' mālā-prasāda dilā
tulasī paḍichā āsi' caraṇa vandilā*

jagannātha-sevaka—the priests who were servitors of Lord Jagannātha; *āni'*—bringing; *mālā-prasāda dilā*—distributed flower garlands and *prasādam*; *tulasī paḍichā*—the temple servant known as Tulasī; *āsi'*—coming; *caraṇa vandilā*—worshiped the lotus feet of the Lord.

The priests immediately brought them flower garlands and *prasādam*. The temple's watchman, who was named Tulasī, also came and offered his obeisances to Śrī Caitanya Mahāprabhu.

TEXT 234

*'mahāprabhu āilā'-grāme kolāhala haila
sārvabhauma, rāmānanda, vāṇinātha milila*

mahāprabhu āilā—Śrī Caitanya Mahāprabhu has arrived; *grāme*—in the town; *kolāhala haila*—there was spreading of the news; *sārvabhauma*—Sārvabhauma; *rāmānanda*—Rāmānanda; *vāṇinātha*—Vāṇinātha; *milila*—came and met Him.

When the news spread that Śrī Caitanya Mahāprabhu had arrived at Jagannātha Purī, devotees like Sārvabhauma Bhaṭṭācārya, Rāmānanda Rāya and Vāṇinātha Rāya all came to meet Him.

TEXT 235

*sabā saṅge lañā prabhu miśra-vāsā āilā
sārvabhauma, paṇḍita-gosāñi nimantraṇa kailā*

sabā saṅge lañā—taking all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *miśra-vāsā āilā*—came to Kāśī Miśra’s house; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *paṇḍita-gosāñi*—Gadādhara Paṇḍita; *nimantraṇa kailā*—invited the Lord to take *prasādam*.

The Lord and all His devotees then went to the residence of Kāśī Miśra. Sārvabhauma Bhaṭṭācārya and Paṇḍita Gosāñi also invited the Lord to dine at their homes.

TEXT 236

prabhu kahe,—“*mahā-prasāda āna’ ei sthāne*
sabā-saṅge ihāñ āji karimu bhojane“

prabhu kahe—Śrī Caitanya Mahāprabhu said; *mahā-prasāda āna’*—bring *mahā-prasādam*; *ei sthāne*—to this place; *sabā-saṅge*—with all; *ihāñ*—here; *āji*—today; *karimu bhojane*—I shall dine.

Accepting their invitation, the Lord asked them to bring all the *prasādam* there so that He could eat it with His devotees.

TEXT 237

tabe duñhe jagannātha-prasāda ānila
sabā-saṅge mahāprabhu bhojana karila

tabe—then; *duñhe*—both Sārvabhauma and Paṇḍita Gosāñi; *jagannātha-prasāda ānila*—brought the *mahā-prasādam* of Jagannātha; *sabā-saṅge*—with all of them; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhojana karila*—dined.

Upon receiving Śrī Caitanya Mahāprabhu’s order, Sārvabhauma Bhaṭṭācārya and Paṇḍita Gosāñi brought sufficient *prasādam* from the temple of Jagannātha. The Lord then dined with everyone at His own place.

TEXT 238

*ei ta' kahiluṅ, -prabhu dekhi' vṛndāvana
punaḥ karilena yaiche nīlādri gamana*

ei ta' kahiluṅ—thus I have described; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi' vṛndāvana*—after visiting Vṛndāvana; *punaḥ*—again; *karilena*—did; *yaiche*—as; *nīlādri gamana*—coming back to Jagannātha Purī.

Thus I have described how Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana.

TEXT 239

*ihā yei śraddhā kari' karaye śravaṇa
acirāt pāya sei caitanya-caraṇa*

ihā—this; *yei*—anyone who; *śraddhā kari'*—with faith and love; *karaye śravaṇa*—hears; *acirāt*—very soon; *pāya*—gets; *sei*—he; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

Whoever hears Śrī Caitanya Mahāprabhu's pastimes with faith and love very soon attains shelter at the Lord's lotus feet.

TEXT 240

*madhya-līlāra kariluṅ ei dig-daraśana
chaya vatsara kailā yaiche gamanāgamana*

madhya-līlāra—of this division, known as *Madhya-līlā*; *kariluṅ*—I have done; *ei dik-daraśana*—this summary inspection; *chaya vatsara*—continuously for six years; *kailā*—performed; *yaiche*—just as; *gamana-āgamana*—going and coming back.

I have thus given a summary description of the madhya-līlā, Śrī Caitanya Mahāprabhu's travels to and from Jagannātha Purī. Indeed, the Lord traveled to and fro continuously for six years.

TEXT 241

*śeṣa aṣṭādaśa vatsara nīlācale vāsa
bhakta-gaṇa-saṅge kare kīrtana-vilāsa*

śeṣa aṣṭādaśa vatsara—the remaining eighteen years; *nīlācale vāsa*—residence at Jagannātha Purī; *bhakta-gaṇa-saṅge*—with devotees; *kare*—performs; *kīrtana-vilāsa*—the pastimes of chanting the Hare Kṛṣṇa mantra.

After taking sannyāsa at the age of twenty-four, Śrī Caitanya Mahāprabhu lived another twenty-four years. For six of these years, He traveled extensively throughout India, sometimes going to Jagannātha Purī and sometimes leaving. After traveling for six years, the Lord fixed His residence at Jagannātha Purī and stayed there for the eighteen remaining years of His life. During these eighteen years He mainly chanted Hare Kṛṣṇa with His devotees.

TEXT 242

*madhya-līlāra krama ebe kari anuvāda
anuvāda kaile haya kathāra āsvāda*

madhya-līlāra krama—a chronological list of the pastimes described in the *Madhya-līlā* of Caitanya-caritāmṛta; *ebe*—now; *kari*—I may do; *anuvāda*—a review; *anuvāda kaile*—by reviewing in that way; *haya*—there is; *kathāra āsvāda*—tasting of all the topics.

I shall now review the chapters of the *Madhya-līlā* chronologically so that one can relish the transcendental features of these topics.

TEXT 243

*prathama paricchede-śeṣa-līlāra sūtra-gaṇa
tathi-madhya kona bhāgera vistāra varṇana*

prathama paricchede—in the First Chapter; *śeṣa-līlāra sūtra-gaṇa*—the synopsis of the *antya-līlā*, Śrī Caitanya Mahāprabhu’s pastimes at the end;

tathi-madhye—within that; *kona bhāgera*—of some portion of the book; *vistāra varṇana*—a vivid description.

In the First Chapter I have given a synopsis of the last pastimes [antya-līlā]. Within this chapter is a vivid description of some of the pastimes of the Lord that took place toward the end of His life.

TEXT 244

dvitīya paricchede-prabhura pralāpa-varṇana
tathi-madhye nānā-bhāvera dig-daraśana

dvitīya paricchede—in the Second Chapter; *prabhura*—of Śrī Caitanya Mahāprabhu; *pralāpa-varṇana*—a description of His behaving like a crazy man; *tathi-madhye*—within that; *nānā-bhāvera*—of different emotional ecstasies; *dik-daraśana*—indication.

In the Second Chapter I have described Śrī Caitanya Mahāprabhu’s talking like a crazy man. Within this chapter it is indicated how Śrī Caitanya Mahāprabhu manifested His different emotional moods.

TEXT 245

tr̥tīya paricchede-prabhura kahiluṅ sannyāsa
ācāryera ghare yaiche karilā vilāsa

tr̥tīya paricchede—in the Third Chapter; *prabhura*—of Śrī Caitanya Mahāprabhu; *kahiluṅ*—I have described; *sannyāsa*—acceptance of the renounced order of life; *ācāryera ghare*—at the house of Advaita Ācārya; *yaiche*—how; *karilā vilāsa*—enjoyed His pastimes.

In the Third Chapter I have described the Lord’s acceptance of the renounced order and how He enjoyed His pastimes at the house of Advaita Ācārya.

TEXT 246

*caturthe-mādhava purīra caritra-āsvādana
gopāla sthāpana, kṣīra-curira varṇana*

caturthe—in the Fourth Chapter; *mādhava purīra*—of Mādhavendra Purī; *caritra-āsvādana*—relishing the characteristics; *gopāla sthāpana*—the installation of Gopāla; *kṣīra-curira varṇana*—a description of Gopīnātha’s stealing condensed milk at Remuṇā.

In the Fourth Chapter I have described Mādhavendra Purī’s installation of the Gopāla Deity as well as Gopīnātha’s stealing a pot of condensed milk at Remuṇā.

TEXT 247

*pañcame-sākṣi-gopāla-caritra-varṇana
nityānanda kahe, prabhu karena āsvādana*

pañcame—in the Fifth Chapter; *sākṣi-gopāla*—Sākṣi-gopāla; *caritra-varṇana*—a description of the characteristics; *nityānanda kahe*—Lord Nityānanda described this; *prabhu*—Lord Caitanya Mahāprabhu; *karena āsvādana*—tasted it.

In the Fifth Chapter I have narrated the story of Sākṣi-gopāla. Lord Nityānanda Prabhu narrated this while Śrī Caitanya Mahāprabhu listened.

TEXT 248

*ṣaṣṭhe-sārvabhaumera karilā uddhāra
saptame-tīrtha-yātrā, vāsudeva nistāra*

ṣaṣṭhe—in the Sixth Chapter; *sārvabhaumera*—Sārvabhauma Bhaṭṭācārya; *karilā uddhāra*—the Lord delivered; *saptame*—in the Seventh Chapter; *tīrtha-yātrā*—going to different holy places; *vāsudeva nistāra*—delivering Vāsudeva.

In the Sixth Chapter I have told how Sārvabhauma Bhaṭṭācārya was delivered, and in the Seventh Chapter I have described the Lord's tour of different holy places and His deliverance of Vāsudeva.

TEXT 249

aṣṭame-rāmānanda-saṁvāda vistāra
āpane śunilā 'sarva-siddhāntera sāra'

aṣṭame—in the Eighth Chapter; *rāmānanda-saṁvāda vistāra*—an elaborate discussion with Śrī Rāmānanda Rāya; *āpane*—personally; *śunilā*—listened; *sarva*—all; *siddhāntera*—of conclusions; *sāra*—the essence.

In the Eighth Chapter I have recorded the Lord's elaborate discussion with Rāmānanda Rāya. The Lord personally listened as Rāmānanda gave the conclusive essence of all Vedic literatures.

TEXT 250

navame-kahiluṅ dakṣiṇa-tīrtha-bhramaṇa
daśame-kahiluṅ sarva-vaiṣṇava-milana

navame—in the Ninth Chapter; *kahiluṅ*—I have described; *dakṣiṇa-tīrtha-bhramaṇa*—going on pilgrimage in South India; *daśame*—in the Tenth Chapter; *kahiluṅ*—I have described; *sarva-vaiṣṇava-milana*—meeting of all kinds of devotees.

In the Ninth Chapter I have described the Lord's tour of South India and the different places of pilgrimage. In the Tenth Chapter I have described His meeting with all His devotees.

TEXT 251

ekādaśe-śrī-mandire 'beḍā-saṅkīrtana'
dvādaśe-guṇḍicā-mandira-mārjana-kṣālana

ekādaśe—in the Eleventh Chapter; *śrī-mandire*—in the Jagannātha temple; *beḍā-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra* all around; *dvādaśe*—in the Twelfth Chapter; *guṇḍicā-mandira*—of the temple known as Guṇḍicā; *mārjana-kṣālana*—cleansing and washing.

In the Eleventh Chapter I have described the great chanting of the Hare Kṛṣṇa mahā-mantra that surrounded the Lord. In the Twelfth Chapter I have given a narration of the cleansing and washing of the Guṇḍicā temple.

TEXT 252

trayodaśe-ratha-āge prabhura nartana
caturdaśe-‘herā-pañcamī’-yātrā-daraśana

trayodaśe—in the Thirteenth Chapter; *ratha-āge*—in front of the Jagannātha *ratha*; *prabhura nartana*—Lord Caitanya Mahāprabhu’s dancing; *caturdaśe*—in the Fourteenth Chapter; *herā-pañcamī*—Herā-pañcamī, which takes place on the fifth day of Ratha-yātrā; *yātrā*—festival; *daraśana*—visiting.

In the Thirteenth Chapter I have described Śrī Caitanya Mahāprabhu’s dancing before the chariot of Jagannātha. In the Fourteenth Chapter, there is an account of the Herā-pañcamī function.

TEXT 253

tāra madhye vraja-devīra bhāvera śravaṇa
svarūpa kahilā, prabhu kailā āsvādana

tāra madhye—in that; *vraja-devīra*—of the *gopīs*; *bhāvera*—of ecstatic emotion; *śravaṇa*—hearing; *svarūpa kahilā*—Svarūpa Dāmodara Gosvāmī described; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā āsvādana*—personally tasted.

Also in the Fourteenth Chapter is an account of how the emotional ecstasy of the *gopīs* was described by Svarūpa Dāmodara and tasted by Śrī Caitanya Mahāprabhu.

TEXT 254

*pañcadaśe-bhaktera guṇa śrī-mukhe kahila
sārvabhauma-ghare bhikṣā, amogha tārila*

pañcadaśe—in the Fifteenth Chapter; *bhaktera*—of the devotees; *guṇa*—qualities; *śrī-mukhe kahila*—Caitanya Mahāprabhu personally described; *sārvabhauma-ghare*—at the house of Sārvabhauma; *bhikṣā*—accepting lunch; *amogha tārila*—He delivered Amogha.

In the Fifteenth Chapter I have described how Śrī Caitanya Mahāprabhu highly praised the qualities of His devotees and accepted lunch at the house of Sārvabhauma Bhaṭṭācārya. At that time, He delivered Amogha.

TEXT 255

*ṣoḍaśe-vṛndāvana-yātrā gauḍa-deśa-pathe
punaḥ nīlācale āilā, nāṭaśālā haite*

ṣoḍaśe—in the Sixteenth Chapter; *vṛndāvana-yātrā*—departure for visiting Vṛndāvana; *gauḍa-deśa-pathe*—on the way through the province of Bengal; *punaḥ*—again; *nīlācale āilā*—came back to Jagannātha Purī; *nāṭaśālā haite*—from Kānāi Nāṭaśālā.

In the Sixteenth Chapter I have described how Śrī Caitanya Mahāprabhu departed for Vṛndāvana and journeyed through Bengal. He later returned to Jagannātha Purī from Kānāi Nāṭaśālā.

TEXT 256

*saptadaśe-vanapathe mathurā-gamana
aṣṭādaśe-vṛndāvana-vihāra-varṇana*

saptadaśe—in the Seventeenth Chapter; *vana-pathe*—through the forest path; *mathurā-gamana*—Lord Caitanya Mahāprabhu's going to Mathurā; *aṣṭādaśe*—in the Eighteenth Chapter; *vṛndāvana-vihāra-varṇana*—description of His touring the forest of Vṛndāvana.

In the Seventeenth Chapter I have described the Lord’s journey through the great forest of Jhārikhaṇḍa and His arrival at Mathurā. In the Eighteenth Chapter there is a description of His tour of the forest of Vṛndāvana.

TEXT 257

*ūnavimśe-mathurā haite prayāga-gamana
tāra madhye śrī-rūpere śakti-sañcāraṇa*

ūnavimśe—in the Nineteenth Chapter; *mathurā haite*—from Mathurā; *prayāga-gamana*—going to Prayāga; *tāra madhye*—within that; *śrī-rūpere*—Śrī Rūpa Gosvāmī; *śakti-sañcāraṇa*—empowering to spread devotional service.

In the Nineteenth Chapter I have described how the Lord returned to Prayāga from Mathurā and empowered Śrī Rūpa Gosvāmī to spread devotional service.

TEXT 258

*vimśati paricchede-sanātanera milana
tāra madhye bhagavānera svarūpa-varṇana*

vimśati paricchede—in the Twentieth Chapter; *sanātanera milana*—meeting with Sanātana Gosvāmī; *tāra madhye*—within that; *bhagavānera*—of the Supreme Personality of Godhead; *svarūpa-varṇana*—description of personal features.

In the Twentieth Chapter the Lord’s meeting with Sanātana Gosvāmī is described. The Lord described the personal features of the Supreme Personality of Godhead in depth.

TEXT 259

*ekavimśe-kṛṣṇaiśvarya-mādhurya varṇana
dvāvimśe-dvividha sādhana-bhaktira vivaraṇa*

eka-vimśe—in the Twenty-first Chapter; *kṛṣṇa-aiśvarya*—of the opulence of Kṛṣṇa; *mādhurya*—of the pleasing beauty; *varṇana*—description; *dvā-vimśe*—in the Twenty-second Chapter; *dvi-vidha*—twofold; *sādhana-bhaktira*—of the discharge of devotional service; *vivaraṇa*—description.

In the Twenty-first Chapter there is a description of Kṛṣṇa’s beauty and opulence, and in the Twenty-second Chapter there is a description of the twofold discharge of devotional service.

TEXT 260

trayovimśe-prema-bhakti-rasera kathana
caturvimśe-‘ātmārāmāḥ’-ślokārtha varṇana

trayaḥ-vimśe—in the Twenty-third Chapter; *prema-bhakti*—of ecstatic love of Godhead; *rasera*—of the mellow; *kathana*—narration; *catuḥ-vimśe*—in the Twenty-fourth Chapter; *ātmārāmāḥ*—known as *ātmārāma*; *śloka-artha*—the meaning of the verse; *varṇana*—description.

In the Twenty-third Chapter there is a description of the mellows of transcendental loving service, and in the Twenty-fourth Chapter I have described how the Lord analyzed the *ātmārāma* verse.

TEXT 261

pañcavimśe-kāśī-vāsire vaiṣṇava-karaṇa
kāśī haite punaḥ nilācale āgamana

pañca-vimśe—in the Twenty-fifth Chapter; *kāśī-vāsire*—the residents of Vārāṇasī (Kāśī); *vaiṣṇava-karaṇa*—making Vaiṣṇavas; *kāśī haite*—from Kāśī; *punaḥ*—again; *nilācale āgamana*—coming back to Jagannātha Purī (Nilācala).

In the Twenty-fifth Chapter there is a description of how the residents of Vārāṇasī were converted to Vaiṣṇavism and how the Lord returned to Nilācala [Jagannātha Purī] from Vārāṇasī.

TEXT 262

*pañcaviṁśati paricchede ei kailuṅ anuvāda
yāhāra śravaṇe haya granthārtha-āsvāda*

pañca-viṁśati paricchede—in the Twenty-fifth Chapter; *ei*—this; *kailuṅ anuvāda*—I have made repetition; *yāhāra śravaṇe*—hearing which; *haya*—there is; *grantha-artha-āsvāda*—understanding of the whole contents of the book.

I have thus summarized these pastimes in the Twenty-fifth Chapter. Hearing this summary, one can understand the whole purport of this scripture.

TEXT 263

*saṅkṣepe kahiluṅ ei madhya-līlāra sāra
koṭi-granthe varṇana nā yāya ihāra vistāra*

saṅkṣepe—in brief; *kahiluṅ*—I have described; *ei*—this; *madhya-līlāra sāra*—essence of *Madhya-līlā*; *koṭi-granthe*—in millions of books; *varṇana*—description; *nā yāya*—is not possible; *ihāra vistāra*—elaborately.

I have now summarized the entire subject matter of the *Madhya-līlā*. These pastimes cannot be described elaborately even in millions of books.

TEXT 264

*jīva nistārite prabhu bhramilā deṣe-deṣe
āpane āsvādi' bhakti karilā prakāṣe*

jīva nistārite—to deliver all the fallen souls; *prabhu*—Śrī Caitanya Mahāprabhu; *bhramilā*—traveled; *deṣe-deṣe*—in various countries; *āpane*—personally; *āsvādi'*—tasting; *bhakti*—devotional service; *karilā*—did; *prakāṣe*—broadcasting.

To deliver all fallen souls, the Lord traveled from country to country. He personally tasted the transcendental pleasure of devotional service, and He simultaneously spread the cult of devotion everywhere.

Śrī Caitanya Mahāprabhu personally traveled to different regions of India to spread the *bhakti* cult throughout the country. He also personally relished transcendental activities. By His personal behavior He has given an example for devotees to follow. That is, one should broadcast the cult of devotional service. He specifically instructed His devotees to enjoin all Indians to broadcast this message throughout the world because at that time the Lord could not personally travel to other parts of the world. In this regard, He has left two instructions:

*bhārata-bhūmite haila manuṣya-jaṅma yāra
jaṅma sārthaka kari' kara para-upakāra*

“All Indians should seriously take up the cult of Śrī Caitanya Mahāprabhu and should perfect their lives by adopting the process of devotional service. After perfecting their lives, they should broadcast this message all over the world for the welfare of all human beings [*para-upakāra*].” (Cc. Ādi 9.41) A Vaiṣṇava is especially interested in *para-upakāra*, doing good to others. Pahlāda Mahārāja was also interested in this. He did not want to be delivered alone; rather, he wanted to deliver all fallen souls, who are bereft of knowledge of *bhakti* and who misuse their intelligence for the temporary benefit of the material body. Śrī Caitanya Mahāprabhu also wanted His mission spread all over the world.

*pṛthivīte āche yata nagarādi grāma
sarvatra pracāra haibe mora nāma*

“In every town and village, the chanting of My name will be heard.”
(*Caitanya-bhāgavata*, *Antya* 4.126)

Following in the footsteps of Śrī Caitanya Mahāprabhu, we are trying to broadcast His message throughout the world. By His mercy, people are taking this movement very seriously. Indeed, our books are extensively distributed in the Western countries, especially in America and Europe. Even the ecclesiastical orders in these countries are appreciating the value of the Kṛṣṇa consciousness movement and are ready to unite for the highest benefit of human society. The followers of Śrī Caitanya Mahāprabhu may therefore take this movement seriously and broadcast it throughout the world, from village to village and from town to town, just as Śrī Caitanya Mahāprabhu Himself did.

TEXT 265

*kṛṣṇa-tattva, bhakti-tattva, prema-tattva sāra
bhāva-tattva, rasa-tattva, līlā-tattva āra*

kṛṣṇa-tattva—the truth of Kṛṣṇa; *bhakti-tattva*—the truth of devotional service; *prema-tattva*—the truth of ecstatic love of Godhead; *sāra*—the essence; *bhāva-tattva*—the emotional truth; *rasa-tattva*—the truth of transcendental mellows; *līlā-tattva*—the truth of the pastimes of the Lord; *āra*—also.

Kṛṣṇa consciousness means understanding the truth of Kṛṣṇa, the truth of devotional service, the truth of love of Godhead, the truth of emotional ecstasy, the truth of transcendental mellows and the truth of the pastimes of the Lord.

TEXT 266

*śrī-bhāgavata-tattva-rasa karilā pracāre
kṛṣṇa-tulya bhāgavata, jānāilā saṁsāre*

śrī-bhāgavata-tattva-rasa—the truth and transcendental taste of Śrīmad-Bhāgavatam; *karilā pracāre*—Caitanya Mahāprabhu preached elaborately; *kṛṣṇa-tulya*—identical with Kṛṣṇa; *bhāgavata-Śrīmad-Bhāgavatam*; *jānāilā saṁsāre*—has preached within this world.

Śrī Caitanya Mahāprabhu has personally preached the transcendental truths and mellows of Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam and the Supreme Personality of Godhead are identical, for Śrīmad-Bhāgavatam is the sound incarnation of Śrī Kṛṣṇa.

TEXT 267

*bhakta lāgi' vistārilā āpana-vadane
kāhān bhakta-mukhe kahāi śunilā āpane*

bhakta lāgi'—especially for the benefit of His devotees; *vistārilā*—expansively described; *āpana-vadane*—personally, with His own mouth;

kāhān—sometimes; *bhakta-mukhe*—through the mouth of His devotees; *kahāi*—making describe; *śunilā āpane*—listened Himself.

Śrī Caitanya Mahāprabhu broadcast the purport of Śrīmad-Bhāgavatam. He sometimes spoke for the benefit of His devotees and sometimes empowered one of His devotees to speak while He listened.

Śrī Caitanya Mahāprabhu, as an ideal teacher, or *ācārya*, explained Śrīmad-Bhāgavatam very elaborately Himself. He sometimes also empowered His devotees to speak while He listened. This is the way an *ācārya* should train his disciples. Not only should he describe the *bhāgavata* cult personally, but he should also train his disciples to speak on this sublime subject.

TEXT 268

śrī-caitanya-sama āra kṛpālu vadānya
bhakta-vatsala nā dekhi trijagate anya

śrī-caitanya-sama—equal to Śrī Caitanya Mahāprabhu; *āra*—anyone else; *kṛpālu*—merciful; *vadānya*—magnanimous; *bhakta-vatsala*—very kind to the devotees; *nā dekhi*—I do not see; *tri-jagate*—in these three worlds; *anya*—anyone else.

All sane men within these three worlds certainly accept the conclusion that no one is more merciful and magnanimous than Śrī Caitanya Mahāprabhu and that no one is as kind to his devotees.

TEXT 269

śraddhā kari' ei līlā śuna, bhakta-gaṇa
ihāra prasāde pāibā caitanya-caraṇa

śraddhā kari'—having faith and love; *ei līlā*—these pastimes of Śrī Caitanya Mahāprabhu; *śuna*—hear; *bhakta-gaṇa*—O devotees; *ihāra prasāde*—by the grace of this transcendental hearing; *pāibā*—you will get; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

All devotees should hear about Śrī Caitanya Mahāprabhu’s pastimes with faith and love. By the grace of the Lord, one can thus attain shelter at His lotus feet.

TEXT 270

*ihāra prasāde pāibā kṛṣṇa-tattva-sāra
sarva-śāstra-siddhāntera ihān pāibā pāra*

ihāra prasāde—by hearing these teachings of Śrī Caitanya Mahāprabhu; *pāibā*—you will get; *kṛṣṇa-tattva-sāra*—the essence of the truth of Kṛṣṇa; *sarva-śāstra*—of all revealed scriptures; *siddhāntera*—of conclusions; *ihān*—here; *pāibā*—you will get; *pāra*—the ultimate limit.

By understanding the pastimes of Śrī Caitanya Mahāprabhu, one can understand the truth about Kṛṣṇa. By understanding Kṛṣṇa, one can understand the limit of all knowledge described in various revealed scriptures.

As Lord Kṛṣṇa states in the *Bhagavad-gītā* (7.3):

*manuṣyāṅām sahasreṣu kaścid yatati siddhaye
yatatām api siddhānām kaścin mām vetti tattvataḥ*

“Out of many thousands among men, one may endeavor for perfection, and of those who have achieved perfection, hardly one knows Me in truth.”

It is very difficult to understand Kṛṣṇa, but if one tries to understand Śrīmad-Bhāgavatam through Caitanya Mahāprabhu’s *bhakti* cult, one will undoubtedly understand Kṛṣṇa very easily. If somehow or other one understands Kṛṣṇa, his life is successful. Again, as Kṛṣṇa states in the *Bhagavad-gītā* (4.9):

*janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so ‘rjuna*

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

TEXT 271

kṛṣṇa-līlā amṛta-sāra, tāra śata śata dhāra,
daśa-dike vahe yāhā haite
se caitanya-līlā haya, sarovara akṣaya,
mano-hamṣa carāha' tāhāte

kṛṣṇa-līlā amṛta-sāra—the pastimes of Lord Kṛṣṇa are the essence of all eternal bliss; *tāra śata śata dhāra*—the flow of that eternal bliss is running in hundreds of branches; *daśa-dike*—in all the ten directions; *vahe*—flows; *yāhā haite*—from which; *se*—those; *caitanya-līlā*—pastimes of Śrī Caitanya Mahāprabhu; *haya*—are; *sarovara akṣaya*—a transcendental eternal lake; *manaḥ-hamṣa*—my mind, which is like a swan; *carāha'*—please wander; *tāhāte*—in that lake.

The pastimes of Lord Kṛṣṇa are the essence of all nectar, and that nectar is flowing in hundreds of rivers in all directions. The pastimes of Śrī Caitanya Mahāprabhu are an eternal reservoir, and one is advised to let his mind swim like a swan on this transcendental lake.

The essence of spiritual knowledge is found in the pastimes of Śrī Caitanya Mahāprabhu, which are identical with the pastimes of Lord Kṛṣṇa. This is the essence of knowledge. If knowledge does not include the understanding of Śrī Caitanya Mahāprabhu and Kṛṣṇa, it is simply superfluous. By Śrī Caitanya Mahāprabhu's grace, the nectar of Lord Śrī Kṛṣṇa's pastimes is flowing in different directions in hundreds and thousands of rivers. One should not think that the pastimes of Śrī Caitanya Mahāprabhu are different from Kṛṣṇa's pastimes. It is said, *śrī-kṛṣṇa-caitanya, rādhā-kṛṣṇa nahe anya*: "Lord Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa." Thus without understanding the pastimes of Śrī Caitanya Mahāprabhu, one cannot understand Rādhā and Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura therefore sings, *rūpa-raghunātha-pade haibe ākuti/ kabe hāma bujhaba se yugala pīṛiti*: "When shall I become very eager to study the books left by the six Gosvāmīs? Then I shall be able to understand the conjugal pastimes of Rādhā and Kṛṣṇa." Caitanya Mahāprabhu directly empowered Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī. Following in their footsteps, the other Gosvāmīs understood Śrī Caitanya Mahāprabhu and His mission. One should understand Śrī Kṛṣṇa

Caitanya and Lord Śrī Kṛṣṇa from the six Gosvāmīs in the *paramparā* system. The Kṛṣṇa consciousness movement is following as strictly as possible in the footsteps of the Gosvāmīs. Narottama dāsa Ṭhākura says, *ei chaya gosāñi yāñra, mui tāñra dāsa*: “I am the servant of the six Gosvāmīs.” The philosophy of Kṛṣṇa consciousness is to become the servant of the servant of the Lord [Cc. *Madhya* 13.80]. Whoever wants to understand the difficult subject matter of *kṛṣṇa-kathā* should accept the disciplic succession. If one is somehow or other able to understand Kṛṣṇa, his life is successful. *Tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna* [Bg. 4.9]. A perfect devotee is able to understand Kṛṣṇa through the disciplic succession, and his entrance into the kingdom of God is thereby certainly opened. When one understands Kṛṣṇa, there is no difficulty in transferring oneself to the spiritual kingdom.

TEXT 272

*bhakta-gaṇa, śuna mora dainya-vacana
tomā-sabāra pada-dhūli, aṅge vibhūṣaṇa kari',
kichu muñi karoṅ nivedana*

bhakta-gaṇa—O devotees; *śuna*—please hear; *mora*—my; *dainya-vacana*—humble submission; *tomā-sabāra*—of all of you; *pada-dhūli*—the dust of the feet; *aṅge*—on my body; *vibhūṣaṇa kari'*—taking as ornaments; *kichu*—something; *muñi*—I; *karoṅ nivedana*—wish to submit.

With all humility, I submit myself to the lotus feet of all of you devotees, taking the dust from your feet as my bodily ornaments. Now, my dear devotees, please hear one thing more from me.

TEXT 273

*kṛṣṇa-bhakti-siddhānta-gaṇa, yāte praphulla padma-vana,
tāra madhu kari' āsvādana
prema-rasa-kumuda-vane, praphullita rātri-dine,
tāte carāo mano-bhṛṅga-gaṇa*

kṛṣṇa-bhakti-siddhānta-gaṇa—the conclusive understanding of devotional service to Kṛṣṇa; *yāte*—by which; *praphulla*—enlivened; *padma-vana*—

the forest of lotus flowers; *tāra madhu*—the honey collected from those lotus flowers; *kari' āsvādana*—relishing; *prema-rasa*—of transcendental love of Kṛṣṇa; *kumuda-vane*—in the forest of *kumuda* flowers (a type of lotus); *praphullita*—being jubilant; *rātri-dine*—day and night; *tāte*—in that forest of lotus flowers; *carāo*—make wander; *manaḥ-bhṛṅga-gaṇa*—the bumblebees of your minds.

Devotional service to Kṛṣṇa is exactly like a pleasing, jubilant forest of lotus flowers wherein there is ample honey. I request everyone to taste this honey. If all the mental speculators bring the bees of their minds into this forest of lotus flowers and jubilantly enjoy ecstatic love of Kṛṣṇa day and night, their mental speculation will be completely transcendently satisfied.

TEXT 274

nānā-bhāvera bhakta-jana, haṁsa-cakravāka-gaṇa,
yāte sabe' karena vihāra
kṛṣṇa-keli sumṛṅāla, yāhā pāi sarva-kāla,
bhakta-haṁsa karaye āhāra

nānā-bhāvera bhakta-jana—devotees relishing relationships with Kṛṣṇa in different ecstasies; *haṁsa-cakravāka-gaṇa*—compared to swans and *cakravāka* birds; *yāte*—in that place; *sabe'*—all; *karena vihāra*—enjoy life; *kṛṣṇa-keli*—the pastimes of Kṛṣṇa; *su-mṛṅāla*—sweet buds; *yāhā pāi*—which one can get; *sarva-kāla*—eternally; *bhakta-haṁsa*—the devotees, who are just like swans; *karaye*—do; *āhāra*—eating.

The devotees who have a relationship with Kṛṣṇa are like the swans and *cakravāka* birds who play in that forest of lotus flowers. The buds of those lotus flowers are the pastimes of Kṛṣṇa, and they are edibles for the swanlike devotees. Lord Śrī Kṛṣṇa is always engaged in His transcendental pastimes; therefore the devotees, following in the footsteps of Śrī Caitanya Mahāprabhu, can always eat those lotus buds, for they are the pastimes of the Lord.

TEXT 275

*sei sarovare giyā, haṁsa-cakravāka hañā,
sadā tāhān karaha vilāsa
khaṇḍibe sakala duḥkha, pāibā parama sukha,
anāyāse habe premollāsa*

sei sarovare giyā—going to that lake where the clusters of lotus flowers exist; *haṁsa-cakravāka hañā*—becoming swans or *cakravāka* birds; *sadā*—always; *tāhān*—there; *karaha vilāsa*—enjoy life; *khaṇḍibe*—will be diminished; *sakala duḥkha*—all material anxieties and miseries; *pāibā*—you will get; *parama sukha*—the highest happiness; *anāyāse*—very easily; *habe*—there will be; *prema-ullāsa*—jubilation in love of God.

All the devotees of Śrī Caitanya Mahāprabhu should go to that lake and, remaining always under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu, become swans and *cakravāka* birds in those celestial waters. They should go on rendering service to Lord Śrī Kṛṣṇa and enjoy life perpetually. In this way all miseries will be diminished, the devotees will attain great happiness, and there will be jubilant love of God.

TEXT 276

*ei amṛta anukṣaṇa, sādhu mahānta-megha-gaṇa,
viśvodyāne kare variṣaṇa
tāte phale amṛta-phala, bhakta khāya nirantara,
tāra śeṣe jīye jaga-jana*

ei amṛta—this nectar; *anukṣaṇa*—continuously; *sādhu mahānta-megha-gaṇa*—pure devotees and saintly persons, who are compared to clouds; *viśva-udyāne*—in the garden of the universe; *kare variṣaṇa*—rain down these nectarean pastimes of Śrī Caitanya Mahāprabhu and Lord Śrī Kṛṣṇa; *tāte*—because of that; *phale*—grows; *amṛta-phala*—the fruit of nectar; *bhakta khāya nirantara*—and the devotees eat such fruit continuously; *tāra śeṣe*—after their eating; *jīye jaga-jana*—the living entities all over the world live peacefully.

The devotees who have taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu take the responsibility for distributing nectarean devotional service all over the world. They are like clouds pouring water on the ground that nourishes the fruit of love of Godhead in this world. The devotees eat that fruit to their hearts' content, and whatever remnants they leave are eaten by the general populace. Thus they live happily.

TEXT 277

*caitanya-līlā-amṛta-pūra, kṛṣṇa-līlā-sukarpūra,
duhe mili' haya sumādhurya
sādhu-guru-prasāde, tāhā yei āsvāde,
sei jāne mādhuburya-prācurya*

caitanya-līlā amṛta-pūra—the pastimes of Lord Śrī Caitanya Mahāprabhu are full of nectar; *kṛṣṇa-līlā su-karpūra*—the pastimes of Lord Kṛṣṇa are exactly like camphor; *duhe mili'*—the two meeting; *haya*—become; *sumādhurya*—very, very palatable; *sādhu-guru-prasāde*—by the mercy of saintly persons and devotees in the transcendental position; *tāhā*—that; *yei*—anyone who; *āsvāde*—relishes this palatable nectar; *sei jāne*—he can understand; *mādhuburya-prācurya*—the extensive quantity of sweetness in devotional service.

The pastimes of Śrī Caitanya Mahāprabhu are full of nectar, and the pastimes of Lord Kṛṣṇa are like camphor. When one mixes these, they taste very sweet. By the mercy of the pure devotees, whoever tastes them can understand the depths of that sweetness.

TEXT 278

*ye līlā-amṛta vine, khāya yadi anna-pāne,
tabe bhaktera durbala jīvana
yāra eka-bindu-pāne, utphullita tanu-mane,
hāse, gāya, karaye nartana*

ye—he who; *līlā*—of the pastimes of Lord Kṛṣṇa and Caitanya Mahāprabhu; *amṛta vine*—without nectar; *khāya yadi anna-pāne*—if one

eats only ordinary food grains; *tabe*—then; *bhaktera*—of the devotees; *durbala jīvana*—life becomes weakened; *yāra*—of which; *eka-bindu-pāne*—if one drinks one drop; *utphullita tanu-mane*—the body and mind become jubilant; *hāse*—laughs; *gāya*—chants; *karaye nartana*—dances.

Men become strong and stout by eating sufficient grains, but the devotee who simply eats ordinary grains but does not taste the transcendental pastimes of Lord Caitanya Mahāprabhu and Kṛṣṇa gradually becomes weak and falls down from the transcendental position. However, if one drinks but a drop of the nectar of Kṛṣṇa’s pastimes, his body and mind begin to bloom, and he begins to laugh, sing and dance.

All the devotees connected with the Kṛṣṇa consciousness movement must read all the books that have been translated (the *Caitanya-caritāmṛta*, *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* and others); otherwise, after some time, they will simply eat, sleep and fall down from their position. Thus they will miss the opportunity to attain an eternal, blissful life of transcendental pleasure.

TEXT 279

e amṛta kara pāna, yāra sama nāhi āna,
citte kari’ sudṛḍha viśvāsa
nā paḍa’ kutarka-garte, amedhya karkaśa āvarte,
yāte paḍile haya sarva-nāśa

e amṛta kara pāna—all of you must drink this nectar; *yāra sama nāhi āna*—there is no comparison to this nectar; *citte*—within the mind; *kari’ sudṛḍha viśvāsa*—having firm faith in this conclusion; *nā paḍa’ kutarka garte*—do not fall down into the pit of false arguments; *amedhya karkaśa āvarte*—in the untouchable, harsh whirlpool; *yāte*—in which; *paḍile*—if one falls down; *haya sarva-nāśa*—the purpose of life will be spoiled.

The readers should relish this wonderful nectar because nothing compares to it. Keeping their faith firmly fixed within their minds, they should be careful not to fall into the pit of false arguments or the whirlpools of unfortunate situations. If one falls into such positions, he is finished.

TEXT 280

śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,
āra yata śrotā bhakta-gaṇa
tomā-sabāra śrī-caraṇa, kari śire vibhūṣaṇa,
yāhā haite abhīṣṭa-pūraṇa

śrī-caitanya nityānanda—Śrī Caitanya Mahāprabhu and Lord Nityānanda; *advaita-ādi bhakta-vṛnda*—as well as the devotees like Advaita Ācārya; *āra*—and; *yata śrotā bhakta-gaṇa*—all the devotees who listen; *tomā-sabāra śrī-caraṇa*—the lotus feet of all of you; *kari śire vibhūṣaṇa*—I keep on my head as a helmet; *yāhā haite*—from which; *abhīṣṭa-pūraṇa*—all my purposes will be served.

In conclusion, I submit to Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu and all the other devotees and readers that I accept your lotus feet as the helmet on my head. In this way, all my purposes will be served.

TEXT 281

śrī-rūpa-sanātana- raghunātha-jīva-caraṇa,
śire dhari,-yāra karoṇ āśa
kṛṣṇa-līlāmṛtānvita, Caitanya-caritāmṛta,
kahe kichu dīna kṛṣṇadāsa

śrī-rūpa-sanātana—of Śrīlā Rūpa Gosvāmī and of Sanātana Gosvāmī; *raghunātha-jīva*—of Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Śrīlā Jīva Gosvāmī; *caraṇa*—the lotus feet; *śire dhari*—taking on my head; *yāra*—of which; *karoṇ āśa*—I always desire; *kṛṣṇa-līlā-amṛta-anvita*—mixed with the nectar of *kṛṣṇa-līlā*; *Caitanya-caritāmṛta*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *kahe*—is trying to speak; *kichu*—something; *dīna*—most humble; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja Gosvāmī.

Taking the feet of Śrīlā Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī and Jīva Gosvāmī on my head, I always desire their mercy. Thus I, Kṛṣṇadāsa, humbly try to describe the

nectar of the pastimes of Śrī Caitanya Mahāprabhu, which are mixed with the pastimes of Lord Kṛṣṇa.

TEXT 282

*śrīman-madana-gopāla-
govinda-deva-tuṣṭaye
caitanya-ārṇitam astv etac
Caitanya-caritāmṛtam*

śrīman-madana-gopāla—of the Deity named Śrīman Madana-gopāla; *govinda-deva*—of the Deity named Govindadeva; *tuṣṭaye*—for the satisfaction; *caitanya-ārṇitam*—offered unto Śrī Caitanya Mahāprabhu; *astu*—let it be; *etac*—this; *Caitanya-caritāmṛtam*—the book known as *Caitanya-caritāmṛta*.

For the satisfaction of Śrī Madana-gopāla and Govindadeva, we pray that this book, Śrī Caitanya-caritāmṛta, may be offered to Śrī Kṛṣṇa Caitanya Mahāprabhu.

TEXT 283

*tad idam ati-rahasyam gaura-līlāmṛtam yat
khala-samudaya-kolair nāḍṛtam tair alabhyam
kṣatir iyam iha kā me svāditam yat samantāt
sahṛdaya-sumanobhir modam eṣām tanoti*

tat—that (Śrī Caitanya-caritāmṛta); *idam*—this; *ati-rahasyam*—full of spiritual mysteries; *gaura-līlāmṛtam*—the nectar of the pastimes of Śrī Caitanya Mahāprabhu; *yat*—which; *khala-samudaya*—envious rascals; *kolaiḥ*—by pigs; *na*—never; *āḍṛtam*—praised; *taiḥ*—by them; *alabhyam*—not obtainable; *kṣatir iyam iha kā*—what is the loss in this connection; *me*—of me; *svāditam*—tasted; *yat*—which; *samantāt*—completely; *sahṛdaya-sumanobhiḥ*—by those who are friendly and whose minds are very clean; *modam*—enjoyment; *eṣām*—of them; *tanoti*—expands.

The Caitanya-caritāmṛta pastimes of Lord Śrī Caitanya Mahāprabhu constitute a very secret literature. It is the life and soul of all devotees. Those who are not fit to relish this literature, who are envious like hogs and pigs, will certainly not adore it. However, this will not harm my attempt. These pastimes of Lord Śrī Caitanya Mahāprabhu will certainly please all saintly people who have clear hearts. They will certainly enjoy it. We wish that this will enhance their enjoyment more and more.

Thus end the Bhaktivedānta purports to Śrī Caitanya-caritāmṛta, Madhya-līlā, Twenty-fifth Chapter, describing how the inhabitants of Vārāṇasī were converted to Vaiṣṇavism.

Note:

The author of Śrī Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, has condemned all his enemies by comparing them to envious hogs and pigs. The Kṛṣṇa consciousness movement, which is spreading throughout the world, is being appreciated by sincere people, although they have never previously heard of Śrī Caitanya Mahāprabhu and Kṛṣṇa's pastimes. Now even the higher, priestly circles are appreciating this movement. They have concluded that this movement is very nice and that they have something to learn from it. Nonetheless, in India there are some people who say that they belong to this cult but who are actually very envious of the *ācārya*. They have tried to suppress our activities in many ways, but as far as we are concerned, we follow in the footsteps of Kṛṣṇadāsa Kavirāja Gosvāmī and take them as envious pigs and hogs. We simply wish to present the pastimes of Lord Kṛṣṇa and Śrī Caitanya Mahāprabhu to the best of our ability so that those who are really honest can cleanse their hearts. We hope that they enjoy this literature and bestow their blessings upon us. It appears that even such a great personality as Kṛṣṇadāsa Kavirāja Gosvāmī met with some envious obstacles; what, then, to speak of us, who are only insignificant creatures in this universe. We are simply trying to execute the orders of our spiritual master to the best of our ability.

END OF THE MADHYA-LĪLĀ